

To the Bereans, the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; The church that is at Babylon, elected together with you, I salute you

Psalms 133:1: Behold, how good and how pleasant it is for brethren to dwell together in unity! 2:It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard:that went down to the skirts of his garments; 3:As the dew of Hermon, and as the dew that descended upon the mountains of Zion:for there the LORD commanded the blessing, even life for evermore.

There is a reason why I have started with the statement above because brethren think that if we differ in our view on certain matters, then we hate each other and not promoting unity. I believe part of peaceful disagreement and discussions is part of the upper room experience in Acts 2 which will usher in the latter rain when we have polished our views and moving as a unit in one accord.

*We want that His will shall be our will. We do not want that our will shall be such that it will control all that [are] around us. **One brother said to me, "Sister White, we must see eye to eye. Now, I view matters in this light and my brethren in another light, and I cannot make them see everything as I do. Their habits and ways are altogether different from mine."** "Thank God, Brother," said I, "that there is only one like you in the world, for if we were all like you we could not live in the world long, for there would be no harmony. Your brother's ways are just as precious to him as yours are to you." {1SAT 42.3, 4}*

*The fact that there is no controversy or agitation among God's people, should **not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error.** When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, **there will be many now, as in ancient times, who will hold to tradition, and worship they know not what.** I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. **When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason.** Until thus tested, they knew not their great ignorance. **And there are many in the church who take it for granted that they understand what they believe, but, until***

controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. **Certain it is that there has been among us a departure from the living God, and a turning to men, putting human wisdom in place of divine.** {CW 39.1-3}

The Spirit – How and what are we Born of?

It should be understood from onset that the writer does not believe the word is the spirit, neither does he believe a third individual, a literal part of the Father and Son called God the Holy Spirit or Spirit of God dwells in us. I call upon the weighing of evidence and not being rash in making conclusions which are but misrepresentations.

The Lord will not leave his afflicted, tried children to be the sport of Satan's temptations. It is our privilege to trust in Jesus. The heavens are full of rich blessings, and it is our privilege to have the joy of Christ in us that our joy may be full. We have not because we ask not, or because we do not pray in faith, believing that we shall be blessed with the **special influence of the Holy Spirit.** To the true seeker through the mediation of **Christ the gracious influences of the Holy Spirit are imparted in order that the receiver may impart a knowledge of saving truth.** **Why do we not believe the plain "Thus saith the Lord"?** ... The Lord Jesus loves his people, and when they put their trust in him, depending wholly upon him, he strengthens them. He will live through them, giving them the inspiration of his sanctifying Spirit, imparting to the soul a **vital transfusion of himself.** He acts through their faculties, and causes them to choose his will and to act out his character. Christ impresses upon the mind of believers the fact that **they are to have the glory which the Father has given him,** in order that all who love and serve him may be one with God. **"For I have given unto them the words which thou gavest me; and they have received them,** and have known surely that I came out from thee, and they have believed that thou didst send me.... Father, I will that they also, whom thou hast given me, be with me where I am; that they may **behold my glory [character], which thou hast given me;** for thou lovedst me before the foundation of the world." {SSW, February 1, 1896 par. 3}

Let's friend try to reason this, the quotes says Jesus imparts to the soul a **vital transfusion of himself.** The Holy Spirit has the fullness of Godhead, when we are filled with it, we do not become part of deity and I understand very well no single Non-Trinitarian ever said or believes like this, neither do we become puppets that just respond to what's inside. We do become "Christlike" as we have "Christ formed within". Do a search for that phrase within Ellen White and you will find even "Christ formed within, the hope of glory", but this does

not make us puppets. Jesus died to preserve our free will, He did not die to take away our free will. The Holy Spirit restores us to the Image of the Deity that we were created to be.

Ellen White uses the analogy of a "**transfusion**". If I am giving you a blood transfusion, my blood, which the Bible says contains my "life" would be "in" you. There is a sense that you could say I am "in" you because it originated as a part of me, but we know that once my blood leaves my body, it is no longer "me" in any sense. I can give you a "piece of my mind" but it doesn't mean that I am independently thinking IN you. I find it disturbing and not in harmony to say a part of God lives in us when we consider the transfusion statement and its logical reasoning and application as it's in a natural realm.

Sanctified and born by the Word and the Spirit

- John 17:17:**Sanctify them through thy truth:thy word is truth.**
- 2Thessalonians 2:13:But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through **sanctification of the Spirit and belief of the truth:**
- Ephesians 1:13:In whom ye also trusted, **after that ye heard the word of truth**, the gospel of your salvation:in whom also after that ye believed, ye were **sealed with that holy Spirit** of promise,
- 1Peter 1:23 Being **born again**, not of corruptible seed, but of incorruptible, by **the word of God**, which liveth and abideth for ever.
- John 3:5:Jesus answered, Verily, verily, I say unto thee, Except a man be **born of water and of the Spirit**, he cannot enter into the kingdom of God. 6:That which is born of the flesh is flesh; and that which is **born of the Spirit is spirit.**
- Hebrews 4:12:**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.

