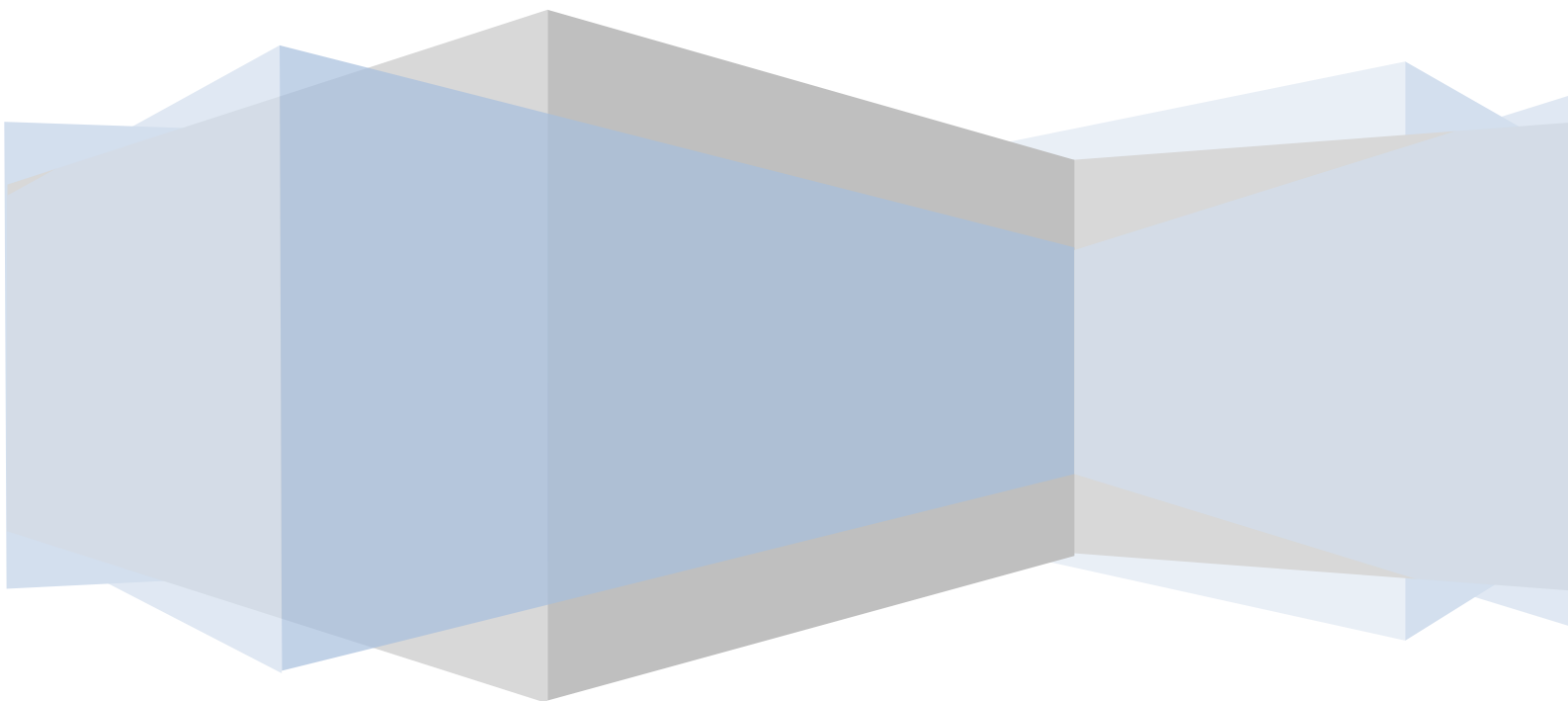


THE HOLY SPIRIT REVEALED

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Of the vast number of Biblical subjects, none has so many conflicting views throughout New Covenant times as the Holy Spirit.

When someone speaks of the Holy Spirit, or Holy Ghost, what do they typically refer to? Well, most Sunday churches refer to an entity that is the 3rd party in a trinity. In this concept, the Holy Spirit is of the family of God (ELOHIM) and as such is the 3rd piece of the ELOHIM family. We see also that one can obtain this entity by becoming “born again”. When “born again” the popular teaching is that there is this union between the individual and the Holy Spirit, evidenced primarily by speaking in tongues. Perhaps it is spiritual singing, shouting, dancing, etc. There are other acts that may be considered as having received the Holy Spirit; but the tongues speaking appears to be most prevalent. Consistently, we see a lot of emotion involved with these phenomena. Is this all wrong?

There are other theories that also exist that this study will concentrate on. One is that the Holy Spirit is ELOHIM, yet not a third or separate entity. This concept also teaches that the Holy Spirit is the essence of both ELOHIM the FATHER and ELOHIM the SON.

I was once asked by the pastor of one of my favorite congregations, at the Appointed Time of Tabernacles, to explain some characteristics of the Holy Spirit, such as how it can grieve, teach, etc. I was somewhat surprised that I was called upon to respond to this during a sermon. However, I will admit that a valuable lesson was learned. We must always be prepared to provide answers to what the MOST HIGH has called us to in His word. I responded by sharing that this can be a time-consuming subject and that the MOST HIGH’s WORD teaches that the Holy Spirit is manifested in many forms. I began by reading the following:

- Rev 1:1 The Revelation of Jesus Christ, which ELOHIM gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

I explained that the MOST HIGH's WORD describes HIS angels as ministering spirits. At this point I was asked if I accepted the view on this subject as supported by the Church of God International (CGI) and other congregations that follow the basic teachings of H. W. Armstrong. I replied no. Later the following discourse was presented during this sermon in explaining the Holy Spirit:

“The Holy Spirit is the mind of God, thus in grieving God, we grieve the Holy Spirit. 1) Synonymous with God, not separate, 2) the essence, not exact, 3) the power of God, not a person, and 4) a representation of the union of FATHER and the SON, not a unit. The Spirit binds the FATHER and the SON. It represents a union that combines the two persons.”

