

Defending the Godhead

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This book deals with a most solemn subject, which is deserving of our careful attention and respect. It is one which we must approach with humility and reverence; for we are here dealing with a topic of deepest sacredness—the most profound Beings in the universe: the Godhead.

Cover: It is in the sky that we view the awesome majesty of what Deity can produce. “The heavens declare the glory of God” (Psalm 19:1).

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HERE ARE THE FACTS ABOUT THE TRUE GODHEAD

1 - The Bible and Spirit of Prophecy do not teach the error of the Trinity; instead they teach the truth about the Godhead. ***A large number of Inspired statements are quoted.***

Included here are 511 Bible quotations or references and 120 Spirit of Prophecy quotations—over 631 in all—which prove the divinity and eternity of Christ and the Godhood of the Holy Spirit.

2 - Nearly all the errors about the Godhead, and its members, occur when people confuse Their work with Their nature. ***You will here learn how to avoid this error.***

3 - Our pioneers wrote against the Catholic teaching, called the Trinity. We also reject that error. ***Eleven pioneer statements are quoted, showing exactly what it was that they were rejecting.***

4 - The Roman Catholic Trinity teaching is unbiblical, weird, and dishonoring to the Deity. Yet it has been adopted by most modern Protestant churches. ***Twenty-one official Catholic statements are quoted, showing what they actually teach.***

5 - Spiritualists, Islam, and many cults also deny the divinity of Christ and the Holy Spirit. ***Forty-eight of their official statements are quoted.***

6 - **A large amount of additional information is also included. This is the most complete defense of the Godhead available anywhere.**

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— CHAPTER ONE —

IN THE BEGINNING

PREPARING FOR THE CRISIS

Far, far back into time we shall go. Past the creation of our world. Farther still. Past the fall of Lucifer, the creation of angels, and entire worlds. Back to the beginning.

But how can there be a beginning? There can't be. With the existence of the Godhead, there can be no beginning. Yet in human language, that is how we must describe it.

“In the beginning, God created the heaven and the earth” (*Gen. 1:1*). The point when God created this or that was only *its beginning*. Yet there was time before that. Time for the Godhead to think and plan.

For everything was planned. We find such exquisite design in everything about us, from the greatest galaxy to the tiniest diatom. It all took careful planning.

Salvation took planning too.

This book is about the Godhead. It is written to explain the Bible/Spirit of Prophecy truth about the Father, Son, and Holy Spirit,—and to dispel false notions about Them. (In this book, “Godhead” is considered a *plural word*; so “They” and “Them” are used as their personal pronouns.)

The Godhead is so majestic, so glorious, so over-

whelmingly wonderful—that They do not deserve the way finite human minds try to put Them in little categories, limit Their powers, reduce Their abilities, and shorten Their existence.

Thankfully, we have an abundance of Bible/Spirit of Prophecy truth about the Godhead. (You will probably find more of it in this book than in any other you have ever read.)

But, unfortunately, there are a remarkable number of errors about the Godhead. This book will help you understand the basic flaws in those theories and the Scripture evidence disproving them.

There appears to be conflicting points which are seemingly difficult to resolve. The Son is submissive to the Father; yet He is equal with Him. He comes obediently from the Father; yet He is fully God. He is said to be “begotten”; yet He has existed forever.

The Holy Spirit is sometimes sent by the Father; yet, at other times, He is sent by the Son. He is a Spirit of love; yet He is an actual being. We are never told to pray to Him; yet He is fully God. He is the newly sent Comforter; yet He has existed eternally.

How can we reconcile all this? What is the answer?

Here is the primary cause of this seeming confusion in human minds: *People confuse the nature of the Godhead with Their work.* Learning about the individual mission of each member to save mankind, we are tempted to imagine that Their individual activities and work for mankind *explain the nature and inner attributes of each of Them.*

Yet we are limited by our language. So in identifying each member of the Godhead, in this book we will speak of Them as the Father, the Son or Christ, and the Holy Spirit. The problem here is that these names identify Their work, not Their nature.

In nature, each one is fully divine, fully God, self-existent, equal in every way to each of the others, and totally eternal—both past and future.

And what is Their work? Well, to better understand that, we need to return to an earlier time.

As we journey back through dateless ages, we finally arrive at the time when there was nothing. Except the Godhead.

And They were thinking.

They had a lot to think about; but, fortunately, thinking and totally accurate conclusions come easily to Them, more quickly than the flash of an instant.

You see, even though They had not made any creatures yet, They knew that a rebellion was coming. They knew all about it.

“God had a knowledge of the events of the future, even before the creation of the world. He did not make His purposes to fit circumstances, but He allowed matters to develop and work out. He did not work to bring about a certain condition of things, but He knew that such a condition would exist. The plan that should be carried out upon the defection of any of the high intelligences of heaven—this is the secret, the mystery which has been hid from ages. And an offering was prepared in the eternal purposes to do the very work which God has done for fallen humanity.”—*6 Bible Commentary*, 1082.

“The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption.”—*Counsels on Health*, 222.

That future rebellion against the divine government, from start to finish, would be the single great crisis of the ages. Entire worlds would be endangered. Many angels would be lost. Many humans would be saved to

take their place.

The Godhead had much to think about. What should be done to save the most angels and men? What should be done to eternally protect the entire universe—so everyone would be so convinced of the love and goodness of the Godhead, that sin would never arise again?

In that most distant past, far beyond the reach of men and angels, the decision as to what to do was worked out. And would you not expect a thought-out plan? If the tiniest objects of nature, in design and function, are carefully designed, would you not expect that the rescue of the universe from rebels would also be taken care of? It was a carefully thought-out “plan.” It is the plan of redemption.

“Let those who are oppressed under a sense of sin remember that there is hope for them. **The salvation of the human race has ever been the object of the councils of heaven.** The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there never was a time when God was not, **so surely there never was a moment** when it was not the delight of the eternal mind to manifest His grace to humanity.”—*7 Bible Commentary, 934.*

“**The Father, the Son, and the Holy Spirit, the three holy dignitaries of heaven,** have declared that They will strengthen men to overcome the powers of darkness. **All the facilities of heaven are pledged** to those who by their baptismal vows have entered into a covenant with God.”—*5 Bible Commentary, 1110.*

It is wonderful to be loved. And the quotation above (*also see 7BC 934*) reveals that long ago, in “the councils of heaven,” the Godhead was intent on saving you.

They love you deeply. As far back as has been the existence of the Godhead—and *they have existed forever*. Through all that time, they have been planning to save you!

That plan had to include convincing the entire universe that the Deity is pure love. Yet there was an immense hurdle standing in the way of that objective. How can massive power and an immeasurable mind show frail creatures, such as angels and people, the other side of the Godhead—Their inner nature of utter sweetness, kindness, and tender love?

This was an important problem. But the Godhead can easily solve all problems. We will next consider how this was done:

At this point, it should be mentioned that this chapter is given to connect all the facts given us in Scripture about the nature and activities of the Godhead, and the apparently conflicting statements regarding their nature and work. It is given to defend the best Friends I shall ever have, who do not deserve to have two-thirds of Them excluded from eternity past and one-third from existence!

And it nicely connects the pieces of the puzzle together, especially when we recognize that the confusion in some minds is primarily caused when men assume that the activities of the Godhead reveal Their nature!

Returning now to that distant past.

The three members of the Godhead had to figure out a way to solve three inherent problems:

The first problem was that the Godhead had such immense power, authority, and intellect. —The angels, the inhabitants of the other worlds, and humans on earth would have a difficult time relating to Them and

loving Them. Although I like the little wild animals which live around my country home, they live in constant fear of me. Recognizing that I seem to have immense abilities and power which they cannot begin to understand, they are apprehensive.

