

**ARE ANGELS THE THIRD PERSON OF THE GODHEAD?**

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## Opening Remarks

Greetings saints. I hear that there is an agitation to further the doctrine that the angels are the third person of the Godhead. This is something that is really is foreign to the Seventh-day Movement and haven't seen it in the Spirit of Prophecy or Pioneer Writings lest it be insinuations or prepositions. Concerning that I will quote Brother **R.F. Cottrell** one of the great defenders of truth in Pioneer Adventism:

- “The **Trinity, or the triune God, is unknown to the Bible**; and I have entertained the idea that doctrines which require words coined in the human mind to express them, are **coined doctrines**.” *Review & Herald* June 1, 1869

The same principles that are used for defending or rejecting the trinity above is the same principle for accepting or rejecting this new doctrine. I will try and address this issue from different angles of inspiration to see if it stands the test. In doing this, I will limit myself to inspiration rather than conjectures lest I receive a rebuke from my maker. **The greatest question is: is it right to say that the third person of the Godhead is the angels?**

## Singular Pronoun

A brief answer to this question is **NO**. Because the third person is an individual **he**. If you say they are angels, what if all angels are destroyed today, will we still have the third person? When we defending the doctrine of one God, we reject the idea that **one** as used in Deuteronomy 6:4 and **he** as use Mark 12:32 does not represent plurality of persons but is singular. I do not know which grammatical rule is used to change this to plurality as pertaining to the third person seeing the angels are many but not he and one as it is referred to the third person of the godhead in John several passages in John chapters 14 and 16.

The Holy Spirit is the omnipresence of God, if you say the Holy Spirit is the angels then without angels **God has no attribute of omnipresence**. Now when the saints are redeemed, they will reach the level of angels albeit they will be of distinct order, will that make them third person of the Godhead? If not why and they will be equal with angels!

## How is sin to be resisted?

- *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?*
- *SIN COULD BE RESISTED AND OVERCOME ONLY THROUGH THE MIGHTY AGENCY OF THE THIRD PERSON OF THE GODHEAD, who would come with no modified ENERGY, but in the fullness of DIVINE POWER. It is THE SPIRIT that makes EFFECTUAL what has been wrought out by the world's Redeemer. It is by the SPIRIT THAT THE HEART IS MADE PURE. Through the Spirit the believer becomes a partaker of the DIVINE NATURE. Christ has given HIS SPIRIT AS A DIVINE POWER TO OVERCOME ALL HEREDITARY AND CULTIVATED TENDENCIES TO EVIL, AND TO IMPRESS HIS OWN CHARACTER UPON HIS CHURCH. {DA 671.2}*

- Acts 2:33 *Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*
- Titus 3:5 *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly THROUGH Jesus Christ our Saviour;*
- Galatians 4:6 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*
- 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**.*

The third person is shed abroad, divine power, fills the heart and appoints overseers over churches. This is not the work of angels. The ownership Christ claims of the spirit is beyond just something besides him, it is his own for it is his spiritual breath and the life of his soul:

- "Christ declared that after his ascension, he would send to his church, as his crowning gift, the **Comforter**, who was to take his place. This Comforter is the **Holy Spirit**,--the soul of his[CHRIST] life, **the efficacy** of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin. {RH, May 19, 1904 par. 1}"
- The Holy Spirit is the breath of **spiritual life in the soul**. The impartation of the Spirit **is the impartation of the life of Christ**. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church.--The Desire of Ages, p. 805.
- 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**. .. {Lt66-1894}

With such clear statements who is the comforter and the third person of the godhead, how can we rally drift in speculations! The spirit is not just something he owns it is his own omnipresence:

- They have one God and one Saviour; and **one Spirit--the Spirit of Christ**--is to bring unity into their ranks. {9T 189.3}
- This refers to **the omnipresence of the Spirit of Christ, called the Comforter**. Again Jesus says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth" [John 16:12, 13]. {14MR 179.2}

### Why the use of the third and person?

First of all we don't have the **first or second person of the Godhead**. The term third is a grammatical preposition. We always speak of ourselves in the first person, personal pronouns "I, Me" etc the second person, personal pronouns "You, His, Hers, Yours" etc the third person, personal pronouns "He, She, It, They" etc. When Christ is talking about the third person, he is not referring to the theory that there are three persons but he is referring to himself in a grammatical sense. Examples

- *"I" will come to you [first person] - There is no doubt to who this is referring to*
- *"My" Spirit shall not strive with man [second person] - this is when the personal pronouns take the possessive form*
- *"He" shall dwell with you and "He" shall be in you. "It" will testify of me [third person]- This is when the personal pronouns takes the identity of the first person without necessarily mentioning the names*

There is a way this can be illustrated better but this is what comes to my mind. To be an expression of something and to be the something are two words parallels apart. I will just put it the way the Bible puts it and SoP, there is no need of adding something on top to look so original:

### Streamlets and Reflectors

- *"In Jesus is our life derived. In Him is life, that is original, unborrowed, underived life. **In us there is a streamlet** from the fountain of life. ... If our life is hid with Christ in God, we shall, when Christ shall appear, also appear with Him in glory. **And while in this world we will give to God, in sanctified service, all the capabilities He has given us.**"--Letter 309, 1905.*
- *John 8:12 Then spake Jesus again unto them, saying, **I am the light of the world**: he that followeth me shall not walk in darkness, but shall have the light of life.*
- *Matthew 5:14 **Ye are the light of the world**. A city that is set on an hill cannot be hid.*

Being the streamlets and reflectors we do not become the very thing or the original source. Having the spirit of God does not make us God or Divine beings same as having the third person of the Godhead does not make any being become the third person of the Godhead.

- *John 7:37 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 Ghost was not yet [given]; because that Jesus was not yet glorified.)*

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:

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

I will also like to make a comment here that we are not the source of the third person of the godhead but the reflectors of it by manifesting its fruit as indicated in Galatians 5:22, the fruit cannot be the thing but a representation of the thing. 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 hence in John chapter 6 we see similar sayings as this:

- “Then said they unto him, Lord, evermore give us this bread. <sup>35</sup>And 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)
- “**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}
- “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}*

This we can sum up thus

- *Angels can speak the word to us. Angels play a huge role in bringing the **Holy Spirit the third person of the godhead** 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.***
- *The ministering angels receive instruction from the throne of God to cooperate with human instrumentalities. **They receive the grace of Christ, to give it to human beings.**--Manuscript 165, Dec. 13, 1898, "Unity a Test of Discipleship."*

Now is they are receiving something it means they are not the something neither does that make them the something

Also, it beats the logic to say that the third person of the Godhead are angels when in John 7 we are told the third person had not been given yet the angels were in existence. And if we turn and say that they had not occupied this position till after the death then we make the angels part of the atoning sacrifice having efficacious power which is not true. Hebrew 9:14 is clear it the spirit which made Christ die for us not angels. And if we say they were given special power for the salvation of men then we fall into the ditch of dispensationalism of how all the redeemed of ages will be saved. The spirit has been there for the salvation of men. Those in the OT looked forth to calvary by faith, those in NT look back at calvary by faith, the selfsame spirit working for the salvation of men. Dispensationalism of the spirit is made null by the following

- *The Jews saw in the sacrificial offerings the symbol of Christ whose blood was shed for the salvation of the world. All these offerings were to typify Christ and to rivet the great truth in their hearts that **the blood of Jesus Christ alone cleanseth from all sin**, and without the shedding of blood there is no remission of sins. ... Every dying victim was a type of Christ, which lesson was impressed on mind and heart in the most solemn, sacred ceremony, and explained definitely by the priests. Sacrifices were explicitly planned by God Himself to teach this great and momentous truth, that through the blood of Christ alone there is forgiveness of sins. {1SM 106-7}*
- ***As soon as there was sin, there was a Saviour.** Christ knew what He would have to suffer, yet He became man's substitute. As soon as Adam sinned, the Son of God presented himself as surety for the human race, **with just as much power to avert the doom pronounced upon the guilty as when He died upon the cross of Calvary.** {RH, March 12, 1901 par. 4}*

What then necessitated the third person of the Godhead? It was the efficacious part of going through humanity and giving us his victorious life. The combination of the spirit of God and the efficacious victory makes up the third person of the godhead able to counter sin. Angels then cannot be the third person of the

godhead for they have not gone through what humans go through but the spirit of Christ is the only spirit that person through that hence imparted can be able to resist sin.

As a true spring is ever supplied with water from the great deep, with which it has communication, so shall the soul of the genuine believer be supplied with light, life, love, and liberty, and all the other graces of the indwelling Spirit, from the indwelling Christ. The Jews frequently compare the gifts and influences of the Holy Spirit to water in general - to rain, fountains, wells, rivers, etc., etc. The Scriptures abound in this metaphor. [Psa 36:8](#), [Psa 36:9](#); [Isa 44:3](#), [Isa 44:4](#); [Joe 2:23](#).

As the Holy Ghost is, in the redemption of man, entirely **at the service of Christ**, as His Agent, **so it is only in believing connection with Christ that any one "receives" the Spirit becomes the agent of the spirit hence thereby speaks of the things the spirit reveals unto him**. Revelation closes in the letters to the churches "hear ye what the spirit speaketh to the churches" yet John is just an instrument of the angel who in turn is the agent of Jesus who is speaking for the father. The angel and John are not the spirit but grammatically when they say here ye what the spirit says, **it may seem** the spirit is **them** in the third person but they are not in any way that spirit **but agents of the spirit**.

- *During His humiliation upon this earth, **the Spirit had not descended with all its efficacy**; and Christ declared that if He went not away, it would not come, but that if He went away, He would send it. **It was a representation of Himself, and after He was glorified it was manifest.** {ST, May 17, 1899 par. 3}*
- *Those who at Pentecost were endued with power from on high, were not thereby freed from further temptation and trial. As they witnessed for truth and righteousness they were repeatedly assailed by the enemy of all truth, who sought to rob them of their Christian experience. They were compelled to strive with all their God-given powers to reach the measure of the stature of men and women in Christ Jesus. Daily they prayed for fresh supplies of grace, that they might reach higher and still higher toward perfection. Under the Holy Spirit's working even the weakest, by exercising faith in God, learned to improve their entrusted powers and to become sanctified, refined, and ennobled. As in humility they submitted to the molding influence of the Holy Spirit, **they received of the fullness of the Godhead** and were fashioned in the likeness of the divine. {AA 49.3}*

Angels and Saints receives the fullness of the Godhead to become angelos for the salvation on men. They are not the third anything of the Godhead but recipient of the godhead and when they have received this third person, their speech is not the speech of themselves but the speech of the person they have received i.e. the speech of the influence of the third person of the godhead. Now there is a great deal to push that because the angels receive the fullness of the godhead they become the third person of the Godhead, if this should be followed to its logical conclusion then when the humans receives the fulness of the godhead they should also be the third person of the godhead but is that so?!

- *John 20:22 And when he had said this, **he breathed on [them], and saith unto them, Receive ye the Holy Ghost:***
- *"And when He had said this, **He breathed on them, and saith unto them, Receive ye the Holy Ghost:** Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension. Not until this was received could the disciples fulfill the commission to preach the gospel to the world. **But the Spirit was now given for a special purpose.** Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them. He was committing to them a most sacred trust, and He desired to impress them with the fact that without the Holy Spirit this work could not be accomplished. {DA 805.2}*
- *By his heavenly gifts the Lord has made ample provision for his people. An earthly parent cannot give his child a sanctified character. He cannot transfer his character to his child. God alone can transform us. Christ breathed on his disciples, and said, "**Receive ye the Holy Ghost.**" This is the **great gift of heaven.** Christ imparted to them through the **Spirit his own sanctification.** He imbued them with his power, that they might win souls to the gospel. **Henceforth Christ would live through their faculties,** and speak through their words. They were privileged to know that hereafter he and they were to be one. They must cherish his principles and be controlled **by his Spirit.** They were no longer to follow their own way, to **speak their own words.** The words they spoke were to proceed from a **sanctified heart, and fall from sanctified lips.** No longer were they to live their own selfish life; **Christ was to live in them and speak through them. He would give to them the glory that he had with the Father, that he and they might be one in God.** {GCB, October 1, 1899 par. 12}*

#### Points to note

1. The third person is breathed upon us, angels are not breathed
2. The third person is the very sanctification of Christ, angels and humans are the influence of the same and needs it too
3. The third person has to live in the recipients, angels dwell in no one
4. The third person is the glory that the Son received from the Father, the glorification of the Son was not the receiving of angels.

#### Revisiting John 14:17 -

#### The Parable of the comforter, the third person of the godhead

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

We have ever dwelt on the statement that it was Christ **dwelling** with the disciples and so he shall be **in** them. This to me seems half-truth of the verse. There is the aspect of **seeing the spirit of truth** in that verse that is never tackled in interpreting the verse. How can you see the spirit?