These 4 definitions are both interesting and somewhat confusing. It appears as if there is an attempt to portray the Holy Spirit in some profound context that leaves the hearer without knowledge on the subject. Armstrongists appear to want the believer to accept several conflicting thoughts. First, the Holy Spirit is ELOHIM, the FATHER and the SON. Second, it is the mind of ELOHIM. Third, it is synonymous with ELOHIM, but not separate. Fourth, it is the essence of ELOHIM, but not exact. Fifth, it is the power of ELOHIM and not a separate being. Sixth, it is the union of the FATHER and the SON, yet not a unit. Seventh, it represents a union that combines both the FATHER and the SON. Wow! This is truly profound stuff. It is also a very unnecessary, confusing, and I believe at times very misleading way of explaining the Holy Spirit.

This discussion will show that we cannot confine the Holy Spirit into one entity (or a union of 2 entities) and try to explain that this entity or union alone exists in several ways as previously stated.

For example, note the following:

- Mat 3:16 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:



Matthew describes the Spirit of ELOHIM descending like a dove. Is this the Holy Spirit? Let's allow the MOST HIGH's WORD to interpret this. Note Luke's version of the same event.

- Luk 3:22 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.

Is it the FATHER? Is it the SON? Perhaps it is the union between the FATHER and the SON. Here we have two inspired versions of the MESSIAH's baptism. One describes the Spirit of ELOHIM, the other the Holy Spirit. Now, is this the FATHER or the SON descending? Well, Luke tells us that while the dove (Spirit of ELOHIM/Holy Spirit) was descending on the MESSIAH, the FATHER's voice came from heaven. The definitions provided by the Armstrongist's do not answer or adequately address this issue. This discussion will.

Recently I listened to the recording of this Appointed Time sermon and learned that one of the brethren responded to my mentioning of ministering angels by stating that the fact that the Holy Spirit is considered by the Trinitarians as nothing less than ELOHIM, an angel is not

ELOHIM, and thus a ministering spirit cannot be the Holy Spirit, because an angel is not ELOHIM. According to the pastor, this was a great refutation of my theory.

Upon hearing this, I must admit my shock. Imagine that members of a congregation which teaches so passionately that trinitarian teaching is not only false, but also of pagan origins, would use trinitarian teaching to, as it was put, refute “Don”, as I am sometimes called. This led me to believe that the whole purpose of this discourse was to show the greatness of Armstrongism versus all other teachings on the subject by using any means necessary, even by briefly accepting Trinitarian teachings as the means.

I emailed the church member that presented this to open dialogue and to ensure that there was no mistake made at the Appointed Time. Perhaps, he did not fully understand what he was saying and meant to say it in a different way, yet reaching the same conclusion, which I could accept as genuine. **At future Appointed Time of Tabernacles, we did in fact discuss this and appear to have come to a mutual understanding as presented in this article.**

I also reached out to the pastor regarding this sermon discussion. While he did respond, the response did not address my concerns about the use of trinitarian doctrine to refute my statements. The intended damage was done. He did however provide me with an article (the Article) written by a young man whom I know the pastor has great respect for his Biblical scholarly understanding. I was asked by the pastor to read the Article, which might explain the Armstrong concepts further, and tell him where I disagreed.

In summary the article states the following:

“We started our study by looking at two opposing views. One which contends that the Spirit is a third person of the Godhead, just like Jesus and the Father, and the other which argues that it is simply the power of God. We saw a number of shortcomings with each perspective, which led to seeking another.

The view advanced here, that the Spirit is the essence of God through which His mind, His presence and power are manifested, is consistent with the scriptures, and is able to resolve the difficulties faced by the other views. With this understanding, we see that the Spirit is not a third person. Rather, whenever it is portrayed as a person, it is really the person of the Father and/or Son who are being projected.”

The Article was well written and does a fantastic job of refuting the very trinitarian teachings my brother and the pastor used to refute ministering spirits and attempts to bring greater understanding to personification and power of ELOHIM avocations. However, it, like the other Armstrong based theories that attempt to explain the concept of the “Comforter”, falls short of the mark. The Article fails to show how the MOST HIGH manifests HIS essence, presence and power. So, let’s take a walk through the Article and the MOST HIGH’s WORD and see if we can bring some understanding to a seemingly difficult subject. (**Author’s Note: I have subsequently discussed the following issues with the Article’s author. Based on those discussions there appears to be agreement on thoughts as presented here.**)

There is something regarding this subject that the Article, Armstrongists, and other Hebrew Yisraelite congregations, such as the Israel of God (IOG), find some agreement on; that both the FATHER and the SON are spirits and as such both represent a form of Holy Spirit. There is agreement also that there may be an instance or two where the use of the word “spirit” is referring to Christ.

However, I, like the IOG, do not accept that the term “Holy Spirit” always refers to the FATHER and/or the SON even when it is portrayed as a person. Yet I do believe the Holy Spirit is always a representative of both the FATHER and the SON. This discussion will explain this. The MESSIAH has stated that HE and the FATHER are one. Does that mean they are the same person? No! It means they are of the same mind and purpose. They are in agreement.

The SON spoke what HE was given by the FATHER. We will show conclusively, for those who have no hidden agendas, that the phrases Holy Spirit, Spirit of the MESSIAH, and the Spirit of ELOHIM can at times carry the same meaning. We will also show that these phrases also at times refer to a variety of forms of spirit, even when referring to a personage.

We find the following quoted from the Article:

“Consider 1 Cor. 2:10-11

“10 But ELOHIM 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. ”

Verse 10 is sometimes cited by trinitarians as a proof-text to establish that the Spirit is another person. But such a reading is problematic to the trinitarian view. For the comparison is made between our spirit and God's Spirit. A man's spirit is not another person distinct from himself. So by the analogy Paul uses, the implication is that the Spirit of God is not another person distinct from ELOHIM.

We can see this understanding borne out in the following text:

"Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom" (2 Cor. 3:17 NIV).

In this case, the identity of the Spirit is stated explicitly to be the Lord. It would appear that Paul never considered the Spirit to be a third person.