The Godhead recognized that They would later face this same problem when They created such greatly subordinate beings. How could They express the great depth of Their love for those creatures and convince them of it?

The second problem was the fact that there were three in the Godhead. It is difficult to identify with three leaders. Think about that for a moment. (For example, how would fallen man go about praying to three Gods?) There was need for a special pattern, so humans would look to one sovereign God as Lord of all in their lives.

The third problem was that each of the members of the Godhead needed a definite name by which Their creatures could identify and partly understand them. Keep in mind that each was fully divine with all the powers of the other two; yet They needed separate names.

While each member of the Godhead, being infinite, had all power, each maintained a position and did a work which was different than the others.

This was not difficult to do, since one was already the supreme One. Another was the beloved Son. The third was the Holy Spirit.

Their positions and actions would solve each of the three problems mentioned above.

The answer to the first problem: It appears that one took the form of an angel (later becoming a man). And, in doing so, He would reveal the love of the Godhead to the universe.

The answer to the second problem: One would maintain the supreme position; and He would become the central One to pray to and worship.

The answer to the third problem: The specific position and work of each would provide Him with a definite name by which He could be known.

Think not that this was a little matter. The destiny of men—yea, of worlds—hung in the balance. Before the creation began, a plan had to be devised whereby the universe would understand that the charges made in the coming rebellion were wrong. Only a division of Their responsibilities, and an overmastering revelation of the love of the Godhead, would be able to do that.

“God is love” is a total, absolute truth. The three members of the Godhead were so loving of one another, so selfless, and so concerned for the best welfare of the creatures which They would later create—that each willingly maintained a different position, involving not only different duties but also a different appearance.

(Inspired statements indicate that Christ did not choose the position of Sonship, but that He had it from eternity. It also appears that, rather than choosing the headship of the Godhead, the One we call the “Father” always had it.)

Because of what They selflessly did back then, you are now able to understand the love of God. You are able to closely relate to Him.

Recognizing this love and entering into this deep relationship of being His little child—because of the selfless life and death of God’s own Son, who became man,—you are able to be saved. You are able to enter into the interactive love that the Godhead have for one another. In character and love you partake of divinity; that is, the divine attributes of character perfection that

They have.

It was a perfect plan, a most thrilling plan. *It was the “plan of redemption!”*

Obviously, for each member of the Godhead to maintain a different position and appearance, do a different work, and take a different name—was selflessness in the extreme on the part of each of Them! The One we call the “Father” was the leader over all; yet He would not be able to save mankind and eventually be highly exalted as the Saviour. He would also suffer deeply in the sufferings and death of His Son.

The Son would take the lowly place of a leader among the angels and later stoop to become a human being; then he would suffer pain, separation from God, and the crucifixion.

The “Holy Spirit”—would probably not have been concerned to have His existence known until our world was created! (See *Patriarchs and Prophets*, 36, and rest of chapter.) From what we read in the Bible and Spirit of Prophecy, it is unlikely that the angels and unfallen worlds knew of His existence in those earlier ages! (Keep in mind that, before the false charges of Lucifer began to be made, the created intelligences did not even realize there was a law that they lived under. There are indications that they did not realize that Christ was divine until the rebellion began.)

THE ETERNAL, DIVINE SON OF GOD

From everything we are told in the Inspired Writings, let us consider an example of how this suggested solution solves one of the problems of the Godhead, the position of Christ before the incarnation:

We are told that **Christ has been eternal through all past time and that He has been the Son of God back into the most distant past, not only at His incarnation.** We are told that there never was a time when

He was not close to the Father. We are told that He is the “eternal Son of God.”

“Christ is **the pre-existent, self-existent Son of God** . . . In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that **there never was a time when He was not in close fellowship with the eternal God**. He to whose voice the Jews were then listening had been with God as one brought up with Him.”—*Evangelism*, 615.

“He was equal with God, infinite and omnipotent . . . **He is the eternal, self-existent Son.**”—*Evangelism*, 615.

We are told that the Holy Spirit has always been a member of the Three-part Godhead; and He is as eternal as the Father!

“**The eternal heavenly dignitaries—God, and Christ, and the Holy Spirit**—arming them [the disciples] with more than mortal energy . . . would advance with them to the work and convince the world of sin.”—*Evangelism*, 616.

“**The eternal Godhead—the Father, the Son, and the Holy Ghost**—is involved in the action required to make assurance to the human agent.”—*Upward Look*, 148.

The Holy Spirit was also involved in this planning. From the very beginning of concern over the plan of redemption and the future salvation of man, far back in endless eternity, the Three were at work on the plan.

“It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts . . . **The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave**

Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give Himself an offering for sin.”—*Counsels on Health*, 222.

The Spirit of Prophecy indicates that Christ apparently was in the form of an angel for ages after the initial creation of the universe. (We know that, even in human history, Christ at times took the form of an angel: *See SR 128, PP 419, 1BC 1095, etc.*) It appears that, at the time that Lucifer was in the process of developing his rebellion, the One on the throne “made known” to the angels, *for the first time*—that Christ was equal with Himself.

“A special light beamed in his [Lucifer’s] countenance and shone around him brighter and more beautiful than around the other angels; yet Christ, God’s dear Son, had the preeminence over all the angelic host. He was one with the Father before the angels were created. Lucifer was envious of Christ, and gradually assumed command which devolved on Christ alone.

“The great Creator assembled the heavenly host, that He might in the presence of all the angels confer special honor upon His Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around Them.

“The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host. Especially was His Son to work in union with Himself in the anticipated creation of the earth and every

living thing that should exist upon the earth. His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father's will would be fulfilled in Him."—*Story of Redemption*, 13-14.

Of course, the above two paragraphs could be interpreted as meaning that Christ received divinity at that time. But such an interpretation would contradict the many statements (quoted in this book) that Christ was *fully divine* and had been so throughout all *past eternity*. While Christ's divinity was "*made known*" at that time, other Inspired passages tell us that Christ's divinity spans all eternity.

"The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. **From everlasting He was the Mediator of the covenant** . . . Before men or angels were created, the Word was with God, and was God . . . **Christ was God essentially, and in the highest sense. He was with God from all eternity.** God over all, blessed forevermore. The Lord Jesus Christ, the divine Son of God, existed from eternity, **a distinct person**, yet one with the Father."—*I Selected Messages*, 247 (*Review and Herald*, April 5, 1906).

There is another quotation which appears to be a contradiction:

"A complete offering has been made; for 'God so loved the world, that He gave His only-begotten Son,'—**not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten** in the express image of the Father's person, and in all the brightness of His majesty and glory, one equal with God in authority, dignity, and divine perfection. In Him dwelt all the fullness of the Godhead bodily."—*Signs of the Times*, May 30, 1895.

The above statement could indicate that Christ was actually born into existence at some earlier time.

Yet that would contradict other clear statements that Christ is eternal. Let me explain: If Christ was actually born out of the Father, then there was a time when He did not exist and He could not therefore be eternal.

The solution appears to be this: Christ has always been the Son of God; and there never was a time when He emerged from the Father. That statement appears to solve all the problems about Christ's Sonship. Not once in the Bible or Spirit of Prophecy is there to be found a definite statement that there was a time when Christ did not exist.

"He was **equal with God**, infinite and omnipotent . . . **He is the eternal, self-existent Son.**"—*Evangelism*, 615.

