

Holy Spirit Sabbath School Lessons
Lesson 2 – Working behind the Scenes

Sabbath Afternoon:

Firstly lets just look at the texts quoted:

Ezekiel 37:5,9 “Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: 6* And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD. 7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. 8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them. 9* Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O **breath**, and breathe upon these slain, that they may live. 10 So I prophesied as he commanded me, and **the breath** came into them, and they lived, and stood up upon their feet, an exceeding great army. 11* Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. 12* Therefore prophecy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. 13* And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, 14* **And shall put my spirit in you**, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.”

Here if you read the context you can see clearly that the “breath” spoken of in v:9, when compared with v:14, which they don’t quote, is “my spirit” Who is speaking this? V:5 “the Lord GOD”.

It is clearly the spirit of the Lord GOD. As all communication between God and man since the fall was through Christ, the only begotten Son of God, then this “breath” or “my spirit” is the spirit of Christ.

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

Genesis 1:3 “And **God said**, Let there be light: and there was light.

If you compare these two verses with the following...

Psalms 33:6-9 “By **the word of** the LORD were the heavens made; and all the host of them by **the breath of his mouth**. 7* He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. 8* Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him. 9 For **he spake**, and it was *done*; **he commanded**, and it stood fast.

You can clearly see that the “spirit of God” is His “word”, “the breath of His mouth”. “He spake”, “He commanded” Genesis 1:3 “And God said” it was the same each day “And God said let there be...”

NOTE *a simple study on the word “spirit” will show that it belongs to God, it is part of Him. We are taught when we came into the church that Man is made up of: body + spirit = a living soul. A man’s spirit is part of him, it is his life, his breath of life. Man is made in the image of God. But somehow when they talk of God, they separate Him from His spirit and call it a separate person “God the Holy Spirit. Note the following text...*

1 Corinthians 2:11-12 “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.”

*Because we are made in the image of God, we are made up in the same way. Our spirit is part of us. Notice that word “of” in “the spirit **of** man” and “the Spirit **of** God” it is the same. That word “of” means what it says, part of, belongs to, from. V:12 makes it very clear... “the spirit which is of God”*

In other words you could say “the spirit which is from God” “the spirit which belongs to God” Man cannot, usually, be separated from his spirit, but God’s spirit is omnipresent. The following quote from the Spirit of Prophecy totally destroys the trinity doctrine.

“It is not essential for you to know and be able to define just what the Holy Spirit 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 for ever; 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]. {14 Manuscript Release179.2}

This quote is totally un-answerable by a Trinitarian.

Job 26:13 "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent."
Notice it says "By his spirit" This is talking of Creation and as we have already seen God spoke, His spirit is His word, His breath etc.

Exodus 31:1-5 "And the LORD spake unto Moses, saying, 2* See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: 3* And I have filled him with the spirit **of** God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, 4* To devise cunning works, to work in gold, and in silver, and in brass, 5* And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

Notice again it says "spirit of God"

John 16:7-15 "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8* And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9* Of sin, because they believe not on me; 10* Of righteousness, because I go to my Father, and ye see me no more; 11* Of judgment, because the prince of this world is judged. 12* I have yet many things to say unto you, but ye cannot bear them now. 13* 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. 14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. 15* All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you."

Context: the context is vitally important when studying John chapters 14-16. You can't just pluck a verse here and there and say this is who the "Comforter" is. The context clearly shows, when read as a whole, that Jesus is talking about himself in the third person. He did this many times when he called himself "the son of man"

Matthew 16:27 For the **Son of man** shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 28* Verily I say unto you, There be some standing here, which shall not taste of death, till they see the **Son of man** coming in his kingdom.

Was Jesus talking about someone else when he was talking about the Son of man? Why didn't he just say "For I shall come in the glory of my Father"?

In the context of John 16, we find John 14:16-23 which is part of the same conversation Jesus was having with his disciples, where He tells them plainly that He will come to them and be in them.

John 14:16-23 "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 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. 18* I will not leave you comfortless: **I will come to you.** 19* Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20* At that day ye shall know that I *am* in my Father, and ye in me, and **I in you.** 21* He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and **will manifest myself to him.** 22* Judas saith unto him, not Iscariot, **Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?** 23* 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.**"

And as we have seen from the Spirit of Prophecy quote above from 14 Manuscript Release179.2 the comforter is "the omnipresence of the Spirit of Christ"

Galatians 5:16-23 "This I say then, Walk in the **Spirit**, and ye shall not fulfil the lust of the flesh. 17*

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18* **But if ye be led of the Spirit**, ye are not under the law. 19* Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, 20* Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21* Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. 22* **But the fruit of the Spirit** is love, joy, peace, longsuffering, gentleness, goodness, faith, 23* Meekness, temperance: against such there is no law.

Compare the above with the following text...

Romans 8:9 "But ye are not in the flesh, but **in the Spirit**, if so be that the Spirit of God dwell in you. Now if any man have not the **Spirit of Christ**, he is none of his."

