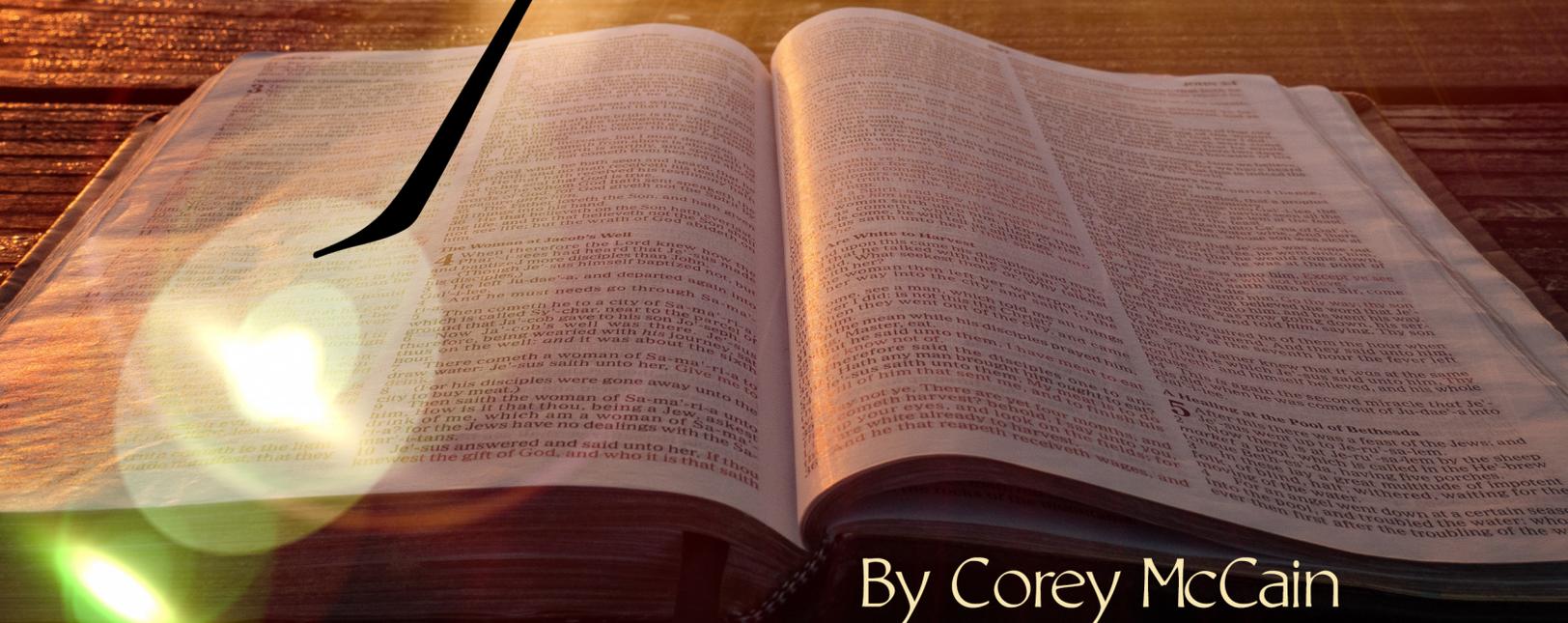


The Word and the Spirit



By Corey McCain

The Word and the Spirit

By Corey McCain

c24mccain1976@yahoo.com

May 26th 2018 Edition

Contents

Introduction.....	3
The Origin of the Spirit.....	7
The Word and The Spirit.....	17
The Angels and the Spirit.....	30
The Mind of Christ.....	38
Personality of the Holy Spirit.....	42
Kellogg's Panentheism.....	63
Omnipresence/Presence.....	74
Pentecost.....	83
Answering Objections.....	92
Conclusion.....	101

Introduction

In 2010 I came into the non-trinitarian belief of the Father and Son leaving behind the Trinity doctrine I inherited when I came into Adventism in the spring of 2009 (1 year as a professed trinitarian). I remember writing my first studies on the Godhead immediately with one of them accusing the trinitarian doctrine of being panentheism. I shared this study with a trinitarian in my local Adventist church. I remember discussing the Trinity issue with this lady in that church and to my surprise she accused me of panentheism. Panentheism is the belief that God “is in everything.”

When I initially came into the truth of the Father and Son I believed the Holy Spirit was Jesus Christ having an “out of body experience, or a disembodied spirit, or the ghost of Jesus filling the air all around us.” That is, though He had a bodily form, His omniscient cognitive mind was everywhere outside of His body. I believed that Jesus as well as God, were ghosts who lived in me and that they were everywhere outside of their bodies, although I had not contemplated God being “in everything” which is panentheism. I’m sure some will take offence to me using the word “ghost” but this is not my intent; I’m simply trying to express a thought that is very different from “Spirit.” The lady in the Adventist church said I was teaching panentheism, but I was like no way, that’s impossible, thinking in my mind, Trinitarians believe in panentheism, not us. I was troubled by this but kept it in my heart for further research. Eventually I ran into a brother who I had discussions with on this issue. He believed what I now believe. Originally I was totally confused on how God could be omnipresent yet no trace of His substance or omniscient mind was outside of His body. I thought to myself, “how can God be omnipresent yet there is nothing physically there?” This sent me on a mission to study the issue as I did not want to believe in the “Alpha of deadly heresies.”

I’ve noticed since studying this issue that many correctly understand what panentheism is, but they do not understand what doctrines **cause** panentheism or are akin to it. They generally think of panentheism as a “personal choice” one makes, but it’s not. Panentheism is caused by a belief in certain doctrines, such as the immortal soul doctrine, but that is not the only one. You have to be able to reason from “cause to effect” to understand.

*“The Lord would have every one who has had light and evidence cherish that light, and walk in its brightness. **God has blessed us with reasoning powers so that we may trace from cause to effect.** If we would have light, we must come to the light.” {4MR 159.2}*

This study has been an ongoing process for a few years, and I edit this book as I increase in understanding. Though this book is not about the specifics of panentheism, I believe the teaching in it is important in order to avoid panentheism and spiritualism. The purpose of this book is to show the truth on the Holy Spirit which will help others really understand the “cause” of spiritualism. I believe this book will also give a person a better understanding of the science of salvation.

One thing I have noticed in studying the Holy Spirit is that no matter what side of the issue you are on, there is an element of “mystery” involved that is unavoidable for everyone. We see this clearly pointed out to us by Ellen White when she said:

*“It is not essential for us to be able to define **just what** the Holy Spirit is. Christ tells us that the Spirit is the Comforter, 'the Spirit of truth, which proceedeth from the Father.' It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, 'He shall not speak of Himself.'” John 15:26; 16:13. {AA 51.3}*

*“The **nature of the Holy Spirit is a mystery**. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden.” {AA 52.1}*

Just as this quote tells us, I will not be going into the area of trying to describe “just what the Holy Spirit is” concerning its nature as it is far beyond my comprehension, but I believe this quote makes the most sense in the context of what I believe. However, there will be many aspects of the Holy Spirit that I will be going into as the inspired word teaches.

In the simplest form of words I believe the Holy Spirit is the “presence and power of God.” I believe the Spirit is God’s power to create and sustain the universe. I fully believe the Holy Spirit is the “third person of the Godhead” yet I do not believe the Spirit is an intelligent cognitive entity. As I said before I do not believe God and Jesus consciously live outside of their bodies. I believe the Holy Spirit to be an influence that emanates from God, Jesus, good angels, and saints. I believe this influence is the spiritual life contained in the word of God, unlocked by faith, and formed in the conscience of the believer. The Spirit has to be combined with human or angelic hardware (brain) to function as a personality. I do not believe this “influence” is a “force.” Star Wars in not real folks, (trinitarians) there is no force pervading all things that we can learn to control and use which is another form of panentheism. The Spirit is an influence that uses us yet it truly is a third personality when it has hardware to work through.

Trinitarians will claim non-trinitarians do not believe the Holy Spirit is a “person.” I would claim trinitarians do not believe the Holy Spirit is the power of God. The idea that the Holy Spirit is a person is not the foundation for understanding the Holy Spirit. If you make your foundation on the Spirit to be Ellen’s three person quotes with your preconceived idea of what her “thought” was you will miss many aspects of the scriptures in order to fully understand salvation and even know God. Truth is made up of a bunch of chain links, and the correct “master link” must be found otherwise it changes everything. Example:

*“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be **tormented day and night for ever and ever.**” (Rev 20:10)*

If you were to make this verse a “master link” all the other inspiration would be read from a twisted view as this is not a foundational text. We must understand how to properly build a solid foundation and proceed from that point. Every doctrine has a foundation, and if it is true it is built on a rock. All false doctrine is built on a sandy foundation and is easily swept away upon investigation. I’ve learned to try and begin building a doctrine starting in Genesis moving forward if possible. We see this principle when Jesus taught:

“And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” (Luke 24:27)

The foundation to this entire book is in the first few chapters not counting this one. If I am in error my error will be in these chapters making the rest of the book full of error. If what I have laid down in these chapters is solid everything else should follow suit for the most part.

The doctrine in this book is not “new light” and is something that has been debated for a long time by many others, so I am not unique in preaching it. I may have expanded light on the subject but the core belief is not new. In fact I believe my understanding of the Holy Spirit is what our pioneers believed though I believe their depth of understanding on the topic wasn’t as detailed. If my position in this book is wrong I appeal to you to put a foundation together for what you believe and share it with me.

Chapter One: The Origin of the Spirit

The first mention of the Holy Spirit is in Genesis chapter one verse two:

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

Now in this first case of seeing the Holy Spirit we don't get a lot of information, but it is something to build on. Accepting the Bible as it plainly reads (rule of interpretation) we see that it is the “Spirit of God.” If I said the “spirit of Corey” I would be talking about the spirit's origin being in me, it would be “my spirit” and this is exactly how I understand the “Spirit of God.” The text doesn't say “God the Holy Spirit” but rather the “Spirit of God.”

*“Teach me to do thy will; for thou art my God: **thy spirit** is good; lead me into the land of uprightness.” (Psalm 143:10)*

*“Turn you at my reproof: behold, I will pour out **my spirit** unto you, I will make known my words unto you.” (Pro 1:23)*

There are many texts that show us God has a Spirit and likewise Christ (Spirit of Christ). Remember I am taking these passages as they literally read. I do not think it is correct to read these and think these passages are not really talking about the “Spirit of God” but rather someone else. The Spirit truly is God's Spirit just as He said it is. The origin of the Holy Spirit is inside God's body as well as Christ's (Spirit of Christ) yet here we see that it “moved upon the face of the waters.” The word “moved” appears two other times in scripture, (Deut 32:11 “fluttereth”, Jer 23:9 “shake”) one being an eagle that is fluttering her wings over her young (protection) while the other is a man who “shakes” like a drunkard at the word of the Lord. In the passage of Jeremiah the word of God caused his bones to “shake.” When Jesus spoke His word, the “Spirit of God moved upon the face of the waters” as His creative power. I believe scripture teaches that only one person performed the creation and that was Jesus.

*“In the beginning was the Word, and the Word was with God, and the Word was God.
²The same was in the beginning with God. ³**All things were made by him; and without him was not any thing made that was made.**” (John 1:1-3)*

*“And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in **God, who created all things by Jesus Christ:**” (Eph 3:9)*

*“Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, **by whom also he made the worlds;**” (Heb 1:2)*

*“Who is the image of the invisible God, the firstborn of every creature: ¹⁶For **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: ¹⁷And he is before all things, and by him all things consist.”* (Col 1:15-17)

*“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.”* (1 Cor 8:6)

As we can see everything that was created was created by Jesus Christ yet credited to God the Father as He is the supreme authority in the universe. Never in inspiration is the creation credited to anyone other than the Father and the Son. In fact the Father created nothing Himself as His Son did all of the creating. We need more scripture to help understand what is taking place here in the opening scene of Genesis, and the closest related passage to this in scripture is found here:

*“By the **word** of the Lord were the heavens made; and all the host of them by the breath (**ruach**) of his mouth.”* (Psalms 33:6)

This is a typical Hebrew parallel which shows us that “He spake, and it was done; he commanded, and it stood fast.” (Psalms 33:9) As the word proceeds from God’s mouth so does His Spirit/breath (**ruach**) go forth from His mouth. The KJV has translated the above passage as “breath” which is fine as we will see that the “Spirit of God” is also connected to God’s “breath.” If you put your hand over your mouth and speak you will feel breath exit your mouth with the word you have spoken. In John chapter 20 Jesus breathed the Holy Spirit onto the disciples. In Job it says concerning humans: *“To whom hast thou uttered words? and whose spirit came from thee?”* (Job 26:4) Thus in the creation, when Christ spoke, the Spirit moved upon the face of the waters as His creative power. This aspect of the Holy Spirit is what we call the “power of God.” In the opening scene of Genesis we are witnessing the creation process taking place as Jesus speaks, and the Spirit of His mouth moved upon the face of the waters. We will go over the “personality” aspect later, but in speaking of creative power the Holy Spirit is not a person. The fact that the Spirit comes out of God and Christ’s mouth is very important to understand as well as it being their power.

*“He divideth the sea with **His power**, and by His understanding He smiteth through the proud. ¹³By **His spirit (ruach)** He hath garnished the heavens; **His hand** hath formed the crooked serpent.”* (Job 26:12-13)

*“Thou **sendest forth thy spirit (ruach)**, they are created: and **thou renewest** the face of the earth.”* (Psalms 104:30)

In the above we again see the creative power of God’s Spirit. The term “His hand” is also a reference to God’s power or Spirit, not someone else. When God was pouring out plagues on Egypt it was through the power of His Spirit. This we can see in these verses:

*“Then the magicians said unto Pharaoh, **This is the finger of God:** and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.” (Exo 8:19)*

*“But if I with the **finger of God** cast out devils, no doubt the kingdom of God is come upon you.” (Luke 11:20)*

*“But if I cast out devils **by the Spirit of God**, then the kingdom of God is come unto you.” (Matt 12:28)*

In the above we should be able to clearly see how the Spirit of God is His power. If you make this power an individual being then neither the Father nor the Son created anything as it would be this third being that did the creating but scripture declares that Jesus created everything, not some of the things. The question comes to me how can God's creative power be manifested if He is not physically or intellectually everywhere outside of His body?

*“Just how God accomplished the work of creation **He has never revealed to men;** human science cannot search out the secrets of the Most High. **His creative power is as incomprehensible as His existence.**” {FLB 27.7}*

Also:

“Every manifestation of creative power is an expression of infinite love. {FLB 59.3}

*It is **through His power** that summer and winter, seedtime and harvest, day and night, follow each other in their regular succession. **It is by His word** that vegetation flourishes, that leaves appear, and the flowers bloom. Every good thing we have, each ray of sunshine and shower of rain, every morsel of food, every moment of life, is a gift of love. {FLB 59.4}*

The above is all we know, Jesus spoke and His Spirit proceeded from His mouth and “it was so.” Now let's look at the creation of man.

*“And the Lord God formed man of the dust of the ground, and **breathed into his nostrils the breath (neshamah) of life**; and man became a living soul.” (Genesis 2:7)*

In the above passage, after Jesus had formed man from the dust of the ground He breathed into Adam the “breath of life.” This “neshamah of life” is given to all creatures by God.

*“The spirit (**ruach**) of God hath made me, and the breath (**neshamah**) of the Almighty hath given me life.” (Job 33:4)*

Here we see that when God breathes (speaks) it is His Spirit that is His creative power giving man life just as it was in the creation of Adam. We see that the terms “neshamah” and “ruach” are concepts of God's “breath and Spirit” and closely related. The Spirit or “ruach of God” is what gives us life and this life is evident by the “breath/neshamah.” What else is given to man?

*“But there is a spirit in man: and the inspiration (**neshamah**) of the Almighty giveth them understanding.” (Job 32:8)*

The “inspiration or breath of God” gives us understanding. When God speaks breath exits His mouth (inspiration) and the word given to us gives us understanding for God speaks no lie. Paul says:

*“every Writing [is] **God-breathed**, and profitable for teaching, for conviction, for setting aright, for instruction that [is] in righteousness,” (2 Tim 3:16 Young’s Literal Translation)*

This is because all truth is “spoken from God” and when God speaks “breath/Spirit” comes out of His mouth. All of this shows us how God teaches us through His spoken word and this word contains His “Spirit” so that we may have “spiritual life.” We see this clearly in the SOP:

*“The Word of God is open to all. Those who study this Word, asking the Lord for wisdom, will become wise unto salvation. Those who refuse to do this, who turn from the Bible and from books which make Bible truth easy to be understood, take responsibility of their course upon themselves. ‘Sin lieth at the door.’ All Scripture is given by inspiration of God and, like its Author, is perfect. **He who breathed into man the breath of life, and made him a living soul, has also breathed into His Word the breath of life. It is a lifegiving power. ‘The word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.’” {Lt29-1900 (February 17, 1900) par. 17}***

*“God’s people throughout the world are to become one in interested action. **We must eat the breath of life, the Word of the living God.**” {Lt12-1900 (February 5, 1900) par. 4}*

Here is an important verse on the nature of man:

*“In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for **dust thou art, and unto dust shalt thou return.**” (Gen 3:19)*

Now I want you to notice something important from this SOP quote:

*“When Adam came from the Creator’s hand, he bore, in his physical, mental, **and spiritual nature, a likeness to his Maker.** ‘God created man in His own image’ (Genesis 1:27), and it was His purpose that the longer man lived the more fully he should reveal this image--the more fully reflect the glory of the Creator.” {Ed 15.1}*

Why is this important? Many Adventists do not believe man’s spiritual nature has a “likeness to his Maker.” Adam had a form similar to God and a brain to reason and think but man also has a

spirit just as God has a Spirit as well as likeness in character. For an in-depth look at this I want to quote this scripture and explain things from the evangelical perspective:

“Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.” (Ecc12:7)

Now earlier we saw that God said “from dust you are and dust you shall return.” Evangelicals teach that you “return to God” living and conscious in your “spirit.” They say “you”, that is, your body, returns to the dust but you, that is, your spirit, goes to heaven. This is called “dualism”, dualism is the foundation to the immortal soul doctrine. It teaches that you are in reality two persons. There is “you” with a body and then there is “you” as a “spirit.” This “spirit” is in reality a “ghost” that is capable of existence outside of the body because the spirit is seen to be cognitive. This is why the doctrine is called “dualism.” I do not believe man has this type of nature, I do not believe in dualism yet it is true man has a dual nature, its just not in the evangelical sense. I do not believe in “dualism” when it comes to God and Jesus either for our spiritual nature is like unto our Maker. Our spirit is not a conscious living entity inside our body aka a ghost. Our spirit combined with our hardware (brain) is part of our conscience, intelligence and character. The nature of it is really a mystery, however it is not a ghost contained in a body capable of conscious existence outside of the body. The spirit of man and the spirit of God only takes on personality characteristics via the physical body. Neither man nor God have a “dualistic nature” in the evangelical sense, sure they both have a body and a spirit but the two equal one living person. When Jesus died He did not go on living and when He was incarnated He did not retain His previous memories. This is very important because trinitarians believe Jesus as God was still alive. This is a product of “dualism.” Dualism is simply taking a “nature” such as physical or spiritual and making that nature a conscious entity. Man’s spirit would be a conscious entity independent of the physical body and therefore capable of existence outside of the body in the “dualism” doctrine, at least in death. I hope you can understand the difference because it’s very important. We don’t just disagree with evangelicals on the immortality or mortality on man, we disagree with the very nature of man’s spirit. If evangelicals came along and said man’s spirit is “mortal” capable of dying yet still goes on living after the physical body died we could not agree with this because we do not believe man’s spirit is cognitive. There is only consciousness when spirit and physical brain are together, we are not a ghost trapped inside a physical body. My spirit and my physical body is “me.” Thus it is with God, Christ, and angels.

Now let’s look at the destruction God’s Spirit can cause:

*“The Lord thundered from heaven, and the most High **uttered his voice.** ¹⁵ And he sent out arrows, and scattered them; lightning, and discomfited them. ¹⁶ And the channels of the sea appeared, the foundations of the world were discovered, at the **rebuking of the Lord,** at the blast (**neshamah**) of the breath (**ruach**) of his nostrils.” (2 Sam 22:14-16)*

Also:

*“By the blast (**neshamah**) of God they perish, and by the breath (**ruach**) of his nostrils are they consumed.” (Job 4:9)*

Notice in Revelation what happens at the second coming:

*“And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a **lake of fire burning with brimstone**. ²¹And the remnant were slain with the **sword of him that sat upon the horse, which sword proceeded out of his mouth**: and all the fowls were filled with their flesh.” (Rev 19:20-21)*

In a parallel verse from Paul we see what this “sword” is:

*“And then shall that Wicked be revealed, whom the Lord shall consume with the **Spirit of His mouth**, and shall destroy with the **brightness of His coming**.” (2 Thess. 2:8)*

Now notice how Sister White clearly identifies this as the Spirit of God:

*“I indeed baptize you in water unto repentance,” said John; “but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall **baptize you with the Holy Ghost and with fire**.” Matthew 3:11, R. V., margin. The prophet Isaiah had declared that the Lord would cleanse His people from their iniquities “by the **spirit of judgment, and by the spirit of burning**.” The word of the Lord to Israel was, “I will turn **My hand upon thee, and purely purge away thy dross, and take away all thy tin**.” Isaiah 4:4; 1:25. To sin, wherever found, “our God is a consuming fire.” Hebrews 12:29. In all who submit to His power the **Spirit of God will consume sin**. But if men cling to sin, they become identified with it. **Then the glory of God, which destroys sin, must destroy them**. Jacob, after his night of wrestling with the Angel, exclaimed, “I have seen God face to face, and my life is preserved.” Genesis 32:30. Jacob had been guilty of a great sin in his conduct toward Esau; but he had repented. His transgression had been forgiven, and his sin purged; therefore he could endure the revelation of God's presence. But wherever men came before God while willfully cherishing evil, they were destroyed. At the second advent of Christ the wicked shall be **consumed “with the Spirit of His mouth,”** and destroyed “**with the brightness of His coming**.” 2 Thessalonians 2:8. **The light of the glory of God, which imparts life to the righteous, will slay the wicked.**” {DA 107.4}*

In the above we see how the Holy Spirit consumes sin and if we cling to sin the glory of God (the Holy Spirit) will destroy us. The “**Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming.**”

Isaiah says:

*“For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath (**neshamah**) of the Lord, like a stream of brimstone, doth kindle it.” (Isaiah 30:33)*

The point to this entire chapter is to show where the Holy Spirit comes from (out of the mouth of God/Christ) and that it is the power of God that creates, sustains life and destroys. God accomplishes this through His spoken word. The other aspect of the Spirit is how the Spirit impacts our conscience:

*“And the Lord said, **My Spirit shall not always strive with man**, for that he also is flesh: yet his days shall be an hundred and twenty years.” (Gen. 6:3)*

In the above passage the Spirit of God is an influence and personality as this is referring to the Spirit working on man’s conscience. Notice again how the passage says “My Spirit.” In Genesis 6:5 we see:

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” (Gen. 6:5)

Humanity had shunned truth, which is God’s word, and by doing so rejected God’s Spirit from speaking to their conscience. We need to make something clear here. We all know that even unconverted man can to a degree hear the Spirit speak to them, they just don’t respond positively by surrendering. Does this mean the Holy Spirit is in every man? No! On a conscious spiritual level unconverted men do not have the Holy Spirit. They hear the Spirit occasionally speak to them because of remembering the word of God and because of good angels speaking to them. We will learn more about the connection of angels with the Spirit in a later chapter. Now this next quote deals with the conscious plane:

*“Every **soul into whose heart the truth has found access** must wage a warfare against the powers of darkness and fight inch by inch as he advances in the Christian pathway. The converted one may live in a family where he, like the other members, was once worldly and selfish, robbing God of the talents entrusted to all for service; but as soon as he is convicted and converted, he begins to use his talents in behalf of righteousness; and he is filled with the **breath of life, the Spirit of God**. Collision and strife often result.”
{Ms169-1903 (October 12, 1903) par. 26}*

Originally the “ruach of life” gave Adam both physical life on an atomic level and spiritual life on a conscious level. When he sinned he lost spiritual life until he was converted again. When men believe the word of God they are “filled with the breath of life, the Spirit of God” in the heart as they submit to the Spirit’s leading.

*"All professions of Christianity are but lifeless expressions of faith until Jesus imbues the believer with **his spiritual life, which is the Holy Ghost**. The evangelist is not prepared to teach the truth, and to be the representative of Christ, till he has received this heavenly gift."— Spirit of Prophecy, Vol. 3, p. 242.2 – EGW*

And:

*The **Holy Spirit is the breath of life in the soul**. The **breathing of Christ upon his disciples was the breath of true spiritual life**. The disciples were to interpret this as **imbuing them with the attributes of their Saviour**, that in purity, faith, and obedience, they might exalt the law, and make it honorable. God's law is the expression of his character. By obedience to its requirements we meet God's standard of character. Thus the disciples were to witness for Christ. {RH, June 13, 1899 par. 6}*

It is important to understand that the Spirit/power that sustains life on an atomic level is the same Spirit/power that lives in your conscience once you have a new heart.