"If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. **Christ was God essentially, and in the highest sense. He was with God from all eternity.** God over all, blessed forevermore. The Lord Jesus Christ, **the divine Son of God, existed from eternity, a distinct person**, yet one with the Father."—*5 Bible Commentary*, 1126.

"The Lord Jesus Christ, **the divine Son of God, existed from eternity, a distinct person**, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God."—*1 Selected Messages*, 247-248.

We are told that the life that Christ had was *original* with Him; that is, it did not come from someone

else. Nor was it *borrowed* from anyone. And it was not *derived* from any possible source.

“De-rive (*de-riv*’) 1. to get or obtain, as from a source or origin . . . 2. obtain from some process of reasoning 3. to trace the origin of something from or to its source. 4. to proceed from a source.”—*Macmillan Dictionary*.

“Jesus declared, ‘I am the resurrection and the life.’ **In Christ is life, original, unborrowed, unde-rived.** ‘He that hath the Son hath life.’ 1 John 5:12. **The divinity of Christ** is the believer’s assurance of eternal life.”—*Desire of Ages*, 530.

It was only in a “new sense” that Christ became the “Son of God” at His incarnation. This is because He had been the Son of God prior to that time.

“In His humanity He was a partaker of the divine nature. **In His incarnation He gained in a new sense the title of the Son of God.** Said the angel to Mary, ‘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’ (*Luke 1:35*). **While the Son of a human being, He became the Son of God in a new sense.** Thus He stood in our world—the Son of God, yet allied by birth to the human race.”—*1 Selected Messages*, 226-227.

“Jesus claimed equal rights with God in doing a work equally sacred, and of the same character with that which engaged the Father in heaven . . . **The whole nation of the Jews called God their Father,** therefore they would not have been so enraged if Christ had represented Himself as standing in the same relation to God. But they accused Him of blasphemy, showing that **they understood Him as making this claim in the highest sense.**”—*Desire of Ages*, 207-208.

“It was no robbery with Him to act in the office of God.”—*Sons and Daughters of God*, 301.

**THE PRIMARY PROBLEM PASSAGE
ABOUT CHRIST**

The primary Inspired passage used to disprove the eternity of Christ is Proverbs 8:22-30. We will examine it right now.

Upon careful examination, we find that *it is only quoted twice in the Spirit of Prophecy*:

“And the Son of God declares concerning Himself: ‘The Lord possessed Me **in the beginning of His way**, before His works of old. **I was set up from everlasting** . . . When He appointed the foundations of the earth: then **I was by Him, as one brought up with Him**: and **I was daily His delight, rejoicing always before Him**.’ Proverbs 8:22-30. The Father wrought by His Son in the creation of all heavenly beings. ‘By Him were all things created.’”—*Patriarchs and Prophets*, 34 [ellipsis hers].

Four times, in the above quotation from Proverbs, we are told that Christ is eternal:

- “The Lord possessed Me **in the beginning of His way**.” **As long as the Father has existed, just so long has the Son existed.**

- “I was set up **from everlasting**.” **The Son was with the Father from eternity past.**

- “I was by Him, as one **brought up with Him**.” **“With Him,” not “by Him.” The Son was always with Him (the Father).**

- “I was **daily His delight, rejoicing always before Him**.” **There never was a time when the Son was not in fullest unity with Him.**

Here is the other Spirit of Prophecy quotation about this passage (Prov. 8:22-27):

“The Lord Jesus Christ, **the divine Son of God**,

existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God. ‘The Lord possessed Me in the beginning of His way,’ He declares, ‘before His works of old, I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth’ (*Prov. 8:22-27*).”—*1 Selected Messages, 247-248.*

It is highly significant that the Proverbs passage is quoted as evidence that Christ has “existed from eternity, a distinct person.”—Yet there are those who cite this passage as their best Scripture evidence that Christ has not existed from eternity!

But what about the phrase, “beginning of His way” from Proverbs 8:22? *That passage does not prove that Christ had a beginning! It says that from the very beginning of the Father’s existence, Christ was with Him!* That is all it says; and we agree. “In the beginning” (*Prov. 8:22*) is the best that human language can use to express that Christ has been with the Father eternally. The same phrasing is used in two other passages:

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was **in the beginning with God.** All things were made by Him.”—*John 1:1-3.*

“That which was from the beginning . . . the Word

of life.”—1 John 1:1.

There are three special words in Proverbs 8:22-30 which we want to understand better. They are the key to the entire passage!

“The Lord possessed Me in the beginning of His way.”—Proverbs 8:22.

“**Possessed**” (8:22) indicates that Christ was with the Father as far back as they both have existed—which is forever. The Hebrew of this word can also be translated: **“to be appointed to a position,” or “assigned a certain work.”** More on this below.

The next three verses repeat themselves in the typical style of Hebrew poetry:

“I was **set up** from everlasting, from the beginning, or ever the earth was.”—Proverbs 8:23.

“When there were no depths, I was **brought forth**: when there were no fountains abounding with water.”—Proverbs 8:24.

“Before the mountains were settled, before the hills was I **brought forth**.”—Proverbs 8:25.

According to Proverbs 8:22, the Father and Son have always been together. Added to this is verses 23-25, which indicate that at some distant time in the past, something important occurred. What was it?

The key words are **“set up”** and **“brought forth.”** Understanding them will provide the meaning of that event or transaction.

“Set up” is *nasak* in the Hebrew. This can mean (1) “to pour out,” as used in to pour out a drink offering (1 Chron. 11:18), (2) “to set,” “to set up,” **“to install,” or “to inaugurate.”**

“Brought forth” is *chil* in the Hebrew, and can mean (1) “to bring forth” as a child or (2) **“to be anointed.”**

Thus we find that **“possessed”** can mean “appointed to a position” or “assigned to a certain work.” **“Set up”** can mean “to install” or “to inaugurate.” This word, *nasak* (set up), is used in a parallel passage:

“Yet have I set My King upon My holy hill of Zion.”—*Psalm 2:6*.

“Brought forth,” in Proverbs 8:24-25, can mean “to be anointed.”

—*In Proverbs 8:22-25, we have a beautiful unifying pattern which explains an event in the most distant past!*

Long ago, Christ was anointed to undertake a special task, to carry out a special work. Having entered into this agreement with the Father, they then set to work to begin the work of creation (described in verses 26-29).

What was that special agreement and project?

In Their foreknowledge, **it was the covenant of redemption**, the plan of redemption, the agreement that Christ would save mankind—at any cost to Himself. They knew what was coming; and they were prepared to meet it.

Thus we find that Proverbs 8:22-25 does not mean that Christ is a created being! And such a concept would be in violation of other Bible passages.

The message of Proverbs 8:22 is that Christ has existed as long as the Father has existed; and verses 23-25 tell about an important agreement which they made.

THE SECOND PROBLEM PASSAGE ABOUT CHRIST

Colossians 1:15 is cited as teaching that Christ was created as the first of the “creatures” and that “creatures” means “created beings.” Therefore Christ is a “creature” or “created being.” Here is the verse:

The Second Problem Passage about Christ 23

“Who is the image of the invisible God, the first-born of every creature.”—*Colossians 1:15*.

If what the critics say this verse means is true, then *Colossians 1:15* contradicts all the Inspired statements about the eternity of Christ.

What does Colossians 1:15 actually mean?

“Creatures,” in the Greek, does indeed mean “created beings or objects”; we all agree on that.

The question is about the word, translated in the King James Version, as “firstborn.” What does that mean?