It's clear the sanctification we receive is from the Holy Spirit by effectual acceptance of the word of Truth. There is no sanctification in accepting error hence no room for the Holy Spirit to work. The word of truth creates the environment, a platform if you will for the Holy to work on the human brain and mind which is the hardware.

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 all of us understand the oil is the Holy Spirit, here we are told that that oil is poured from heaven **in the messages of God's Spirit**. Here is revealed one of the mechanisms by which the spirit is carried to the believer, by the messages or word of God. The words of God are not only living words, but they are spirit and life (John 6:63) to those who believe them.

Life seems to belong to everything that is associated with Christ, He has life in himself (John 5:26). His word is a word of life (Phil 2:16), the breath of life (Gen. 2:7), the bread of life (John 6:48), the river of life, and the tree of life (Rev. 22:1, 2). The word is the sword of the Spirit (Eph. 6:17), for the Spirit dwells in the word (compare James 1:18 and 1Peter 1:23 with John 3:5). CHRIST is called the Word of God (Rev. 19:11-13), not only because he spake the words of God (Deut. 18:18; John 17:8), but also because he was a living proclamation to the world of the character of God (2 Corin 5:19)

It is very important that we should have a correct understanding of the power of God's word in creation, in order to appreciate his power in redemption. The current teaching upon this subject has done much to undermine faith in God's word and its power He simply spake and "it was" (Ps. 33:9), he commanded and it standeth". The breath of God's mouth is a breath of life (Gen. 2:7; Job 33:41). It has the same creative power as his word (compare Job 37:10 and Ps. 147:15-17); so his word, which is life (John 6:63), is God-breathed (2 Tim. 3:16). In the record of creation we read (Gen. 1:3, 6, 9, 11, 14, 20, 24) that at each step in the work "God said" let it be so and "it was so." He made "light to shine out of darkness" (2 Cor. 4:6) by calling for it (Gen. 1:3). Yet though the word of God has his power of Spirit, there are some points that should be guarded:

*"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 true God is distinguished by this creative power (Ps. 95:4, 5), and the call to worship him is based upon the same reason (Rev. 14:7). This is the only way of guarding panentheism and Kellogg's error by not espousing ideas that a part of God is in anything. That "science falsely so called" (1 Tim. 6:20) which teaches that only a force and not a person is the creator, and that an indefinite period of time was required to accomplish the work, has struck at the very foundation of true Christianity by weakening the faith in the power of God's word, and destroying the foundation for the Bible Sabbath. The Holy Spirit is not just a force or words, but a living regenerating principle able to transform the mind it's worked on. It's the soul of life of Jesus.

The same word that created is the power which now preserves (Neh. 9:6). The universe is not left to run itself (Ps. 145:9), but the unwearied worker (John 5:17) still directs it (Isa. 40:20), and cares for all his creatures (Matt. 10:20-31). He controls the elements by his word (Ps. 147:15-18; Jer. 10:13), and they accomplish his purpose (Ps. 148:8).

Adam lost his life by the first act of disobedience (Gen. 2:17). By the mercy and forbearance of God, probation has been granted to him; but life has been forfeited by sin (Eph. 2:1). Death has been abolished and life brought to light through the gospel (2 Tim. 1:10), which is the power of God (Rom. 1:16), and the basis of which is his word (1 Peter 1:25). This word is life, and when received as the word of God (1 Thess. 2:13) it begets new life in the believer.

*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 word is both *spirit* and *life* (John 6:63); and so both is spoken of as the agency in the new birth; "Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human

heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God." This work is beyond the power of man to accomplish (John 1:13), and everyone in whom it is wrought is said to know God (1 John 4:7), or to be known of God (Gal. 4:9), and to be born of God (1 John 5:1, 18). Thus, to know God is eternal life (John 17:3), and through this knowledge blessings are multiplied to us (2 Peter 1:2). In this knowledge one may glory (Jer. 9:23, 24). God's Spirit is a spirit of knowledge (Isa. 11:2), and is given to guide us into all truth (John 16:13), and is superior to any merely human teacher (1 John 2:27); **but it works through the word in which it dwells**. It is in this way that it defeats the enemy (Isa. 59:19, Rev 12:11), and witnesses to our acceptance with God (Rom. 8:16) by bringing the word of God to our remembrance (John 14:26). WATER is used as a symbol of cleansing (1 Peter 3:21); but the power is in the word (Eph. 5:25-27), by which we are made clean (John 15:3), through the spirit which dwells in it (Titus 3:5). Christ is also called the Word (John 1:1), and in 'him is life (John 1:4; 5:26) and the power to give life (1 Cor. 15:45). So when we receive him, which is done by believing on him (John 1:12; Eph. 3:17), we have life (1 John 5:12), Christ himself dwelling in us (Gal. 2:20) by his word (Col. 3:16). So we feed upon him (John 6:57) in studying his word (Jer. 15:16). Thus the same Word, by which all things were created in the beginning, begets by the same power a new life in the believer.