- *John 3:7 Marvel not that I said unto thee, Ye must be born again. 8 **The wind bloweth where it listeth, and thou hearest the sound thereof,** but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*
- *John 10:37 If I do not **the works of my Father,** believe me not. 38 But if I do, though ye believe not me, **believe the works: that ye may know, and believe, that the Father [is] in me, and I in him.***
- *John 14:8 Philip saith unto him, Lord, **show us the Father,** and it sufficeth us. 9 Jesus saith unto him, **Have I been so long time with you, and yet hast thou not known me,** Philip? **he that hath seen me hath seen the Father;** and how sayest thou [then], Show us the Father? 10 Believest thou not that I am in the Father, and the Father in me? **the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.** 11 Believe me that I [am] in the Father, and the Father in me: **or else believe me for the very works' sake.** 12 Verily, verily, I say unto you, He that believeth on me, **the works that I do shall he do also; and greater [works] than these shall he do; because I go unto my Father.** 13 And whatsoever ye shall ask in my name, that will I do, **that the Father may be glorified in the Son.** 14 If ye shall ask any thing in my name, I will do [it]. 15 If ye love me, keep my commandments. 16 And I will pray the Father, and **he shall give you another Comforter,** that he may abide with you forever;*

The father is the one that gives the comforter, also that is the same kind of the son, with the same attributes of the son divested of humanity. It would be better we remember that:

- *The Son is **all the fullness of the Godhead manifested.** The Word of God declares Him to be "**the express image of His person.**" ... The Comforter that Christ promised to send after He ascended to heaven, **is the Spirit in all the fullness of the Godhead,** making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour {BTS, March 1, 1906}*

The act of seeing in John 14:17 is manifesting the works of the Father through the son by the works and then through the disciples by the ministration of the spirit. The Jews saw the works of Christ but said it was the work of the prince of the demons Beelzebub working in him [Matthew 12:27] but Jesus said it was the finger of God which was doing the work they attributed to Beelzebub [Luke 11:20]. Their statement, Jesus said it is the blasphemy against the Holy Ghost [Matthew 12:31, 32] for the work of Jesus was a manifestation of the fruit of the Holy Spirit of God [Matthew 12:33]. If we say that the third person of the godhead are the angels then the sin against the third person is the sin against angels. Now if this sin cannot be forgiven, then the angels becomes the highest power in heaven and they can forgive sin. In John 14:17, the Pharisees did not see the spirit of truth [aka the finger of God, the very spirit of God], neither know him but the disciples knew him for he was manifested in Jesus and will be as a comforter in those who believe alone. Are we in danger of committing the same sins Israel committed by not recognizing the third person of the godhead is the spirit of Father and attributing it to angels?! Also we read"

- *John 14:23 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.***

The very reason that will make the father and the son be manifest in the disciples is the same reason that made the Pharisees and believers fail to see and know God:

- *John 5:38 **And ye have not his word abiding in you:** for whom he hath sent, him ye believe not.*

John 14:17 should be read in consideration of the previous verses because it connects everything about how the Father will still continue to work when Jesus is taken from the disciples. The primary reference is God the Father and his continued exaltation in Jesus and his disciples. In fact the whole of John chapter 14-17 is based upon John 14:1

- *“Let not your heart be troubled: ye **believe in God, believe also in me.**”*

Another important point is that John 14:17 should be taken in the sanctuary language. That is the only way to understand the whole book of John better because from Chapter 1, it is dealing with Atonement language:

- *John 1:29 The next day John seeth Jesus coming unto him, and saith, **Behold the Lamb of God, which taketh away the sin of the world.***

Sin had separated man with God and it was his desire that the broken relationship might be restored. Hence

- *Exodus 25:8 And let them make me a sanctuary; **that I may dwell among them.***
- *1 Corinthians 3:16 Know ye not that ye are **the temple of God, and [that] the Spirit of God dwelleth in you?** 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which [temple] ye are.*
- *1 Corinthians 6:19 What? know ye not that your **body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own?** 20 For ye are **bought** with a price: therefore **glorify God** in your body, and in your spirit, **which are God's.***

What was the original purpose of God which shall be accomplished in the giving of the comforter?

- *Genesis 1:26 And God said, Let us make man **in our image, after our likeness:** and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man **in his [own] image, in the image of God created he him;** male and female created he them.*

We read:

- In the cleansing of the temple**, Jesus was announcing His mission as the Messiah, and entering upon His work. **That temple, erected for the abode of the divine Presence**, was designed to be an object lesson for Israel and for the world. 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**. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. **But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple**. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. **But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the Divine Spirit**. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. **In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin**,--from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. **"The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver."** Malachi 3:1-3. {DA 161.1}

This work Christ accomplished in his life that he may offer the same:

- Hebrews 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet **learned he obedience by the things which he suffered**; 9 **And being made perfect, he became the author of eternal salvation unto all them that obey him**;
- John 17:19 And for their sakes **I sanctify myself**, that they also might be **sanctified through the truth**.
- John 10:36 Say ye of him, **whom the Father hath sanctified**, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 **If I do not the works of my Father, believe me not**.
- Hebrews 2:10 For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons unto glory, to make the captain of their salvation **perfect through sufferings**. 11 For both he that **sanctifieth** and they who are **sanctified** [are] all **of one**: for which cause he is not ashamed to call them brethren,

How was this sanctification made possible?

- *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?*
- *Hebrews 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, **but a body hast thou prepared me:***
- **Think of Christ's humiliation.** *He took upon himself fallen, suffering human nature, degraded and defiled by sin. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united humanity with divinity: **a divine spirit dwelt in a temple of flesh.** He united himself with the temple. "The Word was made flesh, and dwelt among us," because by so doing he could associate with the sinful, sorrowing sons and daughters of Adam. {YI, December 20, 1900 par. 7}*

It is then realizing our restoration is about the original purpose of God being accomplished that we become one body with Christ:

- *1 Corinthians 6:14 And God hath both raised up the Lord, and **will also** raise up us by his own power. 15 **Know ye not that your bodies are the members of Christ?** shall I then take the members of Christ, and make [them] the members of an harlot? God forbid.*

### Past and Future application

John 14:17 should then be referring to the Pharisees and the world that do not realize and understand the sanctuary service and its purpose

In the giving of the comforter, notice:

- *"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; and lo a voice from heaven, saying, **This is my beloved Son, in whom I am well pleased.**" {ST, November 13, 1893 par. 2}*
- *John 5:37 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.*
- *"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.**" "And the Father himself, which hath sent me, hath borne witness of me." At the baptism the Holy Spirit had descended on Christ, and God's voice had said, "This is my beloved Son, in whom I am well pleased." **But the Pharisees heard not the voice; they saw not the Spirit of God as a dove hovering over the Saviour. "Ye have neither heard His voice at any time, nor seen His shape," Christ declared.** {RH March 26, 1901, par. 6}*

John 5:37 is spoken to the Pharisees and John 14:17 was spoken to the Modern Pharisees/Christendom

- *John 16:1 These things have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 **And these things will they do unto you, because they have not known the Father, nor me.***

At the baptism:

- *“At the Saviour’s baptism, Satan was among the witnesses. **He saw the Father’s glory overshadowing His Son. He heard the voice of Jehovah testifying to the divinity of Jesus.** Ever since Adam’s sin, the human race had been cut off from direct communion with God; the intercourse between heaven and earth had been through Christ; BUT NOW THAT JESUS HAD COME “in the likeness of sinful flesh” (Romans 8:3), **THE FATHER HIMSELF SPOKE. HE HAD BEFORE COMMUNICATED WITH HUMANITY THROUGH CHRIST; NOW HE COMMUNICATED WITH HUMANITY IN CHRIST.** Satan had hoped that God’s abhorrence of evil would bring an eternal separation between heaven and earth. But now it was manifest that the connection between God and man had been restored.” DA 116.2*
- *“He [Satan] was on the ground at the time when Christ presented Himself to John for baptism. He heard the majestic voice resounding through heaven and echoing through the earth like peals of thunder. “He saw the lightnings flash from the cloudless heavens, and heard the fearful words from Jehovah [Father], **“This is my beloved Son, in whom I am well pleased.”** → **HE SAW THE BRIGHTNESS OF THE FATHER’S GLORY** ← **overshadowing the form of Jesus, thus pointing out in that crowd the One whom He acknowledged as His Son with unmistakable assurance.** The circumstances connected with this baptismal scene had aroused the most intense hatred in the breast of Satan. HE KNEW THEN FOR A CERTAINTY that unless he could overcome Christ, from thenceforth there would be a limitation of his power. He understood that the COMMUNICATION FROM THE THRONE OF GOD signified that heaven was MORE DIRECTLY ACCESSIBLE TO MAN.” {Con 29.1}*

Transfiguration a repeat of baptism

“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.**” YET, they heard it Matthew 17:5 5 While he yet spake, behold, a bright cloud overshadowed them: and **behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.** 6 And when the **DISCIPLES HEARD IT,** they fell on their face, and were sore afraid.

- *John 12: 28-30 “Father, glorify thy name. Then came there a **VOICE FROM HEAVEN,** saying, I have both glorified it, and will glorify it again. 29 The people therefore, that stood by, and **HEARD IT, said that it thundered: others said, An angel spake to him.** 30 Jesus answered and said, **THIS VOICE came not because of me, but for your sakes.**”*

- *2Peter 1:16-18* 16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, **but were eyewitnesses of his majesty.** 17 For he received from God the Father honour and glory, **when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.** 18 **And this voice which came from heaven WE HEARD, when we were with him in the holy mount.**

Revelation 16:17, 18. And the seventh angel poured out his vial into the air; and **there came a great voice out of the temple of heaven, from the throne, saying, It is done.** And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

- *In the midst of the angry heavens is one clear space of indescribable glory, whence **comes the voice of God like the sound of many waters, saying: "It is done."** Revelation 16:17. {Mar 280.3}*
- **That voice shakes the heavens and the earth.** There is a **mighty earthquake,** "such as was not since men were upon the earth, so mighty an earthquake, and so great." Verses 17, 18. ... {Mar 280.4}
- **Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming.** The living saints, 144,000 in number, **knew and understood the voice,** while the wicked **thought it was thunder and an earthquake.** When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai. {EW 14.1}
- Satan sees that **HE IS ABOUT TO LOSE HIS CASE.** He cannot sweep in the whole world. He makes one last desperate effort **TO OVERCOME THE FAITHFUL** by deception. He does this in personating Christ. He clothes himself with the garments of royalty which have been accurately described in the vision of John. He has power to do this. He will appear to his deluded followers, the Christian world **WHO RECEIVED NOT THE LOVE OF THE TRUTH** but had pleasure in unrighteousness (transgression of the law), as Christ coming the second time ... He proclaims himself Christ, and he is believed to be Christ, a beautiful, majestic being clothed with majesty and, with soft voice and pleasant words, with glory unsurpassed by anything their mortal eyes had yet beheld. Then his deceived, deluded followers set up a shout of victory, "Christ has come the second time! Christ has come! He has lifted up His hands just as He did when He was upon the earth, and blessed us." ... The saints look on with amazement. Will they also be deceived? Will they worship Satan? Angels of God are about them. **A CLEAR, FIRM, MUSICAL VOICE IS HEARD, 'Look up.'** ... --Ms 16, 1884.

After proving that John 14:17, other verses and quotes refers to the Pharisees and wicked not being able to **see, know, hear the Father or working of his Holy Spirit** but attribute all these manifestations to Beelzebub yet the disciples and

believers are privileged of what the Pharisees and the wicked were deprived, the question now remains; how does **Jesus** fit in the verse since it is clear in John 14:18, Matthew 28:20, 2 Corinthians 3:17 and Galatians 4:6, is the fulfilment of John 14:17 and it is Christ Spirit which come to us?