The word in the Greek is *πρωτοκοῶ* (*protokos*), which can mean one of two things:

(1) *It can mean “the first to be born”*; that is, being first in the family to be born rather than being born at a later time. Or, it can mean (2) **“the one who produces all the births.”** This is the prime mover, the one who brings the generations into existence. In verse 15, it should read: **“The One who brought all creatures into existence.”**

Not only does this agree with all the rest of Scripture, but the *very next two verses* after *Colossians 1:15* support this correct meaning of *protokos*:

“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. And **He is before all things**, and by Him all things consist.”—*Colossians 1:16-17*.

It is obvious that **verses 15 and 16 are part of one lengthy sentence. Both speak of how Christ is the Creator of every created object.** It is therefore obvious that, in verse 15, *protokos* cannot mean “first of the creatures to be born”; but it must mean “the One who brought all creatures into existence.”

Colossians 1:15-17 discusses the divinity and creatorship status of Christ, especially the fact that He is Creator, Ruler, and Sustainer of all the lower powers in heaven and on earth. Verse 18 carries this point on. It states that, in addition, Christ is also Ruler over all His people.

**THE THIRD PROBLEM PASSAGE
ABOUT CHRIST**

“But to us *there is but one God*, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him.”—*1 Corinthians 8:6*.

The above passage must mean “**There is but one God the Father and one Lord Jesus Christ.**” (All we did was to omit the comma after God. As you know, there were no commas in the original Greek. Cf. Luke 23:43, where we run into a similar comma problem.)

None should try to use 1 Corinthians 8:6 in an attempt to deny the truth of other statements, by the Apostle Paul, which confirm the divinity of Christ and the fact that He also is fully God:

“For **in Him dwelleth all the fullness of the Godhead bodily.**”—*Colossians 2:9*.

“Who, being in the form of God, thought it not robbery to be **equal with God.**”—*Philippians 2:6*.

“**Christ . . . who is over all, God** blessed for ever. Amen.”—*Romans 9:5*.

“Looking for that blessed hope, and the glorious appearing of **the great God and our Saviour** Jesus Christ.”—*Titus 2:13*.

“And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit.”—*1 Timothy 3:16*.

Other Bible writers agree; for example:

“And we know that the Son of God is come, and

hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son **Jesus Christ. This is the true God,** and eternal life.”—*1 John 5:20.*

“For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder. And His name shall be called Wonderful, Counselor, **The mighty God,** The everlasting Father, The Prince of Peace.”—*Isaiah 9:6.*

And, of course, there is Jesus’ own statement about Himself:

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, **the Almighty.**”—*Revelation 1:8.*

THE ETERNAL, SELF-EXISTENT HOLY SPIRIT

Next we consider the Holy Spirit. ***While the eternity of Christ is under ongoing attack, the existence of the Holy Spirit is being totally denied!*** That is indeed unfortunate; for the work of the Holy Spirit in our lives is our connecting link to Heaven!

We are told that it is not safe to speak against the Holy Spirit:

“When men feel competent to pronounce judgment and condemn the Holy Spirit, they do a work for themselves which will be difficult to counteract. The whole head becomes sick, and the discernment so weak that it is apt to judge unrighteously.”—*4 Manuscript Releases, 358.*

“We cannot render to God supreme love and honor if we do not recognize the Holy Spirit which the Lord sends. The Holy Spirit represents Jesus Christ.”—*2 Manuscript Releases, 38. [Written at the time of Kellogg’s pantheism theory. Pantheism also denied the Holy Spirit’s existence.]*

“Those who reject the Spirit of truth place themselves under the control of a spirit that is opposed to the Word and work of God.”—*Sermons and Talks, Vol. 1, 385, 387.*

Later in this book, an abundant collection of Bible/Spirit of Prophecy statements will be presented, which provide even more evidence that the Holy Spirit is an actual personage, the Third Person of the Godhead, and that He has existed from all eternity.

“The Holy Spirit . . . is as much a person as God is a person.”—*Evangelism, 616.*

“The Holy Spirit [is] the Third Person of the Godhead.”—*Testimonies to Ministers, 392.*

The Father and the Son work through the Holy Spirit, to help people and to accomplish Their objectives throughout the universe.

“The prince of the power of evil can only be held in check by the power of God in the Third Person of the Godhead, the Holy Spirit.”—*Special Testimonies, Series A, No. 10, page 37 (Ev 617).*

While the Father and the Son **work with** intelligent beings (speaking to them, counseling, giving directions, etc.), the Holy Spirit **works within** created beings and within everything in Creation! An immense number of statements have been written about many of the things the Holy Spirit does! You will find 31 pages of fine print in *Volume 2* of the *EGW Index*. In addition to what He does to bring you to Christ and help you remain with Him, the Holy Spirit performs many other functions:

Physicists who read this are well-aware of the strange mystery of the orbiting electrons and protons within the atom, which keep whirling around a central nucleus. What keeps them in orbit? Why do they keep

circling the nucleus at immense speeds instead of slowing down, crashing into it or one another, or flying away? Everything in the universe, from rocks to living creatures, is composed of tiny subatomic whirling particles around a central nucleus.

Through the power of divinity, billions of cells divide every second in your body, to replace worn-out ones. This amazing process is called *mitosis*, and is totally unexplainable by scientists. A similar process occurs within plants.

A tiny spot in your heart (the *sinoatrial node*) produces a tiny beat which expands to an immense muscular contraction. Spreading through the *atria*, it reaches a second tiny node (*the atrioventricular node*)—which expands the beat throughout your heart. If the divine power keeping it going skipped just a few beats, you would be unconscious or dead. It is work like this that the Godhead does throughout the universe!

“It is not because the mechanism that has once been set in motion continues to act by its own inherent energy, that the pulse beats, and breath follows breath; but every breath, every pulsation of the heart is an evidence of the all-pervading care of Him in whom ‘we live, and move, and have our being.’”—*Patriarchs and Prophets*, 115 (Ed 417).

The following summary, which I researched for a page in a later publication, is an example of **what the Father and Son do through the Holy Spirit to keep you alive, moment by moment**—*the continual production of protein within every cell in your body*:

Billions of processes occur every second within every square inch of your body, requiring the direct guidance of God.

For example, your body is composed of tiny cells—so small that there are 1,000 of them in an area the size of the dot at the end of this sentence. *Here is how protein is made within each of those cells:*

Among many other things, there are codons in your cell DNA. The sequence they are in determines the precise order in which amino acids will be linked up, so that proteins and enzymes (a type of protein) can be made. There are 20 types of amino acids and over 2,000 different types of proteins and enzymes, each with its own complicated structure which must be continually manufactured—and they are constructed with extreme rapidity by other tiny proteins which have no brains!

In brief, the DNA contains the blueprint; and the RNA uses it to make the various proteins and enzymes.

Messenger RNA (mRNA) copies the code from a part of the DNA strand (the process is called “transcription”). The mRNA then travels with the information over to the ribosomes, an assembly area made of ribosomal RNA (rRNA). Meanwhile, transfer RNA (tRNA) in the cytoplasm is busily combining with exactly the right amino acids needed by the rRNA for the task; and then it carries them over to the ribosomes to be matched up with the mRNA. All done by particles without brains.

At the same time, other ignorant proteins go to the cell wall and haul back amino acids which just entered the DNA for this assembly operation. Yet they do this by themselves, usually just the exact amount needed!

Where do those additional amino acids come from? Exactly the correct number and type of amino acids must jump off the blood cells which are speeding by, at a fairly fast rate, and push through the solid wall of the cell. (The wall itself keeps everything not needed from entering.) Once inside, the amino acids are taken to the assembly area. All these functions are done by mindless substances; however, everything is done at top

speed, yet in just the right way. From piles of 20 different kinds of amino acids, over 2,000 different—extremely complex—proteins and enzymes are formed, to replace worn-out ones.