"Because you are his sons, God sent the Spirit of his son into our hearts, the Spirit who calls out, "Abba, Father."" (Gal. 4:6)

Paul is not indicating here that the Spirit is another SON of ELOHIM like Jesus. It is Jesus dwelling in the believer who cries out, "Abba, Father". We see this corroborated in texts like Gal. 2:20 and Col. 1:27 which show that Christ lives in us.

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

"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" (Col. 1:27)".

These are interesting concepts that need to be addressed. The Article asserts that the term "spirit" in 1 Cor. 2:10 and 11 is not distinct from the MESSIAH HIMSELF, just as man's spirit is not distinct from man. By implication, based on the conclusion of the Article, this is referring to the MESSIAH HIMSELF. However, the true essence of this concept should

not be something that we need guess at or leave open without definitive clarification.

The MOST HIGH's WORD tends to interpret itself, if we allow it. Let's contrast 1 Cor. 2:11 with the MOST HIGH's own conclusion on the discourse, 1 Cor. 2:16.

- 1Co 2:11 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.
- 1Co 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Each of us has a mind in which our innermost thoughts dwell. So too does the Lord. The mind here is referred to as the spirit of man and the spirit of ELOHIM, no more, no less. So, I agree that at times, the term "Holy Spirit" is simply referring to the MESSIAH's mind, yet not the whole personage of the MESSIAH HIMSELF. Our quest is to understand how the mind of CHRIST lives and operates inside of us.

The Article further maintains that by contrasting 1 Cor. 3:17 to Gal. 4:6, it is CHRIST dwelling in the believer. In principle, I agree. We will discuss the concepts presented in 1Cor 3:17 a little later. However, we must fully understand how CHRIST dwells in anyone. We have noted that the MESSIAH's mind is spirit just as our minds are spirit.

Let's note something else about this subject of the Lord's spirit.

- Joh 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.

By the MESSIAH's own mouth, HE tells us that HIS words are both spirit and life. Now, we know that the MESSIAH's words are spirit.

Gal. 4:6 begins by asserting that "Because you are His sons" the spirit of Christ is sent into our hearts. This same spirit "calls out Abba FATHER". The Article makes the point that this spirit is "not another son like Jesus, but is Jesus dwelling in the believer" crying out.

We must consider, is this not instructing us that the mind of CHRIST, i.e., HIS words, are literally placed inside us? Is it not through our spirit or mind that as mature sons and daughters in HIS word (which is spirit), HIS word (spirit) calls out "Abba FATHER". There are only 2 other uses of the phrase "Abba FATHER" in the Bible. Let's review them. Note the following:

- Mar 14:36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

Note that CHRIST is speaking to the FATHER here.

- Rom 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Note that the Apostle is instructing us that through the spirit of adoption, the believer or "called out one" cries out "Abba FATHER", FATHER, my FATHER. I.e., the Spirit of adoption and the Spirit of the SON are the same, yet they are neither the FATHER nor the SON speaking at that moment. It is their words, as spoken to the prophets, written in first person, handed down to the called out ones, speaking as we utter them.

In the Article, Gal 2:20 and Col. 1:27 are next provided as proof texts because they allude to CHRIST inside us, which the writer implies that this is Christ dwelling inside us. Let's explore this a little further. Note this:

- 1Jn 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.
- 1Jn 4:15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

Now let's also note the following:

- Joh 14:20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

Is the MESSIAH saying that HE is physically in the FATHER, we are physically in the MESSIAH, and the MESSIAH is physically in us? Of course not. Let's ask the question another way. Is John 14:20 suggesting that the MESSIAH is spiritually in the FATHER, we are spiritually in HIM, and HE is spiritually in us? Of course, it is. If we are true believers, the MOST HIGH's words, which are spirit, dwell in us, which is also the mind of the MESSIAH (which is also spirit), and as such both the FATHER and the SON dwell inside of us.

Likewise, as we mature in HIS WORD, our convictions become stronger and stronger and we begin to think as the MESSIAH. As a result, spiritually and perhaps metaphorically, we are "in HIM", meaning that as the SON is in union with the FATHER, we are growing in our union with both the SON and the FATHER.

As we explore the concept of the phrase “Holy Spirit” and the spirit that lives inside of us, we must open our minds to accept all that the MOST HIGH’s WORD declares to us. How does HIS word enter into our minds?

The Apostle Peter provides an interesting analogy for us to expand our thinking and our knowledge.

- 1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: 1Pe 1:9 Receiving the end of your faith, even the salvation of your souls. 1Pe 1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: 1Pe 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. 1Pe 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. 1Pe 1:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

What was the “Holy Ghost” or “Holy Spirit” that the prophets preached the gospel “with”? Based on all the evidence that we read, the prophets had the “Spirit of CHRIST” in them, which was HIS mind, HIS thoughts. They had been trained to think like YAHWEH. How? They had been provided HIS “Words”. With HIS words, they thought like HIM, based on the level of information HE provided to them. Thus, they also passed this Spirit of CHRIST on to those in Peter’s day who preached the gospel, by committing these words, this spirit, into the written word, scripture.

What are ELOHIM's words? Genesis thru Revelations. Who is the WORD? Isn't it the MESSIAH HIMSELF? Now let's ask ourselves. Is the Spirit of CHRIST that was in the prophets any different than the Holy Ghost sent from heaven, with which the New Covenant teachers preached the gospel? It would appear to me that the message is the same. Peter also states that the angels desire to look into these things. Why, because angels were created for a purpose. They minister in part. They function in part, somewhat like robots.

- Rev 9:15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

Note how these angels were created for one purpose. There is consistency in scripture. ELOHIM's spirits, HIS angels, were created for various specific tasks. This explains why some long to look into the fullness of the gospel. They minister in different ways. They are not provided the complete story. Only the archangels, Gabriel and Michael, appear to have significant understanding.

In the Article, we noted the writer concluded that 2 Co 3:17 identifies that the Holy Spirit is stated to be the MESSIAH. Let's examine this a little further.

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

These 2 verses begin with a simple statement. "The Lord is that Spirit." The NIV reads "the Spirit". There can be no dispute in that the MESSIAH is a spirit, except to state that this is referring to the SON, not the FATHER, and not the so-called union of the FATHER and the SON.