This is where the conduit of ministration comes in

- *John 3:34 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**. 36 He that believeth on the Son **hath everlasting life**: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Remember the words I speak unto you are spirit and life [John 6:63] and those words are the words of the Father hence it is the Father which dwelleth in me [John 14:10] and this is how he will abide in you [John 14:23]*
- *John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; **glorify thy Son, that thy Son also may glorify thee**: 2 As thou hast **given him power** over all flesh, that he should **give eternal life** to as many as thou hast given him.*
- *John 14:24 He that loveth me not keepeth not my sayings: **and the word which ye hear is not mine, but the Father's which sent me**. 25 These things have I spoken unto you, being [yet] present with you. 26 But the **Comforter, [which is] the Holy Ghost**, whom the **Father will send in my name**, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*
- *John 15:26 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**: 27 And ye also shall bear witness, **because ye have been with me from the beginning**.*

Acts 1:4 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** [presumably in John chapters 14-17]. 1:8 But ye shall **receive power**, after that the **Holy Ghost** 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. [Notice that in John 15:26, 27, they shall testify, witness after the Holy Ghost, the comforter is come upon them. In Acts 1:4, 4, that comforter is the promise of the Father and his power which proceedeth from him John 14:26. **Emphasis and brackets mine**

- *Acts 2:33 Therefore being by the right hand of God exalted, and having **received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear**.*
- *Titus 3:4 But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy **he saved us, by the washing of regeneration, and renewing***

**of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour; 7 That being justified by his grace, we should be made heirs according to the hope of eternal life.**

- Revelation 1:1 **The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified [it] by his angel unto his servant John:**
- Revelation 1:12 And I turned to see the **voice that spake with me.** And being turned, I saw seven golden candlesticks; 13 And in the midst of the seven candlesticks **[one] like unto the Son of man,** clothed with a garment down to the foot, and girt about the paps with a golden girdle.
- Revelation 2:7 He that hath an ear, **let him hear what the Spirit saith unto the churches;** To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. "I do nothing of Myself," said Christ; **"the living Father hath sent Me, and I live by the Father."** "I seek not Mine own glory," **but the glory of Him that sent Me.** John 8:28; 6:57; 8:50; 7:18. In these words is set forth the great principle which is the law of life for the universe. **All things Christ received from God, but He took to give.** So in the heavenly courts, in His ministry for all created beings: **through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all.** And thus through Christ the **circuit of beneficence is complete, representing the character of the great Giver, the law of life.** {DA 21.2}

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25. **Though the ministration was to be removed from the earthly to the heavenly temple; though the sanctuary and our great high priest would be invisible to human sight,** yet the disciples were to suffer no loss thereby. They would realize no break in their communion, and no diminution of power because of the Saviour's absence. **While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, "Lo, I am with you always, even unto the end of the world."** Matthew 28:20. While He delegates **His power** to inferior ministers, **His energizing presence** is still with His church. {DA 166.2}

- John 14:6 Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me.**
- 1 Corinthians 15:24 **Then [cometh] the end, when he shall have delivered up the kingdom to God, even the Father;** when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy [that] shall be destroyed [is] death. 27 For he hath put all things under his feet. **But when he saith all things are put under [him, it is] manifest that he is excepted, which did put all things under him.** 28 And **when all things shall be subdued unto him,**

then shall the Son also himself be subject unto him that put all things under him, that **God may be all in all**.

- **Ye have neither heard His voice at any time, nor seen His shape. And ye have not His word abiding in you: for whom He hath sent, Him ye believe not.** Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of Me. And ye will not come unto Me, that ye might have life." **There are many in our churches to whom these words are applicable,** "Ye will not come unto Me, that ye might have life." I am charged to present this chapter, the fifth of John, to our churches. Unless those who have had such great light, shall awake from their sleep, and keep their lamps burning, they will slumber until they will at last find that their lamps are without oil. Now, now, without delay, let our people improve the opportunity to arise and shine. Let them take the Bible, and on their knees before God confess their sins of neglect. **Let every other consideration become secondary.** Earthly, common business is of little consequence compared with eternal interests. {AUCR, March 11, 1907 par. 3, 4}

We really destroy the parable of the comforter when we say that the third person of the godhead is the angels. It is clearly stated that the third person of the godhead will dwell in us. When we say they are angels, what implications do we make? The angels are dwelling in us

### He shall not speak of himself

- "I have yet many things to say unto you, but ye cannot bear them now.<sup>13</sup> Howbeit 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.**<sup>14</sup> **He shall glorify me: for he shall receive of mine, and shall shew it unto you.**" (John 16:12-14)

It is claimed that since the third person of the godhead will speak then it has to be a being that can speak and therefore there is no other person that speaks from heaven that is send apart from angels. This is so weird to think of. 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}
- "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. Remember the following quote and the aspect of being witnesses to the whole world:

- *By his heavenly gifts the Lord has made ample provision for his people. An earthly parent cannot give his child a sanctified character. He cannot transfer his character to his child. God alone can transform us. Christ breathed on his disciples, and said, "Receive ye the Holy Ghost." This is the great gift of heaven. Christ imparted to them through the Spirit his own sanctification. He imbued them with his power, that they might win souls to the gospel. Henceforth Christ would live through their faculties, and speak through their words. They were privileged to know that hereafter he and they were to be one. They must cherish his principles and be controlled by his Spirit. They were no longer to follow their own way, to speak their own words. The words they spoke were to proceed from a sanctified heart, and fall from sanctified lips. No longer were they to live their own selfish life; Christ was to live in them and speak through them. He would give to them the glory that he had with the Father, that he and they might be one in God.* {GCB, October 1, 1899 par. 12}
- *“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.<sup>17</sup> If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.<sup>18</sup> 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 through the human instrumentalities that which God gives Him. Notice:

- *1Corinthians 2:7 But we speak the wisdom of God in a mystery, [even] the hidden [wisdom], which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known [it], they*

would not have crucified the Lord of glory. 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed [them] **unto us by his Spirit:** for the Spirit searcheth all things, yea, the deep things of God. 11 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.** 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, **but which the Holy Ghost teacheth; comparing spiritual things with spiritual.** 14 But 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. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 **For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.**

If again we say that the third person of the godhead are angels, how do we reconcile with this passage that no one can search or instruct God but his spirit?

- “*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. The Holy Spirit speaks that which He hears. The counsels of the Father are revealed to Christ who gives a message to His angels or direct by vision to his servants which in turn it is given to the churches. It doesn’t have to be angels always giving a revelation. Many times the prophets in spirit were carried into the presence of Jesus and he spoke to them and they passed the message to the churches.

### A Distinct Personality

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

This is the clearest quote speaking of who is the third person of the godhead. Friends we don’t need to add or remove anything here lest we be condemned. The third person of the godhead is the distinct personality of the Father and the Son not even their one spirit. 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. 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.

- “*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.

Is there a hint that in the above quote that the third person of the Godhead are "persons?" She says a person not persons and can search the mind of God. Angels cannot do that.

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". This is the same error we fall into when we say the third person is the angels. We make the third person an intelligent person floating around. 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}

### Does the spirit need to be a person like Father and Son to speak?

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 third person of the godhead must be the angels for it must be an intelligent being in order to speak and "bear witness to and with our spirits" is simply untrue and illogical.

- *Over the winds and the waves, and over men possessed of demons, Christ showed that He had absolute control. He who stilled the tempest and calmed the troubled sea **SPOKE PEACE TO MINDS DISTRACTED AND OVERBORNE BY SATAN.*** {MH 91.1}
- *In the Saviour's presence he was roused to long for freedom, but the demon resisted the power of Christ. When the man tried to appeal to Jesus for help, the **EVIL SPIRIT PUT WORDS INTO HIS MOUTH,** and he cried out in an agony of fear. The demoniac partially comprehended that he was in the presence of One who could set him free; but when he tried to come within reach of that mighty hand, **ANOTHER'S WILL HELD HIM, ANOTHER'S WORDS FOUND UTTERANCE THROUGH HIM.*** {MH 91.5}
- *Satan cannot **READ OUR THOUGHTS, BUT HE CAN SEE OUR ACTIONS, HEAR OUR WORDS;** and from his long knowledge of the human family, he can **SHAPE** his temptations to take advantage of our weak points of character. And how often do we let him into the secret of how he may obtain the victory over us. **OH, THAT WE MIGHT CONTROL OUR WORDS AND ACTIONS!** How strong we would become if our words were of such an order that we would not be ashamed to meet the record of them in the day of judgment. How different will*

they appear in the day of God from what they seem when we utter them.--  
Review and Herald, February 27, 1913. {MYP 328.1}

- There are multitudes today as truly **UNDER THE POWER OF EVIL SPIRITS AS WAS THE DEMONIAK OF CAPERNAUM**. All who willfully **DEPART FROM GOD'S COMMANDMENTS ARE PLACING THEMSELVES UNDER THE CONTROL OF SATAN**. Many a man tampers with evil, thinking that he can break away at pleasure; but he is lured on and on, until he finds himself **CONTROLLED BY A WILL STRONGER THAN HIS OWN. HE CANNOT ESCAPE ITS MYSTERIOUS POWER**. Secret sin or master passion may hold him a captive as helpless as was the demoniak of Capernaum. {MH 92.3}
- It is expressly stated that Satan works in the children of disobedience, **NOT MERELY HAVING ACCESS TO THEIR MINDS, but WORKING THROUGH THEIR INFLUENCE, CONSCIOUS AND UNCONSCIOUS**, to draw others into the same disobedience. **IF EVIL ANGELS HAVE SUCH POWER OVER THE CHILDREN OF MEN IN THEIR DISOBEDIENCE, HOW MUCH GREATER POWER THE GOOD ANGELS HAVE OVER THOSE WHO ARE STRIVING TO BE OBEDIENT**. When we put our trust in Jesus Christ, working obedience unto righteousness, **ANGELS OF GOD WORK IN OUR HEARTS UNTO RIGHTEOUSNESS**. It is due to the guardianship and working of the angels of God for your wife that she has not apostatized. Heavenly angels have guarded her. Now it is time that you took your position beside her as a houseband, to bind up your children, yourself, and your wife in solemn covenant with God, **TO OBEDIENCE UNTO OBEDIENCE**. {Lt116-1899}
- By **INDOLENCE**, not only the moral strength is weakened, and the impulse of passion increased, but **SATAN'S ANGELS TAKE POSSESSION OF THE WHOLE CITADEL OF THE MIND, AND COMPEL CONSCIENCE** to surrender to vile passion. (ApM, p. 19)
- If permitted, the **EVIL ANGELS WILL WORK THE MINDS** of men until they have no mind or will of their own. (MS 64, 1904; in 1MCP, p. 24)
- Our minds are **GIVEN TO THE CONTROL OF GOD OR TO THE CONTROL OF THE POWERS OF DARKNESS**; and it will be well for us to inquire where we are standing today --whether under the bloodstained banner of Prince Emmanuel or under the black banner of the powers of darkness. (MS 1, 1890; in 6BC, p. 1120)
- Satanic agencies were incorporated with men. The bodies of human beings, made for the dwelling place of God, had become the habitation of demons. **THE SENSES, THE NERVES, THE PASSIONS, THE ORGANS OF MEN, WERE WORKED BY SUPERNATURAL AGENCIES IN THE INDULGENCE** of the vilest lust. The very stamp of demons was impressed upon the countenances of men. Human faces reflected the expression of the legions of evil with which they were possessed. Such was the prospect upon which the world's Redeemer looked. What a spectacle for Infinite Purity to behold! (DA, p. 36)
- **"THE SPIRIT OF EVIL WAS UPON SAUL**. He felt that his doom had been sealed by the solemn message of his rejection from the throne of Israel. **HIS DEPARTURE FROM THE PLAIN REQUIREMENTS OF GOD WAS BRINGING**

**ITS SURE RESULTS. He did not turn, and repent, and humble his heart before God, BUT OPENED IT TO RECEIVE EVERY SUGGESTION OF THE ENEMY. HE LISTENED TO EVERY FALSE WITNESS, EAGERLY RECEIVING ANYTHING THAT WAS DETRIMENTAL** to the character of David, hoping that he might find an excuse **FOR MANIFESTING HIS INCREASING ENVY AND HATRED** of him who had been anointed to the throne of Israel. **EVERY RUMOR WAS CREDITED, NO MATTER HOW INCONSISTENT AND IRRECONCILABLE** it was with the former character and custom of David. Every evidence that the protecting care of God was over David **SEEMED TO IMBITTER AND DEEPEN HIS ONE ENGROSSING AND DETERMINED PURPOSE.** The failure to accomplish his own designs appeared in marked contrast to the success of the fugitive in eluding his search, but it only made the determination of the king the more unrelenting and firm. He was not careful to conceal his designs toward David, nor scrupulous as to what means should be employed in accomplishing his purpose. **IT WAS NOT THE MAN DAVID, WHO HAD DONE HIM NO HARM, AGAINST WHOM THE KING WAS CONTENDING. HE WAS IN CONTROVERSY WITH THE KING OF HEAVEN; for WHEN SATAN IS PERMITTED TO CONTROL THE MIND THAT WILL NOT BE RULED BY JEHOVAH, HE WILL LEAD IT ACCORDING TO HIS WILL, UNTIL THE MAN WHO IS THUS IN HIS POWER BECOMES AN EFFICIENT AGENT TO CARRY OUT HIS DESIGNS.** So bitter is the enmity of the great originator of sin against the purposes of God, so terrible is his power for evil, that **WHEN MEN DISCONNECT FROM GOD, SATAN INFLUENCES THEM, AND THEIR MINDS ARE BROUGHT MORE AND MORE INTO SUBJECTION, UNTIL THEY CAST OFF THE FEAR OF GOD, AND THE RESPECT OF MEN, AND BECOME BOLD AND AVOWED ENEMIES OF GOD AND OF HIS PEOPLE.** What an example was Saul giving to the subjects of his kingdom in his desperate, unprovoked persecution of David! What a record he was making to be placed upon the pages of history for future generations! He sought to turn the full tide of the power of his kingdom into the channel of his own hatred in hunting down an innocent man. All this had a demoralizing influence upon Israel. And while Saul was giving loose reign to his passion, Satan was weaving a snare to compass his ruin, and the ruin of his kingdom. While the king and his councilors were planning for the capture of David, the affairs of the nation were being mismanaged and neglected. **WHILE IMAGINARY FOES WERE CONSTANTLY PRESENTED BEFORE THE MINDS OF THE PEOPLE,** the real enemies were strengthening themselves without arousing suspicion or alarm. **BY FOLLOWING THE DICTATES OF SATAN,** Saul was himself hastening the very result which, with un sanctified ability, he was endeavoring to avert. **THE COUNSEL OF THE LORD HAD BEEN DISREGARDED AGAIN AND AGAIN BY THE REBELLIOUS KING, and the LORD HAD GIVEN HIM UP TO THE FOLLY OF HIS OWN WISDOM.** The **INFLUENCES OF THE SPIRIT** of God would have restrained him from the course of evil which he had chosen, that eventually worked out his ruin. God hates all sin, and **WHEN MAN PERSISTENTLY REFUSES ALL THE COUNSEL OF HEAVEN, HE IS LEFT TO THE DECEPTIONS OF THE ENEMY, TO BE DRAWN AWAY OF HIS OWN LUSTS, AND ENTICED** (ST Sept. 7, 1888).