But that is not the end of the amazing story. As soon as each new protein is made, it instantly folds into an apparently tangled heap—but it is always in the exact shape that the protein should be in.

This process is repeated trillions of times every second in your body by unthinking particles which, because they do not have nerve cells attached to your brain, have no way of knowing how to do anything.

Apparently, it is the Holy Spirit which is at work within every plant, animal, and intelligent being in the universe. (This is not pantheism, which teaches that God *IS* everything.)

“The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He [Christ] would represent Himself **as present in all places by His Holy Spirit**, as the Omnipresent.”—*14 Manuscript Releases*, 23. (*Manuscript 5a*, 1895. *Desire of Ages*, 669-670 is similar.)

It is well-known, by microbiologists, that there is not enough genes in the DNA to provide the needed information for all the structure and functions of the body (particularly all the different proteins, enzymes, and coordinate structures). It is the power of God—through the Holy Spirit—which keeps the complicated mechanisms of the heart, liver, brain, endocrines, and other organs working moment by moment.

As for the planets, stars, and galaxies, several times we are told that they were made by the Father working through the Son.

“The Creator of all worlds loves those who give themselves to His service, even as He loves His

Son.”—*Ministry of Healing*, 405.

“When the Son of man came among men, He brought the intelligence of heaven with Him; **for He created the worlds and all things that are therein.**”—3 *Bible Commentary*, 1143-1144.

“How can we span the distance between the mighty God and a helpless child? And yet **the Creator of worlds, He in whom was the fullness of the Godhead bodily**, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory, and yet wearing the garb of humanity!”—5 *Bible Commentary*, 1130.

Oh, how thankful we can be that we have been given the stars to behold and study!

“God calls upon His creatures to turn their attention from the confusion and perplexity around them, and admire His handiwork. The heavenly bodies are worthy of contemplation. God has made them for the benefit of man, and as we study His works, angels of God will be by our side to enlighten our minds.”—4 *Bible Commentary*, 1145.

I have suggested that it is the Holy Spirit which works *within every created object*, keeping it functioning properly. Yet there are statements which indicate that it is the power of the Father or the Son which is in charge of the rotations of planets and stars, the seasons, and many other operations of nature. They probably do it through the Holy Spirit; but we cannot know what the Father and Son do directly and what they do through the invisible Holy Spirit, which is “everywhere present.”

“He [Christ] would represent Himself **as present in all places by His Holy Spirit, as the omnipresent.**”—14 *Manuscript Releases*, 23.

“By His Spirit He [God] is everywhere present.”—*Ministry of Healing*, 417.

“He [Christ] was **the creator of all things, sustaining worlds by His infinite power**. Angels were ready to do Him homage and to obey His will. Yet He could listen to the prattle of the infant and accept its lisping praise.”—*5 Testimonies*, 421.

“It is not because of inherent power that year by year the earth produces her bounties and continues her motion round the sun. **The hand of God guides the planets and keeps them in position in their orderly march** through the heavens. **It is through His power that summer and winter, seedtime and harvest, day and night follow each other** in their regular succession. **It is by His word that vegetation flourishes, that the leaves appear and the flowers bloom**. Every good thing we have, each ray of sunshine and shower of rain, every morsel of food, every moment of life, is a gift of love.”—*Mount of Blessing*, 74-75.

We know that the Father and Christ send messages throughout the universe through the angels; so they can also have a part in the work of caring for the vast creation. But because (through the Holy Spirit) both the Father and the Son are “everywhere present,” God also instantly communicates with the vast creation through Him as well.

“The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. **Through these messengers He is in active communication with every part of His dominion. By His Spirit He is everywhere present. Through the agency of His Spirit and His angels He ministers** to the children

of men.

“Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and **from His great and calm eternity He orders that which His providence sees best.**”—*Ministry of Healing*, 417.

“He [Christ] would represent Himself **as present in all places by His Holy Spirit.**”—*14 Manuscript Releases*, 23.

As we will learn later, Inspired statements reveal that, while Christ is in heaven receiving our prayers and sending them on to the Father who sends answers through the angels,—it is the Holy Spirit who works within us to convict us of sin and move on our minds to cry in prayer to our heavenly Father for help.

Since we are on the subject of prayer, it might be mentioned that there are also passages which say that it is all right to pray to Jesus (*CT 402, CG 253, MH 118*). That would be understandable, since He is also God and able to receive worship (*Heb. 1:6*).

Indeed, there are also passages which (although speaking about “God”) are referring to Christ, not the Father. Here is just one of many examples which could be cited:

“At the burning bush, when Moses, not recognizing *God’s presence*, turned aside to behold the wonderful sight, the command was given: ‘Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground . . . And Moses hid his face; for *he was afraid to look upon God.*’ Exodus 3:5, 6.”—*8 Testimonies*, 284.

We know that it was Christ who was there speaking to Moses (*DA 23, 1BC 1103*); it was He who declared His name, the I AM, to Moses.

Three Problem Passages about the Holy Spirit 33

Although the Holy Spirit works within nature to maintain physical functions, He also moves on human hearts to repent and return to God. In doing this work, He can be grieved and sinned against. But, even when rejected, He continues to keep the physical body operating and the heart beating.

Scripture frequently refers to the Spirit's working on our minds, in the words, "God (or Christ) sends His Spirit to move on our hearts." But such phrasing cannot mean that the Holy Spirit does not exist. This is because many other statements clarify it by saying He is the eternal, Third Person of the Godhead. Although a member of the Godhead, He chooses to do what the other Two tell Him to do. That is the office work He is quite content to do. Are you and I as content to do our work as the Godhead are to do Theirs?

THREE PROBLEM PASSAGES ABOUT THE HOLY SPIRIT

But, just now, let us consider the root of the problem, *which is the appearance of the Holy Spirit and the work which He does.*

There is one concept, found in three quotations, which would appear to teach that there is no Holy Spirit. *These are the primary ones the opposition uses. We will consider them right now:*

If you will examine the context of each of the three statements, quoted below, you will find that they all refer to the same time period when Lucifer in heaven was jealous of the Son. Perhaps, in the wisdom of Divinity, neither the Father nor the Son had told Lucifer about the existence of the Holy Spirit (otherwise he might have been jealous of Him too!). This may be why the Son, not the Holy Spirit, was the center of Lucifer's hatred.

Why is it that, when the Father called them

together to explain the position of the Son, they did not realize that He was their co-Creator?

A careful reading of the Spirit of Prophecy gives the impression that, when our world was made, it was the first time that the entire universe had witnessed one of the mighty creative acts of the Deity. It is very likely that the entire universe (not, of course, including our planet) had previously been created *all at one time*. Therefore, none of the angels and other intelligent beings were aware of the fact that the Son had cooperated with the Father in bringing them into existence. At the time that Lucifer began his accusations against Christ, the created beings apparently did not know that the Son was their co-Creator.

Therefore, as quoted below, the Father gathered the “assembled inhabitants” and explained the true position of Christ.

We know that Lucifer was especially upset that the Son was involved in the counsels of God while he, himself, was left out. Those counsels included the planned creation of our world as soon as Satan was cast out of heaven.

Witnessing the actual creation of our planet, by the Father and the Son, helped cement the fact of Christ’s deity in the minds of the created universe.

We are told that the Holy Spirit was present at the event and took part in it. While also accomplishing other purposes, it seems that the creation of our world was done to demonstrate the awesome power and majesty of the Godhead—at exactly the time when the great controversy was about to begin in earnest and such a clear understanding was needed.