Clearly the fruit of the spirit is the outward manifestation of Christ dwelling in us by His holy spirit. If He dwells in us, all will see it by the fruit. This fruit of the spirit is the life of Christ shining out through us. The fruit is all attributes of His character as shown by His life here on earth. All of these, He offers to us.

"To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. He is invested with the right to give immortality. **The life that He laid down in humanity, He takes up again, and gives to humanity.** "I am come," He said, "that they might have life, and that they might have it more abundantly."

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." John 10:10; 4:14; John 6:54. {Desire of Ages 786.4}

His life in us will bring forth the fruit of His character.

2 Corinthians 3:17 "Now **the Lord is that Spirit**: and where the Spirit of the Lord *is*, there *is* liberty."

1 Peter 1:11 "Searching what, or what manner of time the **Spirit of Christ** which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

Colossians 1:27 "To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is **Christ in you**, the hope of glory:"

Christ is in us by His spirit "the Spirit of Christ"

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

"I am the Way, the Truth, and the Life," Christ declares; "no one cometh unto the Father, but by me." Christ is invested with power to give life to all creatures. "As the living Father hath sent me," he says, "and I live by the Father; so he that eateth me, even he shall live by me. . . . It is the spirit that quickeneth; the flesh profiteth nothing; **the words that I speak unto you, they are spirit**, and they are life." Christ is not here referring to his doctrine, **but to his person, the divinity of his character.** "Verily verily, I say unto you," he says again, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." {Review and Sabbath Herald, April 5, 1906 par. 12}

If we keep the above in mind then the comments that follow on page 18 are shown in all their falsehood. It is all based on assumption, and total confusion, without a plain "thus saith the Lord" to back it up.

Because the holy spirit is the Spirit of God/Spirit of Christ, being part of them, wherever and when ever God works, He does it by His spirit.

In a desperate effort to separate God from His spirit, they go to great lengths to make it appear that the Holy Spirit is a separate person from God the Father and Jesus Christ, but as we have seen clearly above this is not the truth.

Sunday:

We have dealt with the text from Ezekiel above.

John 3:3-8 is quoted which totally denies the trinity doctrine especially when studied in it's context to John 3:16 that Jesus Christ is the only begotten Son of God, not a second god of a trinity as God the Son.

Notice the statement is made: "the Holy Spirit is active where He wills. No one can control Him."

*This is so untrue and very misleading. As it is the Spirit **of** God, and the Spirit **of** Christ, it is totally under the control of God and or Christ because it is part of them, not some separate being doing what ever this separate being wills.*

The rest of the comments on Sunday follow the same line of falsehood.

Monday:

We have already dealt with the creation above.

Notice that they contradict themselves when they say "How is the Spirit of God related to the creation of life?" It cannot be both God the Spirit of the trinity and "the Spirit of God" as mentioned in scripture, they are totally opposite to each other.

In relation to who was active in Creation, especially the creation of man, notice the following quote:

"After the earth was created, and the beasts upon it, **the Father and Son carried out their purpose**, which was designed before the fall of Satan, to make man in their own image. **They had wrought together in the creation of the earth** and every living thing upon it. And **now God says to his Son**, "Let us make man in our image." As Adam came forth from the hand of his Creator, he was of noble height, and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful. His complexion was neither white, nor sallow, but ruddy, glowing with the rich tint of health. Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble--perfect in symmetry, and very beautiful. {1SP 24.2}

*From the above we see that it was only the Father and His Son that "**carried out their purpose**" and that they "**wrought together in the creation of the earth** etc." as we saw previously by speaking everything into existence by their "breath".*

So when we read the statement from the quarterly "the holy spirit is present also, although in a more subtle manner." and "He does not appear as the central actor in the Creation story.", we can see that this is totally false.

Through God's own word, His very own spirit, He spoke and created all things, by His own power.

Notice also that the Bible says in so many places that God the Father created all things by His only begotten Son, without any mention of the spirit as a separate agent in creation because the spirit is part of them both.

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

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

Colossians 1:12-17 "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: 14 In whom we have redemption through his blood, *even* the forgiveness of sins: 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist.

The reference to re-creation at the end of comments is totally misleading. It is the Spirit of Christ that creates a new heart and mind in us. It is His life that He gives to us through His spirit.

Tuesday:

As we saw above in comments on Exodus 31:1-5 that it was the spirit of God that gave them understanding and knowledge and wisdom etc.

1 Corinthians 1:24 "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

To put this reference in about the holy spirit can only detract from the true meaning of the Sanctuary which is totally about Christ and His ministry for our salvation, and as we have seen it was God's own spirit that was working in these men to build the Sanctuary, not some separate being.

Wednesday:

As we saw above, the texts that are quoted from John 16:13,14 and 15:26 are taken totally out of context.

But notice especially 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:"

It totally denies a trinity, because it says that the "Spirit of truth" "proceedeth from the Father"

This fits perfectly with what we have seen so far because it is the Spirit of God, it proceeds from Him, it is His life, His breath, His word.

Please think carefully about what the comments Wednesday's lesson say.

To make the Holy Spirit a separate person to Christ, is to detract from what Christ himself was trying to tell us in John chapters 14-17, and to make of none effect the words of Christ himself, and to destroy the truth of the Gospel.