- How Satan exults when he is **ENABLED** to set the soul into a white heat of anger! **A GLANCE, A GESTURE, AN INTONATION, MAY BE SEIZED UPON AND USED, AS THE ARROW OF SATAN,** to wound and poison the heart that is open to receive it. If the **SPIRIT OF CHRIST POSSESSES US WHOLLY,** and we have been transformed by His grace, **THERE WILL BE NO DISPOSITION**

**TO SPEAK EVIL, OR TO BEAR REPORTS FREIGHTED WITH FALSEHOOD.** *The falsifier, the accuser of the brethren, is a chosen agent of the great deceiver. Ahimelech was not present on this occasion to vindicate himself, and to state the facts as they existed; but Doeg cared not for this. LIKE SATAN HIS FATHER, HE READ THE MIND OF SAUL, and IMPROVED THE OPPORTUNITY OF INCREASING THE MISERY of the king BY THE WORDS OF HIS MISCHIEVOUS TONGUE, WHICH WAS SET ON FIRE OF HELL. HE STIRRED UP THE VERY WORST PASSIONS OF THE HUMAN HEART* (ST Sept. 21, 1888). {2BC 1020.2} *The word “by” there is the key for unlocking the whole quote.*

For those of us who believe that evil spirit possession does not mean evil angel possession we should be ready to acknowledge the third person of the godhead is not angels because it will lead to the conclusion the holy spirit possession is holy angels possession. Just as we read that “*When the man tried to appeal to Jesus for help, the **EVIL SPIRIT PUT WORDS INTO HIS MOUTH**, and he cried out in an agony of fear. The demoniac partially comprehended that he was in the presence of One who could set him free; but when he tried to come within reach of that mighty hand, **ANOTHER’S WILL HELD HIM, ANOTHER’S WORDS FOUND UTTERANCE THROUGH HIM.*** {MH 91.5} so when we are imbued with the spirit of God, Christ through the Holy Spirit puts the words into our mouths and we bear witness or testify together with the spirit of God. So we are the mouth of the third person of the Godhead to the world ministering the truth of God

Also

- “*Ye do the **deeds of your father.** Then said they to him, We be not born of fornication; we have one Father, even God.<sup>42</sup> 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.<sup>43</sup> Why do ye not understand my speech? even because ye cannot hear my word.<sup>44</sup> **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}

Also

- “*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 panentheism. Before 1906 Kellogg became a Trinitarian yet Ellen claims he was still teaching the same panentheism. This is because a Triune God of three individuals is always panentheism. Would a sincere student of the Bible speculate that the third person of the godhead are angels? I doubt for it will necessitate to admit that the angels are the other person of the person of the heavenly trio. The phrases in the above quote are also in singular form not plural in anyway.

The holy spirit, the third person of the Godhead is an divine influence, power proceeding or emanating from the father and the son then pervading all nature even atoms and plants and filling believers. In inanimate objects, the spirit works as a life giver but in believers, it acts on character perfection. Angels do not meet the least qualification of this descriptions. Angels are beings they do not pervade nature and fill people.

I believe these ideas that the angels are the third person of the godhead is nothingness but a distraction and heresy in nature to replace the spirit of God which cannot fail and angels or even human beings who are creatures and can fall.

### Usage of the phrase third person

The other places where the same phrase is used are repetitions lifted from the original. Here is the three original places:

- "The prince of the power of evil can only be held in check by the power of God in the **☞third person of the Godhead, ☞the Holy Spirit.**—Special Testimonies, Series A, 10:37. (1897)."
- "Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the **☞Holy Spirit, ☞the third person of the Godhead,** who would come with no modified energy, but in the fulness of divine power. Another spirit must be met; for the essence of evil was working in all ways, and the submission of man to this satanic captivity was amazing. Lt8-1896.2"
- "Christ gave His representative, **☞the third person of the Godhead, ☞the Holy Spirit.** This gift could not be excelled. The divine Spirit, converting, enlightening, sanctifying, would be His donation, because He would give all gifts in one. Ms44-1898.11"

The affirms the third person of the Godhead is the Holy Spirit. That is why I have been talking thus far of the holy spirit. The third person of the Godhead is a gift, it's uncreated friends, it comes from the breath and throne of God. Angels are not

gifts but ministers of that of that gift. They are created while the gift is not. Although angels come with that unmodified power, they can't hold in check, restrain or sanctify anyone but the third person can. An example is where an angel was unable to do these three, is recorded in Daniel 10 when Michael could not prevail over the Prince of Persia and Michael had to step in.

The third person of the Godhead cannot be angels because angels can sin but the third person cannot sin that's why that person is the only one that can keep in check and restrain evil. What's the foundation of this doctrine that the third person of the Godhead is the angels? Same old story

- **"The theory which forms the very foundation of Spiritualism is at war with the plainest statements of Scripture. GC88 556.1"**

Not only that, this doctrine has its foundation on those who subtly reject Matthew 28:19. Remember Satan is so subtle and people don't realize how he is working in them as he worked on Eve. If you hold to the idea that the third person of the Godhead is angels and not the Holy Spirit, you will never agree with Matthew 28:19

- *"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the  Holy Ghost  (ANGELS): brackets added*

Only the person who fully believes in the third person of the Godhead being the holy spirit can ever use Matthew 28:19

- *The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's work the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and His followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested. GC 593.1*
- *None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test: Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus? GC 593.2*

This should cause an alarm that the whole world is about to be swept with Satan coming in different guises. If there was a time that people need to be extra watchful it is now.

### Efficacy of Angels and unfallen Worlds

If that is not enough, I will try to address this issue from another angle. We are told holy angels and inhabitants of the unfallen worlds are kept from falling and apostasy by the efficacy of Christ hence you cannot say the third person of the godhead are angels because the third person of the godhead do not need any efficacy to look to; to guard him against apostasy

- *Satan had been so highly honored, and all his acts were so clothed with mystery, **THAT IT WAS DIFFICULT TO DISCLOSE TO THE ANGELS THE TRUE NATURE OF HIS WORK.** Until fully developed, sin would not appear the evil thing it was. Heretofore it had had no place in the universe of God, and holy beings had no conception of its nature and malignity. **THEY COULD NOT DISCERN THE TERRIBLE CONSEQUENCES THAT WOULD RESULT FROM SETTING ASIDE THE DIVINE LAW.** Satan had, at first, concealed his work under a specious profession of loyalty to God. He claimed to be seeking to promote the honor of God, the stability of His government, and the good of all the inhabitants of heaven. While instilling discontent into the minds of the angels under him, **HE HAD ARTFULLY MADE IT APPEAR THAT HE WAS SEEKING TO REMOVE DISSATISFACTION.** When he urged that changes be made in the **ORDER AND LAWS OF GOD'S GOVERNMENT**, it was under the pretense that these were necessary in order to preserve harmony in heaven. {GC 497.2}*
- *In His dealing with sin, God could employ only righteousness and truth. Satan could use what God could not-- flattery and deceit. He had sought to falsify the word of God and had misrepresented His plan of government before the angels, claiming that God was not just in laying laws and rules upon the inhabitants of heaven; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. Therefore it must be demonstrated before the inhabitants of heaven, as well as of all the worlds, that God's government was just, His law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper, and his real object, must be understood by all. He must have time to manifest himself by his wicked works. {GC 498.1}*
- *The discord which his own course had caused in heaven, **SATAN CHARGED UPON THE LAW AND GOVERNMENT OF GOD.** All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore it was necessary that he should demonstrate the nature of his claims, and show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked. {GC 498.2}*
- *Even when it was decided that he could no longer remain in heaven, Infinite Wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. **THE INHABITANTS OF HEAVEN AND OF OTHER WORLDS, BEING UNPREPARED TO COMPREHEND THE NATURE OR CONSEQUENCES OF SIN, COULD NOT THEN HAVE SEEN THE JUSTICE AND MERCY OF GOD IN THE DESTRUCTION OF SATAN.** Had he been immediately blotted from existence, they would have served God from fear*

rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question. {GC 498.3}

- To the very close of the controversy in heaven the great usurper continued to justify himself. **WHEN IT WAS ANNOUNCED THAT WITH ALL HIS SYMPATHIZERS HE MUST BE EXPELLED FROM THE ABODES OF BLISS**, then the rebel leader boldly avowed his contempt for the Creator's law. He reiterated his claim that **ANGELS NEEDED NO CONTROL, BUT SHOULD BE LEFT TO FOLLOW THEIR OWN WILL, WHICH WOULD EVER GUIDE THEM RIGHT**. He denounced the divine statutes as a restriction of their liberty and declared that it was his purpose to secure the abolition of law; that, freed from this restraint, the hosts of heaven might enter upon a more exalted, more glorious state of existence. {GC 499.2}
- With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ, declaring that **IF THEY HAD NOT BEEN REPROVED**, they would never have rebelled. Thus stubborn and defiant in their disloyalty, seeking vainly to overthrow the government of God, yet blasphemously claiming to be themselves the innocent victims of oppressive power, the archrebel and all his sympathizers were at last banished from heaven. {GC 499.3}}
- **AGAIN THE LOYAL ANGELS WARNED HIM**, and assured him what must be the consequences if he persisted; that **HE WHO COULD CREATE THE ANGELS COULD BY HIS POWER OVERTURN ALL THEIR AUTHORITY AND IN SOME SIGNAL MANNER PUNISH THEIR AUDACITY AND TERRIBLE REBELLION**. To think that an angel should resist the law of God which was as sacred as Himself! They warned the rebellious to close their ears to Lucifer's deceptive reasonings, and **ADVISED HIM AND ALL WHO HAD BEEN AFFECTED BY HIM TO GO TO GOD AND CONFESS THEIR WRONG FOR EVEN ADMITTING A THOUGHT OF QUESTIONING HIS AUTHORITY**. {SR 16.1}
- Many of Lucifer's sympathizers were inclined to **HEED THE COUNSEL OF THE LOYAL ANGELS AND REPENT OF THEIR DISSATISFACTION AND BE AGAIN RECEIVED TO THE CONFIDENCE OF THE FATHER AND HIS DEAR SON**. The mighty revolter then declared that he was acquainted with God's law, and if he should submit to servile obedience, his honor would be taken from him. No more would he be intrusted with his exalted mission. He told them that himself and they also had now gone too far to go back, and he would brave the consequences, for to bow in servile worship to the Son of God he never would; that God would not forgive, and now they must assert their liberty and gain by force the position and authority which was not willingly accorded to them. {SR 16.2}
- God informed Satan, that to His Son alone He would reveal His secret purposes, and He required all the family in heaven, even Satan, to yield Him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy of a place in heaven. **THEN SATAN EXULTINGLY POINTED TO HIS**

**SYMPATHIZERS, COMPRISING NEARLY ONE HALF OF ALL THE ANGELS,** and exclaimed, "These are with me! Will you expel these also, and make such a void in heaven?" He then declared that he was prepared to resist the authority of Christ and to defend his place in heaven by force of might, strength against strength. {SR 18.1}

Points to note:

- Angels cannot discern everything, the third person of the godhead can
- Angels can sin, the third person of the godhead cannot
- Angels can be expelled from heaven, the third person of the godhead cannot

### The efficacy of the angels: What keeps them from sinning?

- To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. **IT WAS FOR THEM AS WELL AS FOR US THAT THE GREAT WORK OF REDEMPTION HAD BEEN ACCOMPLISHED.** They with us share the fruits of Christ's victory. {DA 758.2}
- **THAT WHICH ALONE CAN EFFECTUALLY RESTRAIN FROM SIN IN THIS WORLD OF DARKNESS, WILL PREVENT SIN IN HEAVEN** [and what is it if it is not the Holy Spirit aka the mind of Christ in Angels and men?!]. The significance of the death of Christ will be seen by SAINTS AND ANGELS. Fallen men could not have a home in the paradise of God without the Lamb slain from the foundation of the world. Shall we not then exalt the cross of Christ? The angels ascribe honor and glory to Christ, **FOR EVEN THEY ARE NOT SECURE EXCEPT BY LOOKING TO THE SUFFERINGS OF THE SON OF GOD. It is through the EFFICACY OF THE CROSS THAT THE ANGELS OF HEAVEN ARE GUARDED FROM APOSTASY.** Without the cross they **WOULD BE NO MORE SECURE AGAINST EVIL THAN WERE THE ANGELS BEFORE THE FALL OF SATAN.** Angelic perfection failed in heaven. Human perfection failed in Eden, the paradise of bliss. **ALL WHO WISH FOR SECURITY IN EARTH OR HEAVEN MUST LOOK TO THE LAMB OF GOD.** {5BC 1132.8}
- Not only man but ANGELS will ascribe honor and glory to the Redeemer, **FOR EVEN THEY ARE SECURE ONLY THROUGH THE SUFFERINGS OF THE SON OF GOD.** It is through **THE EFFICACY OF THE CROSS THAT THE INHABITANTS OF UNFALLEN WORLDS HAVE BEEN GUARDED FROM APOSTASY.** It is this that has effectually unveiled the deceptions of Satan and refuted his claims. **NOT ONLY THOSE THAT ARE WASHED BY THE BLOOD OF CHRIST, BUT ALSO THE HOLY ANGELS, ARE DRAWN TO HIM BY HIS CROWNING ACT OF GIVING HIS LIFE FOR THE SINS OF THE WORLD.** God's dealing with the rebellion of Satan is justified before the universe...{BTS, December 1, 1907 par. 4}
- **NOT ONLY THOSE WHO ARE WASHED BY THE BLOOD OF CHRIST, BUT ALSO THE HOLY ANGELS,** are drawn to him by his crowning act of giving his life for the sins of the world." {HM, May 1, 1897 par. 1}
- 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}

It narrows down to this point; Holy Angels and Saints look at the lamb of God and are possessed with the Spirit of God hence they are kept from sinning while fallen angels and wicked men are possessed by the spirit of Satan and they will perish. Either group is possessed by either spirit and it is what makes them what they are.