Here Paul is establishing what separates the intercessor of the Old Covenant, Moses, from the intercessor of the New Covenant, CHRIST. The New Covenant is stated to be ELOHIM's laws written in the hearts of the believer by the ELOHIM. Unlike the veil that was over the eyes of Yisrael, the New Covenant unlocks the believer's mind to CHRIST, through whom we are made free by HIS WORD. However, this verse does not establish that the Holy Spirit, or the comforter is CHRIST.

Also, as we learned from the Apostle Peter, the prophets, Isaiah to Malachi, were given the same gospel as the New Covenant teachers. Under the New Covenant the understanding of the words they were given began to be unlocked to the called out ones.

Now, notice how the SON describes the FATHER.

- Joh 4:24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

We have previously noted how the SON describes HIS words in Joh 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.”)

So, according to the MESSIAH HIMSELF, what is this spirit that quickeneth? Is it not HIS words?

What is this spirit of the MESSIAH that causes liberty? Is it CHRIST HIMSELF? Is it the mind or perhaps HIS words, both of which are HIS spirit? The answer to each of these questions could be yes. However, let's reason together on this. When the MESSIAH dwelt amongst us, was there liberty? The answer could be yes, but only in the form of an opportunity if we accepted HIM as the SON. If one has the mind and/or words of the MESSIAH, for certain there is liberty.

The Apostle Paul wrote only to members of the church. For certain these had shown acceptance and a measure of growth in the belief that YESHUA was the MESSIAH, and a belief in HIS words. Based on other evidence we are showing, you decide.

Did the MESSIAH not say to us that the comforter HE would send later would remind us of His words, i.e., HIS spirit?

- Joh 14:26 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.

This is the process under the New Covenant by which the MOST HIGH will write HIS laws upon our hearts. Notice what Paul said in 2Cor 3:6.

- 2Co 3:6 Who also hath made us able ministers of the new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

The MESSIAH has testified that HIS words are spirit and they are life. Is this not the same spirit that the Apostle speaks of? So, the MESSIAH is that spirit. And where HIS spirit (HIS words) are, there is life (liberty).

However, the phrase, “the spirit of the Lord”, is not as simple as saying it is only the MESSIAH’s words. This phrase occurs 31 times in the MOST HIGH’s word (26 times in the OT and 5 times in the NT). As we review this phrase, we note that it renders multiple thoughts, actions and meanings. Yet, I believe that if one takes a verse by verse walk through each instance, you will find two primary themes, HIS word and HIS messenger (s).

In 9 of these instances the “Spirit of the Lord” fell upon different persons who then performed acts, prophesied, caused someone to speak, etc. (Jdg

3:10, Jdg 6:34, Jdg 11:29, Jdg 14:6, Jdg 14:19, Jdg 15:14, 1Sa 10:6, 1Sa 16:13, Exe 11:5). In other instances we see the “Spirit of the Lord” began to move someone (Judges 13:25), departed from someone (1Sa 16:14), carried or took someone (1Ki 18:12, 2Ki 2:16, Ezek 37:1, Act 8:39), went from someone to speak unto another (2Ch 18:23), came in the midst of the congregation (2Ch 20:14), was directed by someone (Isa 40:13), was tempted (Act 5:9), and metaphorically is pictured as having changed the called out ones into the image of the glory of the Lord (2Cor 3:18).

What was this “Spirit of the Lord” that came upon and moved people, departed from others, etc., etc? Let’s look at one of many interchangeable uses of the words “angel” and “spirit”.

- Act 8:26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. Act 8:27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Act 8:28 Was returning, and sitting in his chariot read Esaias the prophet. Act 8:29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot. Act 8:30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

Here clearly, we have an “angel of the Lord” speaking to Philip in verse 26. We should easily recognize that the writer could have said “the spirit of the Lord” spoke to Philip. Note in verse 29 we read that “the spirit said unto Philip”.

- Act 8:39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Does anyone really think that this spirit in verse 29 is the MESSIAH or the FATHER speaking to Philip? What about the “Spirit of the Lord” in verse 39? The WORD of the MOST HIGH clearly establishes that the angel that spoke to Philip, the Spirit that spoke to Philip, and, the “Spirit of the Lord” that caused Philip to move on, are all one and the same, sent to do this purpose. Do we now begin to see that at times when the “spirit” speaks; it is simply an angel of the MOST HIGH? At other times, it is simply speaking of HIS words.

- Rom 8:9 But you are not in the flesh, but in the Spirit, if the Spirit of God dwells in you. But if anyone has not *the* Spirit of Christ, he is none of His. Rom 8:10 And if Christ is in you, indeed the body *is* dead because of sin, but the Spirit is life because of righteousness. Rom 8:11 But if the Spirit of the One who raised up Jesus from the dead dwells in you, the One who raised up Christ from the dead shall also make your mortal bodies alive by His Spirit who dwells in you. Rom 8:12 Therefore, brothers, we are not debtors to the flesh, to live according to the flesh. Rom 8:13 For if you live according to the flesh, you shall die. But if you through *the* Spirit mortify the deeds of the body, you shall live. Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God.

We now know that this Spirit of ELOHIM that dwells in us is ELOHIM’s word, given to us by HIS Holy Spirit, the angel, based on our due diligence. As we grow in ELOHIM’s WORD, we become full of HIS mind, HIS mentality, HIS spirit, HIS word, dwelling in us, guiding us, correcting us, reproofing us, encouraging us to stand when we fall, to endure until the very end.

Let’s further examine this form of spirit that I fear Armstrongist’s appear afraid to receive the understanding.

In Luke 22:3 and John 13:27 we see where Satan “entered into Judas”. Did Satan physically enter into Judas? Let us consider something else. Is Satan a spirit? Let’s answer this with the MOST HIGH’s WORD.