Thus redemption is simply "a new creation," and the gospel is the same creative power manifested in salvation (Rom. 1:16). But we have learned that this creative power is in God's word, and it is equally true whether applied to the creation of a world or a new heart. Through faith in his promises our natures may be changed (2 Peter 1:4) by the power of his word. When he speaks righteousness in place of sin (Rom. 3:25), and "is declaring righteous" the ungodly (Rom. 4:5), we are to believe in the power of his word supplying the fact." God makes a man righteous by counting him so. This is the divine paradox of justification by faith."

The miracles of Jesus illustrate the power of the word over disease, over evil spirits, and over the elements, and convey important instruction to us, bearing upon our Christian experience. We are sick with sin (Isa. 1:5, 6), "but it is the will of God to cleanse us from sin, to make us his children, and to enable us to live a holy life." The power is in his word (John 15:3) to cleanse us from all unrighteousness (1 John 1:9), and God desires to say to each one, "Be thou clean" (Mark 1:41). We are to believe that he is "able to do this" (Matt. 9:2S), and, as of old, so he says to-day, "According to your faith be it unto you" (verse 29, compare with Mark 5:34; 10:52, etc.). The result of disease finally is death, as sin ends in the second death (James 1:15; Rom. 6:23), and Satan has power over death (Heb. 2:14). He is the prince of this world (John 12:31), but Christ has overcome the world (John 16:33), meeting the temptations of Satan with the **word of God** (read Matt. 4:1-11), which is the sword of the Spirit (Eph. 6:17). Faith in the same power gives us the same victory (1 John 5:4, 2:14,

Psalms 119:11). Lazarus came forth from the grave in response to the word of Christ (John 11:43, 44), though bound hand and foot; but the same authority said, "Loose him." So we who were dead have been made alive (Eph. 2:1), and set free from the power of sin (John 8:34-36), and all who are in their graves will be brought forth by the power of the same word (John 5:28, 29). Christ has given peace to his followers (John 14:27), but the wicked know not of this peace (Isa. 57:20, 21). When the storms of life arise, his word will bring a calm, as it did upon the lake. Christ's power over the elements is further shown by his walking upon the water (Matt. 14:25-31). When he said to Peter, "Come" (verse 29), he gave him his word to walk upon, and it sustained him so long as he did not doubt. The word of God placed the earth here (Heb. 11:3); it is upheld by the same word (Heb. 1:2), and by the same it will be renewed. (Heb. 12:26, 27). Then the same word, "Come," which upheld Peter, will be spoken to the saints (Matt. 25:34), and they will meet the Lord in the air (1 Thess. 4:17). All the miracles were recorded for a purpose (John 20:31), and should lead to unshaken confidence in the power of God's word manifested in salvation.

Practical Aspects of being born by the Spirit

No attempt will be made in this study to define the Holy Spirit. The subject will be considered from the practical rather than from the theoretical side. We know that it is omnipresent. Ps. 139:7-12. We know that it is the. **ETERNAL SPIRIT** [more on this to come]. Heb. 9:14. We know that it is the Comforter (John 14:26), and the Spirit of truth (John 15:26). These names are given because there is **comfort in the truth**. It is of much more **importance to us that we receive the Spirit than that we try to discern what it is**. "Holy Ghost" and "Holy Spirit" are from the same original words, and seem to be used interchangeably in the King James' Version. The American members of the Revision Committee desired to use in all cases the term "Holy Spirit." FAITH in Christ makes us children of God (Gal. 3:26), and the Spirit is given because we are sons (Gal. 4:6); and so Paul asked the believers if they had received the Holy Spirit (Acts 19:2). All things are ours (1 Cor. 3:22), but God does not give spiritual blessings against our will, and so we are to ask (Matt. 7:7) for the Spirit, with the assurance that he will give willingly (Luke 11:13). This, the disciples did (Acts 1:5, 14), and their request was granted (Acts 2:4). The promise that was fulfilled to them (Joel 2:28, 29) is for us also. The possession of the Spirit gives us a union with God (1 John 3:24; 4:13), and no one can be Christ's without it (Rom. 8:23-9).