*"It required nothing less than **creative power** to restore health to that decaying body. The same voice that **spoke life to man created from the dust of the earth**, had **spoken life to the dying paralytic**. And the **same power that gave life to the body had renewed the heart**. He who at creation "spake, and it was," who "commanded, and it stood fast" (Psalm 33:9), had **spoken life to the soul dead in trespasses and sins**. **The healing of the body was an evidence of the power that had renewed the heart**. Christ bade the paralytic arise and walk, "that ye may know," He said, "that the Son of man hath power on earth to forgive sins." {MH 77.2}*

The above is why you have to understand the difference between how God sustains you on an atomic level through His power and how He gives you spiritual life on a conscious level. That's the importance of the above quote. It's the same Spirit but different functions or aspects of the Spirit when we are talking about creative power on an atomic level or spiritual life on a conscious level. Concerning the dry bones in Ezekiel 37 the SOP says:

*"It is not the human agent that is to inspire with life. The Lord God of Israel will do that part, quickening the lifeless spiritual nature into activity. The **breath of the Lord** of hosts must enter into the lifeless bodies. In the judgment, when all secrets are laid bare, it will be known that the **voice of God spoke** through the human agent, and aroused the torpid conscience, and stirred the lifeless faculties, and moved sinners to repentance and contrition, and forsaking of sins. It will then be clearly seen that through the human agent faith in Jesus Christ was imparted to the soul, and **spiritual life from heaven was breathed** upon one who was dead in trespasses and sins, and he was **quickened with spiritual life**.*

Not only does this simile of the dry bones apply to the world, but also to those who have been blessed with great light; for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but they have not spiritual life. But the

*parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. The **breath of life must vivify** the bodies, that they may stand upright, and spring into activity. These bones represent the house of Israel, the church of God, and the hope of the church is the **vivifying influence of the Holy Spirit**. The Lord must **breathe** upon the dry bones, that they may live.*

*The **Spirit of God, with its vivifying power**, must be in every human agent, that every spiritual muscle and sinew may be in exercise. **Without the Holy Spirit, without the breath of God**, there is torpidity of conscience, **loss of spiritual life**. Many who are without **spiritual life** have their names on the church records, but they are not written in the Lamb's book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are among those who have "a name that thou livest, and art dead."*

*Unless there is genuine conversion of the soul to God; unless the **vital breath of God quickens the soul to spiritual life**; unless the professors of truth are actuated by heaven-born principle, **they are not born of the incorruptible seed which liveth and abideth forever**. Unless they trust in the righteousness of Christ as their only security; unless they copy His character, labor in His spirit, they are naked, they have not on the robe of His righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of His good pleasure." {4BC 1166.2}*

"This class is well represented by the valley of dry bones Ezekiel saw in vision." (RH Jan. 17, 1893). {4BC 1166.3}

In the vision of Ezekiel, Ezekiel was told to prophecy unto these bones. Ezekiel spoke life/Holy Spirit into those dead bones. Of course we cannot do this for others unless we first have the Holy Spirit within us. The breath of God is referring to His spiritual life (Holy Spirit) that He imparts to us through His word.

*"Send into the churches workers who will set the principles of health reform in their connection with the third angel's message before every family and individual. Encourage all to take a part in work for their fellowmen, and see if the **breath of life** will not quickly return to these churches." {TM 415.2}*

Also:

*"The soul must have the **vivifying influences of the breath of life from Christ** in order to reveal in the conversation that Christ is formed within, the hope of glory." {BLJ 354.4}*

Also:

***"The Holy Spirit is the breath of life in the soul.** The **breathing** of Christ upon his disciples was the **breath of true spiritual life.** {RH, June 13, 1899 par. 6}*

*"And when he had said this, he **breathed on them, and saith unto them, Receive ye the Holy Spirit:**" (John 20:22)*

Also:

*"Having brought into the world the great treasures of heaven, owned and created by the eternal God, Christ can give to all eternal life. With His humanity He touches humanity, and with His divinity He firmly grasps divinity. Into man, prostrated, diseased, enfeebled, He can **breathe the breath of life, making him a partaker of the divine nature.**" Mrs. E. G. White. {ST, October 10, 1900 par. 14}*

I believe the inspired word shows us that the Holy Spirit comes from the "mouth of God and Christ" when they speak their word. What we need is to have the "ruach of life" in our heart. A new heart must be created by the word of God so His life can be lived out in us. In the next chapter I will give detailed evidence for this connection.

Chapter Two: The Word and the Spirit

This chapter builds on the foundation I have already laid and will show us clearly how we are to receive God's Spirit. This chapter will show the simple concept that the Holy Spirit is the spiritual life of God and Christ contained in their word.

If I plant a seed in the ground and a living plant grows from that seed is the plant the seed? Of course not but the plant sprung from that seed as the seed contained life. The seed and the plant are inseparably connected but they are not identical. This is important because people like to misrepresent what I believe and say that I am teaching the Holy Spirit to be mere words, when the word of God is in reality the seed containing the Holy Spirit. The parables of Christ teach foundational truths we need to understand:

*"And he [Jesus] spake many things unto them in parables, saying, Behold, a sower went forth to **sow** (seed);... But other fell into good ground, and **brought forth fruit**, some an hundredfold, some sixtyfold, some thirtyfold. **9Who hath ears to hear, let him hear.**" (Matt 13:3,8-9)*

The interpretation:

*"Hear ye therefore the parable of the sower... ²³he that received seed into the good ground is he that **heareth the word**, and **understandeth it**; which also **beareth fruit**, and bringeth forth, some an hundredfold, some sixty, some thirty." (Matt 13:18,23)*

Luke in a parallel to this said,

*"Now the parable is this: **The seed is the word of God.**" (Luke 8:11)*

When a person hears and understands the word of God (seed) it germinates and brings forth "spiritual life" which is the Holy Spirit. The Holy Spirit is "**in**" the word of God but it is only formed in the new heart when unlocked by faith. Just as God spoke and the world was created so His spoken word received by faith produces His life/Spirit in a person. We know Christ is the "Word of God" as He is the Living reality of the spoken "word of God." When the spoken "word of God" is believed it transforms us in to the image of God. The concept of God or Christ breathing Their Spirit on us is God speaking to us and we believing what He says transferring the spiritual life from Himself to us. Let's see some more evidence for the Spirit being in the word.

*"Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. ³²Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. ³³For the **bread of God is He which cometh down from heaven, and giveth life** unto the world. ³⁴Then said they unto him, Lord, evermore **give us this bread.** ³⁵And Jesus said unto them, **I am the bread of life: he that cometh to me shall never hunger; and he that believeth on***

me shall never thirst. ³⁶But I said unto you, That ye also have seen me, and believe not.”
(John 6:31-36)

In the passage above Christ lets His followers know that He is the bread which gives “life.” Some however did not believe so they could not receive “life.”. We also see in 1 John chapter 5 that in the Son is life:

*“And this is the record, that God hath given to us eternal life, and this **life is in his Son.**
¹²He that **hath the Son hath life**; and he that hath not the Son of God hath not life.
¹³These 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**, and that ye may **believe on the name of the Son of God.**”* (1 John 5:11-13)

Let’s continue to read so we can learn “how” Christ gives His “life” to us:

*“I am the living bread which came down from heaven: if any man **eat of this bread**, he shall live for ever: and the **bread that I will give is my flesh**, which I will give for the life of the world. ⁵²The Jews therefore strove among themselves, saying, **How** can this man give us his flesh to eat? ⁵³Then Jesus said unto them, Verily, verily, I say unto you, **Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.** ⁵⁴Whoso eateth my flesh, and drinketh my blood, **hath eternal life**; and I will raise him up at the last day. ⁵⁵For my **flesh is meat indeed, and my blood is drink indeed.** ⁵⁶He that **eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.** ⁵⁷As the living Father hath sent me, and I live by the Father: so he that **eateth me, even he shall live by me.**”*
(John 6:51-57)

Over and over Christ says that we must “eat His flesh” otherwise there can be “no life in you.” This is important. The way a person has “life” is through eating Christ’s flesh and drinking His blood. A person that eats His flesh and drinks His blood is “in Christ” and Christ is “in him” however this is not meant to give the evangelical idea of disembodied spirits. Let’s continue so we can clearly understand what Christ means by eating His flesh.

*“It is the **Spirit that quickeneth**; the flesh profiteth nothing: the **words that I speak unto you, they are Spirit, and they are Life.** ⁶⁴But there are some of you that **believe not.** For Jesus knew from the beginning who they were **that believed not**, and who should betray him.”* (John 6:63-64)

To eat Christ’s flesh and drink His blood is to believe the “words” that He has spoken to us. Those who do not believe though they may hear and read His words, even memorizing the entire Bible, will not have life. When the word of God is received by faith they will have Spirit and Life. This is the means by which Christ imparts His life/breath (Holy Spirit) to us. There is no other way to receive the Spirit other than faith in God’s word. If done in faith the life of Christ will be formed within the new heart. Notice from SOP:

*“The only safety for any of us is to plant our feet upon the **Word of God and study the Scriptures, making God's Word our constant meditation.** Tell the people to take no man's word regarding the Testimonies, but to read them and study them for themselves, and then they will know that they are in harmony with the truth. **The Word of God is the truth.** Of a good man the psalmist declares, ‘His delight is in the law of the Lord; and in **His law doth he meditate day and night**’ (Psalm 1:2). He who puts mind and heart into this work gains a solid, valuable experience. **The Holy Spirit is in the Word of God.** Here is the **living, undying element** so distinctly represented in the **sixth chapter of John.**”-- Letter 132, 1900, pp. 10, 11. (To S. N. Haskell and wife, October 10, 1900.) {9MR 113.2}*

As I just showed from the “sixth chapter of John” the “Holy Spirit is **IN** the Word of God.” Notice below from this SOP quote how it’s even clearer:

“The word of God is the seed. Every seed has in itself a germinating principle. In it the life of the plant is enfolded. So there is life in God's word. Christ says, ‘The words that I speak unto you, they are Spirit, and they are life’ (John 6:63). ‘He that heareth My word, and believeth on Him that sent Me, hath everlasting life’ (John 5:24). In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God.” {COL 38.1}

“Every seed brings forth fruit after its kind. Sow the seed under right conditions, and it will develop its own life in the plant. Receive into the soul by faith the incorruptible seed of the word, and it will bring forth a character and a life after the similitude of the character and the life of God.” {COL 38.2}

In the word of God we have the “very life of God” the Holy Spirit for those who hear and believe. The divine nature and life of Christ is “in” the word which is something we can have by faith. Doubt in the word of God or the life in the word of God will leave a man carnal. We see this same concept in this SOP quote:

*“‘I am the Way, the Truth, and the Life,’ Christ declares; ‘no one cometh unto the Father, but by me.’ Christ is invested with power to give life to all creatures. ‘As the living Father hath sent me,’ he says, ‘and I live by the Father; so he that eateth me, even he shall live by me. . . .It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.’ Christ is not here referring to his doctrine, **but to his person, the divinity of his character.**” {RH, April 5, 1906 par. 12}*

Now many will use this quote to say, see God’s “words” are not the Spirit as Christ is “not referring to His doctrine.” I say amen, but this argument is a misrepresentation as I have already shown that the Spirit is “in the word”, not that it “is” the word. We see that Christ is referring to the “divinity of His character” which will be formed in the heart of the true believer. The phrase

“Christ is not here referring to his doctrine” has to be understood in what He was saying. He was telling people they had to eat His flesh and drink His blood. Some took this literally but Christ was not here “referring to His teaching, but to his person, the divinity of his character.” Notice how we become partakers of the “divine nature”:

*“Grace and peace be multiplied unto you **through the knowledge of God, and of Jesus our Lord,**³ According as his divine power hath given unto us all things that pertain unto life and godliness, **through the knowledge of him** that hath called us to glory and virtue:⁴ Whereby are given unto us **exceeding great and precious promises: that by these** ye might be **partakers of the divine nature**, having escaped the corruption that is in the world through lust.” (2 peter 1:2-4)*

We see that the promises of God are the **seed** by which we may be “partakers of the divine nature.” As SOP put it:

*“**In every command and in every promise of the word of God is the power, the very life of God,** by which the command may be fulfilled and the **promise realized.** He who **by faith receives the word is receiving the very life and character of God.**” {COL 38.1}*

In my belief the “life/Spirit” is actually in the “word” itself, unlocked by faith, and doesn’t contain the omniscient minds of God and Christ as this is obviously impossible because we are dealing with spiritual life not disembodied spirits. If a person is in rebellion they have rejected the word of God and thus they have no spiritual life being carnally minded. Let us continue to examine the evidence.

*“And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.³⁸ And ye have **not his word abiding in you:** for whom he hath sent, **him ye believe not.**³⁹ Search the **scriptures; for in them** ye think ye have eternal life: and they are they which testify of me.⁴⁰ And ye will **not come to me, that ye might have life.**” (John 5:37-40)*

Were the Jews wrong in “thinking” there was eternal life in the “word”? No, the problem was that their unbelief made it so that they could not see or know the One whom the scriptures pointed to. The SOP commenting on this passage says:

*“‘Search the Scriptures,’ Christ declared, ‘for in them ye think ye have eternal life: and they are they which testify of Me.’ Those who dig beneath the surface discover the hidden gems of truth. The Holy Spirit is present with the earnest searcher. **Its** illumination shines upon the Word, stamping the truth upon the mind with a new, fresh importance. The searcher is filled with a sense of peace and joy never before felt. The preciousness of truth is realized as never before. A new, heavenly light shines upon the Word, illuminating it as though every letter were tinged with gold. **God Himself has spoken to the mind and heart, making the Word spirit and life.**”*

*“Every true searcher of the Word lifts his heart to God, imploring the aid of the Spirit. And he soon discovers that which carries him above all the fictitious statements of the would-be teacher, whose weak, tottering theories are not sustained by the Word of the living God. These theories were invented by men who had not learned the first great lesson, **that God's Spirit and life are in His Word.** If they had **received in the heart the eternal element contained in the Word of God**, they would see how tame and expressionless are all efforts to get something new to create a sensation. They need to learn the very first principles of the Word of God; they would then have the **Word of life** for the people, who will soon distinguish the chaff from the wheat, for Jesus left His promise with His disciples.” {21MR 132.1}*

Let's think about this from the perspective of the Trinity doctrine. Is “God the Holy Spirit” in the word? Absolutely not, in fact if He is a being who has no form so He is “physically and intellectually” everywhere. Some trinitarians believe “God the Holy Spirit” has a form, which is even more obvious that the Holy Spirit is not in the word of God as He is a being walking around on two legs. The point in explaining this is to further help you understand the truth that God's Life/Spirit is in His word. By faith the Spirit will be formed in the believer's heart. So we better be eating Christ's flesh and drinking His blood which is doing His will and believing His word. How can the Spirit be in the word and yet the Spirit is needed to understand the word? Angels of God minister the Spirit to us to help us understand the word and once we are born again having the Spirit that Spirit will illuminate the word of God for us thus begetting more life in the soul. We see this here:

*“We need to understand these **words of Christ**, ‘The flesh profiteth nothing. The **words that I speak unto you, they are spirit, and they are life**’--the Holy Word accepted and brought into the practical life. **Spiritual life** consists in Christ's being the light and life of the soul temple, as the blood is the life of the body. **All who study the word are represented as eating the word, feeding on Christ.** . . . Even as the bodily necessities must be supplied daily, **so the word of God must be daily studied--eaten, and digested, and practiced. This sustains the nourishment, to keep the soul in health.** The neglect of the word means starvation to the soul. **The word describes the blessed man as one meditating day and night upon the truths of God's word.** We all are to feast upon the word of God. The relation of the word to the believer is a vital matter. Appropriating the word to our spiritual necessities is the eating of the leaves of the tree of life that are for the healing of the nations. **Study the word, and practice the word, for it is your life.**”-- Ellen G. White Letter 4, 1902. {CSW 43.2}*

Notice what Peter said to Jesus:

*“Then Simon Peter answered him, Lord, to whom shall we go? thou hast the **words of eternal life**.” (John 6:68)*

Now notice what the SOP says will happen if the “words of eternal life” are believed in the heart:

*“If the words of eternal life are sown in the heart, fruit will be **produced** unto righteousness and peace.” {3T 65.2}*

The SOP also says:

*“The word of God--the truth--is the **channel** through which the Lord **manifests** His Spirit and power. Obedience to the word **produces** fruit of the required quality--‘unfeigned love of the brethren.’ This love is heaven-born and leads to high motives and unselfish actions.” {AA 519.3}*

It never fails that people accuse me of teaching that words are the Holy Spirit when I do not teach this. The Holy Spirit is formed within us when the word is believed and practiced, the real spiritual life of Christ, not the ghost of Christ. This life then emanates from our being in our words and actions. Let us examine the Old Testament scriptures for a bit.

*“And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not **live** by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.” (Deut. 8:3)*

*“But the word is very nigh unto thee, **in thy mouth, and in thy heart**, that thou mayest do it.” (Deut. 30:14)*

*“By the word of the Lord were the heavens made; and all the host of them by the **breath (Spirit/ruach) of his mouth**.” (Psalms 33:6)*

“Thy word have I hid in mine heart, that I might not sin against thee.” (Psalms 119:11)

“This is my comfort in my affliction: for thy word hath quickened me.” (Psalms 119:50)

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts.” (Jer. 15:16)

Often you will see those who reject what I’m teaching claiming that I am teaching that “mere words” are the Holy Spirit. Notice that God’s word is not “mere words”:

“The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. ²⁹Is not my word

like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?”
(Jer. 23:28-29)

The accusation that people such as myself are teaching the Holy Spirit to be “mere words” is a reflection in that person’s mind of how void God’s word is of Spirit and Life but Hebrews 4 says:

“For the word of God is quick (life), and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” (Heb. 4:12)

The above passage says the “word of God” “is a discerner of the thoughts and intents of the heart.” This shows us the distinct living personality of the Holy Spirit contained in the word of God.

More testimony:

*“My son, attend to my words; incline thine ear unto my sayings.²¹ Let them not depart from thine eyes; keep **them in the midst of thine heart.**²² For **they are life** unto those that find them, and **health to all their flesh.**”* (Pro 4:20-22)

Now notice how the life of God can even proceed out of our mouth:

*“The **mouth of a righteous man is a well of life:** but violence covereth the mouth of the wicked.”* (Prov. 10:11)

Now notice from John how man can indeed be a “fountain of life”:

*“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.³⁸ 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 Spirit was not yet given; because that Jesus was not yet glorified.)”* (John 7:37-39)

In the above we see that upon the glorification of Christ which was at Pentecost the disciples would be filled with the Spirit making them a “fountain of life.” Some non-trinitarians use this verse to deny this reality in Old Testament times but it is written “**The mouth of a righteous man is a well of life.**” I have also seen it claimed that “out of his belly” is referring to Jesus but that is not correct grammar. The “his” refers back to the believers as Jesus is the “me” in the passage. Jesus didn’t suddenly switch to speaking in the third person. With that said it is true that the Spirit flows from the “belly” of Christ but it’s not what Christ is saying here. If you make the words “out of his belly” refer to Christ then the words “he that believeth on me” has no meaning in the text (go read it that way). The “he and his” are clearly the believers that are made a “well of life” by coming to Christ. We will go over this more in the Pentecost chapter. Now are we to

believe an intelligent person is flowing out of our bodies, or is it God and Christ's influence (spiritual life) that emanates from the believer? The conclusion should be simple. More testimony:

*"A wholesome **tongue** is a **tree of life**: but **perverseness therein** is a **breach in the spirit**." (Pro 15:4)*

*"**Death and life** are in the **power of the tongue**: and they that love it shall **eat the fruit thereof**." (Pro 18:21)*

I hope your beginning to see the power of words when a person is righteous.

*"To whom hast thou **uttered words**? and **whose spirit came from thee**?" (Job 26:4)*

Just as the Holy Spirit proceeds from the mouth of God so does the Spirit proceed from the mouth of the righteous. We must take the living water to others. We must give them the truth in the Spirit because truth contains Life/Spirit in itself just as Jesus is the Truth and the Life.

Now notice some facts about Christ:

*"Jesus saith unto him, I am the **way, the truth, and the life**: no man cometh unto the Father, but by me." (John 14:6)*

*"In the beginning was the **Word**, and the **Word** was with God, and the **Word** was God." (John 1:1)*

*"Even the **Spirit of truth**; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14:17)*

*"Sanctify them through thy truth: thy **word is truth**." (John 17:17)*

"The Holy Spirit is constantly at work, teaching, reminding, testifying, coming to the soul as a divine Comforter, and convincing of sin as an appointed Judge and Guide.

***Christ was the Spirit of truth.** The world would not listen to **His pleadings**. They would not accept **Him as their guide**. They could not discern unseen things; spiritual things were unknown to them. But **His disciples see in Him the Way, the Truth, and the Life.** And they shall have **His abiding presence**." {Ms44-1897 (May 13, 1897) par. 8}*

Jesus is the "Word," the "way," the "truth," and the "life" and He was "the Spirit of Truth" while on earth. Earlier Jesus said, "unless you eat my flesh and drink my blood there shall be no life in you." John's gospel is full of language equating Christ with the word of God and that by studying it and doing it by faith the spiritual life of Christ will be produced within the soul. The word spoken by Christ has all the power contained in it to create the universe as well as giving us

a new nature. The Spirit of truth is literally the Spirit of truth, not simply a title but a fact. The words of Christ are “living water” to our souls. We see this in John chapter 4:

*“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and **he would have given thee living water.**”¹¹The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from **whence then hast thou that living water?**”¹²Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? ¹³Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: ¹⁴But whosoever drinketh of the **water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**” (John 4:10-14)*

In John chapter 6 we see similar sayings as this:

*“Then said they unto him, Lord, evermore give us this bread.”³⁵And Jesus said unto them, I am the bread of life: he that cometh to me shall **never hunger; and he that believeth on me shall never thirst.**” (John 6:34-35)*

*“This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that **eateth of this bread shall live for ever.**” (John 6:58)*

In discussing some of John chapter 6 earlier we saw that this was all referring to eating Christ’s words. Jesus Himself said, “It is written, Man shall **not live** by bread alone, but by **every word that proceedeth out of the mouth of God.**” (Matt 4:4) When we do this we shall be filled with everlasting life and “never hunger or thirst.” Notice what the SOP says about “living water”:

“The words spoken by Christ were the living water. But she soon became so interested that she left her water pot and, going into the city, bore the words to her countrymen, “Come, see a man, which told me all things that ever I did: is not this the Christ?” {CTr 231.4}

Also:

*“**Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven.** Jesus declares, ‘Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.’” [John 6:53.] And he explains himself by saying, ‘**The words that I speak unto you, they are spirit, and they are life.**’ [John 6:63.] Our bodies are built up from what we eat and drink; and **as in the natural economy, so in the spiritual economy, it is what we meditate upon that will give tone and strength to our spiritual nature.**” {CE 57.1}*

Also:

*“The **Bible is the storehouse of the unsearchable riches of God.** But those who have a knowledge of the truth do not understand it as fully as they might. They do not bring the love of Christ into the heart and life. **The student of the Word finds himself bending over a fountain of living water.** The church needs to drink deeply of the spirituality of **the Word.** Their service to God needs to be very different from the tame, lifeless, emotionless religious experience that makes many believers but little different from those who believe not.” {OHC 348.3}*

We have now seen that the word of God is “living water” but remember how this is connected to the Spirit:

*“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. ³⁸He 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 Spirit was not yet given; because that Jesus was not yet glorified.)” (John 7:37-39)*

Notice what happens to a person when they hear/understand the word of Christ:

*“Verily, verily, I say unto you, he that **heareth my word**, and **believeth on him** that sent me, **hath everlasting life**, and shall not come into condemnation; but is **passed from death unto life.** ²⁵Verily, verily, I say unto you, The hour is coming, and **now is**, when the **dead shall hear the voice of the Son of God: and they that hear shall live.**” (John 5:24-25)*

In another passage of scripture Jesus said “let the dead bury their own dead” plus based on the immediate context we can see that the “dead” here is referring to people who are “spiritually dead.” It is the word that enters into the heart that springs forth life (Spirit) in a person. We have freedom in the word:

*“Then said Jesus to those Jews which believed on him, If ye **continue in my word**, then are ye my disciples indeed; ³²And ye shall **know the truth, and the truth shall make you free.**” (John 8:31-32)*

We are sanctified by the word:

*“Sanctify them **through thy truth: thy word is truth.**”(John 17:17)*

Notice what Jesus says about those who are not free:

*“I know that ye are Abraham's seed; but ye seek to kill me, because my **word hath no place in you.**” (John 8:37)*

Those who reject Christ are those who reject His word:

*“And if any man **hear my words, and believe not**, I judge him not: for I came not to judge the world, but to save the world. ⁴⁸**He that rejecteth me, and receiveth not my words**, hath one that judgeth him: **the word that I have spoken, the same shall judge him in the last day.** ⁴⁹For I have not spoken of myself; but the Father which sent me, **he gave me a commandment**, what I should say, and what I should **speak.** ⁵⁰And I know that his **commandment is life everlasting**: whatsoever I **speak** therefore, even as the Father said unto me, so **I speak.**” (John 12:47-50)*

A commandment from God is the same as Him speaking His word to us, and this word/commandment is life everlasting.

*“He that **hath my commandments, and keepeth them**, he it is that **loveth me**: and he that loveth me shall be loved of my Father, and I will love him, and will **manifest myself to him.** ²²Judas saith unto him, not Iscariot, Lord, **how is it that thou wilt manifest thyself unto us, and not unto the world?**” (John 14:21-22)*

The question is how will Jesus manifest Himself to them?

*“Jesus answered and said unto him, If a man love me, he will **keep my words**: and my Father will love him, and **we will come unto him, and make our abode with him.** ²⁴He that loveth me not **keepeth not my sayings**: and the **word which ye hear** is not mine, but the Father's which sent me.” (John 14:23-24)*

In my belief the word of God gives us the Father and the Son's spiritual life as they have spoken the word and this word contains their Spirit/divine nature. What was the question? **“how is it that thou wilt manifest thyself unto us, and not unto the world?”** Jesus answers the question that it is through His word that He will manifest His Spirit in the believer, because the world does not receive His word. Now notice the plural **“Father will love him, and we will come unto him, and make our abode with him.**” Does the Holy Spirit have two “omniscient minds”, or “two personalities”? No, a Christian does not have two ghosts in him. In my view the Father and Son both have the same divine nature which is imparted to us through their word when received into the heart. This is how they make their abode in us without blending their personalities together which is a problem if we believe in disembodied spirits. Notice what SOP says concerning this passage:

*“Mark the words of Christ: ‘He that **hath my commandments, and keepeth them**, he it is that loveth me.’ In keeping his commandments there is ‘great reward.’ It is in obeying the commandment that man is called a worker together with God. ‘Judas saith unto him, not Iscariot [but Judas the brother of James], Lord, **how is it that thou wilt manifest thyself unto us, and not unto the world?**’ **Mark the answer**: ‘If a man love me, **he will keep my words.**’ There will be no betraying of sacred trust, no disrespect or careless inattention to*

the words of Jesus, but the commandments of God will be revered. Human enactments and requirements may lead men away from God. The 'Thou shalt' and 'Thou shalt not' of earthly laws often interpose obstacles in the way of obeying God's holy requirements." {ST, November 16, 1891 par. 6}

Christ is the Word, and through His spoken word He and His Father are to abide in us. Their word will spring forth their life in the believer.