- *Christ was not compelled to endure this cruel treatment. The yoke of obligation was not laid upon Him to undertake the work of redemption. Voluntarily He offered Himself, a willing, spotless sacrifice. HE **WAS EQUAL WITH GOD, INFINITE AND OMNIPOTENT**. He was above all finite requirements. He was Himself the law in character. **OF THE HIGHEST ANGELS IT COULD NOT BE SAID THAT THEY HAD NEVER BORNE A YOKE**. The angels all bear the yoke of **DEPENDENCE, THE YOKE OF OBEDIENCE**. They are the appointed messengers of Him who is Commander of all heaven. {Ms101-1897}*

Did you catch that?! Holy Angels bear the yoke of dependence, the yoke of obedience. Dependence on who? Christ. Was there a time they did not need this? No because they are creatures, those who left this dependence are called **FALLEN ANGELS**. This fall was not just about being physically thrown from heaven but a moral fall which dependent on Christ, notice: -

- *Angels were expelled from heaven because they would not work in **HARMONY WITH GOD** [be of one mind]. They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, **AND THEY FORGOT THAT THEIR BEAUTY OF PERSON AND OF CHARACTER CAME FROM THE LORD JESUS**. This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God, and they came to consider that they were not to consult Christ. {TDG 128.2}*

So the character of angels came from Christ. There is then a way that Christ was in the angels for them to have his character before their fall. There is no other way Christ is in any creature apart from the Holy Spirit. To say that angels before the fall in heaven did not need the Holy Spirit when we know that the Holy Spirit is the one in charge of character formation is false because the angel's character was dependence on Christ. To deny that that they didn't need the Holy Spirit is to deny they didn't have the character of Christ and this is the obscurity that formed part of the rebellion and made them exalt themselves, **AND THEY FORGOT THAT THEIR BEAUTY OF PERSON AND OF CHARACTER CAME FROM THE LORD JESUS**.

About the angels not pure in the eyes of the Lord, what do you think about these verses?

KJV Job 4:17-18

17 Shall mortal man be more just than God? shall a man be more pure than his Maker? 18 Behold, he put no trust in his servants; and his ANGELS he charged with folly:

KJV Job 15:15

15 Behold, he putteth no trust in his saints; yea, the HEAVENS are not clean in his sight.

Is this talking about all angels and all heavens?!

The veil contained angels and the blood was sprinkled on it. According to Hebrews the veil is the flesh of Christ and signifies a new living way. Why were the angels put on that veil which is the flesh of Christ? Since the veil signified the carrier of sin, Jesus Christ, what way do angels qualify to be carriers of sin or it's about their efficacy?

The closest we can come to the blood of Calvary covering the angels which were readmitted to heaven is this

- *To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. **IT WAS FOR THEM AS WELL AS FOR US THAT THE GREAT WORK OF REDEMPTION HAD BEEN ACCOMPLISHED.** They with us share the fruits of Christ's victory. {DA 758.2}*

Job 15:14: What is man, that he should be clean? and he which is born of a woman, that he should be righteous?

Job 15:15: Behold, he putteth no TRUST IN HIS SAINTS; yea, the HEAVENS ARE NOT CLEAN in his sight. **[H6918]**

קדש קדוש

qaḏōsh qaḏōsh

*kaw-doshe', kaw-doshe'*

From [H6942](#); *sacred* (ceremonially or morally); (as noun) *God* (by eminence), AN ANGEL, a *saint*, a *sanctuary*: - holy (One), saint.

Job 15:16: How much more abominable and filthy is man, which drinketh iniquity like water?

In the above you find a chiasmic writing in the three verses 14-16. Verse 14 and 16 talks about man/humans in-between is verse 15 which is curiously contrasting verse 14 and 16 hence I think its talking about angels.

The same is repeated in the following in the same way

Job 4:17: Shall mortal man be more just than God? shall a man be more pure than his maker? 18: **BEHOLD, HE PUT NO TRUST IN HIS SERVANTS; AND HIS ANGELS HE CHARGED WITH FOLLY: H8417**

תהלה

toholah

*to-hol-aw'*

Feminine of an unused noun (apparently from [H1984](#)) meaning *bluster*, *braggadocio*, that is, (by implication) *fatuity*: - folly.

Job 4:19: How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

***And His angels He charged with folly.***

Some consider Eliphaz, Bildad, and Zophar to be the angels being spoken here but this does not make sense at all because man is contrasted to angels

Some of the angels, by pride and rebellion, forfeited their place. Was God, after this, to place His confidence in man, even though created in His image? **WHAT IS ASSERTED OF ANGELS IS APPLICABLE TO THEM STILL.** God only possesses in Himself all excellence. Angels derive their being, and all its excellences, from Him. If the text is the estimate which the Most High forms of angels, how insignificant and contemptible must we be in His sight! What are our bodies, but moulded, moving, breathing, speaking clay! And what can be frailer than a house of clay!

***Points to consider***

1. God's ideals of purity are so transcendent and so terrible, that the purity of the angel nearest to His throne is little better than stain, shadow, darkness in comparison. "His angels He chargeth with folly." But is not the whole subject, with the angel in the background, vague, misty, fanciful? It is surely not unscientific to assume the existence of the pure and mighty beings spoken of by seers and prophets of the olden time, nor speculative to ponder well the words which declare that in comparison with God Himself, the angels have about them traces of finite dimness, blemish, imperfection. Are the angels, then, frail and foolish and defective? Are the angels disfigured with limitation, even as we? Put them in comparison with man, fallen man, and they will well justify the title "holy." Bring them into comparison with God, and the title will seem incongruous, arrogant, and misplaced. The fall of some of their number shows that, as a class, the angels have not yet passed beyond the stage of defectibility hence the efficacy alluded to looking at the cross. They have not risen into a wisdom so complete that no illusion can betray it, nor into a strength so unassailable that no temptation can score its record of disfigurement upon their lives. They are guarded from a falling away by continual look at the cross. They are free, it is true, from actual transgression, but they are passing through the first crude stages of a development in which, because of inward weakness and limitation, there is perilous room for the wiles of the tempter though inspiration says they excel in strength and have never fallen. They have not reached the transcendent holiness of God, who cannot be tempted with evil. An incarnation, with its perils and possibilities, would be fatal to an angel. God can never forget the frailty, weakness, limitation, that may be latent in the unfallen types of angelic life.
2. The holiness of an angel will appear as little better than a frailty if we think of it in comparison with the uncreated holiness of God. The Divine holiness has in it a transcendent originality, with which that of the creature can never hope to vie. The holiness of the angel is a mere echo. The angels are but copyists, and their workmanship is unutterably inferior to the original conception.
3. In the judgment of the Most High, the holiness of the angel verges upon a frailty, because of its inferior vitality and its less consuming fervour. No angel knows what it is to love with a mighty intenseness that makes the

love necessarily vicarious, and the heart break with pure grief over the sin, and grief, and shame of others. No Bethlehems, or Gethsemanes, or Golgothas have ever immortalized angelic devotion and love. Their love, however crystal pure, is a love to which sacrifice is strange. It does not draw them into incarnations and propitiatory offerings, and down into the shadows of vast redeeming shames and agonies. If Jesus Christ is the Lamb slain from the foundation of the world, the Father must have been touched in some sense from everlasting with the same sorrow. Before all worlds there was some dim mystery of self-sacrificing pain in the heart of God.

4. The defect of the angel is a defect of narrowness. In comparison with all-comprehending love of God, his love is insular and restrained. All perfect moral qualities are boundless. The graces of these celestial envoys are dwarfed into frailty and insignificance when brought into contrast with the perfect moral life of God.
5. The holiness of the angel has about it the defect and limitation inseparable from the briefness of its own history. It is a frail thing of yesterday in comparison with the holiness of God. Think of the amazing epochs through which God's holiness has been unfolding itself. The worth of a moral quality is proportioned to the period through which it has verified and established itself. Angel life is but of recent birth.
6. The holiness of the angel has about it the defect of immaturity. The insight and holiness of the angel are but starting points for some higher and more magnificent evolution of character, the first cell out of which shall issue the wonder and transfiguration of their after destiny . . . Consider the unparalleled patience and gentleness of God. "His angels He chargeth with folly." Yes; but He keeps them at His feet, and with exhaustless grate carries on their education, epoch after epoch. Is there no contradiction in these views? No. Only He who is infinitely holy can afford to be absolutely gracious and gentle. His very greatness enables Him to stoop. The incomparable holy dare stoop to blemish, and frailty, and weakness, and help it out of its dark and humiliating conditions. There is no contradiction here.. Then again, the infinitely holy can discern the hidden promise and possibility of holiness in the weak and erring. It would be an awful thing if we were left to suppose that God was microscopic in His scrutiny for judgment and condemnation only, and not also for blessing and approval. He discerns hope and fine possibility all the more keenly through the very affluence of His own purity. The perfection of righteousness is realized in the perfection of love.

Hebrews 9:23: It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

We all agree that sin started in heaven and so there was a taint, compromise, unbelief in heavenly intelligences. You can't be tainted with doubts and still be accounted that wholly holy. I stand to be corrected but Hebrews 9:23 is not about exclusively an atonement of humanity but a purification of the taint that was caused there by angels. Now when sister White says the Efficacy covers angels and un-fallen world, then I don't think its heresy to accept efficacy just means

what it means and it has to do with atonement. If this were not so then there was not a necessity of talking about the cross in allusion to efficacy of humanity, angels and un-fallen worlds.

Yet by saying this I understand that angels in heaven have never fallen yet we can be sure they had doubts yet never yielded to committing sin. I view the efficacy/atonement to be covering their doubts rather than a real fall. For their mind must be again brought to a state where all doubts are banished.

- *The significance of the death of Christ will be seen by saints and angels. .... It is through the efficacy [ATONEMENT] of the CROSS THAT THE ANGELS OF HEAVEN ARE GUARDED FROM APOSTASY. Without the cross they would be no more secure against evil than were the angels before the fall of Satan..—ST Dec. 30, 1889. {TA 205.3}.*

So let me reiterate that rather than being atoned for falling, they are atoned to prevent it.

Meditate on this:

- *"Not only men, but angels, will ascribe honor and glory to the Redeemer, for even they are secure only through the sufferings of the Son of God. It is through the efficacy of the cross that the inhabitants of unfallen worlds have been guarded from apostasy. **NOT ONLY THOSE WHO ARE WASHED BY THE BLOOD OF CHRIST, BUT ALSO THE HOLY ANGELS, ARE DRAWN TO** him by his crowning act of giving his life for the sins of the world." {HM, May 1, 1897 par. 1}*

ANGELS COULD NOT MATCH THE DEMANDS OF THE LAW TO BE A SACRIFICE FOR HUMANITY BUT ONLY CHRIST COULD MATCH IT MEANING THERE'S A PERFECTION THEY CAN'T EQUAL.