Christ bestowed it upon his disciples (John 20:21, 22), and we are exhorted to be filled with it (Eph. 5:18). We receive it by faith. Gal. 3:2. Just prior to his leaving his disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs to us as much as it did to them, and yet how rarely is it presented before the people, and its reception spoken of in the church. In consequence of this silence upon this most important theme, what promise do we know less about by its practical

fulfillment than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labor? This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God. Through the cunning devices of the enemy the minds of God's people seem to be incapable of comprehending and appropriating the promises of God. They seem to think that only the scantiest showers of grace are to fall upon the thirsty soul. The power of God awaits their demand and reception.

The Christian must build upon the foundation if he would build a strong, symmetrical character, if he would be well balanced in his religious experience. It is in this way that the man will be prepared to meet the demands of truth and righteousness, as they are represented in the Bible; for he will be sustained and energized by the Holy Spirit of God. He who is a true Christian combines great tenderness of feeling with great firmness of purpose, with unswerving fidelity to God; he will in no case become the betrayer of sacred trusts. He who is endowed with the Holy Spirit has great capacities of heart and intellect, and strength of will.

God's Spirit dwells in his word (compare John 3:5 with James 1:18 and 1 Peter 1:23, 2 Timothy 4:2, 3:16), and it is through this agency that it reproves the world. The Spirit is an instructor (Neh. 9:23), to teach all things (John 14:26), according to the promise (John 6:45), and to testify of Christ (John 15:26). It is the agent in inspiration (2 Peter 1:21), testified in the prophets (1 Peter 1:11), and is to speak in those who are persecuted (Matt. 10:19, 20). Through the word it witnesses that we are the children of God (Rom. 8:16) and lifts up a standard against the enemy (Isa. 59:19). The Spirit strives with men (Gen. 6:3), helps in prayer (Born. 8:26; Jude 20; Eph. 6:18), and guides them in the right way (Isa. 30:21). It renews (Titus 3:5), quickens (1 Peter 3:18), and sanctifies (2 Thess. 2:13). The practical importance of receiving the Spirit is apparent, as we see the part which it acts in God's purpose concerning man. "The Holy Spirit exalts and glorifies the Saviour. It is his office to present Christ, the purity of his righteousness, and the great salvation that we have through him. Jesus says, 'He shall receive of mine, and shall show it unto you.' The Spirit of truth is the only effectual teacher of divine truth. How must God esteem the human race, since he gave his Son to die for them, and appoints his Spirit to be man's teacher and continual but shall we trust the spirit at the expense of the revealed word of God? No (Isaiah 8:20). The Spirit has to speak according to it.

It is worse than useless to speculate on the process of the new birth. It is our privilege, however, to know the fact. "Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart, That regenerating power which no human eye can see, begets a new life in the soul; it creates a new being in the image of God." To know God (John 17:3), or to be known of him (Gal. 4:9), involves that idea of that generative power of the Holy Spirit which creates a new heart (Ps. 51:10).

The birth of Christ, in whom God was manifested (2 Cor. 5:19), and who is God with us (Matt. 1:25), was due to the Holy Spirit (Luke 1:35); **so we are begotten of God through his word (James 1:18), are born of his Spirit (John 3:3, 5)**, are sons now (1 John 3:1, 2), receive power by the Holy Spirit (Acts 1:8). Religion is not a mere sentiment, but a life; and the mystery of godliness (or the "secret of piety ") is that as God dwelt and worked in Christ (John 14:10), and in him condemned sin in the flesh (Rom. 8:3), so Christ shall dwell in us (Eph. 3:17), and live in us (Gal. 2:20), being with us always (Matt. 28:20), enabling us to do all things (Phil. 4:13). All this new life and power come through the Holy Spirit (Eph. 3:16), which is to dwell in us (John 14:17). Thus it was that after Christ left his disciples, "their union with him was closer than when he was personally with them." Thus we become a habitation of God (Eph. 2:22), a spiritual house (1 Peter 2:5; Heb. 3:6), a temple of God in which he dwells (2 Cor. 6:16).

In the new covenant the law is written in the heart by the Spirit (2 Cor. 3:3, Hebrews 8:10, Jer 31:31-34), just as it was in Christ's heart (Ps. 40:8). This writing of the law in our hearts is also referred to as the sprinkling of his spirit on our hearts (Ezekiel 11:19, 36:25). The word of God being spirit and life when in the heart keeps from sin (Ps. 119:11), and establishes the righteous in the way (Ps. 37:31). The law of God "is an expression of the- will of God," "the transcript of the character of God." In Christ this character was illustrated. "He gave to man a new interpretation of God." He was the Word made flesh (John 1:14), and thus, when the law of God is in the heart, it is Simply Christ in us the hope of glory (Col. 1:27). Such are born of the Spirit, and through faith become partakers of the divine nature (2 Peter 1:4). These promises are the better promises even the promises of God.