We know that the MESSIAH sends forth HIS ministering spirits, or angels. Yet there are other spirits that are sent forth also to do HIS will. Note the following:

- 1Ki 22:20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. 1Ki 22:21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him. 1Ki 22:22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so. 1Ki 22:23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

So, here we see a lying spirit sent by the MOST HIGH to influence the minds and words of Ahab’s prophets. Isn’t this the same method used by Satan to influence or “enter” or “move” Judas? So, these are now influenced by an evil spirit dwelling inside of them, i.e., evil words. Here is food for thought. The MOST HIGH used an evil spirit (an evil angel) to influence the minds of Ahab’s prophets. Why wouldn’t the MOST HIGH follow the same protocol with a good spirit to influence the mind of HIS prophets and HIS servants? Hmmm! Notice the consistency of the MOST HIGH’s words.

- Jdg 9:23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

- 1Sa 16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.
- 1Sa 16:14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

Did we notice who sent these spirits? Notice also that there is a distinction between an evil spirit and the Spirit of the LORD (YAHWEH). Both are sent with a purpose to do the will of the YAHWEH. Let's get a clearer understanding of this. Who and what are this Spirit of YAHWEH and this evil spirit from YAHWEH? It is clear that Saul once had the Spirit of YAHWEH that now has come unto David. Note this.

We have now learned of angels who have different purposes. Some bring vengeance. Some bring protection. Some bring evil as did the lying angel (spirit) sent to Ahab. We also know that Satan is an angel, an archangel. Those spirits that follow YAHWEH are angels but they are not sacred. Yet they all are used for ELOHIM's purpose, which is ultimately to set apart those who are the heirs of salvation.

Let's remember a very crucial fact about HIS Holy Spirit, or Holy Ghost, the being.

- Joh 14:26 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.

So, we know that the Holy Spirit is sent down from heaven by the FATHER to do what? He is to teach all things and bring all things to your remembrance that CHRIST has said. He is to teach these things to who? The called-out ones. How absolute is all?

Let's continue.

- Joh 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:

The Holy Spirit also is called by the MESSIAH “the Spirit of Truth”, that will testify of the MESSIAH. Note also the Holy Spirit will bring all things to your remembrance that are true, only. This is one of the most important Biblical principles to remember.

Now notice in verse 26 how the MESSIAH puts another spin on this. HE says HE, the MESSIAH, will send the Comforter from the FATHER. Is this a discrepancy in ELOHIM's WORD?

Let's show something the MESSIAH said earlier.

- Joh 17:8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

Now, if the story ended here, the premise proposed in the Article might have some merit for the MESSIAH clearly states that the FATHER sent HIM, just as John 14:26 says the FATHER also sends the Holy Spirit. However, we must consider the entire word sent from the FATHER to us.

So, let's go and refresh our memories on the protocol.

- Rev 1:1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

Is this not the foundation of the Gospel; that the FATHER sent the SON, and that whosoever would believe has a chance of eternal life. Once the SON returned to the FATHER the protocol returned to what it was in the past, but with an updated understanding; the SON is the door.

For anyone who is able and willing to see, it is extremely profound that the MOST HIGH chose this statement for the Revelation of YESHUA HAMASHIAC. Here we see ELOHIM (the FATHER) giving the Revelation to YESHUA HAMASHIAC (the SON), who sends it (the Revelation) to man (John) by way of HIS angel. For those willing to take the time to research it, the word “signified” literally means declared, announced, or made known.

But wait a minute! Earlier the MESSIAH said HE will send the Comforter, the Holy Ghost, who comes from the FATHER to teach all things. In the Revelation to Jesus Christ HE says HE sends an angel to teach the Apostle John (Yochanan). Is this inconsistent? We need to know.

Let’s remember, HIS words are spirit. So, HE is sending HIS spirit (words) by HIS spirit (angel) to declare to HIS servant Yochanan, spiritual knowledge. Was it any different throughout the history of man’s relationship with the ELOHIM of Israel? Remember that 1Peter 1:11 says that the “Spirit of CHRIST” was in the prophets.

This spirit testified of the sufferings of CHRIST. Let’s take a closer look at this and note how scripture (the law-OT) and the testimony (NT) corroborate one another.

- Amo 3:7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

- Rev 22:6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Who are these servants? Are these not the prophets of the Old Covenant and the disciples of the New Covenant? We clearly see that YAHWEH ELOHIM uses HIS angels, HIS “holy” angels, HIS “holy” “ministering spirits”, to signify, declare, teach and instruct the holy prophets HIS thoughts. Through these spirits HE reveals HIS secrets to the prophets. This is one of the most important of all the MOST HIGH’s protocols.

Notice that we are informed by the words of the New Covenant that an angel was sent by YAHWEH ELOHIM to teach HIS servants the prophets, who taught others the word. YAHWEH ELOHIM here is the MESSIAH. Let’s look at another role of these spirits (angels).

- Psa 34:7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

Isn’t this HIS Spirit that surrounds and protects us? This deliverance comes in many forms; i.e., prophecies, protection, teaching, punishments, etc. With this understanding of the MOST HIGH’s spirit(s), let’s note another point that the Article stresses.

“The Spirit Speaks

Based on the foregoing analysis, when we see instances where the Spirit spoke, one does not have to conclude that the Spirit is a third person. All such texts can be explained by the understanding that the person in view, the one who is speaking, is either Jesus or the FATHER. For example, Mark 13:11 says:

"But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost"

This tells of the Holy spirit speaking in a specific context. Compare this with its parallel passage in Matt 10:20:

"For it is not ye that speak, but the Spirit of your FATHER which speaketh in you"

So what we see is that it is the FATHER who is in view, as the person who is speaking."

I have been trained at this juncture of my spiritual studies to accept that the MOST HIGH causes to be written exactly what HE means, without confusion. If it was HIS desire to say in both Mark 13:11 and Matt 10:20 that the MESSIAH or the FATHER is actually talking, HIS WORD would plainly say so.

In Mark 13:11 it is clear, as it is in other verses we have read, that it is the MOST HIGH's words dwelling inside the believer that speaks. If I speak the MOST HIGH's words, it is the Spirit of YAHWEH/YESHUA or the spirit of the FATHER that speaks through me or you. Let's allow the MOST HIGH's spirit to clear something once and for all.