"I am the true vine, and my Father is the husbandman. ²Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:1-2)

Notice in this parable there are branches in Christ, but because they do not bear fruit they are taken away. This we will see is because these people do not abide in His word. To be in Christ is to have a personal relationship with Him through believing and doing His word, and for Christ to be in you is for His word to be in you because His word produces His spiritual life in you.

"Now ye are clean through the word which I have spoken unto you. ⁴Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." (John 15:3-4)

God's word is what will make you clean.

"That he might sanctify and cleanse it with the washing of water by the word..." (Eph. 5:26)

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. ⁶If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. ⁷If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:5-7)

Notice what SOP says concerning this:

"'Herein is My Father glorified,' said Jesus, 'that ye bear much fruit.' God desires to manifest through you the holiness, the benevolence, the compassion, of His own character. Yet the Saviour does not bid the disciples labor to bear fruit. He tells them to abide in Him. 'If ye abide in Me,' He says, 'and My words abide in you, ye shall ask what ye will, and it shall be done unto you.' It is through the word that Christ abides in His followers. This is the same vital union that is represented by eating His flesh and drinking His blood. The words of Christ are spirit and life. Receiving them, you receive the life of the Vine. You live 'by every word that proceedeth out of the mouth of God.' (Matthew 4:4). ***The life of Christ in you produces the same fruits as in Him. Living in***

Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, you bear fruit after the similitude of Christ.” {DA 677.1}

In finishing with this chapter I’ll quote SOP:

*“The life of Christ that gives life to the world is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Saviour desired to fix the faith of His followers on the word. When His visible presence should be withdrawn, **the word must be their source of power**. Like their Master, they were to live ‘by every word that proceedeth out of the mouth of God.’ Matthew 4:4.” {DA 390.3}*

I want to make a list of avenues by which the word of God/truth may come to us as many people get confused in thinking I am saying the Spirit only comes to us through the written word.

- The Bible and SOP or God’s written word is the main channel by which we may receive truth. We must understand the thought behind the word as this is the meat we need to grow. Memorizing words will do nothing for a person without faith and a deep understanding of what God is really speaking to us.
- Angels can speak the word to us. Angels play a huge role in bringing the Holy Spirit to us as they are filled with the Spirit. More on this in the next chapter.
- Human messengers can speak the word to us. The Holy Spirit is to flow from our belly as living water.
- Christ can speak to us in visions and dreams.
- Even the heathen inherit bits of truth passed down from generations that can have an impact on his heart. Adam and Eve would have passed down the truth in their generations when the word was not written.
- Nature is a book that can speak to us.
- Our experience can allow God to speak to us. His providence in what He allows to happen in our lives. Doing the will of God.
- A picture is a “thousand words” and can speak to us. Seeing something with the visible eye or meditation. When Thomas saw Christ after the resurrection he finally believed. Meditating on the life of Christ and especially the cross will speak to us.

In any case whatever a person believes God is speaking to them must be tested through the Bible as it is the highest source for God’s word to humanity until the resurrection when we will have

Christ face to face. The list above can be summed up in the word “communication” as there are a variety of ways God can communicate with our minds. Even looking at a person’s behavior communicates to our minds though you may not hear an audible voice. Nature has no audible voice yet it still communicates with us. I hope I have been very clear in laying this foundation as I have tried to speak as plainly as possible.

Chapter Three: The Angels and the Spirit

*“But he that is joined unto the Lord is one spirit. ¹⁸Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. ¹⁹What? know ye not that **your body is the temple of the Holy Spirit which is in you**, which ye have of God, and ye are not your own?” (1 Cor 6:17-19)*

This chapter will lay out important details on how the science of salvation works. It will put together another aspect of truth on what I believe and give the big picture. The first thing that needs to be said from the above scripture is the Holy Spirit is “in you”, that is your heart, at least for the converted believer. In principle this also means the good angels are the Temple of the Holy Spirit because “he that is joined unto the Lord is one Spirit.”

“From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator.” {DA 161.1}

Point number one in this chapter is that converted men and good angels are the “Temple of the Holy Spirit.” The next key thing to understand is this principle:

“The Spirit of the LORD spake by me, and his word was in my tongue.” (2 Sam 23:2)

*“Men and brethren, this scripture must needs have been fulfilled, **which the Holy Spirit by the mouth of David spake** before concerning Judas, which was guide to them that took Jesus.” (Acts 1:16)*

A very important principle is laid down in David’s words. If David is speaking in the Spirit it is equivalent to the Holy Spirit speaking. If an angel speaks to us it is equivalent to the Holy Spirit speaking to us. If Christ speaks to us it is equivalent to the Holy Spirit speaking to us. If God speaks to us it is equivalent to the Holy Spirit speaking to us. If a converted man speaks in the Spirit it is the Holy Spirit speaking to us as all have the Spirit being joined to the Lord. Let’s see this concerning Christ:

*“And unto the angel of the church in Smyrna write; These things saith **the first and the last, which was dead, and is alive;**” (Rev 2:8)*

*“He that hath an ear, let him hear what the **Spirit saith unto the churches;** He that overcometh shall not be hurt of the second death.” (Rev 2:11)*

Seven times in Revelation chapters two and three we see Jesus personally speaking and He finishes by saying “He that hath an ear, let him hear what the Spirit saith unto the churches.” This is because:

*“Now the **Lord is that Spirit:** and where the Spirit of the Lord is, there is liberty. ¹⁸But we all, with open face **beholding as in a glass the glory of the Lord**, are changed into the same image from glory to glory, even as by the **Spirit of the Lord.**” (2 Cor 3:17-18)*

By beholding or meditating upon the person of Christ we will be changed into His image by His Spirit. In these passages the Lord Jesus in His bodily form is the Spirit. This is because Jesus is the source of the Holy Spirit. Ellen says this very thing:

*“The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. It is not safe to catch the **spirit from another**. We want the **Holy Spirit, which is Jesus Christ**. If we commune with God, we shall have strength and grace and efficiency.” {Lt66-1894 (April 10, 1894) par. 18}*

This same idea of Christ in bodily form being the Holy Spirit is seen in Ezekiel chapter 8:

*“And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me. ²Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. ³And **He put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven**, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.” (Eze 8:1-3)*

In the above passage Jesus puts forth His hand and is the same as the “Spirit” that lifted Ezekiel up. In the previous chapter we saw that while Jesus was on earth in human form He was called the Holy Spirit:

*“**Christ was the Spirit of truth**. The world would not listen to His pleadings. They would not accept Him as their guide. They could not discern unseen things; spiritual things were unknown to them. But His disciples see in Him the Way, the Truth, and the Life. And they shall have His abiding presence.” {Ms44-1897 (May 13, 1897) par. 8}*

We see this here also:

*“How shall I bear impressively the commission Christ has given to His people—the privilege of being workers with the **Spirit of all truth manifest in the flesh—the divine Son of God**, clothed with humanity, a channel devised and prepared to be continually receiving and imparting the heavenly current? **Himself the overflowing Fountain**, He receives to communicate to all those who will accept the gift.” {Ms125-1906 (July 25, 1906) par. 13}*

The point in all of these passages is that Christ in His bodily person is called the Holy Spirit. By this I do not mean to teach that Christ lives consciously outside of His body as the Holy Spirit. Now I do not claim angels and humans are called the Holy Spirit because they are not the source but rather a channel for the Spirit. Now let’s take a close look at the role of angels.

*“And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the **angels of God ascending and descending on it**.” (Gen 28:12)*

Now let's see some comments from the SOP concerning this passage.

*“Saviour looked forward with joy to His work in preaching good tidings to the meek, binding up the brokenhearted, and proclaiming liberty to the captives of Satan. At thought of the precious blessings He had brought to men, Jesus added, **“Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.”** {DA 142.3}*

***Here Christ virtually says, On the bank of the Jordan the heavens were opened, and the Spirit descended like a dove upon Me. That scene was but a token that I am the Son of God. If you believe on Me as such, your faith shall be quickened. You shall see that the heavens are opened, and are never to be closed. I have opened them to you. The angels of God are ascending, bearing the prayers of the needy and distressed to the Father above, and descending, bringing blessing and hope, courage, help, and life, to the children of men.** {DA 142.4}*

*The angels of God are ever passing from earth to heaven, and from heaven to earth. The miracles of Christ for the afflicted and suffering were wrought by the power of God through the ministration of the angels. And it is through Christ, by the ministration of His heavenly messengers, that every blessing comes from God to us. In taking upon Himself humanity, our Saviour unites His interests with those of the fallen sons and daughters of Adam, while through His divinity He grasps the throne of God. And thus **Christ is the medium of communication of men with God, and of God with men.** {DA 143.1}*

The above quote is packed full of goodies. We see in the first and second paragraph the angels ascending and descending and their connection with the Holy Spirit. They are the vehicle which brings the Holy Spirit to earth. They were the vehicle that performed all the miracles of Christ while He was on earth. Notice she said “the power of God through the ministration of angels.”. Now notice what the “power of God” is:

“The divine Spirit that the world's Redeemer promised to send is the presence and power of God.”--Ibid., Nov. 23, 1891. {YRP 39.5}

In 1898 and after quoting Ps. 139:7-10 Loughborough said:

“We learn from this language that when we speak of the Spirit of God we are really speaking of his presence and power.” (J. N. Loughborough, Review and Herald, September 20th 1898, ‘The Spirit of God’)

Now we know how the Holy Spirit is “sent from heaven.” Angels are the Temple of the Holy Spirit and minister this Spirit to us by speaking (not audible, generally) to us. If they all left this planet the Holy Spirit would soon cease to be in any man. Here are a few more quotes from the SOP which show the connection of the Spirit with angels:

*“There are many who will spend and be spent to win souls to Christ. In obedience to the great commission, they will go forth to work for the Master. **Under the ministration of angels, ordinary men will be moved by the Spirit of God** to warn people in the highways and byways. Humble men, who do not trust in their gifts, but who work in simplicity, trusting always in God, will share in the joy of the Saviour as their persevering prayers bring souls to the cross.” {MR311 35.3}*

*“Christ will be with these humble workers. **The angels of heaven will cooperate with them in their self-sacrificing efforts. By the power of the Holy Spirit Jesus will move upon hearts.** God will work miracles in the conversion of sinners. Men and women will be gathered into church fellowship. Meeting houses will be built, and institutions of learning established.” {MR311 36.2}*

In the second paragraph we have a parallel representing what was said in the first paragraph that **“Under the ministration of angels, ordinary men will be moved by the Spirit of God.”** The Holy Spirit speaks through angels. We also see this here:

*“A measure of the Spirit is given to every man to profit withal. **Through the ministry of the angels, the Holy Spirit is enabled to work upon the mind and heart of the human agent,** and draw him to Christ, who has paid the ransom money for his soul, that the sinner may be rescued from the slavery of sin and Satan.” {YI, July 5, 1894 par. 5}*

Concerning Phillip and the Ethiopian we see:

*“This Ethiopian was a man of good standing and of wide influence. God saw that when converted he would give others the light he had received and would exert a strong influence in favor of the gospel. **Angels of God were attending this seeker for light,** and he was **being drawn to the Saviour. By the ministration of the Holy Spirit the Lord brought him into touch with one who could lead him to the light.** {AA 107.3}*

In the above we see the part Angels played in bringing the Ethiopian to Phillip through the ministration of the Holy Spirit. Notice how this is spelled out more clearly here:

*“When God pointed out to Philip his work, the disciple did not say, as many are saying today, “God does not mean that. I will not be too confident, or I shall make a mistake.” Philip that day learned a lesson of conformity to God's will which was worth everything to him. He learned that every soul is precious in the sight of God, and that **angels will bring to the appointed agencies light for those who are in need of it.** The heavenly angels do not undertake the work of preaching the gospel. **Through the ministration of angels God sends light to His people, and through His people this light is to be given to the world.** The Holy Spirit will guide and instruct men and women if they will show themselves willing to be guided by placing themselves in positions where they can communicate the light received. {BEcho, December 10, 1900 par. 12}*

Zechariah chapter four has an interesting prophecy concerning “two anointed ones” upon whom “golden oil” flows out of. What does this all mean?

*“The psalmist says, “Thy word is a lamp unto my feet, and a light unto my path.” Psalm 119:105. **The oil is a symbol of the Holy Spirit.** Thus the **Spirit is represented in the prophecy of Zechariah.** “The angel that talked with me came again,” he says, “and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and **two olive trees by it**, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, **What are these, my lord?** . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, **but by My Spirit, saith the Lord of hosts.** . . . And I answered again, and said unto him, What be these **two olive branches which through the two golden pipes empty the golden oil out of themselves?** . . . Then said he, These are the **two anointed ones**, that stand by the Lord of the whole earth.” Zechariah 4:1-14. {COL 406.3}*

We will see who these two “anointed ones” are in this next quote but first notice the Spirit comes from “out of themselves.” So who are they?

*“The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as **covering cherub.** By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this **holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men.**” {RH, July 20, 1897 par. 6}*

As you can see the two covering cherub are the two “anointed ones” as they are the closest to God’s presence. They are anointed with God’s Spirit. By beholding they are filled with God’s Spirit and impart that Spirit to humanity. They represent all of the angels so all angels are included in the above principle.

*“From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. **So from the holy ones that stand in God's presence His Spirit is imparted to the human instrumentalities who are consecrated to His service.** The mission of the two anointed ones is to **communicate** to God's people that heavenly grace which alone can make His word a lamp to the feet and a light to the path. ‘Not by might, nor by power, but by My Spirit, saith the Lord of hosts.’” Zechariah 4:6. {COL 408.1}*

In the above we see how the “two anointed ones” communicate grace which is the Holy Spirit to humanity. Now notice how this “golden oil” is transferred from one to another by more than just spoken words:

*“The woman had come for water, and she heard of the **water of life**. She had been convinced of sin, and believed on Jesus Christ. Thus is the **holy oil is emptied by the holy messengers**, represented by the two olive trees, into the golden tubes, and from thence into the golden bowls. The **emptying process goes on, from the receiving of the golden oil, to the communicating of the same to others. Words are spoken; the unconscious influences** that surround the soul are felt, **although no words are designedly spoken. A word may be often spoken that will be as seed sown.** The presentation of a tract or a paper **may carry impressions to hearts**, and the result is that the reader or hearer thirsts for the water of life.” {Lt48-1897 (January 21, 1897) par. 8}*

The above is an example how we communicate and transfer the Spirit by more than just audible words. This is because the golden oil or Spirit emanates from us in proportion to the character God has given us. All of this is showing us important principles of the following concept:

*“And he shewed me a **pure river of water of life**, clear as crystal, proceeding out of the throne of God and of the Lamb.” (Rev 22:1)*

As we saw in the previous chapter “rivers of living water” represent the Holy Spirit in God’s word. Notice from the SOP:

*“Wonderful is the work which God designs to accomplish through His servants, that His name may be glorified. God made Joseph a **fountain of life** to the Egyptian nation. Through Joseph the life of that whole people was preserved. Through Daniel God saved the life of all the wise men of Babylon. And these deliverances were as object lessons; they illustrated to the people the spiritual blessings offered them through connection with the God whom Joseph and Daniel worshiped. So through His people today God desires to bring blessings to the world. Every worker in whose **heart Christ abides**, everyone who will show forth His love to the world, is a worker together with God for the blessing of humanity. As he receives from the Saviour grace to impart to others, from his whole being flows forth the tide of **spiritual life**. Christ came as the Great Physician to heal the wounds that sin has made in the human family, and **His Spirit, working through His servants**, imparts to sin-sick, suffering human beings a mighty healing power that is efficacious for the body and the soul. “In that day,” says the Scripture, “there shall be a **fountain opened** to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.” Zechariah 13:1. The **waters of this fountain** contain medicinal properties that will heal both physical and spiritual infirmities. {CH 209.2}*

***From this fountain flows the mighty river seen in Ezekiel's vision.** “These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the **rivers** shall come, shall live.... And by the **river** upon the bank thereof, on this side and on that side, shall grow all*

*trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their **waters they issued out of the sanctuary**: and the fruit thereof shall be for meat, and the leaf thereof for medicine." Ezekiel 47:8-12. {CH 210.1}*

*"Such a **river of life** and healing God designs that, by **His power** working through them, our sanitariums shall be...." {CH 210.2}*

This "river of life" comes from the throne of God out of the Heavenly Sanctuary in the temples of angelic beings which bring it to us and we to the world. Another from SOP:

*"Let us keep drawing near to God, and He will draw near to us. Then, as one, we shall reach upward to Him. The churches will be as gardens of the Lord, under His cultivation. **God's people will be trees of righteousness, planted by the Lord, and watered with the river of life.** {OHC 170.5}*

Now notice this important addition from scripture:

*"But his delight is in the law of the LORD; and **in his law doth he meditate day and night.**"³ And he shall be like a **tree planted by the rivers of water, that bringeth forth his fruit in his season**; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Psalms 1:2-3)*

As we meditate on God's word we will have the "river of life" flowing through us producing the desired fruit. Angels are in the midst of this "river" ministering the word of God to us as well. God and His Son give words to angels which deliver the word of God to us which we are to impart to the world. This is the "river of life" which flows from the throne of God and the same as Jacob's ladder. If an angel has spoken to you, then Jesus has spoken to you, and because Jesus is the "Word of God", the Father has spoken to you. The "still small voice" we hear in our mind is the Holy Spirit speaking through angels as the "river of life" flows to us. This is the external application of the Holy Spirit. When we "harken unto the voice of God" which is His Spirit, that word will produce the Holy Spirit within us which can speak to us internally. By faith in God's word the Holy Spirit is formed internally yet the Spirit is also channeled to us externally through the "river of life." Every good angel is filled with God's Spirit and just as with David "*The Spirit of the LORD spake by me, and his word was in my tongue.*" (2 Sam 23:2)

"And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." (Heb 1:7)

"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?"¹⁴ Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb 1:13-14)

The job of the angels is to protect us from fallen angels, to keep their deceptive influence away from us. God's angels speak words to us helping to keep our minds running in a holy channel. These thoughts in our minds, if holy, are the Holy Spirit speaking to us whether internally or externally. Don't forget that there is an enemy also attempting to speak to our minds influencing us in a wrong direction. Every thought must be tested against the "word of God." Without the

protection of God's angels demons will interpret the scriptures for us putting the word together incorrectly. Thus the word has no life in it when it is manipulated to teach lies and error. We become preachers of death imbued with the "spirit of Satan." *"To whom hast thou uttered words? and whose spirit came from thee?" (Job 26:4)*

All of this shows us our dependence on the throne of God because without His divine protection through the ministration of angels His written word is useless to us. His Spirit will not flow from His throne to us unless we ask for it and remain obedient. For if we reject the word given to us then we cut off the "river of life."

*"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father **give the Holy Spirit to them that ask him?**" (Luke 11:13)*

Now I remember early on in my Christian experience wondering why we ask for the Holy Spirit so often. If you have a being called "God the Holy Spirit" in you or if the ghost of Jesus and God is in you does He leave your body every night only willing to return if you ask? I remember early on wondering why we always pray for God to send us His Spirit if this intelligent being is already inside us. Why am I asking for someone to come to me who is already inside me I wondered? It just made no sense to me and still doesn't in these views. In the analogy of the "river of life" where the Holy Spirit is in God's word ministered to us through angels then I can understand why I am constantly in need of God sending me His Holy Spirit. This concept of the "river of life" just makes no sense to me if the Holy Spirit in of Himself is His own conscious entity. The fact that our bodies and angels are the Temple of the Holy Spirit shows me that the Holy Spirit is dependent on a body in order for Him to function as a personality. I do not see the Holy Spirit as a person in the air all around us but rather channeled through human and angelic temples. We will see more evidence for these thoughts in later chapters. If our temple is filled with the Holy Spirit then it is the Spirit that works through our hardware and leads us, not we that lead Him, likewise with the angels. Someone will inevitably misrepresent what I have said claiming I am teaching that the angels are the Holy Spirit. I was very clear to say the angels are the "Temple of the Holy Spirit."

Chapter Four: The Mind of Christ

So far in this book you have seen me use the terms “omniscient mind of Christ and omniscient mind of God” for the non-trinitarian view of the Holy Spirit which I do not agree with. This chapter is going to focus on the issue of having the “mind of Christ.” Some may believe the words “mind of Christ” is referring to Christ’s intelligent “omniscient mind” dwelling inside them. I believe it simply means that we are “thinking” like Him because of the change His word is having on our mind. Now of course trinitarians would believe that the “omniscient mind” of “God the Holy Spirit” is in them so this particular chapter won’t deal as much with the trinitarian aspect of things but it will be touched on.

*“For who hath known the mind of the Lord, that he may instruct him? but we have the **mind of Christ.**” (1 Cor. 2:16)*

Scripture clearly says we have the “mind of Christ,” but is Paul saying the omniscient mind of Christ is leaving His body and entering our body?

*“Let **this mind be in you, which was also in Christ Jesus:** ⁶Who, being in the form of God, thought it not robbery to be equal with God: ⁷But **made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:** ⁸And being found in fashion as a man, **he humbled himself, and became obedient unto death, even the death of the cross.**” (Phil 2:5-8)*

The above is a very simple definition for what it means to have the “mind of Christ.” The impact Christ’s Spirit has on the human heart is to become a humble obedient servant. I will begin to think like Him and behave like Him if I have His Spirit. I can have Christ’s mind (thinking), character, divine nature, and life but I do not have His omniscient mind in my body. Notice what Peter says:

*“¹Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise **with the same mind:** for he that hath suffered **in the flesh hath ceased from sin;** ²That he no longer should live the rest of his time in the flesh to the lusts of men, but **to the will of God.**” (1 Peter 4:1-2)*

This is what it means to have the “mind of Christ:

*“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye **all speak the same thing,** and that there be **no divisions among you;** but that ye be **perfectly joined together in the same mind and in the same judgment.**” (1 Cor. 1:10)*

Surely none of us would say that our very own intelligence is inside each other in order for us to speak the same thing and have the same mind. What we have is the word of God to cause us to think like Christ, and if in harmony with Christ, we will be in harmony with His body (church).

When our thinking goes contrary to that of Christ (what He has said in His word) we begin to see divisions.

*“Finally, brethren, farewell. Be perfect, be of good comfort, **be of one mind**, live in peace; and the God of love and peace shall be with you.” (2 Cor. 13:11)*

I believe the Father and Son are of “one mind” just as we are to be of “one mind.” Yet like us, they do not “share” one center of intelligence like the Catholic Trinity of three consubstantial persons in one being. The Father and Son each have their own personality and omniscient mind though they think the same. We too have our own center of thinking, yet we as a body of believer’s are to be of “one mind.” Let’s take a look at some SOP concerning this idea of “mind”:

*“Here the position of Jesus Christ in reference to his Father is brought to view. While they are **one in purpose**, and **one in mind**, yet in **personality they are two**. May we not learn from this that there is to be unity between believers?” {RH, August 15, 1907 par. 4}*

*“In this scripture God and Christ are spoken of separately. They are **two distinct persons**, but **one in mind, one in heart, one in holiness and justice, and purity, and one in the work of seeking to save the sinful race.**” {BCL 127.3}*

*“If we will become **one in mind and heart with the heavenly intelligences**, we can be worked by them.” {6T 461.3}*

*“On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. **We were all of one mind and one spirit.**” {CET 193.1}*

*“He [Enoch] was of **one mind with God**. . . If we are of **one mind with God**, our will will **be swallowed up in God's will**, and we shall follow wherever God leads the way.” {CC 28.4}*

As we can plainly see it’s not too difficult to understand what this concept of being of “one mind” means. Through the Spirit we are made to think and act like Christ, and thus we have the “mind of Christ.” God and His Son are two distinct personalities. So by placing their omniscient minds in the Holy Spirit outside of their bodies brings in a concept of “two in one” equaling personality destruction. Notice:

*“There is one body, and **one Spirit**, even as ye are called in one hope of your calling; ⁵**One Lord**, one faith, one baptism, ⁶**One God** and Father of all, who is above all, and through all, and in you all.” (Eph. 4:4-6)*

God and His Son each have a Spirit within them, but if we attach their omniscient minds to their Spirit outside of their bodies, we have to blend these **two** omniscient minds into **one** Spirit. Thus

the believer would have the omniscient mind of God and the omniscient mind of Christ dwelling in him. This is identical to the Catholic concept to **three** persons/gods equaling **one** person except in this case it's **two** omniscient minds/Spirits equaling **one** Spirit. This is personality destruction and confusion. This is a problem with the idea of disembodied spirits.