But then someone would ask, the unfallen worlds never sinned but also ascribe the redemption plan, why?. It is not only sinners the redemption plan covers. It is interesting to note

- *But the plan of redemption had a yet **BROADER** and **DEEPER** purpose **THAN** the salvation of man. It was not merely that the inhabitants of this little world might regard the law of God as it should be regarded, but it was to vindicate the character of God before the **UNIVERSE**. EP 35.1*

So the angels had "to go to God and confess their wrong for even admitting a thought of questioning His authority. SR 16.1" and then they were "again received to the confidence of the Father and His dear Son. SR 16.2" hence "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. Hebrews 9:23"

### How do we get possessed by the Spirit?

Lastly, it is asserted that we cannot be filled by the Holy Spirit by just reading the word of God. This is rather astonishing cause the spirit is the mind of God and as we feed on this word we become assimilated to the character of God

- *“Light comes to the soul through **God's word**, through His **servants**, or by the **direct agency of His Spirit**; but when one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned. {DA 322.2}”*
- *“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}*

### **GOD ALSO POSSESSES US BY HIS WORDS. PLEASE NOTE THESE STATEMENTS:**

God will do great things for those who will **OPEN THE HEART TO HIS WORD AND LET IT TAKE POSSESSION OF THE SOUL TEMPLE**. (CT, p. 396)

When His **WORDS OF INSTRUCTION HAVE BEEN RECEIVED, AND HAVE TAKEN POSSESSION OF US, JESUS IS TO US AN ABIDING PRESENCE, CONTROLLING OUR THOUGHTS AND IDEAS AND ACTIONS**. (TM, p. 389)

Christianity has a much broader meaning than many have hitherto given it. It is not a creed. It is the word of Him who liveth and abideth forever. **IT IS A LIVING, ANIMATING PRINCIPLE, THAT TAKES POSSESSION OF MIND, HEART, MOTIVES, AND THE ENTIRE MAN**. (TM, p. 421)

When the word of God take **POSSESSION** of the minds of teachers, then they are fitted to deal with the education of others. (GCB, April 24, 1901)

**ALL WHO SEARCH THE INSPIRED WORD FOR THEMSELVES WILL GAIN A KNOWLEDGE OF A PERSONAL, ABIDING SAVIOUR**; and their Christian experience will not depend upon feeling, but upon the word of the living God. "The words I speak unto you," said Jesus, "they are spirit, and they are life." **AND THE MORE ONE STUDIES THE WORD OF GOD, THE MORE THAT WORD TAKES POSSESSION OF HIS MIND**, and he sees deeper and deeper into the divine purpose. (RH, August 4, 1896)

**It is through the transforming influence of divine grace on human hearts that the power of the word of truth is revealed**. The truth, proclaimed in regions where it has not yet been heard, makes an impression on hearts. It seems to have greater power to transform character than when presented to those who are familiar with its office work. Truth has little power on the hearts of those who walk contrary to it when by so doing they can gain advantage for themselves,-- those who, while claiming to receive it, follow a course opposed to its principles. Such ones admit that they believe the truth, but they give no evidence that they are sanctified by the truth. The places in which it has never been proclaimed are

the best places in which to work. The truth is to take possession of the will of those who have never before heard it. They will see the sinfulness of sin, and their repentance will be thorough and sincere. The Lord will work upon hearts that in the past have not often been appealed to, hearts that heretofore have not seen the enormity of sin. (SW, August 25, 1903)

**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}

- **Through the preaching of the gospel, Satan and his angels are cast out from the minds of men. Through faith in the Word preached, men are enabled to gain the victory, and the devil loses his hold upon them. So he will eventually lose his power over all who continue to believe. His kingdom totters and falls before the presentation of sanctified truth.** {Lt119-1905}

### Accepting God's Channels

You see, in God's divine plan, angels play a part in being the eyes of God and manifesting his power in all places in accordance with his will [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. {YI, July 5, 1894 par. 5}]. Also human beings acts this part [**Those who are in connection with God are channels for the power of the Holy Spirit**..... . {Lt54-1894}] [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}] So sure to say that angel's or the word are the Holy Spirit would fall short of the totality of what the Holy Spirit is and to say the angels are the third person of the godhead will be further a leap over the bounds. **But the danger is to go in the other direction and deny that angels and the Word are channels of the Holy Spirit**, and when acting as such they are bringing the spirit of God to us.

Angels are called Ministering spirits, they are holy also. Therefore my conclusion is that when we are receiving the spirit through angels or the Word, then they (the instruments) are the expression of that very thing themselves.

Just to clarify a little further, I wouldn't say that "angels are the Holy Spirit" or "the Word is the holy spirit" because I don't think that would in totality be correct obviously. However I wouldn't make an effort to separate the Holy spirit from God's angels or his word either, this in my opinion is an overcompensation that would open the door for disembodied spirits and some form of pantheism at that point. Jesus said the words that I speak to you are spirit and life, he didn't say the words are a channel of the spirit. Based on my understanding of the ministration of God's spirit (Zechariah 4) I think it's wrong to make efforts to separate the spirit from the channel, because when operating as such they are so interrelated that they cannot be separated. By refusing to acknowledge the channels God has appointed to commune with us and to be benefited by them, men are preparing to be ministered to by evil angels and to miss a higher education from angels [Human agencies are the hands of heavenly instrumentalities, for heavenly angels employ human hands in practical ministry. Human agencies as hand helpers are to work out the knowledge and use the facilities of heavenly beings. By uniting with these powers that are omnipotent, we are benefited by their higher education and experience. Thus as we become partakers of the divine nature, and separate selfishness from our lives, special talents for helping one another are granted us. This is heaven's way of administering saving power. {6T 456.3}

### The indwelling of the third person

- The **INDWELLING** of God is the Holy Spirit
- Sin marred the plan and Christ incarnates and a body is prepared to restore that plan
- Through that eternal spirit **“THE INDWELLING OF GOD”** Christ overcomes sin
- Now the Father sends that **“INDWELLING”** with the perfection of His Son called the Spirit of the Son as a Third Person of the Godhead to overcome sin to rejoin humanity with divinity.
- Adam was originally son of God because of that **“INDWELLING”** but lost it now we are made sons again by adoption
- When the spirit is in our heart it testifies as it testified in the Old Testament hence the reason Christ says the spirit will testify. The Spirit testifies through us, we are the channel.

### HENCE

- “Does not God say he fills immensity of space? **We answer, No.** Psalms 139:7, 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.** Psalms 11:4. The **Lord is in his holy temple,** the Lord's throne is in heaven: his eyes behold, etc. Habakkuk 2:20; Psalms 102:19. For he hath looked down from the height of his Sanctuary; from heaven did the Lord behold the earth. 1Peter 3:12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers, etc. Psalms 80:1. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Psalms 99:1; Isaiah 37:16.
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- *John 14:2. In my Father's house are many mansions. I go to prepare a place for you. Revelation 21:2-5; Hebrews 11:6. 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}*

### Crude way of explaining how the spirit dwells in us

- *“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}*
- *“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.** {Ed 99.1}*
- ***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}*

Notice it says in not on so this power must be inside and this is what we call the third person of the Godhead. Angels are not in human beings.

(What should remain to our understanding is that man has intelligence to receive that spirit actuated by acceptance of the word of God but nature is in obedience to it because it doesn't have a will, refer John 14;15, 16, 21, 23, Ephesians 1:13 a direct correlation with Isaiah 8:16)

It is good to understand the word "person" and the word "presence" **SO THAT WE MAY UNDERSTAND WHO DWELLS IN US AND HOW** because these words have several variations

**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}

**WHEN HIS WORDS OF INSTRUCTION HAVE BEEN RECEIVED, and have TAKEN POSSESSION of us, JESUS IS TO US AN ABIDING PRESENCE, CONTROLLING OUR THOUGHTS AND ACTIONS.** We are imbued with the instruction of the greatest Teacher the world ever knew. A sense of human accountability and the value of human influence gives character to our views of life and of daily duties. Jesus Christ is everything to us,--the first, the last, the best in everything. Jesus Christ, his Spirit and character, colors everything; it is the warp and the woof, the very texture of our entire being. **THE WORDS OF CHRIST ARE SPIRIT AND LIFE.** We cannot then center our thoughts upon self; it is no more we that live, but Christ that liveth in us, and he is the hope of glory. Self is dead, but Christ is a living Saviour. Continuing to look unto Jesus, we reflect his image to all around us. We cannot stop to consider our disappointments, or even to talk of them; for a more pleasant picture attracts our sight,--the precious love of Jesus. **HE DWELLS IN US BY THE WORD OF TRUTH.** {ST, September 3, 1896 par. 6}

- ***“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)

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 but it's some literal disembodied part of God is the foundation to spiritualism and pantheism.

In a sinner the spirit is just in him as a physical sustainer of life and not in his heart as the life of Christ converting the soul. So yea the sinner has a spirit but not working on his heart

Revelation 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. That's why EGW says God does not dwell in the heart of a sinner

God and Christ are the source of the Holy Spirit, hence the terms “Spirit of God and Spirit of Christ.

If the Spirit that is in the plant is the spirit in man, are we not in a dangerous position to say that some intelligent part of the Godhead lives in us! How will it be different in saying the same intelligent entity lives in plants and escape the

accusation of pantheism? But 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.

- 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, 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." 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.** [John 6:53-57, 63, quoted.] **MUCH IS BEING SAID REGARDING THE IMPARTATION OF THE HOLY SPIRIT,** and by some this is being so interpreted that it is an injury to the churches. **ETERNAL LIFE IS THE RECEIVING OF THE LIVING ELEMENTS IN THE SCRIPTURES AND DOING THE WILL OF GOD.** This is eating the flesh and drinking the blood of the Son of God. To those who do this, life and immortality are brought to light through the gospel, for **GOD'S WORD IS VERITY AND TRUTH, SPIRIT AND LIFE.** It is the privilege of all who believe in Jesus Christ as their personal Saviour to feed on the Word of God. The Holy Spirit's influence renders that Word, the Bible, an immortal truth, which to the prayerful searcher gives spiritual sinew and muscle. "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. Just before His crucifixion one of His disciples asked Him the question, "How is it that Thou wilt manifest Thyself unto us and not unto the world? 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. He that loveth Me not keepeth not My sayings, and the word which ye hear is not Mine, but the Father's which sent Me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 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" [John 14:22-27]. These words are not half comprehended by individuals, by families, or by church members, to whom and through whom, as His family, God would represent pure, unadulterated truth, which, if received and properly digested, brings eternal life. Let us believe the Word. He who thus eats the bread of heaven is nourished every day, and will know what these words mean, "Need not that any man teach you" [1 John 2:27]. We have lessons pure from the lips of Him who owns us, who has bought us with the price of His own blood. The precious Word of God is a solid foundation upon which to build. When men come to you with their supposed suppositions, tell them that the Great Teacher has left you His Word, which is of incalculable value, that He has sent a Comforter in His own name, even the Holy Ghost. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world." Here is presented before us a rich banquet, of which all who believe in Christ as a personal Saviour may eat. (Letter 132, Oct. 10, 1900, to Elder and Mrs. S. N. Haskell)*

GOD'S spirit of life comes to the believing child of God in various ways - ways perhaps of which poor humans know nothing. Of these we are not speculating. We wish to note the most common ways in which God bestows His Spirit. "Light comes to the soul through **God's word**, through His **servants**, or by the **direct agency of His Spirit**; but when one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned. {DA 322.2}"

1. God must impart directly to the new-born child in Christ Jesus the constant **life of the Spirit which gave it birth**. He bestows that Spirit upon him, not as a segment cut off from the life of God, but as a constant life current connecting the human with the "Fountain of, Life." "If any man have not the Spirit of Christ, he is none of His." Rom. 8:9.

2. **He imparts that Spirit through His living Word;** for as Jesus declares, "The words that I speak unto you, they are Spirit, and they are life." John 6:63. "By the Word of the Lord were the heavens made; and all the host of them by the breath [Spirit] of His mouth." This scripture shows how clearly impossible it is to separate the two. He who feeds upon God's Word feeds upon His life. "For the word of God is quick, and powerful, and sharper than any two-edged sword." Hebrew. 4:12. This two-edged sword is the "sword of the Spirit, which is the word of God." [Ephesians 6:17]
3. **By angelic ministry God bestows His Spirit.** Upon His shining messengers God places His Spirit, fills them with its power, and sends them forth to impart that Spirit to those fitted and willing to receive it. But Spirit-filled and Spirit-panoplied though they come, the angels are not the Spirit of God they bear that glory [DA 779.2]. For even so God sends forth His earthly messengers Spirit-clothed and Spirit-filled to minister of His power and His goodness to others. But the Spirit of God is before the messenger and above the messenger. The messengers are but channels through which God's life flows to the thirsty and needy. [Hebrew 1:7, 14]
4. **Voice of Nature:** The great Teacher brought His hearers in contact with nature, that they might listen to the **voice which speaks in all created things;** and as their hearts became tender and their minds receptive, He helped them to interpret the spiritual teaching of the scenes upon which their eyes rested. The parables, by means of which He loved to teach lessons of truth, show how open His spirit was to the influences of nature, and how He delighted to gather the spiritual teaching from the surroundings of daily life. {CG 51.3}

To use a crude analogy, could it be that God's "Spirit/power" working in the body of both the sinner and the saints, can be likened to a laptop receiving "power" (electricity) but not necessarily the intelligent data coming from its source?

Whereas God's "Spirit/power" that works in the heart can be compared to being connected to an internet whereby the user, by choice, can download/install, open and run a specific content, app or software?

Laptop can receive either "power" (electricity) but also "data" they are not the same thing.

It's also possible that the data is already installed, but the user is not utilizing it.

New birth experience would be likened to getting a new computer with a brand new operating system.... not unlike how Mac and PCs aren't compatible, your old apps are no longer compatible with the new operating system; you need new apps and new software that are compatible with the new OS.