- John 5:37: "And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form."

Note this well, we are told by HE whom so many claim as their "personal savior", that no man has ever seen or heard the FATHER! So neither the prophets or the NT writers have ever heard or seen the FATHER.

Do we believe Him? Plainly spoken, we are told here by the MESSIAH that mankind has never had any dealings with the FATHER, who is in heaven. I.e., the FATHER never delivers a message.

Speaking of the FATHER, the Apostle Yochanan provides further testimony.

- John 6:46 “Not that anyone has seen the Father, except He who is from God; He has seen the Father.”

So, it should be clear to each of us who accept ELOHIM’s WORD as truth that the FATHER HIMSELF does not speak to mankind. And, the MESSIAH speaks to mankind through HIS angels, HIS spirits.

Continuing with the Article:

Consider too Hebrews 10:15-16:

"And the Holy Spirit also testifies to us, for after saying, 'This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds'" (NRSV)

“This is actually a citation from Jeremiah 31:33. Clearly the one who is speaking is the Lord (Yahweh) Himself. The writer to the Hebrews equates this to the Spirit speaking.”

In the eagerness to equate the Holy Spirit with the MESSIAH, the writer again injects the views of the Armstrongists to make his point. We are to assume that because Jeremiah (Yeremayah) 31:33 says “saith the Lord”, the MESSIAH HIMSELF actually spoke these words to Yeremayah, and the Holy Spirit that is testifying to us in the New Covenant is the

MESSIAH actually speaking to us. This truly falls within the banner of speaking in tongues that Pentecostals swear by.

Let's revisit this and understand what happened with Yeremayah. This discourse started with Yeremayah 30:1.

- Jer 30:1 The word that came to Jeremiah from the LORD, saying,

Notice that the word came to Yeremayah. Did the MESSIAH HIMSELF come and speak to Yeremayah? It said it came from YAHWEH. How did it come from YAHWEH? Let's note how the word came to Moses.

- Exo 3:2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. Exo 3:3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. Exo 3:4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. Exo 3:5 and he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground. Exo 3:6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

So, when YAHWEH spoke to Moses here, HE did so through whom? The angel delivered YAHWEH's message in first person, as though HE was directly speaking it. Let's look at another example. Remember, YAHWEH here is none other than the MESSIAH HIMSELF.

- Gen 22:9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

- Gen 22:10 And Abraham stretched forth his hand, and took the knife to slay his son. Gen 22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. Gen 22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

This is how the word came to Yeremayah, in first person through HIS angel. This is the protocol. When the MESSIAH was on the earth, HE delivered the FATHER's words personally. There was no need for the angels, or the Comforter.

Remember, the words of the MESSIAH are written in our hearts. The MESSIAH's gospel was spoken to the prophets by HIS angels, as we have already documented. We have studied the WORD. It is the WORD, the spirit that testifies these things to us. It is in this perspective that the MESSIAH is speaking and testifying to HIS called-out ones.

Continuing with the Article:

The book of Revelation helps to further the point. Seven messages are given to the seven churches. What we see in each case, is Jesus Himself speaking to the churches.

For eg.

"And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works..." (Rev 2:8-9)

This is clearly Jesus speaking. But at the end of the message to the church in Smyrna, it says,

"He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:11).

We actually find this at the end of each message to the churches. The person speaking is identified as Jesus, so there really is no need to try to make the Spirit another person.

We should know by now that the spirit that speaks to the churches is the WORD of the MESSIAH, given to the angel, that gave it to Yochanan to declare to the churches. We should not assume that because certain verses appear to be written slightly different, the protocol is any different or has changed. The MOST HIGH is consistent. It is man who diversifies his approach to the consistency of the MOST HIGH, only to yield inconsistent results. Let's consider what is happening with the 1st and 2nd chapters of Revelations.

In Rev 1:19 Yochanan is told to write or describe what he has seen. In the next verse we are told that the seven stars in the MESSIAH's hands are angels or messengers to the seven churches. Now we come to the 2nd chapter where in the 1st verse Yochanan is told to write or describe to the angel or messenger of the church of Ephesus what the spirit says to the church. This is the consistency of this discourse to the seven churches.

Let's reconsider who these angels or messengers are that Yochanan is to write or declare to. In all my study of the MOST HIGH's WORD, I have never seen, nor have I ever heard of any example of the WORD of YAHWEH being given to angels by man.

It is always the reverse order. So, perhaps the correct translation of the word translated as angel in these verses that Yochanan is to write to, should be messenger and not angel. Revelation 2:1 clearly states that the seven stars, angels, or spirits are in the hands of the MESSIAH. Thus, John must be writing to human messengers what the spirit, the WORD of

the MESSIAH, says to the churches. Remember, the MESSIAH gave the word to the angel to give to Yochanan.

For certain the words are from the MESSIAH. But, as HIS WORD describes in Rev 1:1, they are secondly given by the MESSIAH to an angel, who thirdly gave it to John, who wrote it and fourthly gave it to the messengers of the churches, and thus, to us.

Continuing with the Article:

There are other places where the Spirit can be found to be speaking (such as Acts 10:19 and Acts 13:2). But there is no reason why they cannot be understood to be either Jesus or the FATHER (or both) speaking. However, one may wonder why such texts specify the Spirit as speaking, and not simply Jesus or the FATHER. For instance, why not say, "Jesus said" instead of "the Spirit said"? That is a reasonable question. But to say "the Spirit said" actually communicates something more than just saying, "Jesus said". For what it shows, is the means by which the message came. The Spirit speaking implies an internal communication that takes place in the mind and heart. It is distinct from having an audible voice that others could listen to were they in the vicinity."

Remember that many are called. Many are given an opportunity to learn ELOHIM's WORD, accept HIS calling and become HIS chosen and given HIS Holy Spirit. The Article speaks of "an internal communication that takes place in the mind and heart". Let's explore Acts 10:19 and see if we can read of this "internal communication".

- Act 10:19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

Here the spirit spoke to Peter about the three men who were there to seek him. Let's look at the background of this.