The creation of our world was planned before Satan fell (SR 20); and it occurred immediately after he was cast out of heaven (SR 19). The Holy Spirit also

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had a part (*Gen. 1:2, Ed 134*).

Since the Holy Spirit was also involved in the Creation, why was it that He is not mentioned as taking part in those pre-fall council meetings?

While the Father is the recognized head of the universe, and the special work of Christ is to redeem mankind,—the Holy Spirit quietly, invisibly occupies Himself with a large variety of tasks. **He never takes visible form as a material being of any kind.** Not even the “purest light” which descended on Christ (DA 112) or the fiery light on the heads of the apostles (Acts 2:2-3) revealed what the Holy Spirit is or what He looks like. Both were only “tokens” (in fulfillment of promises given earlier), evidencing the Holy Spirit’s invisible descent (DA 112, AA 38-39).

The Father and the Son choose to take visible form (which, of course, They do not need to do) while the Holy Spirit never reveals Himself to sight—to anyone’s sight, and apparently not to the angels.

It is perhaps, for this reason, that Lucifer did not know that the Holy Spirit took part in the divine councils; for he had never seen him! He did not know the Holy Spirit existed. Lucifer would see the Son go in and counsel with the Father. But he did not see the Holy Spirit go in—because the Holy Spirit is never seen! Indeed, the Holy Spirit did not have to “go in”; for we are told He is “everywhere present” (*MH 417*).

But is not only God the Father the Creator? There are definite instances in the Inspired Writings where only God (singular) is mentioned as involved in a specific activity, and other times where the Father and Son are mentioned as doing it together; and still other instances where the Holy Spirit is mentioned as also working with them on that same activity. Therefore, all the Inspired passages must be considered. One ex-

ample, among many, would be the one just mentioned: the creation of our world.

We are told that God created our world (*Gen. 1:1, Ps. 33:6-9, Isa. 45:18*). But, in other passages, this simplified statement is amplified: The Father and Son created everything in the universe (*Col. 1:16, John 1:3*), including our world (*Heb. 1:2, Eph. 2:10*). The Holy Spirit also was involved (*Gen. 1:2, Ed 134*).

So, it was the Lord God who created mankind (*Gen. 1:27; 2:7, 21-22*); yet we were created in Christ (*Eph. 2:10*).

I mention this background in order to help clarify the following three statements:

The first quotation below: Of all “the assembled inhabitants of heaven,” “none but Christ” (none among them but Christ) could enter into the purposes of Deity:

“Before the assembled inhabitants of heaven the King declared that *none but Christ*, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will.”—*Patriarchs and Prophets, 36*.

We know, from other statements, that the Holy Spirit has existed as a separate divine person from all eternity; yet, at the time that the rebellion was beginning, the Father only told the angels about Christ’s divinity. He chose not to mention the Holy Spirit. The controversy was about the position of the Son; and that was all that the Father discussed. Deity does not tell creatures all that could be told them.

The second quotation below: Perhaps, as far as the inhabitants knew, there were only *two beings* in all the universe who could enter into the plans of Di-

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vinity.

This is true because ***the Holy Spirit never takes any visible or conceptual form of being***. He truly is like “the wind.” You cannot tell “whence it cometh and whither it goeth” (*John 3:8*).

The following two statements parallel the one quoted above. *Of all the beings, or inhabitants, of the universe, only Christ could enter the councils of Deity. Frankly, the Holy Spirit exists on an entirely different realm of existence.* He is everywhere, working within everything. (Pantheism, in contrast, teaches that everything is God; in reality, this concept is radically different. Nothing in nature is God.)

“Christ the Word, the Only Begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—*the only being* in all the universe that could enter into all the counsels and purposes of God . . . In all the councils of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes.”—*Great Controversy, 493, 495.*

There may appear to be a contradiction here; but if we view all the statements and hide none, we arrive at the obvious conclusions given in this present chapter. —And, in this chapter, we are hiding none! (In striking contrast, the other side provides you with a few Inspired statements which seem to deny the Godhead while omitting the many others which support the Godhead. For example, not once do they mention that the Spirit of Prophecy repeatedly says there are *three* in the Godhead.)

What I am doing here is piecing together information provided in the Inspired Writings. —But please understand that *I am only doing it to counteract a terrible deception*,—the degrading error, the false

teaching—that one of the three does not exist and another is not eternal! It is my belief that we should stand in defense of the only Three who can deliver us from this evil world and take us to heaven!

The third statement is like the second:

“Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the *only being* that could enter into all the counsels and purposes of God. ‘His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.’ Isaiah 9:6. His ‘goings forth have been from of old, from everlasting.’ Micah 5:2.”—*Patriarchs and Prophets*, 34.

As you can see from the above statements, I am not hiding from you the most difficult objections to the existence of the Holy Spirit. **Yet, in opposition to those three passages, there are a large number of passages which, in one way or another, say that the Holy Spirit is fully divine, the Third Person of the Godhead.** We must seek to reconcile the three quotations with all the others.

The solution would be that *the Holy Spirit has the single, totally unique type of existence*: He is always formless, always invisible. If we say that, then all the statements agree with one another; and, when we study Scripture, that is what we should try to do.

In the *first quotation* above (PP 36), the Father declares to all the angels gathered about the throne and to all the visible beings in the universe—that, *of them all*, only the Son could work closely with Him. The Father was saying that *none of those there assembled* could enter His counsels except the Son.

The solution to the other two statements (*in GC 493 and PP 34*) is that “the only being in all the uni-

verse” would have to be Christ. *Only He, of all the visible beings in the universe, could enter into the counsels of the Father.*

Some may think I am stretching the phrase in order to reach that conclusion; but I am not. Instead, I am reconciling ALL the Inspired statements about the Godhead. The Holy Spirit does exist; and He is the Third member of the Godhead. We cannot let three passages annihilate the hundreds of passages which, in hundreds of ways, speak about the existence and work of the Holy Spirit. (Turn to the *Spirit of Prophecy Index, Vol. 2, pp. 1245-1275*, and count the number of references that talk about Him!)

MATTHEW 28:19-20

A key text in all of this discussion about the Godhead is Christ’s command in Matthew 28.

“Go ye therefore, and teach all nations, baptizing them **in the name of the Father, and of the Son, and of the Holy Ghost**: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”—*Matthew 28:19-20*.

This is an extremely important statement, and totally incontrovertible. There are three Divine members in the Godhead. It says “**and of the Holy Spirit**,” showing He is separate from, and equal to, the other two. We are not baptized in the name of angels, nor in the name of two members of the Godhead, but **in the name of** all three. —All Three are individually named.

Those profoundly important words (which we call “the great commission”) are recognized by all of us as our “marching orders.” The passage clearly states that the Holy Spirit is (1) **a person. He is separate from Christ** and (2) **on the same divine status with Christ and the Father**. And (3) **Christians are to be bap-**

tized into all three, not just one or two of Them. The phrase, “baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” would be meaningless if all three facts were not true. **The phrase means we are to be baptized into submission and obedience to all three.** To deny the Holy Spirit’s existence is to deny your baptismal vows. **Can God be pleased if we tell others they need not be baptized into all Three?**

Does it not seem that to deny the Holy Spirit’s existence is to deny the words of the great commission—the work which God assigned all of us? It is to deny the words of God Himself. Think hard about the implications of doing this.

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, **and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith . . .** Who has authority to begin such a movement? We have our Bibles. We have our experience, **attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise.** Shall we not repudiate everything that is not in harmony with this truth?”—*1 Selected Messages, 204-205.*

How do those who are teaching that there is no Holy Spirit deal with Matthew 28:19-20? Studying their writings, I have found that they reject the passage—simply by declaring that one so-called “church father,” named Eusebius, in quoting the passage only mentioned “God”—not “the Father, Son, and Holy Spirit.” But they are careful to not mention the fact that all the other church fathers quoted it the way it is in the King James Version.