This reminds me of Mark 2:22 "And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins."

I would say the power that we need to receive from without are both power (as in spark/breath of life) that sustains our temporal life but also the data

(applications/software) that we get that did not originally come with the hardware. The "new data" (Word/Spirit/presence of Christ) equips us with new tools (power), if the user chooses to use it.

Not sure if God's Spirit/power that works in the body of both the sinner contain both the "power" (sustaining temporal life) and also data (Word of God-applicable to eternal life) because faith comes by hearing and by hearing the word of God and taken in by faith. So if anyone is not interested in the word, he has the spirit for temporal life but not eternal life which is the righteous character.

First of all, you need to be "connected" ("ladder") to an internet, then it requires a choice to download/install, open and run, etc. Also, old apps/software needs to be updated and in order to receive updates you need to be connected.

Perhaps God's "Spirit/power" has double component; one is to provide sustaining power to all of His creation, the other being the data (Word), to interact intelligently with his creations and to equip them with tools to do things he or she wouldn't otherwise be able to.

Interesting to note, apps/software are essentially written codes (words) with instruction. I would say this is a very crude way I can explain it.

### **Faith of our Fathers**

Having looked at what the Bible and Ellen White says about the Holy Spirit, I welcome the reader to this section which delves in what the generation that followed the pioneers them taught about the spirit. How did they understand the faith handed to them by their fathers?

### **Questions with Answers**

**The Personality of the Spirit: An excerpt from "Questions and Answers, Vol. 2," pgs. 36 – 40 by M. C. Wilcox, Pacific Press, 1919: Preface to Volume II**

Volume I of "Questions and Answers" was published in 1911. It was made up from answers to questions from the Signs of the Times. The book contains 270 answers. They were gathered out of about 4,000 that had been printed. Many of these, in the nature of the case, were similar. Many were of passing interest only, and some were scarcely worthy of permanent preservation. So some persons will think doubtless regarding a number of the answers that were published in the book; but not all. Not a few were interested in all of them. The first edition of volume I was not exhausted before requests came for a second volume — from all parts of the field, from ministers and laymen alike— and these requests have continued up to the present. The response is volume 2, issued on the same plan, in the same style, with the same complete indexes. The answers in the first volume were all by the writer. In this volume appear other answers, by later editors of the Signs of the Times; and to these credit is given by initials. A longer article appears, on an important question, by Prof. N. J. Waldorf. The answers are not set forth as infallible nor exhaustive. Constantly increasing light from the Word of God forbids the first; and the necessity of brevity, and oftentimes pressure of

time, preclude the second. Hundreds of questions have been considered and passed by, many of which are as worthy as those admitted. The design has been to make the scope of the book as general as possible. With all its imperfections, it is given to the public. The author hopes, however, that its data, its classifications, its indexes, and its suggestions to further seeking in God's great storehouse of spiritual truth, may prove of helpful worth and blessing to the Christian worker and reader. M. C. W.

Following article is an excerpt taken from pages 36 to 40 of the book, pertaining to inquiry No. 28, dealing with the subject of the Personality of the Holy Spirit and the divinity of Christ. [Image of an antique telephone added and emphasis in bold supplied throughout]

[pg. 36]

### **The Personality of the Spirit**

- **Some say the Holy Spirit is a person; others say He is a personality; and others, a power only.** Till how long should this be a matter of discussion? Some say that Christ was both divine and human while on earth; others say, No, He was only a man, and that miracles were performed through Him by the Holy Spirit. Which is correct?
- **The personality of the Holy Spirit will probably be a matter of discussion always. Sometimes the Spirit is mentioned as being "poured out,"** as in Acts 2. All through the Scriptures, the Spirit is represented as **being the operating power of God. "The Spirit of God was brooding upon the face of the waters."** Gen. I : 2, A. R. V., margin. Job tells us that God by His Spirit garnished the heavens. The psalmist, in speaking of the death of living creatures, and their restoration, **declares that God sends forth His Spirit and "they are created."** **By that same Spirit Jesus was begotten. By that same Spirit He went about doing good. By the gift of that Spirit men are begotten again, regenerated; and by the same Spirit there are bestowed upon them gifts for service.**
- We cannot define too closely God or the Godhead. We must not try to do it, because it is beyond our limitations. **We may know this, — that there is a great threefold manifestation of Deity. Jehovah is our God and Father; Christ Jesus, His only-begotten Son, is our Saviour and elder Brother, bringing to us all the potency of the Godhead; the Holy Spirit is our regenerator, and the constant companion of every soul who believes in Christ Jesus. The reason why the Scriptures speak of the Holy Spirit as a person, it seems to us, is that it brings to us, and to every soul that believes, the personal presence of our Lord Jesus Christ.** Jesus said (John 14; 18), "I will not leave you desolate," or orphans. "I come unto you." He tells us in verse 16 how He will come. The Father will "give you another Comforter, that He [the Father] may be with you forever." In verse 23, He declares that the Father and He will come to the man who loves Him and keeps His word, and that They will make Their abode with him. But both the Father and the Son come by the Holy Spirit. To the Holy Spirit is given power to make the Father and the Son present to the believer.

- We can get perhaps some idea of this by using the crude things of the world as an illustration. **We may suppose that the president of the United States wishes to speak to the governors of the various states. He has TELEPHONE connections made with the office of every governor in the United States. They all have the receivers to their ears, listening. He speaks, and every one of them hears the same message at practically the "same moment. Knowing the president, they recognize his voice. He is in a way present with every one of them. He is speaking to everyone. If there could be connected with the telephone a telephote, which when perfected, it is believed, will project a picture of the one speaking, any reasonable distance, the president would appear to each one of these who are talking with him. This is what men hope to secure. Wireless telephony furnishes us a better example still. Wireless telegraphy and wireless telephony have been known to God and practiced between Him and His children for ages.**
- These are simply illustrations. Wherever God's children are, there is the Spirit — **not an individual person, as we look upon persons, but having the power to make present the Father and the Son.** That Spirit is placed upon God's messengers, the angels; but the angels are not the Spirit. That Spirit is placed upon God's servants, His human messengers; but the human messengers are not the Spirit. They are possessed by the Spirit, and used by the Spirit, and have within them the power of the Spirit; but they are not the Spirit. **The Spirit is independent of all these human or material agencies. Why not leave it here? Why not know that that Spirit, the Spirit of God, the Spirit of Christ, the Spirit of Deity, goes out into all the earth, bringing the presence of God to every heart that will receive it?**
- **Personality. The term personality refers to an individual or being. However, on a divine level it is recognized in this thesis that the term personality does not necessarily include form or body** [Christy Mathewson Taylor August 1953 - *The Doctrine of the Personality of the Holy Spirit as Taught by the Seventh-day Adventist Church up to 1900* pg. 2]
- "There is one question, which has been much controverted in the theological world upon which we have never presumed to enter. It is that of the personality of the Spirit of God. Prevailing ideas of person are very diverse, often crude, and the word is differently understood; so that unity of opinion on this point cannot be expected until all shall be able to define precisely what they mean by the word, or until all shall agree upon one particular sense in which the word shall be used. But as this agreement does not exist, it seems that a discussion of the subject cannot be profitable, especially as it is not a question of direct revelation. We have a right to be positive in our faith and our statements only when the words of Scripture are so direct as to bring the subject within the range of positive proof. We are not only willing but anxious to leave it just where the word of God leaves it. From it we learn that **the Spirit of God is that awful and mysterious power which proceeds from the throne of the universe, and which is the efficient actor of the work of creation and of redemption.**" (J. H. Waggoner, *The*

*Spirit of God: It's Offices and Manifestations, to the End of the Christian Age, 1877, p. 8-9)*

- Of worth note would be the letters to the churches in Revelation beginning and ending, Jesus says write and then he ends hear what the spirit speaks to the churches

What is the Holy Spirit? Is the Holy Ghost the **angel Gabriel**? If not, do we have any means of knowing who it is? L. E. H:

- To the first question, **No. Gabriel was a servant of God, created by the Spirit, inspired by the Spirit, but not the Spirit more than any other angel of God.** The angels are creatures. The power by which all things are created and wrought is the Holy Ghost, or better the Holy Spirit. **GOD'S ANGELS MINISTER HIS SPIRIT**; so do men. The whole teaching of the Bible, it seems to the writer, is that the **SPIRIT IS GOD'S GREAT LIFE, FLOWING OUT FROM HIM TO ALL PARTS OF THE UNIVERSE** in harmony with His perfect righteousness, and so connecting every part of His dominion **BY A LIVING CONSCIOUS CONNECTION.** To feebly illustrate: In the office where this is being written there are fourteen departments connected by telephone with the manager's office. Men in each department may talk with him separately: He is in a way present in that department. All the departments may be connected at once, all may hear the same message. To all departments he is personally present so far as voice and message is concerned. The current of electricity and harmony has effected the wonder. So men in harmony with God's law are everywhere vitally connected with Him; to each one is **HE MADE PRESENT BY THE PRESENCE OF HIS LIFE GIVING, KNOWLEDGE-BEARING, WISDOM-BESTOWING, LOVE IMPARTING SPIRIT.**

<http://documents.adventistarchives.org/.../ST19020813-V28-33...>

above and below, the pioneers as the prophetess denied the idea that the third person of the godhead, the holy spirit are angels. Why our brethren insist on this is still a mystery.

The Holy Spirit and Ministering Spirits. What is the difference between the Holy Spirit and the ministering spirits (**angels**), or are they the same? L. R. D.

- The Holy Spirit is the mighty energy of the Godhead, **THE LIFE AND POWER OF GOD FLOWING OUT FROM HIM TO ALL PARTS OF THE UNIVERSE,** and thus making living connection between His throne and all creation. As is expressed by another: "The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ." **IT THUS MAKES CHRIST EVERYWHERE PRESENT.** To use a crude illustration, a telephone carries the voice of a man, and so makes that voice present miles away, **SO THE HOLY SPIRIT CARRIES WITH IT ALL THE POTENCY OF CHRIST IN MAKING HIM EVERYWHERE PRESENT WITH ALL HIS POWER,** and revealing Him to those in harmony with His law. **THUS THE SPIRIT IS PERSONIFIED in Christ and God, BUT NEVER REVEALED AS A SEPARATE PERSON.** Never are we told to pray to the Spirit; but to God for the Spirit. Never do we find in the Scriptures prayers to the Spirit, but for the Spirit. **THE SPIRIT IS THE CREATIVE POWER OF**

**GOD by which angels and all other creatures came into existence. GOD FILLS THEM WITH HIS SPIRIT, HIS LIFE, AND MAKES THEM MINISTER'S OF HIS LIFE AND POWER TO OTHERS, ESPECIALLY TO HIS PEOPLE.** He takes His consecrated people and makes them also ministers of His blessings to mankind. The angels are no more the Spirit of God than are His people. God is love. **HE IS CONSTANTLY BY HIS SPIRIT SENDING FORTH THE BLESSINGS OF LIFE.** But He will not send one blessing out to the world alone; He wants others associated with Him in the joy of giving to others. Hence He uses angels and men for all His work in this world.

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The Holy Spirit. Do Seventh-day Adventists believe that the **Holy Ghost is the third person in the Godhead, and is therefore God, as the Methodists believe, or do they believe that the Holy Spirit is only an essence or attribute?** Which does the main body believe? S.

- **IT IS IMPOSSIBLE FOR US TO DEFINE THE BELIEF of the Seventh-day Adventists IN REGARD TO THE SPIRIT OF GOD. WITHOUT QUESTION THEY BELIEVE THE HOLY SPIRIT TO BE THE THIRD PERSON OF THE GODHEAD, BUT AS TO JUST HOW THAT PERSON IS TO BE UNDERSTOOD IS A QUESTION THAT WE CAN NOT ANSWER FOR THE BODY. There has been NO DEFINITE, FORMULATED BELIEF REGARDING THE SPIRIT.** In broad terms Seventh-day Adventists believe the Bible and what the Bible says of the Spirit of God. WISELY they have not attempted to define just exactly what that great, infinite Power is. **THE GREAT ANXIETY OF CHRISTIANS OUGHT TO BE TO BE POSSESSED OF THE LIFE-POWER OF GOD THROUGH THE SPIRIT.**

<http://documents.adventistarchives.org/.../ST19070522-V33-21....>

We speak of the Trinity, the Father, the Son, and Holy Ghost; do we understand that the Holy Ghost, or Spirit, is a personal being as God the Father and Jesus the Son? In Christ's talk with the disciples, in John 14, He uses the personal pronoun in referring to the Comforter. J. B. J.

- **THERE ARE VARIOUS INTERPRETATIONS AND DIFFERENCES OF OPINION IN REGARD TO THE MATTER. To the mind of the writer, THE SPIRIT IS THE LIFE OF GOD, or better, the life of the Godhead, COMMON BOTH TO THE FATHER AND THE SON. IT IS THAT WHICH MAKES DEITY EVERYWHERE PRESENT.** In Acts 2 it is spoken of as that which came into the room and filled all who were there. In the thirty-third verse Peter speaks of it as the power which Christ had poured forth. **IT IS SPOKEN OF AS A PERSON, BECAUSE BY THE SPIRIT the Father and the Son come personally to us.** In John 16: 7 Jesus tells us, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." **JESUS WAS A PERSON LOCATED IN ONE PLACE; THE SPIRIT WAS THAT WHICH WAS SHED ABROAD among all His children, but it BROUGHT to every one of those children THE PRESENCE OF CHRIST.** So we read again, "He [the Spirit] shall glorify Me; for He shall take of Mine, and shall declare it unto you."