How is the Spirit in creation distinct from the Spirit in the converted human heart? I ask this question because many non-Trinitarians rightfully understand that God is not consciously inside His creation, that it is by His power that these things were created and held together. Scripture calls this power the Spirit of God. However when it comes to the converted man the Spirit suddenly becomes a conscious intelligent entity indwelling the man which I don't believe is correct. We don't know or understand God's power to create things but there is something about His being we call omnipotence that allows Him to do this. If I could describe it I would but I can't. Now the power that converts the human heart is still the Spirit of God although it may be a different kind of power, nevertheless it's still the power of God. The Spirit of God in the converted heart is 100% spiritual. In creation, some type of energy was needed to create things out of nothing. I wouldn't call the power of God in the human heart an energy and nothing is physically being made from nothing. Something spiritual is taking place. We have to understand the difference between the atomic plane which is all created matter that the Spirit of God holds together including our bodies and the conscience which is the spiritual plane. Man doesn't have the Spirit of God in the conscience as he is carnal, he must be born again to

receive it. The Spirit that operates on an atomic level in all creation is independent of anything we do. It operates on an atomic level. Now here is the part that the majority of Father and Son non-Trinitarians are resisting or ignorant of. The word of God is a seed that contains the spiritual life/power of God/Holy Spirit. It germinates in the soul and the Holy Spirit is formed within the heart. The Holy Spirit is spiritual. It is simply spiritual divine nature. When we have the Spirit of God do we shut up our Bibles and let this supposed intelligent being inside us to teach us everything? No, we do not but that is the logical conclusion for those who believe an intelligent being is inside them. We have to study the word of God and let the seeds germinate in us by faith giving us more of the Spirit which we call sanctification.

The Spirit of Christ in us is the exact same Spirit that is in Jesus. Yes it is proper to say Christ is in us for have the very same Spirit in us that He has. We have His divine spiritual nature. We have His spiritual life. We have power to obey the light He has given us. Our minds think like Him to the best ability we have in the light He has shown us. So yes indeed Christ is in us and this is proper to say but the thought of Christ in you is not trying to imply an intelligent conscious Deity is inside you. That is heresy. Why pray for this being to enter you so often? Does He leave your body every night? Why read your Bible? Can He not speak to you directly since He is inside you just as much as He is inside His own body? Just look at the arguments used to uphold the idea of God consciously in saints. These arguments always downplay the idea of life and Spirit being in the word or brought to us by Angels. Justification and being born again happen when the word germinates life into the believers heart and causes him to truly accept Jesus as Lord. Some say we are justified in accepting Christ and THEN the Holy Spirit enters our being. Sometimes they will even say people in OT times were not born again yet they were justified or they will use the case in Acts claiming these people were justified believers in Christ but they did not have the Holy Spirit yet. The truth is they did not know about the gifts and power that was being manifest as they had not received this baptism but this doesn't mean they weren't born again. Whether they realized there was a Holy Spirit or not doesn't mean they didn't have it for the Spirit is in the word. Another one is people will use Pentecost as a reason but Christ had already breathed on the disciples the Holy Spirit. Are they waiting for some being to come into them which already came into them? Does that make sense? No, they were going to receive more of the Spirit and the gifts, this is what they were waiting for. They were already born again which brought them into "one accord". It was through the ministration of angels that the Spirit was poured out at Pentecost. They are the conduit from Heaven to earth, called Jacob's ladder. This is how the Spirit is an external influence on us. This is how God communicates with us externally but every thought is weighed against the Bible as it is the highest authority given to man. God is in Heaven and He can see all that goes on here, He is not blind because He is omnipotent and omniscient and these two powers together allow Him to operate on an

omnipresent level. He literally functions through the ministration of angels as they bring the word to us.

The Eternal Spirit

- *Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*
- *Romans 8:9 But ye are not in the flesh, but in the Spirit, if so be that the SPIRIT OF GOD dwell in you. Now if any man have not the SPIRIT OF CHRIST, he is none of his.*
- *John 3:34, 35: For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35: The Father loveth the Son, and hath given all things into his hand.*

The Father gave the Son his Spirit; it's this Eternal Spirit that doesn't back off from burdens that encouraged the Son of God to offer himself for us. It's this Spirit of the Father given to the Son that enabled him to live a life without spot and every believer can possess this eternal Spirit of the Father if they submit to Him and His Son.

As Christ's miraculous conception was by the Holy Spirit, and he wrought all his miracles by the Spirit of God, so his death or final offering was made through or by the eternal Spirit; and by that Spirit he was raised from the dead, 1Peter 3:18. Indeed, through the whole of his life he was justified by the Spirit; and we find that in this great work of human redemption, the Father, the Son, and the Holy Spirit were continually employed.