They also avoid mentioning the fact that **Ellen White quotes Matthew 28:19-20 more than almost any other passage in the Bible!** 96 times (not counting duplicates) or the fact that some of the 96 quoted, or referred to, it more than six times. Not including duplications, she quotes or refers to the passage in 31 of her books: AA, 1BC, 5BC, 6BC, CH, ChS, CM, CS, CT, DA, Ev, EW, FE, GC, GW, MH, ML, MM, SC, SD, 1SM, 2SM, Testimonies, Vols 1-9. Yet those trying to eradicate the Three-member Godhead meaning of Matthew 28:19-20 toss it out with the statement that Eusebius quoted it in these words: “. . baptizing them in the name of God. Teaching them . . .”

We might expect such twisting of Scripture from Eusebius. Here are two statements about him:

“This [Sunday law] edict required townspeople to rest on ‘the venerable day of the sun,’ but permitted countrymen to continue their agricultural pursuits. Though virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity.

“The royal mandate not proving a sufficient substitute for divine authority, **Eusebius, a bishop who sought the favor of princes, and who was the special friend and flatterer of Constantine, advanced the claim that Christ had transferred the Sabbath to Sunday.** Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its falsity and points to the real authors of the change. ‘All things,’ he says, ‘whatever that it was duty to do on the Sabbath, these we have transferred to the Lord’s Day.’ ”—*Great Controversy*, 574.

“Eusebius of Caesarea (260-340) was . . the courtier of the Emperor Constantine . . [who] prepared a *church history* . . His work is uncritical [sloppy]

and ill-arranged . . . His *Life of Constantine* is of the nature of a panegyric [flattering in the extreme] and is too favorable to the first Christian emperor.”—*Albert Henry Newman, A Manual of Church History, p. 12.*

In view of such facts, do you want Eusebius to tell you how Matthew 28:19-20 should be written?

Let us read that glorious statement once more!

“And Jesus came and spake unto them, saying, **All power is given unto Me in heaven and in earth.** Goye therefore, and teach all nations, baptizing them **in the name of the Father, and of the Son, and of the Holy Ghost:** Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”—*Matthew 28:18-20.*

“The Father, **AND** the Son, **AND the Holy Spirit**”—not “which is the Holy Spirit.”

“**In the NAME of.**” What does that mean? It emphasizes that **each of the Three are specifically being named.** How can the passage be more emphatic in identifying the Three-member Godhead?

Thus we find in the work of the Father, Son, and Holy Spirit a marvelous division of responsibility for the safeguarding of the universe and the salvation of millions.

The *Father*, in giving His beloved *Son* to a terrible death, and through the *Holy Spirit* impressing on all hearts the extent of that love—caused the entire universe to begin to grasp the immense love of the Deity for fallen man—and for the angels and all the worlds. It revealed the extent to which the Godhead would go to save Their creatures from peril.

This most glorious expression of love will be the study of the universe throughout all time to come.

— CHAPTER TWO —

**INTRODUCTION
TO THE
CONTROVERSY
OVER THE GODHEAD**

It is now being taught in our own ranks that Jesus Christ is nothing more than a high-ranking angel,—and the Holy Spirit does not exist at all!

In striking contrast, the Bible and Spirit of Prophecy clearly teach that Christ is fully divine, existing from eternity, and the Holy Spirit is a distinct, separate personage, the Third Person of the Godhead.

Checking into what is being taught *outside* our own denomination,—I discover that **both liberals and skeptics generally deny the divinity of Christ and the existence of the Holy Spirit.** It is an intriguing fact that atheists and skeptics, solidly in Satan's ranks, generally deny the divinity of both. Christian liberals who join in the denial include leaders in the most liberal Protestant churches and a majority of religion teachers in the major colleges, universities, and a remarkable number of cults.

In contrast, based on Bible evidence, conservative Christians generally believe in the divinity of Christ and the Holy Spirit.

Advent believers have additional evidence, in the Spirit of Prophecy, which supports the truth that Christ has existed eternally as a divine being and that the Holy Spirit is the Third Person of the Godhead.

Down through the centuries, the Bible facts which have been most opposed have been those which directly affect our salvation. Satan wants to eradicate these truths from our minds. Few topics can be more important than the full divinity and eternity of Christ, who is pleading on our behalf in the Heavenly Sanctuary, and the existence of the Holy Spirit, who works to bring us to repentance and guide us in obeying God's Word.

God's faithful ones do not believe in the Catholic "Trinity" dogma. The term is not found in the Bible or Spirit of Prophecy. The Trinity error teaches that there is one God in three appearances. That is an error. We do not worship a "one-in-three" God.

Instead, we believe that there are three fully divine, separate persons in the Godhead. They are not one in person. However They are one in character, purpose, eternity, and divinity.

Each member of the Godhead has an agreed-upon position, which requires self-sacrifice. In the planning of Heaven, although He deeply loves us, the Father does not minister to us as the Son does. The Father is self-effacing in this respect.

The Son is not the supreme ruler; that task is reserved for the Father. The Son willingly accepts a lesser position.

The Holy Spirit is also self-effacing to a remarkable degree. He comes to us personally and helps us while letting all the thankfulness be given to the Father and the Son.

Such self-control, such willingness to "let the other one do it" is something we are not used to. We generally do not find such traits among men on earth who wield great power. We stand in awe of the great love,

humility—and even servanthood—of the Godhead. We can now better understand Christ’s statement to His disciples, “He that is greatest among you shall be your servant” (*Matt. 23:11*).

It is Satan’s studied objective to overthrow the Godhead. Because he cannot do this, he is determined to lead men to disobedience and disbelief in Their very existence.

Can you see that there is a built-in test here? Just as we are tested on the Sabbath and other truths, so we are tested on the Godhead! Will we humbly submit to what God tells us in His Word, without questioning as Lucifer did? Will we accept God’s truths as He gives them, without trying to twist and change them. Lucifer turned himself into a devil by imagining that he was able to restructure heaven, change its government and laws, and make himself part of the Godhead.

If you accept any of the teachings which are floating around, which do not agree with the Bible or Spirit of Prophecy, you are headed for trouble. In the midst of life’s storms and the flood of satanic deceptions and temptations, your grip on the life preserver of God’s Word has been weakened. Later, when confronted by *something else* you question, you will be more likely to say it wasn’t written by Ellen White, is not in the “original Bible manuscripts,” or is not worth believing. Be on guard! In this life, you are on the enchanted ground! (*EW 60, 1SM 125*).

“The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of **the fallen foe**, who is himself a Bible student, who knows the truth that it is essential for the people to receive, and **whose study it is to divert minds from the great truths given to prepare**

them for what is coming upon the world.”—8 Testimonies, 292.

“I beseech those who are laboring for God not to accept the spurious for the genuine. **Let not human reason be placed where divine, sanctifying truth should be.** Christ is waiting to kindle faith and love in the hearts of His people. Let not erroneous theories receive countenance from the people who ought to be standing firm on the platform of eternal truth. **God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority.**”—8 Testimonies, 298.

There are many things in the Word of God that we will never fully understand this side of heaven; yet there is a lot we can know. **We have seen that the eternity of Jesus Christ and the Godhood of the Holy Spirit are truths we can have certainty of.**

Stick with the plain teachings of God’s Word.

You will be safe if you do. Accept what is written in the Inspired Writings; and do not try to pry into matters too deep for you.