*“For by **one** Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into **one** Spirit.” (1 Cor. 12:13)*

The issue of oneness is solved when we realize we are receiving God and Christ's divine nature/life but not their omniscient minds within us. Blending two personalities together destroys the personalities of both, but in the concept of receiving divine nature/life we see how God and Christ are “one in Spirit.” These things can be blended together in one Spirit from both the Father and Son as we are talking about “divine nature” but you can never do this with personalities. Notice these from Ellen:

*“From eternity there was a complete unity between the Father and the Son. They were **two**, yet little short of being identical; **two in individuality**, yet **one in spirit, and heart, and character**.” {YI, December 16, 1897 par. 5}*

*“Christ the Word, the only begotten of God, was one with the eternal Father,—**one in nature, in character, and in purpose**,—the only being in all the universe that could enter into all the counsels and purposes of God.” {GC88 493.1}*

In the above two quotes we see how God and Christ are “one” in nature/spirit yet they are two individuals. Through the Holy Spirit we are to have this same “oneness” but notice below:

*“The unity that exists between Christ and His disciples **does not destroy the personality of either**. In mind, in purpose, in character, they are one, **but not in person**. By partaking of the Spirit of God, conforming to the law of God, man becomes a **partaker of the divine nature**. Christ brings His disciples into a **living union with Himself and with the Father**. Through the working of the Holy Spirit upon the human mind, man is made complete in Christ Jesus. Unity with Christ establishes a bond of unity with one another. This unity is the most convincing proof to the world of the majesty and virtue of Christ and of His power to take away sin. {OFC 36.3}*

SOP uses this same explanation a few times, which I believe was purposely worded to go against the classic “three in one” Trinity concept. By taking three personalities and blending them into “one God” you have the destruction of all their personalities (confusion/mystery). Now if we understand that the Spirit of God and Christ is referring to their life/power/divine nature we avoid the problem of personality destruction. We can have both the Father and Son through the Holy Spirit as they both have the same “divine nature.”

“But he that is joined unto the Lord is one spirit.” (1 Cor 6:17)

Now if we have become “one Spirit” with Christ are we by this saying that we have become omniscient? Of course not, nor have we become “God the Holy Spirit,” but we have become partakers of the divine nature having the spiritual life of Christ in us. Let us therefore have the mind of Christ by faith in His word.

Chapter Five: Personality of the Holy Spirit

In this chapter I will be going over the personality of the Holy Spirit. There are some very difficult passages in inspiration, especially the SOP, to harmonize which has always been a stumbling block for trinitarians. The passages I'm referring to are the two person quotes and the three person quotes. I believe the pioneer view of the Holy Spirit with the extra light on the topic in this book will solve and harmonize all the issues in the SOP. Trinitarians do not understand how it is true that the Holy Spirit is NOT a person, yet it can also be said that the Holy Spirit is a person. I will start this study off by explaining how I understand the personality of the Holy Spirit.

I believe the Spirit of Christ/God to have personality **when He has human or angelic hardware to work in**. The **Spirit functions as a person because of the ability to use our hardware**. By hardware I am referring to our brain. I do not believe the Holy Spirit is a person outside of our bodies in the air all around us. I also do not believe the Holy Spirit is the personality of Christ or God in the context of the Spirit within us and angels. I believe the Holy Spirit is a distinct personality, without individuality. When I refer to the Spirit as a person my understanding of this term is an "office" and or "characteristics of personality." I do not believe the Spirit is a person in the sense of individuality, or that He is an intelligent cognitive entity of its own self.

Now because most people don't understand "thought" inspiration I want to explain a few things so they may understand the difference between "thought inspiration and "word inspiration." In Revelation 20:10 it says:

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."
(Rev 20:10)

I'm using this example because I know all SDA's would agree with what I'm about to say. I do not believe the devil will be "tormented day and night for ever and ever." How can I say something that is clearly the opposite of what this text says? The reason is because of the thought that a person applies to the phrase "for ever and ever." We know the biblical thought here is "so long as life shall last" while evangelicals believe this phrase means "no end." You see there is much evidence of scripture that is foundational to understand before one can understand this passage. This passage is not a foundational text; it is one that is interpreted based on a foundation that is already laid. This is true for all of Ellen White's quotes on the Holy Spirit yet Trinitarians make these quotes their foundation and that's where they error. All of the quotes used by them are from 1893 and on and most of them are after 1900 in context of the Holy Spirit. These quotes do not change what Ellen believed or what the church believed, they just have to be understood in the correct sense based on a previous foundation that is well established. So do you understand how I can say Rev 20:10 is true yet at the same time I can say "I do not believe the devil will be

“tormented day and night for ever and ever?” Notice how the satanic led mind of Dr. Kellogg could not grasp this principle:

*“As far as I can fathom, the difficulty which is found in The Living Temple, **the whole thing may be simmered down to the question: Is the Holy Ghost a person?** You say no. I had supposed the Bible said this for the reason that the personal pronoun “he” is used in speaking of the Holy Ghost. Sister White uses the pronoun “he” and has said in so many words that the Holy Ghost is the **third person of Godhead**. **How the Holy Ghost can be the third person and not be a person at all is difficult for me to see.**” (Letter from J. H. Kellogg to G. I. Butler, October 28, 1903).*

Kellogg could not grasp how the Holy Spirit could be a third person and yet not a person at all because by this time he was a Trinitarian which we will see later. I could give hundreds of examples just like this in scripture. What if I said “my dad was an elder in the church” yet I also said “my dad was not an elder in the church”? If we were to apply “word inspiration” to these phrases I would have to be contradicting myself but based on “thought inspiration” both statements are entirely true. My dad was an old man (elder) in the church yet he did not hold the office of elder. Another example is Jesus is God yet Jesus is not God. In his nature He is God but He is not the person God. Foundation and context is what develops our thoughts. I have already laid down my foundation in the previous chapters so it should be quite clear that I do not believe the Holy Spirit is a person in the same sense as trinitarians or even most non-trinitarians. Like our pioneers I do not believe the Holy Spirit is a person. Now if a person feels he now has ammunition to take what I have just said and show how I supposedly contradict Ellen White that is up to him.

We will look over some of the evidence not accepted by trinitarians because of their misuse of developing a proper foundation. In other words they make these quotes subordinate to the three person quotes when in reality these all are true as they read. We are told in Zechariah:

*“And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: ¹³Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be **between them both.**” (Zech. 6:12-13)*

In the above passage we see that the counsel of peace is between two beings, not three. This same testimony is expressed numerous times in SOP, here are a few:

*“The great plan of redemption was laid before the foundation of the world. And Christ, our Substitute and Surety, did not stand alone in the wondrous undertaking of the ransom of man. In the plan to save a lost world, **the counsel was between them both; the covenant of peace was between the Father and the Son.** ‘For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but*

have everlasting life.' The Majesty of heaven, the King of glory, would become a servant. The only-begotten Son, in whom the Father delighted, was given for the ransom of a fallen race." {ST, December 23, 1897 par. 2}

Also:

*"Before the entrance of evil there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, the Only Begotten of God, was one with the eternal Father,-- one in nature, in character, and in purpose,--**the only being in all the universe that could enter into all the counsels and purposes of God.**"* {GC 493.1}

Also:

*"Satan in heaven, before his rebellion, was a high and exalted angel, **next in honor to God's dear Son.**"* (Ellen G. White, *Signs of the Times*, 9th January 1879, 'The Great Controversy: The Fall of Satan; The Creation')

Also:

*"No man, nor even the highest angel, can estimate the great cost; **it is known only to the Father and the Son.**"* {E. G. White, *The Bible Echo*, October 28, 1895 par. 4}

Also:

*"In order that the human family might have no excuse because of temptation, Christ became one with them. **The only being who was one with God** lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter's bench with his earthly parent."* {ST, October 14, 1897 par. 3}

A few quotes that show us who is worshipped:

*"Heaven and earth will unite in praise, as 'from one Sabbath to another' (Isa. 66:23) the nations of the saved shall bow in joyful **worship to God and the Lamb.**"* {*The Desire of Ages*, p. 770}

"The Father and the Son alone are to be exalted." {YI, July 7, 1898 par. 2}

For me the above and many other points of inspiration make it clear that the Holy Spirit lacks individuality. All that I have shown in previous chapters also testifies to this. The Holy Spirit is never associated with being on the throne. The Table of showbread has two loaves of bread and two crowns, not three. The Spirit never has a conversation with God or Jesus and of course is never seen to have its own body. Now if the Holy Spirit in the believer has the omniscient mind of Christ, then the personality of the Spirit is Jesus Christ. Here is where I see a problem:

*"The Holy Spirit is the Comforter, **in Christ's name. He personifies Christ, yet is a distinct personality.**"* {20MR 324.2} 1893

In the context above the Holy Spirit is said to be a “distinct personality.” Distinct from who? The context clearly suggests that He is distinct from Christ. Also you cannot “personify” yourself. The above quote by the way is the oldest SOP quote in Ellen’s Writings to use personality language in the context of the Holy Spirit. This is one of those quotes where trinitarians easily see non-trinitarians are misrepresenting the truth when they claim the Holy Spirit is really the ghost of Jesus.

*“The Lord Jesus Christ, the only begotten Son of the Father, is **truly God in infinity, but not in personality.**” {UL 367.4}*

As non-trinitarians we believe Jesus is God, yet He is not the God. He is God because of the nature He inherited but He is not God in personality.

*“This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; ²Male and female created he them; and blessed them, and called **their name Adam**, in the day when they were created.” (Gen 5:1-2)*

In the beginning was Eve, and Eve was with Adam and Eve was Adam. Is Eve the person of Adam? No, she is clearly not the person of Adam yet she is “called Adam” because of her nature. This is the same for God and His Son. The Holy Spirit is truly Christ in nature but not in personality when it comes to the Spirit in your heart. It is Christ’s divine nature we receive through His spoken word that comes from Himself which He inherited from His Father. In this way we have both the Father and Son as we have their divine nature within our hearts produced by the word of God. This life given in the word forms Christ within but it functions in the human body as a “distinct personality.” The personality of Jesus is in Heaven with the personality of God but we are given the personality of the Holy Spirit through the word. Jesus has the “life of God” in Him yet Jesus is a distinct personality, and so it is with the Spirit as the Spirit is the “life of Christ and God” but is a distinct personality. Notice:

*“Science and literature cannot bring into the darkened mind of men the light which the glorious gospel of the Son of God can bring. The Son of God alone can do the great work of illuminating the soul. No wonder Paul exclaims, ‘For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.’ [Romans 1:16.] The **gospel of Christ becomes personality in those who believe, and makes them living epistles,** known and read of all men. In this way the leaven of godliness passes into the multitude. The heavenly intelligences are able to discern the true elements of greatness in character; for only goodness is esteemed as efficiency with God.” {CE 97.1}*

The divine life contained in God’s word becomes “personality” in the believer. The Holy Spirit functions through our hardware by using the word of God to transform the soul. Notice:

*“I have yet many things to say unto you, but ye cannot bear them now. ¹³Howbeit when he, the Spirit of truth, is come, **he will guide you into all truth:** for he shall **not speak of***

himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. ¹⁴He shall glorify me: for he shall receive of mine, and shall shew it unto you.” (John 16:12-14)

We are all aware of someone speaking in “third person” which indeed Christ does at times but in the above context that cannot be so. The words “me” and “mine” are speaking of the personality of Jesus which is glorified by the Holy Spirit a “distinct personality.” This Spirit does not “speak of himself” but what does that mean?

*“It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, ‘the Spirit of truth, which proceedeth from the Father.’ **It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, ‘He shall not speak of Himself.’ John 15:26; 16:13.**” {AA 51.3}*

We have already quoted John 16:13 so let’s see what John 15:26 says which Ellen quoted:

*“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, **he shall testify of me:**” (John 15:26)*

The above passage doesn’t carry the idea of “I will testify of myself.” The purpose of the Holy Spirit guiding into all truth is to glorify Christ. Satan speaks “of himself” or from his “own resources” and man without the Spirit does likewise. Christ testified of His Father because He had the Spirit and we will testify of Christ if we have His Spirit. The thought behind the words “speak of himself” is a reference to speaking of one’s own resources or in other words lying. This is why the phrase is connected to being guided into truth. When we are teaching error and lies we “speak of ourselves” and thus we can be sure that the Spirit is not speaking through us. When we receive the word of God (whatsoever He shall hear, that shall He speak) as its intended the Holy Spirit will glorify Christ through us. We testify of Christ in our words and deeds which in reality is the Spirit testifying of Christ.

*“Christ said of the Spirit, “He shall glorify me.” **As Christ glorified the Father by the demonstration of his love, so the Spirit was to glorify Christ** by revealing to the world the riches of his grace. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of his people.” {RH, May 19, 1904 par. 4}*

Notice in the following scripture how Jesus when He was on earth was here to glorify God:

*“Jesus answered them, and said, My doctrine is **not mine, but his that sent me.** ¹⁷If any man will do his will, he shall know of the doctrine, whether it be of God, or **whether I speak of myself.** ¹⁸**He that speaketh of himself seeketh his own glory:** but **he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.**” (John 7:16-18)*

Remember the Holy Spirit “speaks not of Himself” but only that which He hears to glorify Christ. Christ didn’t speak of Himself as He spoke no lie, He only spoke that which His Father gave Him. Satan speaks of himself as he seeks his own glory. Thus we see that Christ simply

spoke that which His Father gave Him and the Spirit likewise will only speak that which God gives Him. The Father is the source of all truth. This is tough thing because I'm having to learn how to speak and teach by letting God's word do the talking otherwise my own inventions are simply a sign that I seek my own glory and "speak of myself." I have a long ways to go in fixing bad habits when it comes to sharing what I believe.

*"These things have I spoken unto you in proverbs: but the time cometh, when **I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.**" (John 16:25)*

In this passage we see Christ claiming that He will show you "plainly of the Father." This is something that Christ is referring to in the future after Pentecost. If you remember in chapter three how the "river of life" works you will understand how Christ though He is in Heaven still speaks to us through the Holy Spirit. The Holy Spirit speaks that which He hears. Christ gives a message to His angels which give it to you which you hear from the Holy Spirit. The above explanation is how Christ will speak to you personally concerning the Father through His Spirit.

The Father and Son are "distinct personalities" which we should never attempt to blend together in "one Spirit" or "one God."

*"The oneness existing between the Father and the Son **does not affect the distinct personality of each.**" {14MR 220.4}*

Now notice:

"The personality of the Father and the Son, also the unity that exists between them, are presented in the seventeenth chapter of John, in the prayer of Christ for His disciples:

'Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.'" John 17:20, 21.

*The unity that exists between Christ and His disciples **does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.**" {MH 422.1}*

The personalities of God and Christ cannot be blended in "one person", "one Spirit" or "one God" as this is what destroys their personalities. Notice:

*"Christ gave His representative, the **third person of the Godhead, the Holy Spirit.**" {CTr 301.4}*

Now if we take the omniscient minds of God and Christ and place them in one "person" (third person of the divine nature) we have exactly what SOP warned about, personality destruction. It is important to understand that Ellen White never uses the phrase "first person of the Godhead or second person of the Godhead", which are terms made up by trinitarians. The phrase "third person of the Godhead" is "office language." It is taking the truth of the Spirit being the life and

power in the word of God and giving it the phrase “third person of the Godhead” to describe its office. For non-trinitarians we need to understand the Holy Spirit does not have “two personalities.”

*“The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a **divine person**, else **He could not search out the secrets which lie hidden in the mind of God**. ‘For what man knoweth the things of a man save the spirit of man, which is in him; even so the things of God knoweth no man, but the Spirit of God.’”--Ms 20, 1906.*

There are a few things in this passage we need to look at. The Holy Spirit does not contain two personalities. What is the reason given above to why the Holy Spirit “has a personality”? The answer is “else He could not bear witness **to our spirits and with our spirits** that we are the children of God.” Trinitarians and most non-trinitarians would see this as evidence that the Holy Spirit must be an “intelligent person” whether it be “God the Holy Spirit” or the “ghosts of Jesus and God.” The reasoning goes like this: “if the Holy Spirit is not an intelligent person He could not bear witness to our spirits and with our spirits that we are the children of God.” However the passage is talking about this concept:

“The gospel of Christ becomes personality in those who believe, and makes them living epistles, known and read of all men. In this way the leaven of godliness passes into the multitude. The heavenly intelligences are able to discern the true elements of greatness in character; for only goodness is esteemed as efficiency with God.” {CE 97.1}

Also:

*“Ye are our epistle written in our hearts, known and read of all men:³ Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but **with the Spirit of the living God**; not in tables of stone, but in fleshy tables of the heart.” (2 Cor 3:2-3)*

The Spirit of Jesus in you is the witness that you are a child of God because the law is written in the heart. We see this concept in these passages:

*“Being born again, not of corruptible seed, but of incorruptible, **by the word of God**, which liveth and abideth for ever. ²⁴For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: ²⁵But the **word of the Lord endureth for ever**. And **this is the word which by the gospel is preached unto you.**” (1 Pet 1:23-25)*

“But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” (Deut 30:14)

“Thy word have I hid in mine heart, that I might not sin against thee.” (Psalms 119:11)

*“Let not mercy and truth forsake thee: **bind them about thy neck; write them upon the table of thine heart.** ⁴ **So shalt thou find favour and good understanding in the sight of God and man.**” (Pro 3:3-4)*

When a person believes and does the word of God it is written in the heart making that person a “living epistle” in the sight of God and man. The gospel of Christ becomes personality in the believer. So yes the Holy Spirit has a personality bearing witness to and with our spirit that we are the sons of God. Now I want to show how this concept that the Holy Spirit must be an cognitive being in order to “bear witness to and with our spirits” is simply untrue and illogical.

*“Ye do the **deeds of your father.** Then said they to him, *We be not born of fornication; we have one Father, even God.* ⁴² *Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.* ⁴³ *Why do ye not understand my speech? even because ye cannot hear my word.* ⁴⁴ **Ye are of your father the devil, and the lusts of your father ye will do.** He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the **father of it.**” (John 8:41-44)*

In the above we see the “children of Satan” and it is their “deeds” that “bear witness” to this fact. Notice:

*“Notwithstanding Christ’s warning, men have sought to uproot the tares. To punish those who were supposed to be evildoers, the church has had recourse to the civil power. Those who differed from the established doctrines have been imprisoned, put to torture and to death, at the instigation of men who claimed to be acting under the sanction of Christ. **But it is the spirit of Satan, not the Spirit of Christ, that inspires such acts.** This is Satan’s own method of bringing the world under his dominion. God has been misrepresented through the church by this way of dealing with those supposed to be heretics.” {COL 74.1}*

How many people believe the “spirit of Satan” is the “ghost of Satan” an intelligent cognitive being coming out of his body? Is there a specific fallen angel called the “spirit of Satan”? Or is this simple to understand that it is referring to Satan’s spirit, his influence/character through his lies? The point is, the spirit of Satan bears witness with most human beings that they are the children of the devil. Why is it that the influence of Satan can do this but supposedly God cannot influence a person through His word? This is because the spiritualistic concepts of the Holy

Spirit reject the idea that God's word has life and power in it. Ellen White is actually making it clear why she is calling the Holy Spirit a person having a personality; it's because of the ability to manifest the character of God in the human heart. The Holy Spirit demonstrates all the characteristics of personality but never individuality. God and Jesus never have a conversation with the Spirit. There is never prayer to the Spirit. A person is manifesting either the Spirit of Christ or the spirit of Satan depending on who their spiritual Father (father) is. One of these two spirits is bearing witness to this fact. Now we can simply understand the statement: "*The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God.*"

Now this next sentence in the quote is a confusing one for most: "*He must also be a **divine person**, else **He could not search out the secrets which lie hidden in the mind of God.**" This one is loved by trinitarians as they say, see "God the Holy Spirit" has the ability to search what's in God the Father's mind. In the trinitarian view why would "God the Holy Spirit" need to search the mind of God the Father; they are already "one God" knowing all things? The next verse gives a clear parallel "*For what man knoweth the things of a man save the spirit of man, which is in him; even so the things of God knoweth no man, but the Spirit of God.*" If I write some things out and you read them you may not understand it in the thought which I intended. You would need to come to me as the source of the one who wrote it for understanding. God the Father is the source of the inspired word through His Spirit in the prophets. The inspired word (Bible and SOP) is where God has revealed His "secrets." When we are studying His word we need to seek the aid of His Spirit in order to "*search out the secrets which lie hidden in the mind of God.*" Set aside the written word and you will never receive the "secrets of God."*

Let's examine the paragraph before this in the Ms 20 1906 quote:

***"The Holy Spirit always leads to the written word.** The Holy Spirit is a person; for He beareth witness with our spirits that we are the children of God." {20MR 68.5}*

Again we see why Ellen calls the Spirit a person "for He beareth witness with our spirits that we are the children of God." Where has God placed some of the secrets which lie hidden in His mind? In the Bible, His written word, as this is where the Holy Spirit has inspired prophets to write out the "secrets which lie hidden in the mind of God." The Spirit uses our hardware or works through us to put it all together so that we may understand truth. Without this Spirit we cannot come to a complete knowledge of the scriptures. This shows us the passage is not saying that one God-being is searching the mind of another God-being, nor is the Spirit of God outside of His body searching the mind in His body. The Spirit is in us helping us to understand the inspired word as the Bible contains the "secrets which lie hidden in the mind of God." Don't forget the Spirit is in angels working through them to help us understand God's word.

*“The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.”
(Deut. 29:29)*

SOP also says:

*“God intends that even in this life the truths of His word shall be ever unfolding to His people. There is only one way in which this knowledge can be obtained. We can attain to an understanding of God's word only through the illumination of that Spirit by which the word was given. ‘The things of God knoweth no man, but the Spirit of God;’ for the Spirit searcheth all things, yea, the deep things of God.’ 1 Corinthians 2:11, 10. And the Saviour's promise to His followers was, ‘When He, the Spirit of truth, is come, He will guide you into all truth. . . . For He shall receive of Mine, and shall show it unto you.’
“John 16:13, 14. {SC 109.2}*

Without the divine personality of the Spirit we can never come to a complete knowledge of what God has revealed to us in His word. Don't forget how this works in the “river of life”:

“Through the ministration of angels God sends light to His people, and through His people this light is to be given to the world. The Holy Spirit will guide and instruct men and women if they will show themselves willing to be guided by placing themselves in positions where they can communicate the light received.” {BEcho, December 10, 1900 par. 12}

This whole issue on the Spirit is about understanding spiritual things:

“Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. ¹⁴But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (1 Cor. 2:13-14)

Because people struggle to understand spiritual things, and the entire world is under Satan's spell of spiritualism the personality of the Holy Spirit can be hard to grasp at first. The gospel of Christ truly does become personality in the believer. Instead of taking these passages of quotes about the personality of the Spirit and putting a “human construction” on them forcing all the other inspiration to fit that construction I simply accept that God calls His Spirit the “third person of the Godhead” because of the Spirit's characteristics and office. Now if I started with Ellen's three person quotes and made them my foundation and master link I would be lead astray just as evangelicals are on hell and other doctrines. This is why I have expressed laying a foundation first as being so important because there are so many aspects to the Holy Spirit which people are paying very little attention to. People are so trapped in “word inspiration” when the Bible is “thought inspired.” In the end studying it will be beneficial because I believe these things will

lead to receiving the latter rain. Let's go over this trinitarian favorite that I believe is the most anti-trinitarian quote in Ellen's writings:

*"The Comforter that Christ promised to send after He ascended to heaven, is the Spirit **in all the fulness of the Godhead**, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are **three living persons [personalities] of the heavenly trio**; in the **name of these three great powers--the Father, the Son, and the Holy Spirit**--those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ. . . ." {SpTB07 63.2}*

I have put the word "personalities" in the quote above because I believe most non-trinitarians know Ellen White didn't say "persons" but rather "personalities" if you read her handwritten manuscript. The historical context of the quote is 1906. It is placed in the context of dealing with Kellogg and his pantheism. Before 1906 Kellogg became a trinitarian yet Ellen claims he was still teaching the same pantheism. This is because a Triune God of three individuals is always pantheism. The Catholic version is also pantheism. I will explain this in the next chapter. Here is the greater context to the "heavenly trio" quote:

"I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: 'The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad.' 'The Father is like the dew, invisible vapor; the Son is like the dew gathered in beautiful form; the Spirit is like the dew fallen to the seat of life.' Another representation: 'The Father is like the invisible vapor; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power.'" {SpTB07 62.2, 1906}

Notice these "three in one" representations:

1. Father/light, Son/light, Spirit/light (three different expressions of light)
2. Father/dew, Son/dew, Spirit/dew (three different expressions of dew)
3. Father/vapor, Son/cloud, Spirit rain (three different forms of water)

These statements are trinitarian statements in order to explain the concept of a Triune God. She calls them "advanced scientific ideas" which "are not to be trusted." Many believe Kellogg wrote these in the "Living Temple" to explain his pantheistic ideas but this is not true. I have read the "Living Temple" and Kellogg never made these statements. I read this before I discovered that we shouldn't read it. Now it's possible he was using them as "advanced scientific ideas" in promoting his beliefs in the context of a Triune God well after the book was written. These statements she is condemning are trinitarian which I will prove in a bit but first let's read the second paragraph.

“All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. God can not be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father can not be described by the things of earth. The Father is all the fulness of the Godhead bodily, and is invisible to mortal sight.” {SpTB07 62.3, 1906}

In the above she says these statements are “*spiritualistic representations*” and that “*they are imperfect, untrue.*” In other words, God is not “three persons” that can be described using these methods. She writes a parallel saying “*God can not be compared with the things His hands have made*” with “*The Father can not be described by the things of earth.*” Here she specifically describes the God she is referring to as the “Father.” Now let’s look at the third paragraph and part of the fourth paragraph.

“The Son is all the fulness of the Godhead manifested. The Word of God declares Him to be ‘the express image of His person.’ ‘God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ Here is shown the personality of the Father. {SpTB07 63.1}

The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fulness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour.”

In the second and third paragraph we see that the Father and Son “are” (is) all the “fulness of the Godhead.” The Spirit is said to be “in all the fullness of the Godhead” rather than “is all the fullness of the Godhead.” Now she also quotes John 3:16 which I believe proves Jesus is truly God’s “only begotten Son.” This is why Jesus is the “express image of His person” as Ellen quotes. OK, now that we have gone over the context let us look at the evidence so we can be sure she is condemning a “Triune God.” I have the writings of the original author which Ellen borrowed from as she often did. Now anyone who knows Ellen’s writings knows she borrowed from many writers keeping the truth and leaving behind the error. Now let’s look and see what truth she kept and what error she left out or condemns as we read the original.