Here again Christ is speaking of Himself in the third person. This is shown by the following quotes:

"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 alway**, even unto the end of the world." Matt. 28:20. While He delegates His power to inferior ministers, **His energizing presence** is still with His church." {DA 166.2}

"Saith the Lord: "My people shall never be ashamed." [Joel 2:26.] "Weeping may endure for a night, but joy cometh in the morning." [Psalm 30:5.] When on his resurrection day these disciples met the Saviour, and their hearts burned within them as they listened to his words; when they looked upon the head and hands and feet that had been bruised for them; when, before his ascension, Jesus led them out as far as Bethany, and, lifting up his hands in blessing, bade them, "Go ye into all the world, and preach the gospel," adding, "Lo, I am with you alway;" [Mark 16:15; Matthew 28:20.] when on the day of Pentecost **the promised Comforter descended**, and **the power from on high was given**, and **the souls of the believers thrilled with the conscious presence of their ascended Lord**,—then, even though, like his, their pathway led through sacrifice and martyrdom, would they have exchanged the ministry of the gospel of his grace, with the "crown of righteousness" to be received at his coming, for the glory of an earthly throne, which had been the hope of their earlier discipleship? He who is "able to do exceeding abundantly above all that we ask or think," had granted them, with the fellowship of His sufferings, the communion of his joy,—the joy of "bringing many sons unto glory," joy unspeakable, "an eternal weight of glory," to which, says Paul, "our light affliction, which is but for a moment," is "not worthy to be compared." {GC88 350.1}

It was Christ's own presence that was with the believers on the day of Pentecost, through the Spirit of Christ, so when He promised to send the Comforter, the Spirit of Truth, he was talking of Himself in the third person, promising that He would not leave them comfortless, He would come to them, and manifest Himself to them.

Thursday:

Luke 1:34-35 "Then said Mary unto the angel, How shall this be, seeing I know not a man? 35* And the angel answered and said unto her, The Holy Ghost shall come upon thee, and **the power of the Highest shall overshadow thee**: therefore also that holy thing which shall be born of thee shall be called **the Son of God**."

Jesus is the Son of God, the Son of the Highest, not the son of God the holy spirit.

If we read this text with the right view of who the holy spirit is we see perfect harmony. God, "the power of the Highest" through His power, His holy spirit He worked in the incarnation so that Jesus can be rightly called the Son of God, because it was God the Father that did the work through His

own spirit which is part of Him.

Luke 3:21-22 “Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.”

This is God the Father speaking and the Holy Spirit descends from God himself, not some separate being. Note the following...

“Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; the Father Himself will answer the petition of His Son. Direct from the throne issue the beams of His glory. The heavens are opened, and upon the Saviour's head descends a dovelike form of purest light,--fit emblem of Him, the meek and lowly One. {DA 112.1}

The dovelike form comes from God himself and is “the beams of His glory” because it is the spirit of God.

The other texts quoted all speak of the work of the Spirit, but as we have already seen it is the spirit of God that was working with Christ in His mission to save mankind.

Question: *Why would Christ have to send another individual person to be in you and reproduce Christ's character in us, when by His holy Spirit he can do it himself. He is God by inheritance and therefore omnipotent and omnipresent by His spirit.*

What they say in points 3 and 4 are totally ludicrous and so untrue.

It is Christ himself that dwells in us by His word. It is through His spirit that He works in us to perfect His character in us. There is no way, no matter how perfect this supposed God the Holy Spirit is that it could perfectly represent the character of someone else. It's impossible, but Christ Jesus our Lord and Saviour can perfectly represent His character in us, by His spirit.

“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}

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. {DA 805.3}

“The Holy Spirit, **which proceeds from the only-begotten Son of God**, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. **Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ.** {1SM 251.1}

“We are to make supplication according to the will of God, relying on the precious word, and believing that **Christ not only gave himself for but to his disciples.** The record declares, “He breathed on them, and saith unto them, Receive ye the Holy Ghost.” {ST October 3, 1892, par. 3}

Jesus is waiting to breathe upon all his disciples, and give them the inspiration of his sanctifying spirit, and **transfuse the vital influence from himself to his people.** He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. **Christ is to live in his human agents**, and work through their faculties, and act through their capabilities. Their will must be submitted to his will, **they must act with his spirit**, that it may be no more they that live, **but Christ that liveth in them.** Jesus is seeking to impress upon them the thought that **in giving his Holy Spirit he is giving to them the glory which the Father has given him, that he and his people may be one in God.** Our way and will must be in submission to God's will, knowing that it is holy, just, and good. {ST October 3, 1892, par. 4}

Friday

Notice again they shoot themselves in the foot by quoting the Spirit of Prophecy in the "Further Thought" section, where it says clearly "When the Spirit of God takes possession of the heart". It says "the spirit of God" not God the holy spirit of the trinity.

It goes on to say "The Holy Spirit is the Divine Agent that works in our lives to make us new creatures in Christ" but it is only Christ himself that makes us new creatures through His holy spirit working in us.