The voluntary nature of the offering gives it especial efficacy. He "through the eternal Spirit," that is, His divine Spirit (Ro 1:4, in contrast to His "flesh," Heb 9:3; His Godhead, 1Ti 3:16; 1Pe 3:18), "His inner personality", which gave a free consent to the act, offered Himself. The animals offered had no spirit or will to consent in the act of sacrifice; they were offered according to the law; they had a life neither enduring, nor of any intrinsic efficacy. But He from eternity, with His divine and everlasting Spirit, concurred with the Father's will of redemption by Him. His offering began on the altar of the cross, and was completed in His entering the holiest place with His blood. The eternity and infinitude of His divine Spirit (compare Heb 7:16) gives eternal ("eternal redemption," Heb 9:12, also compare Heb 9:15) and infinite merit to His offering, so that not even the infinite justice of God has any exception to take against it. It was "through His most burning love, flowing from His eternal Spirit," that He offered Himself. Christ was actuated and filled with a Divine influence when he offered up himself as a sacrifice--an influence which was not

of a temporal and fleeting nature, but which was eternal in its efficacy. Christ made his great sacrifice under the extraordinary influences of that Eternal Spirit.

- *Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the **Holy Ghost** hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

On this one, scripture must be compared to scripture in other places. We ask ourselves, is it the Holy Ghost which made the apostles of Jesus overseers of the Flock or is it Jesus? Notice

- *John 21:15-17: So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16: He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17: He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.*
- *Matthew 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.*

From the above, you find that its Christ who has made us overseers of the flock and he is the one who shed his blood. But why is the Spirit used instead? Because Christ is ministering in heaven and the Holy Spirit is His representing on the earth, so anything that happens on the earth is overseen by the Holy Spirit, the Spirit of Christ, which is the Spirit of the Father which in turn is eternal Spirit cause the Father is eternal.

It set forth conditions for receiving the Holy Spirit: The spirit is given to those who “walk therein”, “repent and be baptized” “given to them that obey him”, to them that ask. Therefore, it presupposes that those who do not meet these conditions do not have the Holy Spirit.

“In times past holy men of old spake as they were moved by the Holy Spirit. In ancient times the prophets searched what the Spirit of God which was in them signified. THE SPIRIT WAS NOT THEN GIVEN IN POWER BECAUSE JESUS WAS NOT YET GLORIFIED. Dating from the day of Pentecost, the Holy Spirit was to be poured forth on sons and daughters, on servants and handmaidens. In every hill country, every lowland, every valley, humble workmen for the Lord are to be raised up. The divine,

sacred influence of the Holy Spirit working in our world is to be as signs and wonders, because God's people are a peculiar people, an holy nation, shining amid moral darkness as living stones in the Lord's building. The weakest and feeblest, if they exercise faith in God, and improve their entrusted powers, will be elevated, refined and perfected in character under the Holy Spirit's working. Humble and contrite, they submit to the moulding and fashioning of the Spirit, and THEY WILL KNOW WHAT HIS ETERNAL FULNESS MEANS." {RH February 7, 1957, par. 2}

"During the patriarchal age the influence of the Holy Spirit had often been revealed in a marked manner, BUT NEVER IN ITS FULLNESS. Now, in obedience to the word of the Saviour, the disciples offered their supplications for this gift, and in heaven Christ added His intercession. HE CLAIMED THE GIFT OF THE SPIRIT, that He might POUR IT upon His people." — (E.G. White, AA, p.37)

We cannot read the above and then conclude that the spirit given in the OT is different from the one given in NT, friends, deity does not evolve. What the quotes above mean is that the people had not come to full knowledge of truth and so they couldn't possess something in its fullness that they didn't understand.

Lest I be accused of saying the same spirit in the plant is the same spirit in the converted heart, I'll like to say this: in a sense, it is the same Spirit of God but in the plant context we are talking about an energy or Law of nature holding everything together. In the conscience of a converted man, the Spirit is that mysterious spiritual divine power possessing and bringing the distinct personality of the Father and the Son but the unconverted man doesn't have the Spirit in the conscience since the Father and the Son are unwelcomed visitor still at the door of the heart knocking, God does not dwell in a sinner, it's the enemy that dwells there. What do we mean by personality on a basic level? It's the personal identity, the character of an individual, the very soul his of life, having individuality of features. It is the same Spirit however I don't believe our conscience is being worked by an energy. I would say it's more of an influence. So yes same Spirit, but different functions just like there are different gifts but same Spirit. God is not recreating our mind the exact same way He creates a tree. The tree has no choice but to appear; an energy is doing something. Our mind has a choice to reject the influence from taking hold of us. This is the same spirit power but working on different levels or doing a different work. God is using divine power to create things. In us He is using spiritual influence to create a new heart in us; same divine power yet functioning differently according to what is being worked on.