*“The Father is as the light invisible. The Son is as the light embodied. The Spirit is as the light shed down. The Father is like the dew in invisible vapor. The Son is like the dew gathered in beauteous form. The Spirit is like the dew fallen to the seat of life. The Father is like to the invisible vapor. The Son is as the laden cloud and palling rain. The Spirit is the rain — fallen and working in refreshing power. These likenings are all imperfect.” They rather hide than illustrate the tri-personality of the one God, for they are not persons but things, poor and earthly at best, to represent the living personalities of the living God. So much they may do, however, as to illustrate the official relations of each to the others and of each and all to us. (W. Boardman, *The Higher Christian life*, part 2, chapter 1, page 101, ‘For me: what then must I do?’)*

In the above we see the untrue “*spiritualistic representations*” that Ellen quoted. We can see his admission that they are “*imperfect*” yet he still uses them to “*represent the living personalities of the living God*” and to “*illustrate the official relations of each to the others.*” Simply put, he is trying to use these illustrations to explain how God is Triune but they are “*spiritualistic*” because the Bible never says anything about God being Triune. One form of spiritualism is when we go beyond what God has described and in the process reject what He has said. If the Trinity were true these representation would actually be a good explanation. The writer goes on to say:

*“And more. They may also illustrate the truth that all the fulness of Him who filleth all in all, dwells in each person of the **Triune God**. The Father **is** all the fulness of the Godhead INVISIBLE. The Son **is** all the fulness of the Godhead MANIFESTED. The Spirit **is** all the fulness of the Godhead MAKING MANIFEST. The persons are not mere offices, or modes of revelation, but **living persons of the living God.**” (W. Boardman, *The Higher Christian life*, part 2, chapter 1, page 101, ‘For me: what then must I do?’)*

In the above we see the portion that Ellen uses which are true yet she never says the “Spirit is all the fullness of the Godhead”, but rather “*in all the fulness of the Godhead.*” Now notice the phrases she leaves out:

1. Tri-personality of the one God
2. Living personalities of the living God (twice)
3. Triune God

These phrases are never found in inspiration because inspiration does not represent God as being Triune. It’s very easy to see that Ellen borrowed from this author and took the good and left the bad as she always did. If Ellen believed in a Triune God it makes no sense that she would leave these phrases out nor should she have condemned the illustrations as “*spiritualistic representations.*” Today the trinitarians put forth their own “*spiritualistic representations*” to explain the Triune God which we see here:

*“If you're trying to explain the doctrine of the Trinity, show them an egg and ask them to break it open to look at its composition. Ask them, 'How many parts make up this egg?' Talk about the shell, the yolk, and the white and how they form one unit.” (Linda Mei Lin Koh, *Adventist Review*, November 22, 2007.)*

*“What analogies—such as a triangle or a three-pronged fork—can help someone understand the idea of how one God can be composed of three equal Persons?” (The Holy Spirit, *Adult Sabbath School Bible Study Guide 2nd Quarter 2006*, Principal Contributor: Arnold V. Wallenkampf.)*

These are no different than what Ellen condemned above because they are “*simply nothingness*” and “*untrue*” as she would say. Now let’s finish paragraph four.

*“There are **three living persons (personalities) of the heavenly trio**; in the name of these **three great powers--the Father, the Son, and the Holy Spirit--** those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ. . . . “ {SpTB07 63.2}*

Ellen describes the truth that there are “*three living personalities of the heavenly trio*” which are the Father, Son and Holy Spirit. In my belief the Holy Spirit is a distinct personality, yet still very different to what trinitarians believe. The above quote says nothing about a Triune God or God being made up of three persons. It only says the truth that there are three distinct “*personalities of the heavenly trio*” which are the Father, Son and Holy Spirit.

Now seeing that I believe this Spirit does not contain the omniscient minds of Christ and God, does He contain His own omniscient mind? Obviously I don’t believe He does; otherwise He would have individuality. I’ve already stated the Spirit works in the Temples of converted men and angels. Here is a verse I know many will use to prove either individuality or that Christ’s intellect operates outside of His body:

*“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. ²⁷And He [Jesus] that searcheth the hearts knoweth what is the **mind of the Spirit**, because He [Jesus] maketh intercession for the saints according to the will of God.” (Rom 8:26-27)*

The issue is the Greek word for “mind” here is not the word used in scripture to refer to someone’s intelligence. It exists only four times in scripture with all cases being in Romans chapter 8. Here are those cases:

*“For to be carnally **mind**ed is death; but to be spiritually **mind**ed is life and peace. ⁷Because the carnal **mind** is enmity against God: for it is not subject to the law of God, neither indeed can be.” (Rom 8:6-7)*

Here is what Strong’s says:

phronēma

fron'-ay-mah

From [G5426](#); (mental) **inclination or purpose**: - (be, + be carnally, + be spiritually) mind (-ed).

In these three cases the word is used in context of a person’s spiritual nature, either carnal or divine. So we see Jesus knows “what is” the mind of the Spirit or in other words He knows what the “purpose/inclination” of the Spirit is as Jesus makes intercession before God for us. The Spirit makes intercession in the sense that He drives and motivates us to pray. This passage that says “mind of the Spirit” is not referring to the Spirit as if He had His own “center of intelligence” or if He was cognitive. Inside God and Christ I believe it is part of their “center of intelligence” but I do not believe He contains their omniscient minds outside of their bodies. Of course God can channel all truth through His Spirit through the Temple of angels as well.

I want to close this chapter with an article that was printed in the Signs of the Times in 1878. This article shows what our pioneers believed and there is no evidence that this view ever changed before the death of Ellen White. It was written by D.M. Canright while James White was President and J.N Andrews and Uriah Smith were editors. Everyone knows these men were non-trinitarian but many today in the Father and Son community do not realize that what they are

teaching concerning the Holy Spirit is not what our pioneers taught. I'm sure some will reject this because it was written by someone who apostatized but so did Waggoner and Jones. Apostasy happens with a lot of people so remember when a person apostatizes that generally means they once had the truth. Besides this is not the voice of one man in this article this was the position of the SDA church.

The Holy Spirit.

Signs of The Time

JAMES WHITE PRESIDENT. J.N. Andrews and Uriah Smith as Editors.

JULY 25, 1878.

THE HOLY SPIRIT NOT A PERSON, BUT AN INFLUENCE PROCEEDING FROM GOD.

ALL trinitarian creeds make the Holy Ghost a person, equal in Substance, power, eternity; and glory with the Father and Son. Thus they claim three persons in the trinity, each one equal with both the others. If this be so, then the Holy Spirit is just as truly an, individual intelligent person as is the Father or the Son. But this we cannot believe. The Holy Spirit is not a person. In all our prayers we naturally conceive of, God as a person, and of the Son as a person; but who ever conceived of the Holy Ghost as 'being a person, standing there beside the Father and equal with him ? Such a conception never enters any one's mind. If you say that it does, we ask of What form is the' Holy Ghost? IS it like the Father and Son, in the form of a man? Who can tell? Again, the Father himself is said to be a spirit. Are there, then, two spirits, both divine, both God, both equal to each other, both alike? Then how is one different from the other? God is said to be a spirit; and it is everywhere declared that the Holy Ghost is the Spirit of God. IS it then the spirit of a spirit? What kind of spirit would that be? Again, "God is a spirit." John. 4:24. Now if the Holy Ghost is a distinct person from the Father, here are two spirits. That the pre-existent Word, the Son, is another person, our opponents contend; and that he 'has a spirit they will not deny. Here, then, are three spirits—the, son is a spirit, and the Holy Ghost is a spirit, and both equal in substance and power. Well, now the Son has a spirit, for "God hath sent forth 'the Spirit 'of his Son into our hearts Crying, Abba, Father." Gal. 4:6. Again, "If any man not the Spirit of Christ he is none of his, Rom 8 : 9. This makes four spirits. God also ' has a spirit. "The Spirit of God."

Gen. 1:2. And if the Holy Ghost be equal to the other two persons, then it must have a spirit too. Here are six spirits, and according to our trinitarian brethren, six persons.

How absurd!

The simple truth is that God is a real person, in bodily form ; and the Holy Spirit is truly the Spirit of God, a **divine influence proceeding** from the Father and also from the Son, as their power, energy, etc. The Bible never in any case calls the Holy Spirit a person, though, it frequently does both the Father and Son. Another fact having an important bearing upon this question, one which shows the utter falsity of the trinitarian creed that makes, the Holy Ghost equal with the Father and Son is that the Holy Spirit has no throne, and is never worshiped. Many' times it is explicitly; declared that both the Father and the Son have a throne, and are seated' upon that throne. Rev. 3:21. "But the throne of God and of the, Lamb shall be in it." Rev. 22:3. But where is the throne of the Holy Spirit? Who ever heard of that? How astonishing, if the 'Holy Spirit is the same as the Father and the Son, and is one of the trinity, equal with them power, substance, and glory! How is it, we ask, that it has no throne while the others have? Then, again, as before stated, while worship is offered both to the Father and to the Son (see Rev. 5) in no single case is worship ever offered to the Holy Spirit. How can this be harmonized with the supposition that the Holy Ghost is equal with both the Father and the Son? Also we are required to love, God the Father and his Son Jesus Christ; but no one is ever required to love the Holy Spirit. No such precept is given, nor is there any reference to it.

Another important fact is, that while very much is said about the great love that exists between the Father and the Son, how, tenderly the Father loves the Son, and how devotedly the Son loves the Father, yet not one word is said about the Father's loving the Holy Ghost, nor that the Son loves the Holy Ghost, nor that the Holy Ghost loves either the Father or the Son. No such thought is ever expressed. How shall we account for this fact if the Father, Son, and Holy Ghost, are three persons, alike and equal? How astonishing, we say, that so much is said about the mutual love between the Father and the Son, and yet, not one word is said, about a similar love between the Holy Ghost and the other two person! Why, is it left out in this Manner? The truth is evident. The Holy Spirit is not a person, not an individual, **'but is an influence or power proceeding from the Godhead.**

Furthermore, it is never said that the Holy Spirit ever loves man; yet it is frequently declared how greatly both the Father and Son do love Man. But, no such thing is: ever said of the Holy Ghost. How shall we account for this? 'Then, almost every illustration that is given of the Holy Spirit is "inconsistent with the idea of its being a person. Let us notice a few compared to water being poured out. "I wilt. pour out of my Spirit upon all flesh." Acts 2:17. It is compared to water shed forth. "Having received of the Father the promise of the, Holy Ghost he hath shed forth, this which ye now see and hear." Acts 2:33. How could a person be shed forth? Believers are to be baptized with the Holy Spirit. "He shall baptize you with the Holy Ghost." Matt. 3:11. How could you baptize one person with another person?

We are to drink of the Holy Spirit. "Have been all made to drink into one spirit.," 1 Cor. 12:13. How could you drink into a person? It is compared to lamps of fire. "And there were seven lamps, of fire burning before the throne, which are the seven Spirits of God." Rev. 5. Has God seven personal spirits, then instead of one? Is each one distinct from the other? Has each one a person? Or is this one person divided into seven parts? What does this mean? All these illustrations plainly show that the Spirit of God is not an individual. D.M.C. (To be continued.)

The Holy Spirit. AUGUST 8, 1878. Signs of The Times

JAMES WHITE PRESIDENT. J.N. Andrews and Uriah Smith as Editors. The Holy Spirit. THE HOLY SPIRIT NOT A PERSON, BUT AN INFLUENCE PROCEEDING FROM GOD.
(Concluded.)

The Holy Spirit

ANOTHER fact which has a strong bearing upon this question is that the word spirit, Greek, pneuma, is always neuter, that is neither masculine nor feminine. All the pronouns referring to the Holy Ghost are neuter, except when the Holy Ghost is personified, as the Comforter, Greek, Parakletos. John 14:16,26. Here of course, it would have to be masculine. If the Holy Spirit is a person, the pronouns referring to it should be in the masculine, which they never are. It is said that Christ, was anointed with the Holy Ghost. Acts 10:38. Was one person of the trinity anointed with another person of the trinity? How could you anoint one person with another? But we can readily conceive how God could put his Spirit, and power, upon Jesus.

Again, of Jesus it is said, "God giveth not the Spirit by measure unto him." John 3:34. What sense would there be in talking of measuring out a person? giving a person by measure? Furthermore the Spirit of God is said to be everywhere, omnipresent, all-pervading. Ps. 139:7. But if the Spirit of God were a person, it certainly could not be everywhere personally present, without absolutely filling the universe to the exclusion of everything else. Again, it is said that the Holy Spirit fell upon the Gentiles at the house of Cornelius. Acts 10:44. How could this be true if the Holy Ghost were a person? How would it sound to talk of the Father's falling upon them, or of the Son's doing the same? The very idea is absurd. But if the Holy Ghost is a person like the other two, then it would be just as absurd to say that the Holy Ghost fell upon them. Moreover it is said that the Father "hath given us of his Spirit," (1 John 4:13), and that he will send the Holy Spirit. This is frequently said in the Bible. Every such declaration shows that the Holy Spirit is not equal with the Father. If the Holy Spirit is equal with the Father why don't we read somewhere of the Holy Spirit sending the Father, giving the Father, or something like that. We are to ask the Father for the Holy Spirit, and he will send it. Luke 11:13. If the Spirit of God is a person, equal with the Father, why not pray directly to the Holy Spirit? Why not ask it to come, instead of asking the Father to send it.

Jesus breathed the Holy Ghost upon his apostles. John 20:22. Paul admonishes us not to quench the Spirit. 1 Thess. 5:19, How could you quench a person? The Spirit of God can also be divided. To Moses the Lord said, "I will take of the Spirit which is upon thee, and I will put it upon them." Num, 11:17. And the Lord did so. Did the Lord take his Spirit away from Moses, and give to them? No, but a part of the **same influence** that rested upon Moses he put upon the other men.

I think we could properly illustrate the Spirit of God by the rays of the sun. Up there in the heavens hangs this great orb of light. We know that it is a material globe. From this are constantly being shed forth innumerable rays of light, lighting and warming all parts of the earth. We see this light every day, and we feel its warmth. Without it we could not live. The earth could not exist. Yet no one can explain what these rays of light are, or how they come. But we know that they are not a person, neither are they the sun itself, nor yet a body like the sun. The best we can say is, that light is a powerful influence constantly proceeding from the sun.

Just so with the Holy Spirit. **It is an influence which proceeds from the Father.** For thus Jesus says, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me," John 15:26. It is mighty and powerful. It is shed forth everywhere throughout the entire universe. As the sun lights and warms the whole solar system by its rays, just so God controls and influences the whole universe by his Holy Spirit. God is a person, in a local habitation, the same as the sun is a body occupying a definite position, But the Spirit of God, like the rays of the sun, is everywhere diffusive, but is not a person, has no shape or body any more than has the light of the sun.

We might illustrate it again by the rays of heat from a fire. Here is a very hot fire. The rays of the heat are felt for rods around. The fire is a local body. We can see it, can handle it, can measure it ; but who can see or handle, or weigh the rays of heat that proceed from it? So of the Spirit of God. Its influence is felt, but it has no body, it is not a person.

We might further illustrate the Spirit of God by the influence which one man often has over another. It is a familiar and undeniable fact, that one person with strong nerves and will power can often mesmerize another person with weaker nerves. He can do this without touching him at all. We see it done; we know the effect; we see the result. The two men stand twenty feet apart; and yet there is an **influence extending from the one and reaching to the other**, which controls him. We call it mesmerism, but we know nothing about it. We cannot tell how it is, nor why it is; **but there is an influence, a spirit in man, which reaches out far beyond his actual bodily presence**, his physical touch, and exercises **a mighty influence over others**. Just so the spirit of God is an almighty, **potent influence flowing forth from God**, which effects everything where it goes.

In another but more limited sense, the Spirit of God sometimes means something as we mean when we say, "The spirit of Washington," "the spirit of Elijah," "the spirit of the age," "the spirit of the party," etc. It means the disposition, feeling, which is in harmony with God. In the Bible we read of the " spirit of Egypt " (Isa. 19:3), of the " spirit of sleep " (Isa. 29:10), of the " spirit of heaviness" (Isa. 61:3), and many like expressions; yet no one supposes that Egypt, or sleep or heaviness, actually have a living, intelligent, personal spirit. In speaking this way we simply

mean the influence of Egypt, of sleep, etc., which is here personified as an intelligent being. And this is what is frequently meant by the Spirit of God, though of course in a stronger sense.

It is personified, and thus spoken of in a manner that might convey the impression that it was a real person. And it is observable that the spirit of man is also personified in the Bible, and spoken of as though it were 'distinct from the man, or' as though man and his spirit were two persons. Instances of this are perhaps nearly as numerous as the instances in which the Spirit of God is personified. But it ought to be distinctly noted, that when we have become habituated to the idea that by the Holy Spirit is intended a person, the idea of a person will immediately arise in our minds upon seeing or hearing the words Holy Spirit or Holy Ghost. So if we had been taught from our infancy that the natural sun is a person, then we should think of it as such whenever it should come into view. This may account for its having been supposed that there is much in the Scriptures in favor of a distinct personality of the Holy Spirit. In general, throughout the Bible, the Holy Spirit is spoken of as the spirit of a person, just as we speak of the spirit of man as the spirit of a person. And in the same manner have the sacred writers spoken of the attributes of God, not as distinct persons, but as something of the person, in a person, or belonging to a person. The inspired writers speak of the spirit of man, the Spirit of God, the spirit of the world, the wisdom of God, the power of God, the goodness of God, and the will of God. We may also observe that when God speaks of the spirit he says, "My spirit," just as he says, "My power," "My goodness," etc. These and similar forms of speech respecting the Holy Spirit are very numerous in the Bible. They naturally convey the idea that the Spirit of God is not a distinct person, but the spirit of a person, as naturally as the forms of speech respecting wisdom, power, and goodness, convey the idea that they are attributes of a person, and not so many distinct persons.

It may be also observed in the Bible that the term, Spirit of God, is often used as synonymous with the breath of God, the hand of God, the finger of God, etc. The wicked are represented as consumed by the breath of the Lord, and also by the Spirit of the Lord, both meaning the same. Again, speaking of the creation of the heavens, it says, "By his Spirit he garnished the heavens;" also, "The heavens are the work of thy hands." Here hand and spirit evidently mean the same. So Jesus says, "If I cast out devils by the Spirit of God." And again, "If I with the' finger of God cast

out devils," etc. The Spirit of God, then, **we understand to represent the power of God.** (D. M. CANRIGHT.)

Chapter Six: Panentheism

If the truth presented in the first three chapters of this book were accepted it would be impossible to believe in anything akin to pantheism. Anyone who sees the light as I have shared in the previous chapters will be able to see the logical outcome of other views concerning the Holy Spirit. This chapter will have more to do with some SOP statements and how to understand them.

*“Upon **all created things is seen the impress of the Deity. Nature testifies of God. The susceptible mind, brought in contact with the miracle and mystery of the universe, cannot but recognize the working of infinite power. Not by its own inherent energy does the earth produce its bounties, and year by year continue its motion around the sun. An unseen hand guides the planets in their circuit of the heavens. A mysterious life pervades all nature--a life that sustains the unnumbered worlds throughout immensity, that lives in the insect atom which floats in the summer breeze, that wings the flight of the swallow and feeds the young ravens which cry, that brings the bud to blossom and the flower to fruit.**”*

*The same power that upholds nature, is working also in man. The same great laws that guide alike the star and the atom control human life. The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. **From Him all life proceeds.** Only in harmony with Him can be found its true sphere of action. For **all the objects of His creation the condition is the same--a life sustained by receiving the life of God,** a life exercised in harmony with the Creator's will. To transgress His law, physical, mental, or moral, is to place one's self out of harmony with the universe, to introduce discord, anarchy, ruin.” {Ed 99.2}*

As SOP plainly states there is a “mysterious life” that “lives in the insect atom” and “pervades all nature.” An “insect atom” is the same as saying “the tiniest atom” not a bug. This life is the “life of God” the Holy Spirit and it is “in everything” or “pervades everything” as God’s power. Every atom God has every created is sustained by the Spirit of God. Common sense should tell you how much of a problem this is if we make the Holy Spirit an intelligent person. The Bible spells it out by saying:

*“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:” (Heb. 1:3)*

This is why the study on the “word and the Spirit” is foundational to understanding all of this. This “mysterious life” is the Holy Spirit and Ellen White believed this Spirit “pervades all nature.” Ellen White recognized the truth, that God’s life is manifest wherever His spoken word has created and sustains creation. Please do not think of “life” in a mystical, physical essence sort

of way but rather power. Now I am going to quote a passage from Kellogg in order to teach the principle of “thought inspiration” versus “word inspiration.”

*“God is the explanation of nature,- **not a God outside of nature, but in nature, manifesting himself through and in all the objects, movements, and varied phenomena of the universe.**” (The Living Temple, Kellogg)*

Now look what SOP says:

*“Nature is not God, nor ever was God. **God is in nature**, the voice of nature testifies of God, but nature is not God. It only bears testimony to God's power as His created works. There is a personal God, the Father; there is a personal Christ, the Son. --U. T., July 3, 1898. {HL 287.1}*

Now Kellogg did not teach that nature was God but that God was in nature. In wording Ellen and Kellogg are saying the same thing but in thought they are very different. This is an excellent example of “thought inspiration versus word inspiration.” She may say “God is in nature” but she is not trying to imply that God is physically or intellectually in nature but rather can be seen in nature as nature testifies of Him. Notice the objections to Kellogg’s view which were certainly voices of men in the SDA church during those days:

*“Says one, ‘God may be present by his Spirit, or by his power, but certainly God himself cannot be present everywhere at once.’ We answer: **How can power be separated from the source of power? Where God’s Spirit is at work, where God’s power is manifested, God himself is actually and truly present.**” (The Living Temple, Kellogg)*

The above statement is the key difference between what our pioneers believed and many believe today. Here is another quote from Ellen connecting the life of God with His power:

*“All created beings live by the will and **power of God**. They are **dependent recipients of the life of God**. From the highest seraph to the humblest animate being, **all are replenished from the Source of life.**”*

*“The youth need to understand the deep truth underlying the Bible statement that with God ‘is the fountain of life.’ **Not only is He the originator of all, but He is the life of everything that lives. It is His life that we receive in the sunshine, in the pure, sweet air, in the food which builds up our bodies and sustains our strength.** It is by His life that we exist, hour by hour, moment by moment. Except as perverted by sin, all His gifts tend to life, to health and joy.” {FLB 164.3 Ellen White}*

As you can if you interpreted this quote based on “word inspiration” you’re going to be a pantheist. These are all things God has created for sustaining the lives of His creation and of course He created them by the word of His power so let us be thankful that His life/Spirit/power sustains everything. Let’s look at some of the rebukes Kellogg received from Ellen White:

“Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. The theory that God is an essence pervading all nature is one of Satan's most subtle devices. It misrepresents God and is a dishonor to His greatness and majesty.” {8T 291.1}

I've seen some strange interpretations of Ellen White's comments towards Kellogg's pantheism issue which seem to stem from ignorance in not really knowing what Kellogg taught or better yet what the Bible teaches. Common sense should tell you what happens when you believe in a God being who has no bodily form or that He lives outside of His body throughout the universe. We know by the above testimony that God's Spirit is not some material substance (essence) that fills the universe. Likewise you can't make God's Spirit a cognitive immaterial intelligence filling the universe. I say this because simply removing the physical substance doesn't change the problem as all the trinitarian creeds present God as an immaterial being filling all space. The idea of an immaterial cognitive intelligence filling the air around us is another of Satan's subtle devices. That's what Ellen is talking about above. Notice what Ellen says:

*“The new theories in regard to God and Christ, as brought out in ‘The Living Temple’, are not in harmony with the teaching of Christ. The Lord Jesus came to this world to represent the Father. He did not represent God as an essence pervading nature, but as a personal being. Christians should bear in mind that **God has a personality as verily as has Christ.**” {SpM 324.2}*

Notice also:

*“He [Christ] represented **God not as an essence that pervaded nature, but as a God who has a personality.**” (MS 24, 1891). {7BC 921.9}*

We will see later that Jesus represented God as a being who has a form and is in Heaven. This is why Jesus kept saying “My Father which art in Heaven.” This is because the Father was not on the earth or throughout the Universe. Here is the problem when we believe in a God who has no form or a God who is everywhere outside of His body:

*“Our condition through sin has become preternatural, and the power that restores us must be **supernatural**, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the **power of God in Jesus Christ.** Only through the blood of the Crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature. **This power the spiritualistic theories concerning God make of no effect. If God is an essence pervading all nature, then He dwells in all men; and in order to attain holiness, man has only to develop the power that is within him.” {8T 291.3}***

The logical conclusion of having a cognitive Deity inside you is the same as the above. You need not rely on the word when you have a cognitive Deity inside you. Notice the outcome according to the SOP:

*“These **theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement and make man his own savior. These theories regarding God make His word of no effect, and those who accept them are in great danger of being led finally to look upon the whole Bible as a fiction. They may regard virtue as better than vice; but God being removed from His position of sovereignty, they place their dependence upon human power, which, without God, is worthless. The unaided human will has no real power to resist and overcome evil. The defenses of the soul are broken down. Man has no barrier against sin. When once the restraints of God's word and His Spirit are rejected, we know not to what depths one may sink.**” {8T 291.4}*

“Those who continue to hold these spiritualistic theories will surely spoil their Christian experience, sever their connection with God, and lose eternal life.” {8T 292.1}

The above is probably the most important warning from Ellen White on this issue. See, in my belief everything is based on “God’s word” in order for me to have power to overcome sin. I do not believe a God being is inside me that I can connect with and bypass His written word. If this were so then I already have the power within and I can begin to rely on this being inside of me rather than what is written. To me this is the logical conclusion which sweeps away the whole Christian economy by making God’s “word of no effect” as these teachings deny that the Holy Spirit is in the word of God. Another warning from the SOP says:

*“We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending. **The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error.**” {ISM 202.2}*

