

Lesson 4 – The Personality of the Holy Spirit

Sabbath afternoon's note says; "In their view, He is more like an electric current that empowers us rather than existing as a personal Being."

To make the Holy Spirit of God/Christ a 'personal being' is putting a human construction on the nature of the Holy Spirit. The compilers of the SS lessons should take inspired counsels more seriously;

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

Sunday – January 22

You can see by a reading of today's study that through the power of 'repetitious persuasion' you are being persistently shown that the writers premise is correct and why would you even contemplate the Holy Spirit being just an 'impersonal force'. It's interesting that the verses the writer quotes in fact prove that Jesus is our Comforter and not contradict it.

Apparently they like to use differing versions of the bible to prove their point because they can't find the negatives from the KJV. Wonder why! And drag out the 'interpretations' from Greek and others to show us how ignorant we are. They say here that '*Parakletos*' from the Greek to interpret, "called to one's side," and also referred to as 'Helper'. These from Vine's Expository Dictionary of New Testament Words, s.v. "Parakletos," accessed March 29, 2016, <https://www.blueletterbible.org/search/Dictionary/viewTopic.cfm?topic=VT0000499>.

There is another interesting part to this: The Greek word for "Comforter" is "Parakletos."

Strong's (the accepted concordance) describes the Comforter (*Parakletos*) as, "an intercessor, consoler: - advocate, comforter."

In 1 John 2:1 we read: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an **advocate** with the Father, Jesus Christ the righteous. "

The word for "Advocate" in the Greek is also "Parakletos." Is this telling us that our Comforter and our Advocate are one in the same? Yes. Christ is the Comforter and Christ is our Advocate or our "go-between" between God and man. It is Christ who works in us and lives in us by means of the Spirit that proceeds ultimately from the Father.

Sundays Lesson quotes a number of verses out John 14, but verse 18 was not quoted. This is **the main** verse in John 14 which clearly identifies, that it is Jesus coming back to His Disciples.

Joh 14:18 **I will not leave you comfortless: I will come to you.**

Monday – January 23 Personal Aspects of the Holy Spirit: Part 1

You have to ask yourself after reading today's lesson if the Holy Spirit is a divine person or an impersonal force based upon the texts given. Firstly, where in the Bible is the Holy Spirit identified as an 'impersonal force'? Nowhere! So why do they keep referring to it as such, I wonder?

Also, why is it important that they need to put labels on the Holy Spirit? They state that the Holy Spirit has distinctive characteristics of personality such as knowledge (or understanding), feeling, a will and then say that only a personal being can be grieved. Once understood that Jesus is the Holy Spirit then obviously it is Jesus that is being grieved through His Spirit.

"The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. **He has sought to shut Jesus from their view as the Comforter**, as one who reproves, who warns, who admonishes them, saying, 'This is the way, walk ye in it'." {RH, August 26, 1890 par. 10}

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. {RH, April 5, 1906 par. 16}

"We want the **Holy Spirit, which is Jesus Christ.**" {Lt66-1894 (April 10, 1894) par. 18}

Tuesday – January 24 Personal Aspects of the Holy Spirit: Part 2

Tuesday's lesson is a continuation of Monday's. By using the NASB version of the Bible their quotes are completely contrary to the actual words spoken as given in the KJV. Is it any wonder our brothers and sisters in the conference church are so blinded if they don't study for themselves!

"Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself divested of the personality of humanity** and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.

Taking personal attributes of Jesus Christ and attributing them to another being does not nullify the fact that Christ's Divine Spirit has those attributes also! Now if Christ's Divine Spirit should be classed as a separate Divine being, and the same application is made to the Divine Spirit of God the Father, how many Spirits do we have?

There is one body, and **one Spirit**, even as ye are called in one hope of your calling;

The trinitarian doctrine creates much confusion as it tries to prove this man-made theory. Ephesians 4:4

In Tuesday's lesson the compilers come right out and say;

"Hence, some draw the conclusion that the Holy Spirit is only an impersonal power. As we have seen so far, that idea doesn't really do justice to the nature of the Holy Spirit." So obviously, the nature of the Spirit is something the compilers have discerned, despite the counsel that we should leave that mystery alone;

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

Warnings like these are given as a safeguard; they keep us from stepping on forbidden ground.

Wednesday – January 25 The Spirit of Truth

I'm amazed that such a clear understanding as to the Spirit of Truth is clouded in such 'error'. "Know ye not that a little leaven leaveneth the whole lump? 1 Cor 5:6".

Howbeit when he, the **Spirit of Truth**, is come, he will guide you into all truth: John 16:13

The **Spirit of Truth** is the Comforter John 15:26

As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving **Jesus the Comforter**. {19MR 296, 297}

The Saviour is our Comforter. This I have proved Him to be. {8MR 49}

Thursday – January 26 Why Does It Matter?

Robbing Jesus of the reverence, worship and honour He is entitled to is the real issue here. You cannot rob a Spirit which has no flesh and bones;

Luk 24:39...handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

How do you worship a Spirit? It doesn't have a name, you cannot see it, you cannot touch it and there is no instruction to worship it as Thursday's lesson suggests. The words used by LE Froom are; *"we are robbing a divine person of the deference, honor, and love that is His due."*

Please notice, LE Froom doesn't go as far as to say 'worship'? Why does he leave that out? If the Spirit is a Divine Person, He should be worshipped. Perhaps LE Froom was careful not to use that word as he knows very well there is no instruction in the Word of God to worship the Spirit.

By worshipping honouring and praying to a being that doesn't exist, you are robbing Jesus of that worship, honour and prayer. Worse still, you are ignorantly worshipping the devil;

They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Deuteronomy 32:17

But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. 1Cointians 10:20

The trinity god, is a 'new god that came newly up'; it was never even heard of before the 4th century. And in the darkness of the Papacy's rising, rose this trinity god. It was first brought into Christianity in the company of the Sunday Sabbath, making it the god of sun worship. See the whole story here;

<http://www.acts321.org/sermons/godhead/godhead.htm#five>

Friday – January 27

Summary

What an interesting comment they finish up on; "But so what? If we can't fully understand the nature of something as basic as light or wind, how much more so will we not be able to fully understand the nature of the Holy Spirit Himself?"

Here we see the hypocrisy of error. All through this week's lesson, the compilers have been supporting the theory that the Holy Spirit is a physical being, and now they say they 'can't fully understand the nature of the Holy Spirit'???

But let us finish on a positive note.

"The **Holy Spirit is the Spirit of Christ**, which is sent to all men to give them sufficiency, that through His grace we might be complete in Him. The Lord has provided that we should always be under the teaching and influence of the Holy Spirit." {14MR 84.3}

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

What does this verse tell us! That the Comforter is the Spirit of Truth that came (proceeded) out from the Father. Does this mean that the Comforter is another person – NO! This is the Holy Spirit which was to be given unto all mankind.

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 14:26

So Jesus confirms this. The Comforter IS the Holy Spirit. Yes I understand that Jesus referred to the Holy Spirit as 'he' but this is Him describing Himself in the 'third person'.