<http://documents.adventistarchives.org/.../ST19080304-V34-10....>

- THE SPIRIT OF GOD IS COMMON BOTH TO THE FATHER AND SON, "the Spirit of God," "the Spirit of Christ." IT IS THAT WHICH BRINGS BOTH THE FATHER AND THE SON TO THE INDIVIDUAL,** and this is so stated in those wonderful discourses in John 14 to 16. "I will play the Father, and He shall give you another Comforter, that He [the Father] may abide with you forever." John 14:16. Verse 17 states the Spirit "dwelleth with you, and shall be in you;" but He brings Christ, for the eighteenth verse declares, "I will not leave you comfortless; I will come to you." And again in verse 23, "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." **THEY DO THIS BY THE SPIRIT, WHICH BRINGS THEIR PRESENCE. That Spirit is said to be "poured out," "shed forth." "The Holy Spirit is the breath of the spiritual life of the soul. The impartation of the Spirit is the impartation of the life of Christ." "It is thru the Spirit that Christ dwells in us, and the Spirit of God received in the heart by faith is the beginning of the life eternal."** The expression, the "Godhead bodily," is found in Col. 2:9. It simply means that dwelling in the flesh of . Jesus Christ was all the power of the Godhead; simply an equivalent of chapter 1:19, "For it pleased the Father that in Him should all the fulness dwell." <http://documents.adventistarchives.org/.../ST19080520-V34-21....>

Please explain in the Question Corner

John 16:7, 13. Is the Holy Spirit a personality I Are the words "him" and "he" masculine pronouns/ Please explain what the meaning of the Holy Ghost is in 2 Peter 1:21.

- The pronouns in the above question are, of course, in the English, masculine pronouns, but they do not have the same distinction in the Greek. For instance the term "he" in verse 13, is in the original *ekeinos*, which is not a pronoun, but a pronominal adjective, properly translated "that." It is used in Matt. 17:27 referring to the Roman coin which was used to pay temple taxes. That which really has no gender at all, but which is noted as being strong and big, is spoken of as masculine; while things of a softer, gentler nature are spoken of as feminine. That same distinction is to quite an extent observed in the English language also. We speak of a battleship as a "man-of-war;" we speak of an ordinary ship as "she." No argument could be based on the gender of the pronouns used of the Holy Spirit. **To the mind of the writer, the Holy Spirit is a personality in the sense that it makes present the personality of both Father and Son. We cannot explain it, because we cannot comprehend it. It is that which is represented as proceeding forth from both Father and Son, and common to both Father and Son; that which makes Father and Son one, and that life which connects Jesus with all His true disciples wherever they may be. It is not a personality in the sense in which Jess was a personality when here upon earth; because if that had been the case it would not have been expedient for Him to go away** (John 16:7), because He in His personality could be in only one place at a time, but the Spirit could be everywhere, as \*implied in Psalm 139, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?" But there is this power with the Spirit of making Christ, or the Father, present everywhere at all times in response to faith. **We have a very weak illustration of this in the TELEPHONE and in later inventions, by which a manager in his office, for instance**

— that office covering a half mile of territory, which could be enlarged to an almost unlimited extent — can call every foreman in every department to any number, and talk with them all at the same time, just as though he were present with each one. That invention has the power to make that manager personally present in each department. That in a limited way shows how it is that the Holy Spirit can make Christ 'present in all parts of His great dominion at the same time,— just as truly present as though He were in His own personality present.

- The expression in 1 Peter 1:21 would be better rendered "Holy Spirit," and so all through the New Testament. The common rendering has led some to believe that Holy Ghost was different from Holy Spirit, but the original word is the same. Its use in the text simply shows the operation of the power of God upon men that wrought for Him; men who yielded themselves to God, and God used them in giving His Word. The same thing is expressed in different language in 1 Peter 1:11: **"The Spirit of Christ which was in them did point unto, when it testified."** And in 2 Sam. 23:2: "The Spirit of Jehovah spake by me, and His word was upon my tongue." It is a blessed, comforting thought that God can by His Spirit be present with His children; and this is what Jesus declares in John: "I will pray the Father, and He shall give you another Comforter, that He [the Father] may abide with you forever." "If a man love Me, he will keep my words: and My Father will love him, and We [Father and Son] will come unto him, and make our abode with him." John 14:16, 23. **How do They come and make Their abode with a believer? — They do this by the power of the Holy Spirit.**

Here is another thought from the Editors of Signs of the Times

### **Signs of the Times March 8, 1910: The Personality of the Holy Spirit**

- *THE wonderful, blessed grace of the Holy Spirit is that it makes God present with the believer, wherever he may be, or howsoever many he may be. In His incarnation Jesus could be present in only one place at a time. His disciples did not have the faith to grasp that His power reached beyond His personal presence. "Lord, if Thou hadst been here, my brother had not died," was an expression of their general faith. The Roman centurion who declared that he was unworthy that Jesus should come under his roof, to heal his servant,— nor was it necessary, if Jesus should come, He had but to speak the word,— grasped the larger thought which was yet dark to the disciples. Therefore it was "expedient," necessary, for the faith of the disciples, that Jesus in His human, bodily presence should go away.*
- *But Jesus did not leave them alone. His promise was, "I will not leave you orphans; I will come unto you." Again, "If a man love Me, he will keep My Word; and My Father will love him, and We [the Father and the Son] will come unto him, and make Our abode with him." How this is accomplished is thus stated: "I will pray the Father, and He shall give you another Comforter, that He [the Father] may abide with you forever." Therefore no one ever saw a person of the Holy Spirit. That Spirit witnesses of Christ, and takes of the things of Christ and declares them to the believer. (For the above quotations and references, see John 14, 15, 16.)*

- **The Spirit, the great life of God, through Jesus Christ has the power of making personally present both the Father and the Son; and this as literally to each believing soul though worlds apart. Man has a faint illustration of this wonderful truth in the WIRELESS TELEPHONE and TELEGRAPH. These instruments make the voice or the message of the speaker or sender, everywhere present as far as its power extends. By His Spirit God becomes everywhere present in His universe, and especially so to the hearts of His children who are in perfect harmony with Him.**

### Christian Science and Pantheism - L. A. Reed

#### Signs of the Times – February 8, 1910

<http://documents.adventistarchives.org/.../ST19100208-V37-06....>

To bolster up the Christian Science (and it is also the pantheistic) idea that God is everywhere, Mr. Farlow quotes Ps. 139:8-10. But in the verse that introduces this statement of the psalmist, which Mr. Farlow does not quote, we have the expression:

- "Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence?" This question the psalmist then answers in the words quoted by Mr. Farlow:
- "If I ascend up into heaven, Thou art there: If I make my bed in Sheol, behold, Thou art there. If I take the wings of the morning, And dwell in the uttermost parts of the sea; Even there shall Thy hand lead me, And Thy right hand shall hold me." This shows us at once how we are to understand this scripture. **We are to understand that GOD IS OMNIPRESENT BY HIS SPIRIT.** This is exactly in accordance with the teaching of Christ over and over again:
- "And I will pray the Father, and He shall give you another Comforter, that He may be with you forever. ...I will not leave you desolate: I come unto you." John 14:16, 18. "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 bear witness of Me." John 15:26. 'For through Him we both have our access in one Spirit unto the Father.' Eph. 2:18. To say that God has form is not to say per se that He is finite. **I CAN IN A MEASURE PROJECT MY PERSONALITY OUT FROM BEYOND MY BODY. For example, these lines I am now writing in the quiet of the editorial rooms, will be read by hundreds far from sight or sound of him who wrote them. With the TELEPHONE I have talked across a state. With my voice I have reached hundreds in a room or a pavilion or in the open air. Where I can project my personality feebly and imperfectly, GOD CAN PROJECT, THROUGH HIS SPIRIT, HIS PERSONALITY FULLY AND PERFECTLY.**

**Closing Remarks: A Word from the prophetess**

If EGW was alive today, she would refer this matter to the letter to Brother Chapman

- *“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. [HERE YOU SEE THAT ANGELS ARE DISTINGUISHED WITH THE HOLY SPIRIT]. {YI, July 5, 1894 par. 5}. Brackets added*
- *I have received yours dated June 3. In this letter you speak in these words: "Elder Robinson does not wish me to leave, but urges that I enter the canvassing field until such time as the conference can afford to employ me in some other capacity, but states positively that I cannot be sent out to present the truth to others until some points held by me are changed or modified **IN ORDER THAT THE VIEWS REGARDED BY US AS A PEOPLE SHOULD BE PROPERLY SET FORTH.** He quotes as a sample, '**MY IDEA IN REFERENCE TO THE HOLY GHOST'S NOT BEING THE SPIRIT OF GOD (THE THIRD PERSON), WHICH IS CHRIST, BUT THE ANGEL GABRIEL [AND ALL HOLY ANGELS],**.. On all fundamental points I am in perfect harmony with our people; but when I try to show what seems to me to be new light on the truth, those in authority, none of whom have seemingly ever made a personal investigation of the matter, refuse to look into the Bible, but brand me as a fellow with queer ideas of the Bible.'" {14MR 175.1} brackets added*
- *It is not essential for you to know and be able to define just what the Holy Spirit [**THIRD PERSON OF THE GODHEAD**] is. Christ tells us that the **Holy Spirit is the Comforter**, and the **Comforter is the Holy Ghost**, "the Spirit of truth, which the Father shall send in My name." "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; 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 14:16, 17]. **THIS REFERS TO THE OMNIPRESENCE OF THE SPIRIT OF CHRIST, CALLED THE COMFORTER.** Again Jesus says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth" [John 16:12, 13]. {14MR 179.2}*
- ***I HOPE THAT YOU WILL SEEK TO BE IN HARMONY WITH THE BODY. I HAVE BEEN SHOWN THAT YOU WOULD NOT EXERT A SAVING INFLUENCE IN TEACHING THE TRUTH, BECAUSE YOUR MIND IS RESTLESS, AND UNLESS YOU DRANK DEEPER OF THE FOUNTAIN OF LIFE, YOU WOULD MAKE THE MISTAKE THAT MANY OTHERS HAVE MADE, OF THINKING THAT YOU HAVE NEW LIGHT, WHEN IT IS ONLY A NEW PHASE OF ERROR.** {14MR 180.1}*
- ***YOU NEED TO COME INTO HARMONY WITH YOUR BRETHERN.** You may take certain views of Scripture and, searching the Bible in the light of your ideas, may gather together a large number of texts and claim that they mean this and that, and call for anyone to prove to you that your views are incorrect. But what*

*influence could anyone have upon your mind, when he takes the same scriptures and interprets and applies them differently? Both of you claim to found your views on the Bible. {14MR 180.2}*

- *It is your duty to come as near to the people as you can, and not to get as far away from them as possible, **AND BY YOUR INTERPRETATION MAKE A DIFFERENCE THAT SHOULD NOT EXIST.** Here is your danger, of diverting minds from the real issues for this time. And you are not the only one who seems to be moved with ambition in this direction. **IT WOULD NOT BE RIGHT OR PRUDENT TO SEND YOU OUT AS A WORKER TO PROMULGATE YOUR PECULIAR IDEAS AND THUS CAUSE DIVISION; WE HAVE PLENTY OF THIS NOW.** We want men of solid experience, who will anchor minds and not send them adrift without chart or compass. {14MR 180.3}*
- **NOW, MY BROTHER, IT IS TRUTH THAT WE WANT AND MUST HAVE, BUT DO NOT INTRODUCE ERROR AS NEW TRUTH.** *I would be glad to write further on this point, but must drop the subject now. God wants us to be a unit.--Letter 7, 1891. Ellen G. White Washington, D. C.*

Am surprised many are being removed from the simplicity of the gospel and searching after some peculiar views when the whole world lies in darkness and in need of evangelism. If these efforts we put in these things could be concentrated in opening the simple truths that would lead sinners to see the matchless love of Christ, then our own souls would be refreshed by the presence of God. I appeal with a strong language that let us desist from misapplying what has been revealed to us and venturing to unveil what has not been permitted us to.

- *I saw the necessity of the messengers, especially, watching and checking all **fanaticism wherever they might see it rise.** Satan is pressing in on every side, and unless we watch for him, and have our eyes open to his devices and snares, and have on the whole armor of God, the fiery darts of the wicked will hit us. **There are many precious truths contained in the Word of God, but it is "present truth" that the flock needs now.** I have seen the danger of the messengers running off from the important points of present truth, **to dwell upon subjects that are not calculated to unite the flock and sanctify the soul.** Satan will here take every possible advantage to injure the cause. **But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell.** {EW 63.1, 2}*

**Yours in Christ  
Sami LW  
God bless**