The spiritualistic concepts of God put men in a position where the “enemy can talk with them and lead them away from God.” This of course will happen when people follow their beliefs to the logical conclusion and begin to connect with the God being inside them. The following quote is one that will help those who are consistent in interpreting inspiration:

*“Thus I worked and suffered in my girlhood. And all through my life I have had the same errors to meet, though not always in the same form. In Living Temple the assertion is made that God is in the flower, in the leaf, in the sinner. **But God does not***

*live in the sinner. The Word declares that **He abides only in the hearts of those who love Him and do righteousness. God does not abide in the heart of the sinner; it is the enemy who abides there.***” {ISAT 343.1}

The above quote is a very important one for we see the phrase “God does not live in the sinner.” What does this mean? She answers very clearly by saying “He abides only in the hearts of those who love Him and do righteousness.” Some take this to mean that a cognitive Deity is in the saint but not the sinner. Well, notice the very last phrase in the quote: “it is the enemy who abides there,” referring to the sinner. Satan abides in the heart of the sinner. Notice this parallel opposite: God dwells in the heart of the saint but Satan dwells in the heart of the sinner. Does this mean that the “intelligent mind” of Satan or a ghost leaves his body so that He can “abide” in the heart of the sinner? Or does this mean that the “spirit of Satan” which is his way of thinking, his character, his influence and corrupt nature is in control of the sinner? Notice these quotes as I believe they clearly answer this issue:

“To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others.” {COL 259.1}

In the above we see two spirits that are opposite to each other yet consistency would make us believe that the concept of spirit is the same. Now Lucifer did not create anything nor does his word have creative power in the same exact sense as God's. What he does is “lie” and through getting us to accept his lies at the expense of truth a person experiences the same rebellion that Satan partakes of, that is, the spirit of Satan abides in the heart of the sinner. More:

“It is to bless us, to make us happy and rich, that God asks us to adopt His plan of giving. The spirit of liberality is the spirit of heaven. Selfishness is the spirit of Satan.” {PUR, October 24, 1901 par. 9}

Another:

“How did the people to whom Christ announced his mission, receive the words he had spoken? Under the influence of the Spirit of God, conviction fastened upon their minds, and they witnessed to the gracious words that came from his lips. But Satan was not willing to let his captives go. They had long been bound under a misconception of the character of God, and he now worked with intense energy to fasten them in unbelief. Doubt sowed the seed of unbelief, and they repudiated Christ, refused his words, and closed the door of their heart to the gracious blessing he was ready to impart. Their hearts were filled with the spirit of Satan and his angels, and the people thrust him out of the synagogue, and would have cast him down from the side of the hill; but the angels of God preserved him, that he might do his appointed work.” {RH, March 27, 1894 par. 3}

In the above passage we see how people have their “hearts” filled with the spirit of Satan. Notice the next quote:

*“The **spirit of Satan had entered into Cain.** Satan was an accuser, and Cain began his evil course by **accusing** God of partiality and injustice. Satan was a **deceiver**, and Cain **deceived Abel** by inviting him into the field when **murder was in his heart**, that he might do the dark deed in secret. Satan **“was a murderer from the beginning;”** and he instigated Cain to do the same cruel work. **“He is a liar, and the father of it;”** and **here, too, Cain showed himself an apt and proficient pupil.**” {ST, December 16, 1886 par. 15}*

In the above we again see that the “spirit of Satan” entered into Cain but do you believe the “spirit of Satan” is another “individual” or do you believe Satan’s “intelligent mind” is leaving his body like a ghost? Notice there are two spirits in the world:

*“Forty-five years ago, when I commenced my labors, we met many erroneous doctrines. One and another would say, “I have the truth, because my feelings tell me so.” Others declared that they were led of the Spirit; but there are **two spirits in the world,—the Spirit of God and the spirit of Satan.**” {ST, November 24, 1887 par. 7}*

Now notice how these two spirits operate:

*“The **spirit of Satan works** through wicked men to carry on his schemes for the ruin of souls.” {ST, April 21, 1890 par. 4}*

*“The **Spirit of God works in the believer's soul,** enabling him to advance from one line of obedience to another, reaching on from strength to greater strength, from grace to grace in Jesus Christ.” {ISM 374.2}*

Notice what Satan can do through his spirit:

*“There are many dreams arising from the common things of life with which the Spirit of God has nothing to do. ‘There are also **false dreams, as well as false visions,** which are **inspired by the spirit of Satan.** But dreams from the Lord are classed in the word of God with visions and are as truly the fruits of the spirit of prophecy as visions. Such dreams, taking into the account the persons who have them, and the circumstances under which they are given, contain their own proofs of their genuineness.’” [VOL. 1, P. 569 (1867).] {5T 658.5}*

Does Satan’s intelligent mind have to leave his body to do this? For me, consistent rules of interpretation demand me to understand the “spirit of Satan” to work on the same principle as the “Spirit of God.” One is the influence of God while the other is the influence of Satan. Notice:

*“I saw that Satan was working through agents in a number of ways. He was at work through ministers who have rejected the truth and are **given over to strong delusions to believe a lie that they might be damned.** While they were preaching or praying, some would fall prostrate and helpless, not by the power of the Holy Ghost, but by the **power of Satan breathed upon these agents, and through them to the people.** While preaching, praying, or conversing, some professed Adventists who had rejected present truth used mesmerism to gain adherents, and the people would rejoice in this influence, for they thought it was the Holy Ghost. Some even that used it were so far in the darkness and deception of the devil that **they thought it was the power of God,** given them to exercise. They had made God altogether such a one as themselves and had valued His power as a thing of nought.” {EW 43.4}*

Of course John says that Christ “breathed” the Holy Spirit on His disciples after the resurrection. Notice this parallel:

*“Then Jesus shewed me the difference between faith and feeling. And I saw those who rose up with Jesus send up their faith to Jesus in the Holiest, and praying, **Father give us thy spirit.** Then Jesus would **breathe on them the Holy Ghost.** In **the breath was light, power and much love, joy and peace.** Then I turned to look at the company who were still bowed before the throne. They did not know that Jesus had left it. Satan appeared to be by the throne trying to carry on the work of God. I saw them look up to the throne and pray, My **Father give us thy spirit.** Then Satan would **breathe on them an unholy influence.** In it there was light and much power, but no sweet love, joy and peace. Satan's object was to keep them deceived and to draw back and deceive God's children. I saw one after another leave the company who were praying to Jesus in the Holiest, go and join those before the throne and **they at once received the unholy influence of Satan.**” {DS, March 14, 1846 par. 1}*

As we can clearly see both Christ and Satan can “breathe” their spirit into us which as we have seen happens through their word. Neither the “spirit of Satan” nor the “Spirit of Christ” are another individual nor are they “disembodied spirits.”. How do we receive the “breath of Christ?”

*“All **scripture is given by inspiration of God,** and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:¹⁷That the man of God may be perfect, thoroughly furnished unto all good works.” (2 Tim 3:16-17)*

The Greek for “given by inspiration of God” is literally “God breathed” or “divinely breathed in.” We already saw numerous passages where the “word” and the “Spirit” proceed from the mouth of God and Christ. This is because their Spirit is in their “word.”

*“The **epistles of John breathe the spirit of love.** It seems as if he wrote with a pen dipped in love.” {AA 554.1}*

Notice this scriptural connection to fallen angels:

*“And I saw three **unclean spirits like frogs come out of the mouth** of the dragon, and **out of the mouth** of the beast, and **out of the mouth** of the false prophet.¹⁴ For they are **the spirits of devils**, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” (Rev 16:13-14)*

Both the fallen enemy and God are battling for us to receive and believe their words because *“Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.” (Pro 18:21)*

As we have just seen the “spirit of demons” comes out of mouths just as the Holy Spirit comes out of Christ’s mouth. In neither case is the intelligence of the being leaving their body nor is the spirit a different individual. When Satan abides in your heart it is because you have rejected God’s word and accepted Satan’s lie/word. When Christ abides in your heart it is because you have accepted His word/truth and that word contains His life/Spirit which creates a “new heart” in you.

It is important that we understand Kellogg was originally a non-trinitarian but upon Ellen’s rebuke he changed to trinitarian yet nothing really changed as he was still a pantheist. Notice what she said:

*“It will be said that **Living Temple has been revised. But the Lord has shown me that the writer has not changed**, and that there can be no unity between him and the ministers of the gospel while he continues to **cherish his present sentiments. I am bidden to lift my voice in warning to our people, saying, ‘Be not deceived; God is not mocked’** (Galatians 6:7).” {ISM 199.3} (August 7, of 1904)*

Now let’s look at Kellogg’s change in a letter written by A.G. Daniels:

*“Ever since the council closed I have felt that I should write you confidentially regarding Dr Kellogg’s plans for **revising** and **republishing** The Living Temple.... He (Kellogg) said that some days before coming to the council, he had been thinking the matter over, and began to see **that he had made a slight mistake in expressing his views**. He said that all the way along he had been troubled to know how to state the character of God and his relation to his creation works...*

*He then stated that his **former views regarding the trinity** had **stood in his way of making a clear and absolutely correct statement**; but that within a short **time he had come to believe in the trinity** and could now **see pretty clearly where all the difficulty was**, and believed that he could clear the matter up satisfactorily. He told me that he **now believed in God the Father, God the Son, and God the Holy Ghost**;*

and his view was **that it was God the Holy Ghost, and not God the Father, that filled all space, and every living thing.** He said if he had believed this **before writing the book,** he could have expressed his views without giving the wrong impression the book now gives. I placed before him the objections I found in the teaching, and tried to show him that the teaching was so utterly contrary to the gospel that I did not see how it could be revised by changing a few expressions.

We argued the matter at some length in a friendly way; but I felt sure that when we parted, the doctor did not understand himself, nor the character of his teaching. And I could not see how it would be possible for him to flop over, and in the course of a few days fix the books up so that it would be all right.” Letter: A G Daniells to W C White. Oct 29. 1903 p1.2.

Kellogg’s change to trinitarian did not solve his problem; in fact it made it impossible to get out of his problem because the Trinity doctrine of three individuals is always pantheistic in all its forms. Notice in his own words what the key issue was for Kellogg that made him a pantheist:

*“As far as I can fathom, the difficulty which is found in *The Living Temple*, **the whole thing may be simmered down to the question: Is the Holy Ghost a person?** You say no. I had supposed the Bible said this for the reason that the personal pronoun “he” is used in speaking of the Holy Ghost. Sister White uses the pronoun “he” and has said in so many words that the Holy Ghost is the **third person of Godhead.** **How the Holy Ghost can be the third person and not be a person at all is difficult for me to see**” (Letter from J. H. Kellogg to G. I. Butler, October 28, 1903)*

Kellogg came to the thought identical to trinitarians today in his understanding to the personality of the Holy Spirit which was his downfall. The concept of personality in his mind was not one which accepted all inspired statements to come to a correct “thought.” This is identical to what is happening today with trinitarians. They cannot discern in what sense the Holy Spirit is a person and in what sense the Holy Spirit is not a person when both are true, hence the terms “He and it.” As soon as you apply individuality to the Holy Spirit your mind is locked in being unable to harmonize the majority of inspiration on the topic disregarding the “it” pillar of truth. G.I. Butler tried to help Kellogg with his issue by saying:

*“So far as Sister White and you being in perfect agreement, I shall have to leave that entirely between you and Sister White. Sister White says there is not perfect agreement; you claim there is. **I know some of her remarks seem to give you strong ground for claiming that she does.** I am candid enough to say that, but I must give her the credit until she disowns it of saying there is a difference too, and **I do not believe you can fully tell just what she means.**” (Letter: G I Butler to J H Kellogg. April 5. 1904)*

The above letter was a response to Kellogg but notice what else Kellogg had to say to Butler:

"I believe this Spirit of God to be a personality you don't. But this is purely a question of definition. I believe the Spirit of God is a personality; you say, No, it is not a personality. Now the only reason why we differ is because we differ in our ideas as to what a personality is. Your idea of personality is perhaps that of semblance to a person or a human being" (Letter from J. H. Kellogg to G. I. Butler, February 21, 1904).

Now, I do not know if G.I. Butler used the term "person" or "personality" in the context of the Holy Spirit but it appears he may not have because he was using a definition that would make the Holy Spirit a being walking around on two legs which he did not believe in and I agree with him. None of the pioneers believed the Holy Spirit was a person in the common understanding of the word as it is used today. I find it simpler to just accept all that is said on the topic and the definition will take care of itself. I really like W.C White's explanation he gave in 1935 as he was saddened by the trinitarian doctrine coming into the church:

"The statement and the arguments of some of our ministers in their effort to prove that the Holy Spirit was an individual as are God the Father and Christ, the eternal Son, have perplexed me and sometimes they have made me sad. One popular teacher said we may regard Him (the Holy Spirit) as the fellow who is down here running things.

*My perplexities were lessened a little when I learned from the dictionary that **one of the meanings of personality was characteristics.** It is stated in such a way that I concluded **that there might be personality without bodily form which is possessed by the Father and the Son.***

*There are many Scriptures which speak of the Father and the Son and the absence of Scripture making similar reference to the united work of the Father and the Holy Spirit or of Christ and the Holy Spirit, has led me to believe that the **Spirit without individuality was the representative of the Father and the Son throughout the universe, and it was through the Holy Spirit that they dwell in our hearts and make us one with the Father and with the Son...**(other questions answered). With kind regards, I remain sincerely your brother." Letter from W C White to H W Carr. April 30 1935.*

It amazes me how trinitarians can believe Ellen White was a trinitarian and yet she did not teach her son this doctrine. How many of you teach your children opposite to what you believe? Ellen White says that God showed her that her son would stay true to the faith and not fall away. So this cannot be a case where he changed views after her death. We see one of these quotes here:

*"I have put My Spirit upon your son, W. C. White, that he may be your counselor....I will be with your son, and will be his counsellor. **He will respect the truth that comes through you to the people. He will have wisdom to defend the truth; for I will take charge of his mind, and will give him sound judgment in the councils that he attends in connection with the work.**" -7MR, 294 (See also 1SM, 45, 55).*

Now it is true he did not fully understand everything his mother said which I would go as far as saying its likely nobody today does either as there are some difficult things on this topic but to claim she was a trinitarian while her husband and kids were non-trinitarian just makes no sense to me.

In the next chapter we will learn more on some of these issues as “omnipresence” is directly related to the panentheism/spiritualism problem.

Chapter Seven: Omnipresence/Presence

This chapter is really a continuation of the panentheism chapter. In this chapter we will be going over God's omnipresence. We need to clearly understand what we are saying through the use of these terms.

*"Cast me not away **from thy presence**; and **take not thy holy spirit from me.**" (Psalm 51:11)*

*"Whither shall I **go from thy spirit**? or whither shall I **flee from thy presence**? ⁸If I ascend up into heaven, thou art there: if I make my bed in sheol, behold, thou art there. ⁹If I take the wings of the morning, and dwell in the uttermost parts of the sea; ¹⁰Even there shall thy hand lead me, and thy right hand shall hold me." (Psalm 139:7-10)*

In the above verses who is the "thy"? It is the Father who is God. What is His omnipresence? It is His Holy Spirit. We now know that the Spirit is God's presence or omnipresence. Many non-trinitarians reject my belief because they conclude that God's presence must mean that God is outside of His body. This is an assumption. The Spirit is His presence; we do not need to go beyond that to make assumptions on just what the Spirit is. I'm going to quote James White on this passage as I believe he understood it correctly:

*"Does not God say he fills immensity of space? **We answer, No.** Ps.cxxxix,7,8. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, etc. **God by his Spirit may fill heaven and earth, etc. Some confound God with his Spirit, which makes confusion.** Ps.xi,4. **The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, etc. Hab.ii,20; Ps.cii,19. For he hath looked down from the height of his Sanctuary; from heaven did the Lord behold the earth. 1Pet.iii,12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers, etc. Ps.lxxx,1. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Ps.xcix,1; Isa.xxxvii,16.***

*John xiv,2. In my Father's house are many mansions. I go to prepare a place for you. Rev.xxi,2-5; Heb.xi,6. For he that cometh to God must believe that he is, etc. This testimony we deem highly important at this time, to know that there is a God. We have no doubt that if our eyes could be opened in vision, or see as angels see, we should see **God in heaven sitting on his throne, and is present to all that exists, however distant from him in his creation.** {March 7, 1854 JWe, ARSH 50.10}*

The above comments give a glimpse into God's omnipresence and that we should not confuse God's Spirit with God Himself or in other words don't make the Spirit a continuous extension of God's substance/intellect like Kellogg did. God's Spirit/power upholds everything in the universe by His spoken word, He also has angels everywhere ministering His Spirit and He can

see all that takes place from His throne in Heaven. Psalms 139 verses 1-6 show how God's omniscience is linked to His omnipresent power which is really the ability to see everything in the universe from His bodily location and put His Spirit wherever He chooses. We will now take a look at some more verses which explain God's omnipresence.

*"Am I a God **at hand**, saith the Lord, and **not a God afar off**?²⁴ Can any hide himself in secret places that **I shall not see him**? saith the Lord. **Do not I fill heaven and earth?** saith the Lord." (Jer. 23:23-24)*

In the above verse we see God saying, "Do not I fill heaven and earth?" which many take to mean His physical substance/intelligence. Notice God says "Can any hide himself in secret places that **I shall not see him**?" Can God see everything because He is physically/intellectually everywhere or does He do this from His throne in Heaven?

"The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." (Psalms 11:4)

In the above scripture we see God is "in His Holy Temple" and His throne is "in Heaven" yet He can see all that takes place on earth. Yea but in verse 23 of Jeremiah it says "*Am I a God **at hand**, saith the Lord, and **not a God afar off**?" In this passage God is the one speaking. So from His perspective you are right before Him and He can act (**at hand**) in your behalf though He is in Heaven. Never forget His angels are physically on site as ministering spirits as they are the temple of the Holy Spirit bringing God's presence with them. "*For he shall give his angels charge over thee, to keep thee in all thy ways.*" (Psalms 91:11) Notice from Psalm 139:*

*"O lord, thou hast searched me, and known me.² Thou knowest my downsitting and mine uprising, thou understandest my thought **afar off**." (Psalm 139:1-2)*

In this passage the speaker is the Psalmist who understands that God is "afar off" in Heaven. The Hebrew words for "afar off" are the same in both passages. The key to harmonizing these two passages is a correct understanding of omnipresence and the perspective of who is speaking. If God is speaking, to Him, you are right before Him where if man is speaking we should know that our Father is "in Heaven.". We see more of this here:

*"The Lord **looketh from heaven; he beholdeth all the sons of men.**¹⁴ **From the place of his habitation** he looketh upon all the inhabitants of the earth." (Psalm 33:13-14)*

Notice in the above where God "looks" from. Jesus says over a dozen times in the gospels "*Father in Heaven.*" Jesus never taught that God was physically or intellectually everywhere but rather "*in Heaven.*"

"The eyes of the Lord are in every place, beholding the evil and the good." (Pro 15:3)

*"For **mine eyes** are upon all their ways: they are **not hid from my face**, neither is their iniquity **hid from mine eyes**." (Jer 16:17)*

*“For his **eyes** are upon the ways of man, and he **seeth all his goings.**” (Job 34:21)*

*“For the **eyes of the Lord run to and fro throughout the whole earth**, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.” (2 Chron 16:9)*

These passages may be connected to God’s angels as they record the things of this world as well as God’s ability to see from His throne in Heaven. Let us be clear that this language is not saying that God sees everything the way humans see things:

“Hast thou eyes of flesh? or seest thou as man seeth?” (Job 10:4)

We cannot explain how God can see everything in the universe yet we know He can because He said so. I use the above verse because some may think that God needs a direct line of sight in order to see when that isn’t necessary. In Revelation we are shown:

*“The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. **The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.**” (Rev 1:20)*

*“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.**” (Rev 4:5)*

The 7 candlesticks are the 7 churches but in this scene we see 7 lamps of fire burning before the throne. The oil burning in God’s church is receiving God’s Spirit. Thus the candlesticks or God’s church is represented as being “before His throne” and filled with His Spirit as a burning flame. To God His church is right before Him because of His Spirit. Now notice what gives Him this ability:

*“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.**” (Rev 5:6)*

In scripture horns represent power so Christ is omnipotent, while eyes represent the ability to know things, so Christ is omniscient. Notice that the 7 horns AND the 7 eyes ARE (together make up) the 7 Spirits of God sent forth into all the earth, so by having omnipotence and omniscience Christ is omnipresent. Take away Christ’s omnipotence or omniscience and He loses the ability to be omnipresent. He could not see and act throughout the universe from His bodily location if He were not omniscient and omnipotent. God and Christ do not need to be physically on earth to know what is taking place on earth. Their omniscient minds do not have to depart from their bodies for them to be omnipresent. They have access to the entire universe through their Spirit.

*“But will God indeed dwell on the earth? behold, the **heaven and heaven of heavens cannot contain thee**; how much less this house that I have builded?” (1 Kings 8:27)*

This is another common verse used to put God’s omniscient mind outside of His body. Notice what is said in the following verses after this:

*“And hearken thou to the supplication of thy servant, and of thy people Israel, **when they shall pray toward this place: and hear thou in heaven thy dwelling place**: and when **thou hearest**, forgive. ³¹If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: ³²Then **hear thou in heaven, and do**, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.” (1 King’s 8:30-32)*

So although people were to pray towards Jerusalem it is said He hears from His dwelling place in Heaven but not only that, He can “do” (act) from that place also. The point is, the “heavens cannot contain Him” because of His ability to see all things and manifest His power in all places. From the SOP:

*“I am afraid we have altogether too cheap and common ideas. **“Behold the heaven of heavens cannot contain Thee.”** Let not any one venture to limit the power of the Holy One of Israel. There are **conjectures and questions in regard to God's work**. Take off thy shoes from off thy feet; for the place whereon thou standest is holy ground. **Yes, angels are the ministers of God upon the earth, doing His will.**”{3MR 207.4}*

It is very important to understand the role angels play in God’s omnipresent work as they are channels for His Spirit. They are the Temple of the Holy Spirit sent into all the earth. So my point through all of these verses is that Heaven cannot contain God as He has the ability to work in all places from His throne in Heaven. He is near in that His angels bring us His Spirit but He is afar in that He is in Heaven on His throne. Now notice how He upholds everything:

*“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:” (Heb 1:3)*

*“God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; ²⁵Neither is worshipped with men's hands, as though he needed any thing, seeing **he giveth to all life, and breath, and all things**; ²⁶And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; ²⁷That they should seek the Lord, if haply they might feel after him, and find him, **though he be not far from every one of us**: ²⁸For **in him we live, and move, and have our being**; as certain also of your own poets have said, For we are also his offspring.” (Acts 17:24-28)*

Through the life/power that is in God's word all things are held together. In fact notice this from SOP:

*"Fathers and mothers, teach your children of the wonder-working power of God. **His power is manifest in every plant, in every tree that bears fruit.** Take the children into the garden and explain to them **how He causes the seed to grow.** The farmer plows his land and sows the seed, but he cannot make the seed grow. He must depend upon God to do that which no human power can do. The **Lord puts His own Spirit into the seed,** causing it to spring into life. Under His care the germ breaks through the case enclosing it and springs up to develop and bear fruit." {8T 326.4}*

Now if this Spirit is a being called "God the Holy Spirit" we surely have a strange doctrine where God is putting another individual into a seed. If this Spirit contains the "omniscient mind of God" we now have God putting Himself into the seed which is panentheism. Now if this Spirit is the power of God's word then it makes perfect sense. Looking at these next SOP statements let's keep in mind that Ellen says:

*"The divine Spirit that the world's Redeemer promised to send is the **presence and power of God.**" Nov. 23, 1891. {YRP 39.5}*

Just as Psalms 139 says we see here that the Spirit and God's presence are one and the same.

*"The psalmist represents the **presence of the Infinite One as pervading the universe.** "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there." [Psalm 139:8.] **We can never find a solitude where God is not.** The ever **watchful eye of Omniscience is upon all our works,** and although He can marshal the armies of heaven to do His will, He condescends to accept the services of frail, erring mortals (ST July 14, 1881)." {3BC 1153.13}*

In the above we can see why God's presence pervades the universe, because His "ever watchful eye of Omniscience is upon all our works." So in this we understand that God is able to see and act through all of His creation. To see the logical outcome of your personal belief all you have to do is substitute "presence" with your concept of the Holy Spirit. As we saw earlier:

*"The Lord looketh **from** heaven; he beholdeth all the sons of men. ¹⁴**From the place of his habitation** he looketh upon all the inhabitants of the earth." (Psalm 33:13-14)*

God doesn't need another God to do this for Him nor does He need to leave His body in order to do these things. More on God's "Presence":

*"The heart not yet hardened by contact with evil is quick to recognize the **Presence that pervades all created things.** The ear as yet undulled by the world's clamor is attentive to the **Voice that speaks through nature's utterances.**" {Ed 100.2}*

Interesting that nature is said to have a voice because God's presence "pervades all created things." This makes perfect sense since God created all things by His word and this word contains His Spirit/life/power. Nature would thus have a voice for its Creator that we may hear if we are in tune with God. Nature testifies of God. If God has created a new heart in us through His word, we will testify of God.