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. {1SAT 343.1}

Angels and the Holy Spirit – The Unbroken Conduit

This study wouldn't be complete without looking at the role the angels play in the ministering of the spirit.

- Revelation 1:1 The Revelation of **Jesus Christ**, which **God** gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his **angel** unto his servant **John**:
- Zechariah 4:2: 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 3: And **two olive trees** by it, one upon the right side of the bowl, and the other upon the left side thereof. 4: So I answered and spake to the angel that talked with me, saying, What are these, my lord? 5: Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. 6: 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. 11: Then answered I, and said unto him, What are these **two olive trees** upon the right side of the **candlestick** and upon the left side thereof? 12: 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? 13: And he answered me and said, Knowest thou not what these be? And I said, No, my lord. 14: Then said he, These are the **two anointed ones, that stand by the LORD** of the whole earth.

This particular chapter of Zechariah is interesting to read. We have

1. Two olive trees
2. A candlestick with a bowl
3. Seven lamps
4. Seven pipes to the lamp
5. Two olive branches
6. Golden oil
7. Two anointed ones

From the **two olive trees**, the **golden oil** was emptied through **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 human instrumentalities that are consecrated to His service. The mission of the **two anointed ones is to communicate light and power to God's people.** It is to receive blessing for us that they stand in God's presence. As the **olive trees empty themselves into the golden pipes, so the heavenly messengers seek to communicate all that they receive from God. The whole heavenly treasure awaits our demand and reception; and as we receive the blessing, we in our turn are to impart it.** Thus it is that the holy lamps are fed, and the church becomes a light bearer in the world. {TM 510.1}

“Then answered I, and said unto him, What are these **two olive-trees** upon the right side of the **candlestick** and upon the left side thereof? 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? and he answered me and said, **These are the two anointed ones, that stand by the Lord of the whole earth.**” **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.**—RH July 20, 1897. {TA 150.2, 3}

There are **many who are laborers together with God whom we do not discern.** The hands of ministers have never been laid upon them in ordination for the work; but nevertheless they are wearing the yoke of Christ, and **exert a saving influence in working in different lines to win souls to Christ...** Read and study the fourth chapter of Zechariah. **The two olive trees empty the golden oil out of themselves through the golden pipes into the golden bowl from which the lamps of the sanctuary are fed. The golden oil represents the Holy Spirit. With this oil God's ministers are to be constantly supplied, that they, in turn, may impart it to church. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." God's servants can obtain victories only by inward purity, by cleanness of heart, by holiness.** It is of the utmost importance that **ministers set a right example. If they follow lax, loose principles, their example is quoted by those who are doing wrong** as a vindication of their course.-- Review and Herald, December 22, 1904. {TM 188.1,2}

Concerning the **two witnesses** the prophet declares further: "These are the **two olive trees, and the two candlesticks standing before the God of the earth.**" "Thy word," said the psalmist, "is a lamp unto my feet, and a light unto my path." Revelation 11:4; Psalm 119:105. **The two witnesses represent the Scriptures of the Old and the New Testament.** Both are important testimonies to the origin and perpetuity of the law of God. Both are witnesses also to the plan of salvation. The types, sacrifices, and prophecies of the Old Testament point forward to a Saviour to come. The

Gospels and Epistles of the New Testament tell of a Saviour who has come in the exact manner foretold by type and prophecy. {GC 267.1}

I will not go into details on the interpretation of these things since this is a sanctuary language and its ministration which every bible student understands save for non-Adventists maybe. In summary it can be said that the oil is from the olive trees, to the branches, to the pipes, to the candlesticks supplying the oil to the bowls for the lamps to burn. As we shall see below, it's the spirit of God via angels and messages send to the whole earth through his ministers.

In Rev 7 the angels says to hold until "WE have sealed the servants of our God in their foreheads. We see from scripture the seal of God is the Spirit:

- *Ephesians 1:13: In whom ye also trusted, after that ye heard the **word of truth, the gospel** of your salvation: in whom also after that ye believed, ye were **sealed with that holy Spirit** of promise,*
- *Ephesians 4:30: And grieve not the **holy Spirit of God**, whereby ye are **sealed** unto the day of redemption.*
- *2Corinthians 1:22: Who hath also **sealed us**, and **given the earnest of the Spirit** in our hearts.*
- *Romans 8:9: But ye are not in the flesh, **but in the Spirit**, if so be that the **Spirit of God** dwell in you. Now if any man have not the **Spirit of Christ**, he is none of his.*

So the angels are ministering the Holy Spirit to us:

- *Hebrews 1:7: And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.*
- *Psalms 104:4: Who maketh his angels spirits; his ministers a flaming fire:*
- *Hebrews 1:14: Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