- Act 10:1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian *band*, Act 10:2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. Act 10:3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. Act 10:4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. Act 10:5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

Here we see an angel of ELOHIM speaking to Cornelius and instructing him to send the 3 men for Peter. In Acts 10:19 we saw where a spirit spoke to Peter and told him of the 3 men sent to him by Cornelius. Are we to assume that the spirit that spoke to Peter was any different than the spirit (angel) that spoke to Cornelius? The same spirit/angel spoke to both Cornelius and Peter. The only difference is the play on words by the translators. This also is no different than the lying spirit that lied to Ahab's prophets. This is also no different than the spirit/angel that spoke to Mary, Zacharias, and the prophet Daniel, who identified himself as Gabriel. It is the protocol of the MOST HIGH.

It appears that throughout the MOST HIGH's words HIS spirits/angels can appear in dreams or when man is awake, appear as doves, lights, hands, etc. They can also influence the mindsets in an auditable manner that is unheard outwardly and can inflict pain as Satan did to Job, with the MOST HIGH's consent.

In Acts 13:2 the Article once again equates the Holy Ghost with the SON or the FATHER. I believe we have shown that according to the

MESSIAH's own words and the protocols of the WORD of the MOST HIGH, this cannot be the FATHER. So, is this the SON directly talking to these disciples?

The Bible appears to be pretty decisive in what it portrays. When the MESSIAH chooses to appear or to speak directly to someone, it is clear. For instance:

- Act 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, Act 9:2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. Act 9:3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: Act 9:4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? Act 9:5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks. Act 9:6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

It is clear here that the MESSIAH appeared and spoke to Saul.

Now what about Acts 13:2? The writer of the Article has made an assumption that because the MESSIAH appears to have directly spoken to and appeared to Saul on the road to Damascas, it is also the MESSIAH speaking to the prophets and teachers.

- Act 13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. Act 13:2 As they ministered to

the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Act 13:3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away. Act 13:4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

It says here that the Holy Spirit said to separate Barnabus and Saul. Remember, the angel of the MESSIAH DOES NOT speak his own words. He repeats exactly what he is told to speak. The spirit here is no different than the spirit that spoke to Peter and Phillip.

As I conclude, let's look at one last example of the MOST HIGH's spirit at work.

- Psa 51:11 Cast me not away from thy presence; and take not thy holy spirit from me.

Here we see a repentant David who requests the MOST HIGH's mercy, a clean heart and a right spirit. Then David asks that the MOST HIGH's spirit not be taken from him. Let's take a look at this. In 1Sa 11:6 the Spirit of ELOHIM came upon Saul. In 1Sa 16:13 "the Spirit of the LORD came upon David from that day forward". Now notice. In 1Sa 16:14 "the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him".

Let me ask an interesting question. What do you think this evil spirit from YAHWEH represents? Could this be the YAHWEH HIMSELF? What do you think the Spirit of YAHWEH represents? Is this YAHWEH HIMSELF? Well, one more question.

What is the difference between the Spirit of YAHWEH and the evil spirit from YAHWEH? While pondering this, remember that punctuation and word capitalization is a by-product of the translators. Also, let's not get

too hung up on a difference between the words “of” and “from”. Both are the translators’ choice. Both spirits are from YAHWEH. Yet, the called out one would no doubt have no trouble acknowledging that the evil spirit from YAHWEH represents a similar spirit that was sent to mislead Ahab’s prophets in 1kings 22:20-23, an evil angel.

Notice what the Prophet Isaiah had further to say on this Holy Spirit.

- Isa 63:10 “But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them. Isa 63:11 “Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?”

Verse 10 does not clearly distinguish between who he is and who His Holy Spirit is. However, verse 11 begins to provide an answer and a clearer distinction. HE, is obvious to called out ones the MESSIAH, the ELOHIM of Israel. Yet HE, the ELOHIM of Israel, put HIS Holy Spirit within him. Him appears to be Moses. However, we need to take a closer look at this. The Hebrew word for within is qereb, which means midst, inner part, or middle. The word him can mean shepherd or shepherds. It would appear that the context is the latter. Why? Because in verse 10 “they vexed His Holy Spirit and he became their enemy”.

These verses discuss the fact that Yisrael as a nation vexed the MOST HIGH’s holy spirit (verse 10). Let’s go and look at this Holy Spirit that Yisrael vexed. In Exo 23:20 we read:

- “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.”

Continuing in verse 21:

- “Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. (verse 22) But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.(verse23) For mine Angel shall go before thee...”

Notice that YAHWEH instructed Yisrael to obey the angel’s voice, yet, do all that YAHWEH speaks. This clearly describes to us that the angel is a messenger of YAHWEH. He speaks as though he is YAHWEH. Yet, he is only an angel, the Angel of ELOHIM’s presence. He delivers the message exactly as YAHWEH gave it to him.

Let’s revisit how the Prophet Isaiah was led to discuss this.

- Isa 63:8 For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour. Isa 63:9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. Isa 63:10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.

There is so much here that is relevant to our goal. Notice that Ex 23:21 tells us that the angel “will not pardon” Yisrael’s transgressions. In verse 20 we see that it is the angel of the MOST HIGH that Yisrael is told will protect them and clear their path if they obey his voice and do all that the MOST HIGH speaks through this angel. So, in other words, I believe a reasonable reader can see that the angel speaks only what the MOST HIGH tells him to speak.

To fully understand what is being presented here notice how Isaiah starts this discourse in Isa 63:9 – “In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed

them; and he bare them, and carried them all the days of old.” We see here how the MOST HIGH’s love and pity for Yisrael was manifested through the angel of HIS presence, through whom also the MOST HIGH redeemed them, bare them, and carried them. But Yisrael rebelled and vexed HIS (the MOST HIGH’s) Holy Spirit.

Yet we are told that HE commanded Yisrael to obey and not provoke HIS angel, HIS “ministering spirit”. It certainly appears to me that the MOST HIGH is quite thorough in how HE presents this to us.

If you have eyes to see, this angel of ELOHIM’s presence is also called the “Holy Spirit”. Now, let’s follow-up on this angel of ELOHIM’s presence. What does angel of ELOHIM’s presence mean?