*"Nature is a power, but the **God of nature is unlimited in power. His works interpret his character.** Those who judge him from his handiworks, and not from the suppositions of great men, will see his presence in everything. They behold his smile in the glad sunshine, and his love and care for man in the rich fields of autumn. Even the adornments of the earth, as seen in the grass of living green, the lovely flowers of every hue, and the lofty and varied trees of the forest, testify to the tender, fatherly care of our God, and to his desire to make his children happy."--S. of T., 1884, No. 11. {HL 285.1}*

When we look upon all creation we can see God's "presence/Holy Spirit in everything" which again makes sense since He created all things by His word and He holds it all together by the "word of His power." The Spirit will speak to us as we behold God's wonderful works that He has created however we should not understand this to mean an intelligent being is in these things. From SOP:

*"Many teach that matter possesses vital power. They hold that certain properties are imparted to matter, and it is then left to act through its own inherent power; and that the operations of nature are carried on in harmony with fixed laws, that God himself cannot interfere with. **This is false science**, and is sustained by nothing in the word of God. **Nature is not self-acting; she is the servant of her Creator.** God does not annul his laws nor work contrary to them; but he is **continually using them** as his instruments. **Nature testifies of an intelligence, a presence, an active agency, that works in, and through, and above her laws.** There is in nature the **continual working** of the Father and the Son. Said Christ, 'My Father worketh hitherto, and I work.'" {HL 290.1}*

In the above we can see that nature does not sustain itself but rather God continually sustains nature by the "word of His power." From SOP:

*"God has finished his creative work, but **his energy is still exerted in upholding the objects of his creation.** It is not because the mechanism that was once been set in motion continues its work by its own inherent energy that the pulse beats, and breath follows breath; but every breath, every pulsation of the heart, is an **evidence of the all-pervading care of Him in whom we live and have our being.** It is not because of inherent power that year by year the earth produces her bounties, and continues her motion around the sun. The hand of God guides the planets, and keeps them in position in their orderly march through the heavens. **It is through his power** that vegetation flourishes, that the leaves appear and the flowers bloom. **His word controls the elements**, and by him the*

valleys are made fruitful. He covers the heavens with clouds, and prepares rain for the earth; he 'maketh grass to grow upon the mountains.' 'He giveth snow like wool; he scattereth the hoarfrost like ashes.' 'When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.'--S. of T., 1884, No. 12. {HL 290.2}

As I have said, it is by the "word of His power" that God sustains all created things. From SOP:

"God is constantly employed in upholding and using as His servants the things that He has made. He works through the laws of nature, using them as His instruments. They are not self-acting. Nature in her work testifies of the intelligent presence and active agency of a Being who moves in all things according to His will.

"Forever, O Lord, Thy word is settled in heaven. Thy faithfulness is unto all generations: Thou hast established the earth, and it abideth. They continue this day according to **Thine ordinances**: For all are Thy servants. Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and all deep places.' He commanded, and they were created. He hath also established them for ever and ever: He hath made a decree which shall not pass.'" Psalm 119:89-91; 135:6; 148:5, 6. {MH 416.1}

God's "ordinance, command, and decree" is what He spoke and how He upholds all things. All of these quotes by Ellen could be used to say God is in the most literal sense in all created things, but Ellen understood His presence to be manifest in these things because of His creative word, not that He was actually in these things. More from SOP:

"The mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. It is not as the result of a mechanism, which, once set in motion, continues its work, that the pulse beats and breath follows breath. **In God we live and move and have our being**. The beating heart, the throbbing pulse, every nerve and muscle in the living organism, is kept in order and activity by the power of an ever-present God.

***The Bible shows us **God in His high and holy place**, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. Through these messengers He is in active communication with every part of His dominion. By His Spirit He is everywhere present. Through the agency of His Spirit and His angels He ministers to the children of men."* {MH 417.2}**

I hope you are beginning to understand that though God is in Heaven through the "word of his power," He is ever-present as He can see and act anywhere in the universe. He has angels filled with His Spirit to work in His behalf as they minister the word to us. Notice that "by His Spirit

He is everywhere present” but do not make God and His Spirit the same thing. Now notice what Moses saw in nature:

*“In this work Moses was drawn nearer to the Chief Shepherd. He became closely united to the Holy One of Israel. No longer did he plan to do a great work. He sought to do faithfully as unto God the work committed to his charge. He recognized the **presence of God in his surroundings**. All nature spoke to him of the **Unseen One**. He knew God as a personal God, and, **in meditating upon His character** he grasped more and more fully the sense of His presence. He found refuge in the everlasting arms.” {MH 475.1}*

Once we make the connection that God has created all things we can allow Him to speak to us through His creation (limited and never above the written word). In “meditating upon His character” we see the idea how God can speak many words to us, this is best seen by beholding the cross in our minds but nature as well. The words spoken to us through this meditation will germinate into the life of Christ, bearing the fruit of the Holy Spirit. The sense of God’s presence will become more and more real to our minds as we see Him speaking to us through His Spirit. From SOP:

*“When in times of trouble and perplexity we trust Him fully, we have a living sense of His cheering, **all-pervading presence and power**. We realize that the Lord is indeed our strength and our portion forever. We can be one with Christ in God. But **let us never undertake to define God as an essence. Never, never venture one step into the way of putting God in the place of the things of His creation.-- ‘spake, and it was,’ who ‘commanded, and it stood fast.’”** Manuscript 126, Nov. 29, 1905, “A Warning Against Present Dangers.” {UL 347.7}*

Anytime we take God’s all-pervading presence and power and attach to it the meaning of His omniscient mind being everywhere we are putting God in the “place of the things of His creation,” and we are making Him an “essence.” The same is true in the trinitarian views. Don’t even come close to making God an essence, not one step, and the only way you can do this is by leaving God “in Heaven, in His body.”. From SOP:

*“The creative energy that called the worlds into existence is **in the word of God**. This **word imparts power; it begets life**. Every command is a promise; accepted by the will, received into the soul, **it brings with it the life of the Infinite One**. It transforms the nature and re-creates the soul in the image of God.” (Ed, p. 126)*

Also:

*“It required **nothing less than creative power** to restore health to that decaying body. The same **voice that spoke life** to man created from the dust of the earth, had **spoken life to the dying paralytic**. And the **same power** that gave life to the body had **renewed the heart**. He who at creation ‘spake, and it was,’ who ‘commanded, and it stood fast’ (Psalm 33:9), had **spoken life** to the soul dead in trespasses and sins. The healing of the body was an **evidence of the power that had renewed the heart**. Christ bade the paralytic arise and walk, ‘that ye may know,’ He said, ‘that the Son of man hath power on earth to forgive sins.’” {MH 77.2}*

These passages are important because we must understand that it is through the word that God created all things and it is through the word that He creates a new heart in us. This word contains power and life and is manifest in the entire universe. *“A new element of **life and power** must be imparted by Him who made the world.”* (DA, p.37) The Spirit that holds the universe together is the same Spirit that converts us.

In closing, God’s life and power is manifest in all His creation. He can see all He has created from His throne in Heaven. If He can see all that goes on, then He is omnipresent. He doesn’t have to be physically or mentally there to be present. He is present by His Spirit in us, His angels, and He is present because He can see everything and act on everything in the universe from His throne in Heaven. If you are converted, you are bringing the presence of God to the world. The Holy Spirit is being withdrawn from this world because man is quenching the Spirit of God and becoming more and more like Satan in character. Whether you are ten feet from God’s throne or a billion light years you cannot escape His presence. The world doesn’t know God, and the presence of God, His Spirit, is not leading them. So we must bring God’s presence to them being fountains of living water. The unconverted do not have the presence of God in their hearts and is why the Spirit of God is being withdrawn from this world more and more. We do not understand the full impact of the angelic role as well as our role in bringing the Spirit of God to this world. If you hold to what I call the spiritualistic views of the Holy Spirit how is the Holy Spirit being “withdrawn” from this world? This is a concept clearly seen in SOP so how can you explain it?

Chapter Eight: Pentecost

In this chapter our focus will be on what happened at Pentecost. What role does this play in this issue? Let's look at the first scripture that tells us of the Pentecost event:

*"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. ³⁸He 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 Spirit was not yet given; because that Jesus was not yet glorified.)**" (John 7:37-39)*

There has often been lots of confusion concerning this passage and others because it is undeniable that the Holy Spirit was available all throughout the Old Testament. With that said, John clearly says the Holy Spirit was "not yet." How should this be understood? I first want to focus on the verse above where it said, "out of his belly shall flow rivers of living water." John tells us that the Holy Spirit would flow out of the believers' belly as rivers of living water. I believe John is saying the character/truth/influence of Jesus will emanate from us, and that Spirit will impact the conscience of others when Christ truly abides in our hearts, but there is no "God being" emanating from our bodies. Notice from SOP the Spirit also emanates from God and Christ:

*"Christ Himself calls our attention to the growth of the vegetable world as an illustration of the agency of **His Spirit** in sustaining spiritual life. The sap of the vine, ascending from the root, is diffused to the branches, sustaining growth and producing blossoms and fruit. So the life-giving power of **the Holy Spirit, proceeding from the Saviour**, pervades the soul, renews the motives and affections, and brings even the thoughts into obedience to the will of God, enabling the receiver to bear the precious fruit of holy deeds." AA 284.1*

Also:

***"The Holy Spirit, which proceeds from the only begotten Son of God,** binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ." {RH, April 5, 1906 par. 16}*

Also:

*"Through faith in Jesus Christ the chain of mutual dependence is fastened to the throne of God, and through the agency of man humanity is bound to God. "God has promised his Holy Spirit, the highest power in the universe, to be embodied in men, that through faith in Jesus Christ humanity may be elevated. **An influence emanating from God** draws and concentrates the power of the universe, that a lost and rebel race may be reconciled and restored to God." ST, September 4, 1893*

Also:

*“They are to despair nothing, and to hope for everything. With the golden chain of His matchless love, Christ had bound them to the throne of God. It is His purpose that the **highest influence in the universe, emanating from the Source of all power**, shall be theirs. They are to have power to resist evil, power that neither earth, nor death, nor hell can master, power that will enable them to overcome as Christ overcame.” --Gospel Workers, p. 39.*

In the above we see the Holy Spirit proceeds/emanates from Christ and God as Their influence in the universe. In my belief, not only does their Spirit “proceed” from their mouths, but angels, by beholding Them, see the character that emanates from Them. Continuing on:

*“If ye love me, keep my commandments. ¹⁶And I will pray the Father, **and he shall give you another Comforter**, that he may abide with you for ever; ¹⁷Even the Spirit of truth; whom the world cannot receive, **because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.** ¹⁸**I will not leave you comfortless: I will come to you.**” (John 14:15-18)*

*“**But the Comforter, which is the Holy Spirit, 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.**” (John 14:26)*

This passage is highly debated to who is our comforter. Is Christ sending a third individual? Is Jesus going back to Heaven and then coming back to this earth in the form of a ghost? In Ellen White’s newly released writings we see concerning these passages in John that she says:

“Christ said to His disciples, ‘If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.’ After Christ’s ascension, the disciples were joyful, not because He had left them, but because He had ascended to stand in the presence of His Father, that He might secure for His waiting, praying, watching Church on earth the gift of the Holy Spirit. And while the disciples were praying in an upper chamber, the Saviour’s promise was verified. The Comforter came to the bereaved Church, and the apostles became mighty in power as the Holy Spirit rested upon them. God’s chosen messengers “out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.”

*“**Christ is to be known by the blessed name of Comforter.** ‘The Comforter,’ said Christ to His disciples, ‘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, Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.’” {Ms7-1902 (January 26, 1902) par. 10}*

In my belief I have no need to debate over the terms “another comforter” and “I will not leave you comfortless: I will come to you.” I fully believe the Holy Spirit to be a distinct third personality which is “another comforter” yet the Holy Spirit is the very life of Christ produced in

us through faith in His word. Christ is indeed “the Comforter” as He speaks to us through the river of life. Setting debate aside all of these passages speak of a “comforter” to come at Christ’s glorification.

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:” (John 15:26)

As we noted in a previous chapter this verse shows that the personality of the Holy Spirit is distinct from the personality of Christ because the Holy Spirit testifies of Christ to humanity just as Christ testified of God. Earlier we saw that it was Christ that was to come to them but here we see a distinct personality. This of course only harmonizes in my view as I believe we are receiving Christ’s Spirit/life/divine nature yet not His cognitive mind, making the Spirit a distinct personality. All of these references are future tense just as John 7 was so we can see that at this time the disciples had not yet received this comforter. John says it is because Christ was not yet glorified but there is more to the story than this.

“But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? ⁶But because I have said these things unto you, sorrow hath filled your heart. ⁷Nevertheless 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.” (John 16:5-7)

This particular passage would make many people believe that the Holy Spirit was not available, which in the context of what was poured out at Pentecost I would agree, but there is an important reason why. Actually I would not say the Spirit was not available, I believe it was, however there was a problem in humanity that made it so they could not receive it in the fullness. Not only did the disciples not have what was given at Pentecost, they also had a much bigger problem. They had a serious problem of unbelief. Notice Christ’s words “because I have said these things unto you, sorrow hath filled your heart.” Now notice what He had said to them previously:

“Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.” (John 14:19)

Shouldn’t this bring them joy?

*“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. **Let not your heart be troubled, neither let it be afraid.** ²⁸Ye have heard how I said unto you, I go away, and come again unto you. **If ye loved me, ye would rejoice,** because I said, I go unto the Father: for my Father is greater than I.” (John 14:27-28)*

Do you think they were having a problem believing what Christ was speaking to them?

*“These things have I spoken unto you, **that my joy might remain in you, and that your joy might be full.**” (John 15:11)*

Over and over we see Christ trying to “comfort” them, but the disciples simply didn’t believe His “words.” Something had to happen because they could never receive this “comfort” while being full of unbelief. In another passage Christ told Peter “when you are converted,” showing his state of unbelief. Thus it was expedient for Christ to go away because under the present circumstances the disciples were never going to “take His words to heart.” In other words the words of Christ were going in one ear and out the other.

*“And now I have told you before it come to pass, that, **when it is come to pass, ye might believe.**” (John 14:29)*

So what was the problem of the disciples? Was it merely a need to wait for Pentecost or was there a bigger problem? The bigger problem was their unbelief of His spoken word. If they had believed they would have received comfort from that word, but it did not happen nor was it going to happen because of their unbelief. These men walked with him for three and a half years. So by this time something drastic had to happen to wake them up. This drastic event was Christ’s death and resurrection. Let’s now look at that event after the resurrection to see what happens:

*“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.²⁰ And when he had so said, **he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.**²¹ Then said Jesus to them again, **Peace be unto you: as my Father hath sent me, even so send I you.**²² **And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit:**” (John 20:19-22)*

What changed from chapters 14-16? It was the disciple’s unbelief that became belief as Jesus said “*And now I have told you before it come to pass, that, **when it is come to pass, ye might believe.***” Notice how this played out on a single disciple:

*“But Thomas, one of the twelve, called Didymus, **was not with them when Jesus came.**²⁵ 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.**²⁶ 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.²⁷ 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, but believing.****²⁸ And Thomas answered and said unto him, **My Lord and my God.**²⁹ Jesus saith unto him, **Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.**” (John 20:24-29)*

After this event notice what is next:

*“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. ⁵For John truly baptized with water; but **ye shall be baptized with the Holy Spirit not many days hence**. ⁶When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? ⁷And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. ⁸But **ye shall receive power, after that the Holy Spirit is come upon you**: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:4-8)*

So we see that after the resurrection, Christ breathes on the disciples the Holy Spirit but after that He still tells them to wait for the Holy Spirit to “come upon” them in the future. In other words, John 7’s fulfillment was “not yet” even after Christ had breathed on them the Holy Spirit. Why is this important? If the disciples just received “God the Holy Spirit” when Christ breathed why would they have to wait to receive Him again? If Christ just breathed on them His omniscient mind (disembodied spirit) why would they have to wait to receive His omniscient mind (disembodied spirit) at Pentecost? We know Christ had to be glorified, that is, inaugurated as High Priest but if He just entered into their bodies why wait for Pentecost? You can’t say Christ was not yet in them previous to Pentecost as we just saw Him breathe His Holy Spirit upon the disciples, yet they were told to wait for the Holy Spirit to come upon them. This is a mystery easily solved in my view which we will see in the following texts:

*“But the Comforter, which is the Holy Spirit, 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.**” (John 14:26)*

With the down payment of the Spirit breathed upon the disciples after Christ’s resurrection, Jesus now had believing disciples. Please note I said “down payment” which is a concept that is not possible in other views of the Holy Spirit. During the weeks leading up to Pentecost the Holy Spirit would begin to “bring all things to their remembrance” that Christ had “spoken” to them throughout His ministry. Notice the effect this would have on them leading up to Pentecost:

*(Moses speaking) “Give ear, O ye heavens, and **I will speak**; and hear, O earth, the **words of my mouth**. ²My doctrine shall drop as **the rain**, my speech shall distill as **the dew**, as **the small rain upon the tender herb**, and as **the showers upon the grass**: ³Because I will publish the name of the Lord: ascribe ye greatness unto our God.” (Deut. 32:1-3)*

*(Job speaking) “Unto me men gave ear, and waited, and kept silence at my counsel. ²²After my words they spake not again; and my speech dropped upon them. ²³And they **waited for me as for the rain; and they opened their mouth wide as for the latter rain.**” (Job 29:21-23)*

*“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.⁹ For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.¹⁰ For as the **rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:¹¹ So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” (Isa 55:8-11)***

*“Turn you at my reproof: behold, **I will pour out my spirit unto you, I will make known my words unto you.**” (Prov. 1:23)*

It should be pretty clear what was happening from the time Christ breathed on them the Holy Spirit till Pentecost, at least in some measure. You have to understand the unbelief these men had while walking with Christ. They needed the “feast of weeks” antitype period to have Christ’s words brought back to their memory so that they could believe what He said. Throughout this period they would be receiving more and more “rain” until the climax at Pentecost. All of this gave them character development which brought them in unity before Pentecost.

*“These all continued with **one accord** in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.” (Acts 1:14)*

*“And when the day of Pentecost was fully come, they were all with **one accord in one place.**” (Acts 2:1)*

The point is, Pentecost didn’t suddenly come upon these men and make them “holy” in an instant. That process was underway once they believed at the resurrection. Without the Spirit at that time they would never had come into “one accord” as they were constantly at each other before the cross when they were unbelieving. Now when Pentecost was fully come a miraculous event takes place we call the “out pouring of the Holy Spirit.” This is when the “gifts” were given such as tongues, miracles and healing. However these gifts were not exclusive after Pentecost for we see in Luke:

*“And into whatsoever city ye enter, and they receive you, eat such things as are set before you:⁹ And **heal the sick that are therein,** and say unto them, The kingdom of God is come nigh unto you.” (Luke 10:8-9)*

*“And the seventy returned again with joy, saying, Lord, **even the devils are subject unto us through thy name.**¹⁸ And he said unto them, **I beheld Satan as lightning fall from heaven.**¹⁹ Behold, **I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.**²⁰ Notwithstanding in this rejoice not, **that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.**” (Luke 10:17-20)*

Based on the gospel accounts we don’t see that they continued in this power perhaps due to unbelief or not much is recorded of their acts. The importance of the above is to show the Spirit’s

availability previous to Pentecost. We know Christ was inaugurated as High Priest at Pentecost, and His Spirit poured out at that time. But what practically was taking place that brought upon the out pouring of the Spirit with the miracles and conversions? We see this in Desire of Ages:

*“The **angels of God** are ever passing from earth to heaven, and from heaven to earth. The **miracles** of Christ for the afflicted and suffering were wrought by the **power of God through the ministration of the angels**. And it is through Christ, by **the ministration of His heavenly messengers**, that **every blessing comes from God to us**.” {DA 143.1}*

When we have division brought upon us by our carnality we do things that grieve the Spirit of God driving back the angels from our presence. This prevents them from aiding us as they would rather flee from us and thus the presence/Spirit of God is withdrawn from us. At Pentecost when the brethren were in unity at the time of Christ’s “glorification” He gave the command to the heavenly armada of angels and sent them forth to do their work. *“And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.” (Heb 1:7) “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb 1:14)* The angels of God who are filled with the Holy Spirit receive authority from Christ to perform miracles. We will not see this among us while we are divided as the prerequisite was to be in “one accord.” This is the “river of life” I spoke about earlier. Please note, I did not say the angels are the Holy Spirit but are rather filled with the Holy Spirit. Here are some more quotes that describe these things:

*“All heaven is interested in your salvation, and **angels of God are waiting to do for you what they did for the early disciples on the day of Pentecost**.” --Ms. 75, 1909, pp. 4-6. (“Labor for the Unconverted,” October 18, 1909.) {10MR 112.2}*

Also:

*“When the truth in its simplicity is lived in every place, then God will work through **His angels as He worked on the day of Pentecost**, and hearts will be changed so decidedly that there will be a manifestation of the influence of genuine truth, as is represented in the descent of the Holy Spirit.” {ML 58.6}*

Also:

*“The baptism of the Holy Ghost as on the **day of Pentecost** will lead to a revival of true religion, and to the **visitation of angels and the performance of many wonderful works**. **Heavenly intelligences will come among us**, and men will speak as they **are moved upon by the Holy Spirit of God**. But should the Lord work upon men as he did **on, and after the day of Pentecost**, many who now claim to believe the truth, **would know so very little of the operation of the Holy Spirit**, that they would cry, ‘Beware of fanaticism.’ They would say of those who were filled with the Spirit, ‘These men are drunk with new wine.’ The time is not far off now when men will want a much closer relation to Christ, a much closer union with his Holy Spirit than ever they have had, or will have, unless they give up their will and their way, and submit to God’s will and God’s way. The great sin of*

*those who profess to be Christians is that they do not open the heart to receive the Holy Spirit. When souls long after Christ, and seek to become one with him, then those who are content with the form of godliness, exclaim 'Be careful, do not go to extremes.' When the **angels of heaven come among us, and work through human agents**, there will be solid, substantial conversions, **after the order of the conversions after the day of Pentecost**. Now brethren, be careful and do not go into or try to create human excitement. But while we should be careful not to go into human excitement, we should not be among those who will raise inquiries, and cherish doubts in reference to the work of the Spirit of God; for there will be those who will question and criticize when the Spirit of God takes possession of men and women, because their own hearts are not moved; but are cold and unimpressible." {1888 1250.1}*

All of this shows us that Pentecost was never about Christ leaving His body in Heaven in order to come dwell in His people, nor was "God the Holy Spirit" suddenly more powerful. Pentecost was an outpouring of a greater measure of the Spirit through the ministration of angels when the church was in a more unified state than it had ever been before on a corporate level. There is nothing different about the Spirit pre and post cross other than the significant boost in measure that was given because of Christ's victory in humanity and the unity of the church. God's Spirit doesn't evolve. God and Christ are infinite beings, they cannot improve.

I have heard some claim that we are receiving the "divine/human life of Christ" which before He lived it wouldn't have existed. This is through the idea that Christ exists outside of His human body in Heaven and enters into His believers on earth like a ghost. He comes with the experience He gained on earth while in His humanity thus the term "divine/human life." This is the reasoning given for Pentecost but as we saw earlier Christ breathed His Spirit after He had victory which was before Pentecost. My issue here is, this means that in the ages previous to the cross when the "ghost of God" lived in His believers His divinity was limited because He had not yet lived a victorious life in humanity. Once Christ lived the victorious life He now had an ability which He previously lacked. This means divinity "evolved", which is impossible for infinite being. I have issue with these concepts. This is what we are told about the Spirit:

*"Keep cheerful. Do not forget that you have a Comforter, the Holy Spirit, which Christ has appointed. You are never alone. If you will listen to the voice that now speaks to you, if you will respond without delay to the knocking at the door of your heart, 'Come in, Lord Jesus, that I may sup with Thee, and Thee with me,' the heavenly Guest will enter. When this element, **which is all divine**, abides with you, there is peace and rest. It is the kingdom of heaven come nigh unto you." {DG 184.3}*

The Holy Spirit is "all divine" as this is what we need and in fact "divested of the personality of humanity." Christ's human life reveals what divinity can do in humanity thus removing the veil from our eyes (2 Cor 3). Christ's human life magnifies the Law of God to a place the letter of the Law can never reveal, yet it doesn't destroy the law. His humanity opens our vessels to receiving a greater measure of His divinity by removing the veil if we behold His life and believe in His

word. My point is to reveal that divinity was always sufficient but rather the problem was humanities perception of truth. So yes the human life of Christ is a key factor that enabled Pentecost to happen but we need to make sure we understand why. We are told things in scripture about Christ's humanity, obedience, and suffering so we are not deceived into accepting a lie that He wasn't like us in His humanity. If we were not told these things we could believe the lie saying we can't have victory because He wasn't human like us.

With that said the Spirit that was "not yet" was simply the full manifestation of the Spirit that was given at Pentecost. The disciples had never experienced the Spirit like this previously due to unbelief so hence the Spirit was "not yet." This was the first time God had a corporate people unified in heart to this degree and as a result He was able to work through His angels greater than ever before. The "river of life" flowed freely without obstruction. At Christ's glorification He began to use His Spirit to direct His newly formed church on earth. Today we are all looking for this event one last time and the prerequisites have not changed. I just can't understand Pentecost in the context of the other beliefs on the Holy Spirit. What will happen for us will be even greater than what they experienced and it will have nothing to do with Jesus evolving or "God the Holy Spirit" getting stronger.

With that said I believe the danger in all other views of the Holy Spirit will be manifest in the finale with a false latter rain. Those who reject the truth and place God inside themselves in the very highest sense are setting themselves up to hear directly from Satan. The voices and strong impressions they receive in this false latter rain will eventually trump what is written as they grow more and more confident they are receiving the latter rain and begin to trust the voice in their head. This "greater experience" they are receiving will be attributed to the outpouring of the Holy Spirit but in reality God is giving them over to what they have chosen to believe and opened up an avenue for Satan to speak to them on a higher level. This will be a massive event as I would estimate 99.9% of professed Christians in the world believe God in the highest sense is inside their bodies. I'm no prophet, I'm just making a prediction based on the evidence. I've already seen some of this in the Father and Son community so if you keep an eye out you will see it yourself. It may take some time but its building and they are perfectly in harmony with their belief. Most at this time are not following their belief to its logical conclusion thus they are showing unbelief in what they truly believe. It is also very popular among these brethren to cast down the SOP by Ellen White.

Chapter Nine: Answering Objections

This chapter is dedicated to answering objections, but I should note that I am not yet fully aware of all possible objections. As I learn objections I will probably have to update this portion of the book unless of course someone shows me that my entire position is error and the whole book has to be scrapped. At this time I believe my foundation built in the first few chapters is on a rock. However, I could have a bad argument or point here and there which time and test will reveal. Some of these I have already fixed as I have updated this book a few times.