Further reading that don't need elaboration or commentaries:

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}

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}

"And, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet." 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}

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}

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}

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}

Angels are helping in this work to restore the fallen and bring them back to the One who has given His life to redeem them, and **the Holy Spirit is co-operating with the ministry of human agencies to arouse the moral powers by working on the heart**, reproof of sin, of righteousness, and of judgment. {6T 260.1}

We have an Advocate pleading in our behalf. **The Holy Ghost is continually engaged in beholding our course of action.** We need now keen perception, that by our own practical godliness the truth may be made to appear truth as it is in Jesus. **The angelic agencies are messengers from heaven, actually ascending and descending, keeping earth in constant connection with the heaven above. These angel messengers are observing all our course of action.** They are ready to help all in their weakness, guarding all from moral and physical danger according to the providence of God. **And whenever souls yield to the softening, subduing influence of the Spirit of God under these angel ministrations**, there is joy in heaven; the Lord Himself rejoices with singing. {1SM 96.2}

Ministry of Holy Angels.--We need to understand better than we do the mission of the angels. It would be well to remember that every true child of God **has the co-operation of heavenly beings. Invisible armies of light and power attend** the meek and lowly ones who believe and claim the promises of God. **Cherubim and seraphim, and angels that excel in strength, stand at God's right hand, "All ministering spirits, sent forth to minister** for them who shall be heirs of salvation."--The Acts of the Apostles, p. 154. (1911) {CM 110.1}

Now the Saviour's eye penetrates the future; He beholds the broader fields in which, after His death, the disciples are to be witnesses for Him. His prophetic glance takes in the experience of His servants through all the ages till He shall come the second time. He shows His followers the conflicts they must meet; He reveals the character and plan of the battle. He lays open before them the perils they must encounter, the self-denial that will be required. He desires them to count the cost, that they may not be taken unawares by the enemy. Their warfare is not to be waged against flesh and blood, but "against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Ephesians 6:12, R. V. They are to contend with supernatural forces, but they are assured of supernatural help. **All the intelligences of heaven are in this army. And more than angels** are in the ranks. **The Holy Spirit, the**

representative of the Captain of the Lord's host, comes down to direct the battle. Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. The **power of Omnipotence is enlisted** in behalf of those who trust in God. {DA 352.2}

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}

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.** {2SM 57.2}

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.** Do your duty to your children, and for those who are ignorant of the truth. **Carry out the teachings of the Word in your homes.** You must stand in harmony with the God of heaven if you would **lay hold of divine power.** Humanity may reach divinity through faith in Christ. Then humanity can reach out to humanity, imparting the hope of the gospel to souls who are perishing out of Christ.--Ms. 75, 1909, pp. 4-6. ("Labor for the Unconverted," October 18, 1909.) {10MR 112.2}

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. . . . But the Spirit of God does not interfere with the freedom of the human agent. The Holy Spirit is given to be a helper, so that man may cooperate with the Divine, and it is given to Him to draw the soul but never to force obedience. {TMK 57.2}

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}

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. But the Spirit of God does not interfere with the freedom of the human agent. **The Holy Spirit is given to be a helper, so that the human agent may cooperate with the divine intelligences; and it is its province to draw the soul, but never to force obedience. Christ is ready to impart all heavenly influences.** He knows every temptation that comes to man, and the capabilities of every human agent. He weighs his strength. He sees the present and the future, and presents before the mind the obligations that should be met, and urges that common, earthly things shall not be permitted to be so absorbing that eternal things shall be lost out of reckoning. **The Lord has fulness of grace to bestow on every one that will receive the heavenly gift. The Holy Spirit will bring the God-entrusted capabilities into Christ's service**, and will mold and fashion the human agent according to the divine Pattern, in proportion as the human agent shall earnestly desire the transformation. {YI, July 5, 1894 par. 5}

Before the work is closed up and the sealing of God's people is finished, **we shall receive the outpouring of the Spirit of God. Angels from heaven will be in our midst.** {Mar 212.2}

After the **outpouring of the Holy Spirit**, thousands were converted. **Angels of God that excel in strength, clothed with the brightness of heaven, came to the help of the church, and swept back the forces of Satan.** The work of the Holy Spirit was not limited to apostolic days; it is not confined to any church, large or small: the field of his ministration is the world. "He will convince the world of sin, and of righteousness, and of judgment." **But the instrumentalities through which the Holy Spirit works are the members of Christ's body, those who believe in his name. It is through these light-bearers that the gospel** is to be carried to all the nations of the earth. {RH, January 20, 1891 par. 8}

Brethren suffice for now on this study. I will like you to think of the literal part of God that lives in angels that they give to us when commissioned by God or the literal part of God that lives in his word when we receive the oil in his messages both written, and breathed on us.

Blessings