- Luk 1:5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. Luk 1:6 And they were both righteous before ELOHIM, walking in all the commandments and ordinances of the Lord blameless.
- Luk 1:11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. Luk 1:12 And when Zacharias saw *him*, he was troubled, and fear fell upon him. Luk 1:13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.
- Luk 1:18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. Luk 1:19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. Luk 1:20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be

performed, because thou believest not my words, which shall be fulfilled in their season. Luk 1:21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple. Luk 1:22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

Did you notice something mildly familiar here? In Luke 1:11 an angel of YAHWEH appears to Zacharias with an important message. Zacharias vexed the angel that stands in the presence of ELOHIM and paid a temporary price for it.

Again, let me ask, is this angel speaking his own words, or does he speak the MOST HIGH's words. Notice in verse 19 the angel is identified as Gabriel, "that stand in the presence of ELOHIM"; and was sent to speak unto Zacharias. We can reasonably assert here that because Gabriel stands in the presence of the MOST HIGH, any message he brings represents both the words of as well as the presence of the MOST HIGH HIMSELF, brought to Zacharias by "the angel of HIS presence".

We also know that it was Gabriel that brought the major messages to Daniel and Mary. We now know that Gabriel stands in the presence of ELOHIM, bringing arguably the most important words from ELOHIM. We know that these facts make him, Gabriel, holy. From all that we now know, this makes him a "chief" Holy Spirit, the one who brings the major messages to ELOHIM's people, the "chief" comforter.

We are told in the "conclusion" Book of Revelations of the MESSIAH to neither add to or subtract from the MOST HIGH's words. The Apostle Paul admonishes us to study and show ourselves approved. As we are approved, the MOST HIGH is faithful to establish trust in us by increasing our access to HIM through HIS SON, HIS spirit (words), by HIS spirits

(angels), who operate collectively in the form of HIS Holy Spirit, the Comforter.

As we balance the evidence in the MOST HIGH's words regarding HIS spirits, it appears very clear that HIS spirits are presented to us in many forms. We must never neglect our responsibilities as called-out ones to continue to study to increase our understanding and grow towards the development into the oneness that the FATHER and the MESSIAH are seeking.

- Joh 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Joh 17:7 Now they have known that all things whatsoever thou hast given me are of thee. Joh 17:8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. Joh 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. Joh 17:10 And all mine are thine, and thine are mine; and I am glorified in them. Joh 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy FATHER, keep through thine own name those whom thou hast given me, that they may be one, as we are.

I have been privileged to fellowship with several congregations, each that has as a central theme that YESHUA MESSIAH is not only the SON of ELOHIM but also is the ELOHIM of Yisrael; the MOST HIGH's Sabbaths (both weekly and annual) are central and necessary to the worship of the MOST HIGH as well as to understand HIS plan for mankind; HIS laws/commandments are required guidelines for His called-out ones; and, the Kingdom to be ruled by HIS SON shall be on this earth.

Yet, there are “other” beliefs that separate and negate the MESSIAH’s desire for us to be one. With the understanding that we share, one would think that those “other” beliefs could easily be navigated with open minds eager to discuss and respectfully hear what the MOST HIGH’s WORD has brought to each of us. Yet, there is a stubbornness that exists that separates us, that closes our minds to what should bring us together.

One such belief is the concept of the Holy Spirit. Well now, can anyone with this basic knowledge of the ELOHIM of Yisrael, HIS Sabbaths, HIS laws/commandments, and HIS kingdom, deny the following:

1. The FATHER is spirit, yet has never been seen by or spoken directly to mankind;
2. The SON is a spirit, and was the creator of all things, the spokesperson for the FATHER, the first and the last King of Israel;
3. Angels are ministering spirits, sent by the FATHER to those being called by HIM to the SON;
4. The FATHER’s WORD and the SON’s words, are spirit and they are life;
5. The mind of the FATHER and of the SON, as well as of mankind, is a form of spirit;
6. The breath of life is spirit.

Knowing these things, we are admonished by the FATHER’s words to reason together with one another, knowing that we have the same foundational calling, knowing that no pastor or other “called-out one” called any of us. We have presented ample Biblical evidence of the MOST HIGH’s protocol of communication. I find it interesting that HE made HIS protocol clear under the New Covenant (John 1:1). If the called-out ones think like the Bereans this fact should be easy to prove. It resonates throughout both the Old and the New Covenants. It represents another major step in our growth. It is all around us.

Consider another interesting division amongst the called-out ones, the head covering for women.

- 1Co 11:10 For this cause ought the woman to have power on *her* head because of the angels.

Why does the Apostle mention the angels in this discussion on women covering their heads during reverent times? This needs to be considered in light of the MOST HIGH's protocols. I pray we begin to see.

Paul established in this discourse that it was man who was created in the image of ELOHIM, not the woman. It was the FATHER who established man as the head of the household. By covering her head, the woman acknowledges the protocol by which the spirits of YAHWEH, HIS holy angels, acknowledge her covering, just as the blood was a covering on the doorpost under the old covenant.

These angels have from the beginning operated in vital positions of influence in the MOST HIGH's creation. For all called-out ones, consider very carefully Hebrews 1:7 and Hebrews 1:14. They were made spirits, ministering spirits, sent to minister to those who shall be heirs of salvation.

Let's dissect this.

1. Angels worship the SON.
2. Angels were made spirits.
3. Angels were made ministering spirits.
4. Angels were sent to minister to the heirs of salvation.

How does the called out one explain how the angels minister to the heirs of salvation? Does their ministering include bringing messages? Does it include teaching? Does it include protection? Does it include admonishment? Does it include punishment?

Now, ask yourself this question. How does the called out one explain the role of the Holy Spirit to the heirs of salvation? Does he bring messages? Does he teach? Does he protect? Does he admonish and reprove? Does he punish? Well, what else does he do?

What then is the difference in the operations of the 1) Holy angels and 2) the Holy Spirit, the Comforter? You decide.

Peace to all my Brothers and Sisters in MESSIAH.

SHALOM!