The first objection which I'm sure will come is that my belief makes the Holy Spirit a mere "influence" not the "third person of the Godhead." This argument is dependent on each individual's human reasoning and not what the inspired word says. I'll show you why this is so:

The trinitarian who believes "God the Holy Spirit" has a form cannot accept the trinitarian belief that "God the Holy Spirit" doesn't have a form because a person must have a form. The trinitarian who believes "God the Holy Spirit" doesn't have a form cannot accept the non-trinitarian belief that Jesus Christ is physically or cognitively everywhere in His Spirit because a person must be a distinct individual. The non-trinitarian who believes Jesus is physically or cognitively everywhere in His Spirit cannot accept the living personality of the Spirit in the word because a person must be cognitive. In my view the Holy Spirit works through our hardware as the Spirit has no hardware/substance of its own. I believe the Spirit to be a person because He has all the characteristics of personality so long as it has human or angelic hardware to work in. A person may use their human reasoning to claim this is not a person but it is written:

"The gospel of Christ becomes personality in those who believe, and makes them living epistles, known and read of all men. In this way the leaven of godliness passes into the multitude." {CE 97.1}

*"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they **are spirit, and they are life.**"* (John 6:63)

*"For the word of God is quick, and powerful, and sharper than any **twoedged sword**, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a **discerner of the thoughts and intents of the heart.**"* (Heb 4:12)

If God says His Spirit is in His word and that this Spirit is the "third person of the Godhead" then I believe it. Another objection that will come up is:

*"And **grieve not the holy Spirit of God**, whereby ye are sealed unto the day of redemption."* (Eph. 4:30)

The idea most brethren have on this is that there is some cognitive being inside you that is getting upset with you and will leave your body if you continue to reject His voice. I personally believe this passage is grieving God Himself when we rebel as He knows you will cease to hear His Spirit speak to you. His angels will flee from you and leave you to your idols as the Holy Spirit within them is grieved. At some point you can no longer hear the Holy Spirit as you have

rejected the “word of the LORD” and God’s presence is removed from you. Here is some scripture that gives the idea of a grieved spirit:

“I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.” (Dan 7:15)

Here we see Daniel was grieved in his spirit in the midst of his body which of course I believe God’s Spirit is also in His body as well as angels. Whatever God sees in the universe that is sinful rebellion will grieve His Spirit, and He will eventually cease to work for the rebellious party.

*“And the Lord said, **My spirit shall not always strive with man**, for that he also is flesh: yet his days shall be an hundred and twenty years. (Gen. 6:3)... And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. ⁶And it **repented the Lord** that he had made man on the earth, and it **grieved him at his heart.**” (Gen. 6:5-6)*

So yes let us not grieve the “Spirit of God” when we hear His word, or God will leave us to our idols when His Spirit ceases to strive with us. Shunning the voice of the Spirit in our mind directly affects the God of Heaven. Even the Spirit in me is grieved by the things I see being taught and done by professed Adventists and I believe that Spirit to be Christ’s yet I personally feel grieved. Now notice how rejecting the Spirit’s voice directly affects God:

*“But Peter said, Ananias, why hath Satan filled thine heart to **lie to the Holy Spirit**, and to keep back part of the price of the land? ⁴Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, **but unto God.**” (Acts 5:3-4).. “Then Peter said unto her, How is it that ye have agreed together to **tempt the Spirit of the Lord**? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.” (Acts 5:9)*

Lying to the Spirit which brings conviction to your mind is lying to God the Father as the Spirit is the channel by which He communicates with you. In verse nine we see they “tempted” the Spirit of the Lord. This again would have a direct effect on God in Heaven. We see this in Acts 15:10 when Jewish converts were pressing the ceremonial law on the gentiles and Paul disputed with them yet they would not harken:

*“Now therefore why **tempt ye God**, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?” (Acts 15:10)*

This rebellion is first against the Spirit of God as this is the agency that works on man’s conscience which speaks to Him but ultimately the action is against God who gives the Spirit. All sin is against God:

“For I acknowledge my transgressions: and my sin is ever before me. ⁴Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.” (Psalms 51:3-4)

*“There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and **sin against God?**” (Gen. 39:9)*

With all of this we should be able to understand blasphemy of the Holy Spirit. In Matthew chapter 12 Jesus had performed miracles through the power of the Holy Spirit, but the Pharisees made excuses to reject the conviction in their minds. The only way man can be saved is by submitting to the conviction of conscience, but these men didn't, which led to Jesus saying:

“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men. ³²And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come.” (Matt 12:31-32)

You can't speak against the Holy Spirit because this is the immediate personality working on your mind to bring you to God. Doing so leaves no way for God to save you. You may blaspheme Christ by not believing Him because of ignorance but once the Spirit brings true conviction to your mind it is time to submit or rebel. Quenching the voice of the Spirit is the same as saying this is not the Spirit of God speaking to me. Once you become convinced of this you can no longer hear the Spirit's voice.

Another objection that is sure to come is:

*“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.** ¹⁷And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” (Matt 3:16-17)*

I've seen some non-trinitarians use this to claim there are two Spirit's when of course the Bible says there is one Spirit. This is the logical conclusion one would have if they believe God and Jesus have out of body experiences. The trinitarian somehow sees a third individual in the passage when all I see is God anointing Jesus with His Spirit as a demonstration to the believers nearby. Now I don't think anyone believes that the Holy Spirit is a "dove" flying around, or at least I hope they don't. When God created the earth He said "let there be light." All that is taking place is a visual demonstration where God sends a "lighted dove" as a "symbol" of the Holy Spirit upon Christ.

*“John was **not certain that it was the Saviour** who came to be baptized of him in Jordan. But **God had promised him a sign** by which he should know the Lamb of God. **That sign** was given as the **heavenly dove** rested upon Jesus, and the glory of God shone round about Him. John reached forth his hand, pointing to Jesus, and with a loud voice cried out, ‘Behold the Lamb of God, which taketh away the sin of the world!’” {EW 153.4}*

The point is if God wanted John the Baptist to see a sign that this man was indeed the Son of God all He has to do is “speak the word,” and John would see the “*Spirit of God descending like a dove, and lighting upon Him.*” There is nothing in the passage that shows a third individual. Nor is there anything in the passage which shows God exiting His body to enter Jesus’ body. Here is another quote that adds more light to the baptism:

*“Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no; **direct from the Father issues the light of his glory.** The heavens were opened, and **beams of glory rested upon the Son of God, and assumed the form of a dove, in appearance like burnished gold.** The dove-like form was **emblematical** of the meekness and gentleness of Christ. {2SP 60.2}*

As you can see above the dove like form was “symbolic” of the meekness and gentleness of Christ. We also see in the above that the Spirit is the “light of His glory” referring to the Father and coming directly from the Father. Now some may attempt to claim that this “light” proves the Holy Spirit is some “thing” that continual extends from God’s being. If you were in the physical presence of God you would see this light but nobody sees this light here on earth. Light is power/energy which of course is one of the aspects of God’s Spirit but “light” is also a term to represent truth. The light God is giving us is truth, not rays of energy like sunlight. Technically light is not material so this light emanating from God does not make God an essence, mystically filling space.

Another objection from the non-trinitarian side will certainly be:

*“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. ²Hereby know ye the Spirit of God: Every spirit that confesseth that **Jesus Christ is come in the flesh** is of God: ³And 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. ⁴Ye are of God, little children, and have overcome them: because greater is **he that is in you**, than he that is in the world.” (1 John 4:1-4)*

We could ask the question who is “He that is in you?” Combining this with:

*“I am crucified with Christ: nevertheless I live; yet not I, but **Christ liveth in me:** and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” (Gal 2:20)*

The above passages are debated on whether or not John is talking about the incarnation of Christ or His Spirit in us. Thus some claim that I am denying Jesus Christ is come in the flesh as I do not believe Jesus is cognitively in me. I believe the passage is talking about the incarnation which I can show you a good video presentation on if you would like. Even if it's referring to the Spirit of Jesus the passage gives no proof that His Spirit is cognitive. Now all non-trinitarians agree the below verse describes the trinitarian concept as antichrist.

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.” (1 John 2:22)

Just as the Roman Catholic church denies the true Father and Son relationship so does the SDA Trinity making these teachings antichrist. There is only one belief in the world that accepts the true Father and Son relationship and that is the “only begotten Son of God” doctrine as taught by the SDA pioneers. Every other Godhead doctrine whether it be so called Christian or pagan denies that Jesus is truly the Son of God which is antichrist.

Now many non-trinitarians would claim that my understanding of the Holy Spirit is antichrist because they believe the omniscient mind of Jesus has come into their bodies where I do not. It is usually claimed that they believe these texts about “Christ in you” in the most “literal sense” where I supposedly don't. What has actually happened is they have built in the assumption that Jesus intelligence is in the Holy Spirit outside of His body just as evangelicals have built assumptions into the human spirit upon death. I fully believe that it is the “life/Spirit of Christ” which is given to regenerate us and this is no metaphor. Furthermore the 1st John chapter four passages are more than making a mere “confession” that Jesus is come in the flesh. Many can believe like myself, like other non-trinitarians, or trinitarians yet still be antichrist. How is that? The context of the entire book of 1st John is victory over sin and it is he who denies the reality of this in theory or in practice that is antichrist. We see some of this here:

*“Whosoever **abideth in him** sinneth not: whosoever sinneth hath not seen him, neither **known him**.⁷ Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.⁸ **He that committeth sin is of the devil;** for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.⁹ Whosoever is **born of God** doth not commit sin; for **his seed remaineth in him**: and he cannot sin, because he is **born of God**.¹⁰ **In this the children of God are manifest,** and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.” (1 John 3:6-10)*

If we have a profession to worship Christ yet willfully sin we deny that Christ “is come in the flesh” and are antichrist. The only way we will truly have the victory that God wants us to have is through the “power and life” in His word. I have seen at least one brother using the above passage to claim that because Jesus is in him all his actions are holy. This is antichrist and a clever way to disguise “once saved always saved” belief. Now a very common view among us is

that a person retains justification even if he premeditatedly commits sin and that a person can only lose their salvation if they renounce Christ. These people will give lip service claiming obedience is the fruit of the gospel which is true but they do not believe that a single sin in the likeness of Adam's transgression can cause a person to lose their salvation. Of course forgiveness is available but in this type of sin damage is done to our conscience that may make it impossible for a person to be born again. It doesn't have to happen but rebellion starts with a single willful sin so we have to be straight in presenting that to people where the "freedom gospel" coming in among us makes people believe that all their sins are covered by Jesus inside them when this isn't true. Let's go over some SOP that some may believe negate my view:

*"The Holy Spirit is Christ's representative, but **divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally.** Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high."* {DA 669.2}

Here is the original the above is derived from:

*"**Cumbered with humanity, Christ could not be in every place personally;** therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.** 'But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall (although unseen by you), teach you all things, and bring all things to your remembrance, whatsoever I have said unto you' [John 14:26]. 'Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will come not unto you; but if I depart, I will send Him unto you' [John 16:7]."* {14MR 23.3}

Trinitarians will use this to teach Christ no longer has omnipresence because it says "cumbered with humanity, Christ could not be in every place personally." Many will say that "before" this He could be "physically or intellectually" everywhere, but that's an assumption. The simple answer is while Christ was walking as a man in fallen humanity on earth He did not know what was taking place in China or Europe, He did not see and know what was taking place throughout the universe. The context of this is while He was on earth and in "fallen humanity" before His resurrection and why He needed to go. Now let's see what scripture says after He went to Heaven:

*“And I will kill her children with death; and all the churches shall know that **I am he which searcheth the reins and hearts**: and I will give unto every one of you according to your works.” (Rev 2:23)*

How does He have the ability to do this?

*“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.**” (Rev 5:6)*

Christ needed to go back to Heaven, be glorified, then He could direct His church on earth as He could look upon all humanity sending His Spirit into the whole earth through the ministration of angels. Notice what Christ says here:

*“Teaching them to observe all things whatsoever I have commanded you: and, lo, **I am with you always, even unto the end of the world.** Amen.” (Matt 28:20)*

As we can see from Christ’s own words, He still had omnipresence capability. Notice what Sister White says concerning this verse:

*“In giving His commission to His followers, Christ did not tell them they would be left alone. He assured them that He would be near them. **He spoke of His Omnipresence in a special way.** Go to all nations, He said. Go, to the farthest portion of the habitable globe, but know that **My presence will be there.** Labor in faith and confidence, for the time will never come when I shall forsake you.” {Ms138-1897 (December 2, 1897) par. 21}*

The next point is “*divested of the personality of humanity.*” Divest means to “take away/out” where “invest” means to “put into.” Christ is the one who has humanity so the Holy Spirit is “divested of Christ’s humanity.” This of course is not true in the Trinity doctrine and in fact in no way is “God the Holy Spirit” divested of the personality of humanity. He is a distinct individual never being part of humanity. One thing we can be sure of is we are not receiving Christ’s “human/divine” life as His Spirit is “*divested of the personality of humanity and independent thereof.*” We are simply receiving His divine Spirit when we behold His life in humanity. Now many non-trinitarians I’m sure will read this as if Christ is having an out of body experience. In my belief by beholding/meditating on Christ in His humanity, believing His word, His divine Spirit is formed within us and thus His Spirit is divested of His humanity. Some take this to mean Christ’s Spirit was permanently separated from Himself and that there are now 2 Jesus Christs, one human and one Spirit. It’s rare but it is out there. All the spiritualism and pantheism problems associated with trinitarianism are included in this concept. In my understanding the passage is not saying Jesus is leaving His body but rather His Spirit is being formed within us, thus the Spirit must be divested of the personality of humanity.

It's important to know and understand that all non-trinitarians who believe Jesus lives outside of His body as a ghost do not believe He had the capability of living outside of His body while incarnated as He was "cumbered with humanity." To them it was the Spirit of God the Father who would have taken over completely in His Son's absence. This makes logical sense if their belief was true but inspiration shows that the "Spirit of Christ" was just as active on earth while He was incarnated. I bring this up because they know that's impossible in their belief because they associate omnipresence with Jesus living outside of His body and they would disagree with my understanding of omnipresence. They know Jesus living outside of His body in the incarnation is impossible, this they teach themselves. Please notice this clear passage which makes perfect sense in my view but never in theirs:

*"Seeing that it is his only chance of life, and fearing that he cannot live to be taken home, his friends follow his suggestion. The roof is opened, and the sick man is let down at the very feet of Christ. The discourse is interrupted; the Saviour looks upon that mournful countenance, and sees the pleading eyes fixed upon him with a silent entreaty. He understands the case, for it was he who had led the perplexed and doubting spirit to himself. He had come to the world to give hope to the guilty and wretched. John had pointed to him as "the Lamb of God, that taketh away the sin of the world." **The divine spirit of Jesus stirred the heart of this poor sinner, and while he was yet at home, had brought conviction to his conscience.** He had watched the first glimmer of faith deepen into a belief that Jesus was his only helper, and had seen it grow stronger with every effort to come into his presence."* {2SP 295.3}

As can be seen from the above quote John the Baptist had preached to this paralytic. While he was yet at home conviction was brought to his conscience because his heart had been stirred by the "divine spirit of Jesus." Please note that Jesus was not with the man at his home as the man had not yet come into the presence of Jesus. So was Jesus living outside of His body while He was incarnated? No He was not because this is not what the Spirit of Jesus is. My point to this quote is all of the Father and Son believers who believe Jesus lives outside of His body as a ghost also believe that while incarnated He could not do this yet here we see the "divine spirit of Jesus" in action in a location distinct from Jesus Himself. I'm sure there are many other quotes in her writings that show the Spirit of Christ in action during His incarnation but I have not done a thorough search for them yet. Of course trinitarians interpret the "Spirit of Jesus" to be another being called "God the Holy Spirit" rather than the actual "Spirit of Jesus."

Another objection from non-trinitarians will probably be:

*"The **spirit of Jesus slept in the tomb with his body**, and did not wing its way to Heaven, there to maintain a separate existence, and to look down upon the mourning disciples embalming the body from which it had taken flight. **All that comprised the life and intelligence of Jesus remained with his body in the sepulcher**; and when he came forth*

it was as a whole being; he did not have to summon his spirit from Heaven. He had power to lay down his life and to take it up again.” {3SP 203.2}

This shouldn't be difficult to understand in my belief because even though I believe Christ gives us His Spirit in His word I still believe Christ has a Spirit in His body. Christ's divinity is the source of His Spirit and He is able to give us this Spirit through His word. When Jesus died anyone in the world who was "born again" would still have the "Spirit of Christ" in them in my belief. This of course is impossible if the omniscient mind of Christ exists outside of His body while He is alive. It also presents the idea of two Holy Spirits because while Jesus was dead it was God's omniscient mind (disembodied spirit) that was everywhere until Christ could be raised and join Him when they could both be everywhere. Obviously when Christ was dead He could not direct His people on earth and even while alive in fallen humanity He was limited. This is important because this presents the idea that God Himself directly communicated with man if God in the most literal sense was inside human beings speaking to them directly. According to SOP this can't happen:

*“After the transgression of Adam, the Lord **spoke no longer directly with man**; the human race was given into the hands of Christ, and all communication came through him to the world.” {RH, November 28, 1893 par. 4}*

If you put God consciously inside people you are making Him speak directly with man instead of through the "river of life." Another objection by trinitarians will be:

*“The Lord says this because He knows it is for our good. He would build a wall around us, to keep us from transgression, so that His blessing and love may be bestowed on us in rich measure. This is the reason we have established a school here. The Lord instructed us that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, and we need to realize that the Holy Spirit, **who is as much a person as God is a person**, is walking through these grounds, that the **Lord God is our keeper, and helper. He hears every word we utter and knows every thought of the mind.**--Ms 66, 1899, p. 4. (Talk, April 15, 1899).*

This is the only quote I'm aware of that some trinitarians use to promote the idea of "God the Holy Spirit" having a bodily form. Trinitarians love to quote this passage without the context. The "Lord God" who "hears every word we utter" is referring to the Father. He is our keeper in helper because He has put His Spirit in His angels who are ministering on His behalf for humanity. They are the ones literally walking the grounds helping us through the power of the Spirit that lives in them. They record everything we say and do and bring it before the Father as they are constantly ascending and descending. As I said before the Spirit has all the characteristics of personality and this is why she calls the Spirit a person even "as much of a person as God is a person." The quote below actually details what she is saying:

*“Saviour looked forward with joy to His work in preaching good tidings to the meek, binding up the brokenhearted, and proclaiming liberty to the captives of Satan. At thought of the precious blessings He had brought to men, Jesus added, **“Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.”** {DA 142.3}*

***Here Christ virtually says, On the bank of the Jordan the heavens were opened, and the Spirit descended like a dove upon Me. That scene was but a token that I am the Son of God. If you believe on Me as such, your faith shall be quickened. You shall see that the heavens are opened, and are never to be closed. I have opened them to you. The angels of God are ascending, bearing the prayers of the needy and distressed to the Father above, and descending, bringing blessing and hope, courage, help, and life, to the children of men.** {DA 142.4}*

*The angels of God are ever passing from earth to heaven, and from heaven to earth. The miracles of Christ for the afflicted and suffering were wrought by the power of God through the ministration of the angels. And it is through Christ, by the ministration of His heavenly messengers, that every blessing comes from God to us. In taking upon Himself humanity, our Saviour unites His interests with those of the fallen sons and daughters of Adam, while through His divinity He grasps the throne of God. And thus **Christ is the medium of communication of men with God, and of God with men.** {DA 143.1}*

Here is a scripture that people will use to deny life is in the word of God:

“Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.²² But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” (Gal 3:21-22)

The point above is since the written law is God’s word and the law could not give life then obviously the word cannot give life as I am teaching. The people that would most likely use this proof text are those who see the Old Testament as a time when people were not born again. In their doctrine it is critically important to reject the idea that the life of Christ is in His word for they do not believe this life was available until He came and lived and died thus it can’t be in His word. The context of their belief is that God used external law written down to govern people in the OT but in the NT Jesus is cognitively inside you so you do not need to be governed by written law. They typically do not follow their belief to its full logical conclusion as the entire word of God is in reality principle of law so if they truly followed what they believe they would stop wasting time with the written word and just connect with the being inside them and “walk in the Spirit.” I think they will get there but right now I believe some restraint is still upon them so they haven’t yet completely set aside the written word.

The real context of what Paul is talking about in Galatians is God brought primarily a people out of Egypt who were carnal and lost. He gave them the written law because of their transgression. The vast majority of the people in the OT totally missed the entire purpose of the Law and saw keeping its letter as a means of salvation. In doing the law in this manner can a person obtain life? The answer is no. With that said were there Spirit filled believers in OT times? Of course there was but there was still a veil over humanities eyes that kept them from receiving the fullness of the Spirit. In Christ coming to our world He has set us an example of what life really is as He has removed the veil from humanities eyes. Man would have never seen the fullness of life in God's word had it not been for Christ's incarnation. Now of course someone will take what I said and in their narrow thinking claim I am saying all we have to do is copy Jesus and we will have His life. No, that is not what I am saying. The word has to penetrate deep, beyond merely memorization or copying an example. The word has to become part of you, which is why we are to establish the Law. This happens through meditation, prayer, study, and doing the word. I will always ask those who reject what I am saying asking them why not get rid of your Bible and SOP if the word has no life in it, are you not wasting time in debates and old knowledge when you could be connecting with the Deity inside you? The point to the above verse is, yes I believe it would be impossible for people to merely follow the letter of the Torah and receive life from it. Now those who had faith in the coming of the messiah via the teaching in the Law would have received life in proportion to their ability to understand yet this would be greatly enhanced by Christ's coming. Notice in verse 22 that all are under sin, so can anybody obtain life through simply trying to keep the Law? No, for the law cannot forgive anyone however God has told us in His word that He has forgiven us through the sacrifice of His Son. Here are some verses that these people I believe would have a hard time harmonizing:

“And the commandment, which was ordained to life, I found to be unto death.” (Rom 7:10)

“My tongue shall speak of thy word: for all thy commandments are righteousness.” (Psalms 119:172)

“The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.” (Psalms 19:7)

I could post many more. I have actually seen people claim this was true in OT times but is no longer true. If we narrow the truth of the Law down to the mere letter in the Torah then I would agree there is a problem but when we understand the Law as it truly is in the Spirit then we can understand why the word even Law has life in it, if understood correctly. If it's not understood correctly then no it has no life.

Chapter Ten: Conclusion

Whether you agree with my position in this book or not I hope I have made it very clear how I understand this issue so nobody has to misrepresent what I believe. I have used language that I feel expresses the issues plainly because I have noticed that it is very difficult to know where a person stands on this issue, at least in the Father and Son community. If I have erred in the position that I have taken in this book then surely someone must have the truth built on a solid foundation that answers all the inspiration. I have learned that if a person has truth he ought to be able to build that truth from a foundation of “plain thus saith the Lord’s.” If you have the truth and I have erred you ought to be able to lay it out in a proper foundation such as I built in the first few chapters. We waste so much time debating random scriptures which I never see Christ doing in the Gospels. I’m learning to cut right to the foundation of an issue with people. Error never has a solid foundation to build on.

We non-trinitarians have always known the Trinity doctrine is a pantheistic teaching yet because some don’t understand the cause of pantheism they fall for the same deception. Rejecting that the Spirit is in the word of God is the foundation to spiritualism and pantheism. Spiritualism is Satan’s foundation for his entire bag of lies.

My belief if followed to its logical conclusion will lead a person to study and do the word of God as this is eating Christ’s flesh and drinking His blood. We must dig deep and eat the scroll for the honey. We must meditate on the word day and night. We must go forward by faith in doing the word of God or our stream will dry up. We must believe the word will fill us with life emanating the Holy Spirit from our being. We must seek God in prayer and petition Him for the aid of His angels that they may come and minister the Holy Spirit to us as they direct our thoughts into proper channels. I’m going to list an overview of my belief:

- God and Christ are the source of the Holy Spirit, hence the terms “Spirit of God and Spirit of Christ.
- Christ breathed (spoke) the Holy Spirit into all created angels as well as Adam. These angels continually behold God and Christ constantly drinking from the river of life, the word of God. These angels bring the Holy Spirit to earth via Jacob’s ladder. They continually minister the word (seed) to humanity.
- We receive the Holy Spirit within our heart by faith in God’s word. The word is a seed that contains the Holy Spirit. When unlocked by faith the Spirit is formed within the soul. We are to minister the Holy Spirit to the world.
- Every atom created by the word of God is held together by the Spirit which is the power of God. This same power is the personality of the Holy Spirit in humans once a new heart is created by the word.
- The Holy Spirit is an influence that emanates from God and Christ as the source and emanates from angels and humans as channels.

If there is one sentence I could write to describe my belief it is: “The Holy Spirit is the spiritual life and power in the word of God that created and sustains every atom as well as being the divine influence in saints and good angels.” Brethren, the divinity of Christ is ours through the life and power of His word. May God bless your studies!

*“Thoughts of this order have a controlling power on our character. O, that every Christian might realize that he has a divine Companion with him always! ‘And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.’ As the mind dwells upon Christ, the character is moulded after the divine similitude. The thoughts are pervaded with a sense of his goodness, his love. We contemplate his character, and thus he is in all our thoughts. His love incloses us. If we gaze even for a moment upon the sun in its meridian glory, when we turn away our eyes, the image of the sun will appear in everything upon which we look. Thus it is when we behold Jesus; everything we look upon reflects his image, the Sun of Righteousness. We can not see anything else, or talk of anything else. His image is imprinted upon the eye of the soul, and affects every portion of our daily life, softening and subduing our whole nature. **By beholding, we are conformed to the divine similitude, even to the likeness of Christ.** To all with whom we associate, we reflect the bright and cheerful beams of his righteousness. We have become transformed in character; for heart, soul, mind, are irradiated by the light of Him who loved us, and gave Himself for us. Here again there is a realization of a personal, living influence dwelling in our hearts by faith.” {ST, September 3, 1896 par. 5}*