When God says something, accept it. Adam and Eve did not do this. They believed a traveling preacher who came along—and they got into trouble because of it. Do not imagine that you are smarter than the simple statements of the Bible. If you start doing so, you will be indulging in the sin of Eve. What was her sin? She doubted the words of God.

Acceptance of one error will lead you to accept still more. And ere long you will wander away from the Bible and the Spirit of Prophecy.

Oddly enough, the primary “evidence” offered by those opposed to the full divinity and eternity of Christ and the Holy Spirit—is the fact that Roman Catholics teach the Trinity error (which we do not believe) and

the fact that a few of our early Advent writers wrote against that error. In reality, **what we all should be concerned about is what does the Bible and Spirit of Prophecy teach on this important subject? Here it is:**

— CHAPTER THREE —

**SCRIPTURAL FACTS
ABOUT
THE TRUE GODHEAD**

The Bible and Spirit of Prophecy is full of evidence for the truth about the Godhead. A representative sampling is in this book.

It has seemed best to place these Inspired quotations into two sections. The first, in this chapter, is a basic collection of a very few Bible/Spirit of Prophecy statements on these four points (plus a brief section on the human nature of Christ, which is often questioned). The second collection of Inspired evidence is given later in this book.

**1 - THE THREE PERSONS
OF THE GODHEAD**

The Father, the Son, and the Holy Spirit are three distinct, divine personages. Yet They work in such perfect unity that Their objectives and activities are as one.

The following passages will provide you with

a view of the interworking of these three distinct persons:

THE GODHEAD IN THE BIBLE

Here are 59 Scripture references about the Godhead:

1—Several times in the Old Testament, God speaks of Himself as “Us.” Note Genesis 1:26, where the Ones who do the creating of man are plural. Created beings do not create; so the “Us” can only refer to the Godhead. *Also see Genesis 11:7.*

2—*Eloheim* is one of the Old Testament words for “God.” This Hebrew word is plural (“Gods,” not “God”). Jewish scholars have never been able to explain this fact.

3—The Angel of Jehovah is mentioned several times in the Old Testament. This Angel is not only identified with the Father, but is also distinguished from Him. (Keep in mind that “angel” is a translation of the word, “messenger”; and, at certain times in the Old Testament, Christ was called by this term.) So we find here a reference to two persons of the Godhead (*Gen. 16:7-13, 18:1-21, 19:1-28, Mal. 3:1*).

4—In a similar manner, the Word (or Wisdom) is personified; this indicates divinity (*Ps. 33:4, 6; Prov. 8:12-31*).

5—In some passages, God is the speaker. And He mentions both the Messiah and the Spirit; and, in other passages, the Messiah is the speaker who mentions both God and the Spirit (*Isa. 48:16*).

6—In the New Testament, we find a clearer revelation of the Godhead. In the Old Testament, the Redeemer and Saviour is Jehovah (*Job 19:25; Ps. 78:35; 106:21; Isa. 41:14; 43:3, 11, 14; 47:4; 49:7, 26; 60:16*).

In the New Testament, this individual is clearly Jesus (*Matt. 1:21, Luke 1:76-79, 2:17, John 4:42, Gal. 3:13, 4:5, Titus 2:13-14*).

7—In the Old Testament, it is Jehovah who dwells among Israel and in the hearts of those that fear Him (*Ps. 135:21, Isa. 8:18, 57:15, Eze. 43:5-9, Joel 3:17-21, Zech. 2:10-11*). In the New Testament, it is the Holy Spirit that dwells among God's people (*Rom. 8:9, 11, 1 Cor. 3:16-17, Gal. 4:6, Eph. 2:22, James 4:5, Eze. 43:7-9, Joel 3:17-21, Zech. 2:10-11*). We are not here defining whom all the "Jehovah" passages refer to.

8—The New Testament represents God as sending His Son into the world (*John 3:16, Gal. 4:4, Heb. 1:6, 1 John 4:9*).

9—In the New Testament, both the Father and the Son send the Spirit (*John 14:26, 15:26, 16:7, Gal. 4:6*).

10—The Father speaks to the Son (*Mark 1:11, Luke 3:22*).

11—The Son communes with the Father (*Matt. 11:25-26, 26:39, John 11:41, 12:27-28*).

12—The Holy Spirit intercedes for believers; through Him, they pray to God (*Rom. 8:26*).

13—The Father speaks from heaven at the baptism of the Son; and the Holy Spirit descends in the form of a dove (*Matt. 3:16-17*).

14—In the Great Commission, Jesus mentions the three persons (*Matt. 28:18-20*).

15—In addition, the Three are named alongside of each other in these passages (*1 Cor. 12:4-28, 1 Peter 1:2*).

16—We find "I," "Thou," and "He" in several passages which indicate separate persons while revealing interpersonal relations between Them (*Matt.*

11:25-27, John 5:19-30, John 15:26).

THE GODHEAD IN THE SPIRIT OF PROPHECY

The following 41 quotations speak of the Father, the Son, and the Holy Spirit:

The "Father, Son, and Holy Spirit" are "the Godhead," "the three Persons of the Godhead," "the three powers of the Godhead," "the three highest powers in heaven and in the universe," "the eternal Godhead," "the three holy Dignitaries of heaven," "the three living Persons of the heavenly Trio," "the three holiest Beings in heaven," and "the three great Worthies in heaven."

"The three powers of the Godhead have pledged **Their** might to carry out the purpose that God had in mind when He gave to the world the unspeakable gift of His Son."—*Review, July 18, 1907.*

"The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love?"—*Counsels on Health, 222.*

"The three powers of the Godhead, the Father, the Son, and Holy Spirit, are pledged to be their strength and their efficiency in their new life in Christ Jesus."—*Australian Union Conference Record, October 7, 1907.*

"We are to co-operate with the three highest powers in heaven,—the Father, the Son, and the Holy Ghost,—and these powers will work through us,

making us workers together with God.”—*Special Testimonies, Series B, No. 7, p. 51 (Ev 617)*.

“In the great closing work we shall meet with perplexities that we know not how to deal with, but let us not forget that **the three great powers of heaven** are working, that a divine hand is on the wheel, and that God will bring His purposes to pass.”—*Evangelism, 65 (Manuscript 118, 1902)*.

“**The eternal heavenly dignitaries—God, and Christ, and the Holy Spirit**—arming them [the disciples] with more than mortal energy . . . would advance with them to the work and convince the world of sin.”—*Evangelism, 616 (Manuscript 145, 1901)*.
[All Three are eternal!]

“The work of salvation is not a small matter, but so vast that the highest authorities are taken hold of by the expressed faith of the human agent. **The eternal Godhead—the Father, the Son, and the Holy Ghost**—is involved in the action required to make assurance to the human agent.”—*Upward Look, 148*.

“**The Father, the Son, and the Holy Spirit, the three holy dignitaries of heaven**, have declared that They will strengthen men to overcome the powers of darkness. All the facilities of heaven are pledged to those who by their baptismal vows have entered into a covenant with God.”—*5 Bible Commentary, 1110 (Manuscript 92, 1901)*.

“**The Father, the Son, and the Holy Ghost, powers infinite and omniscient, receive those who truly enter into covenant relation with God**. They are present at every baptism, to receive the candidates who have renounced the world and have received Christ into the soul temple. These candidates have entered into the family of God, and their names are inscribed in the Lamb’s book of life.”—*6 Bible Com-*

mentary, 1075 (Manuscript 27, 1900).

“When we have accepted Christ, and in the name of the Father, and of the Son, and of the Holy Spirit have pledged ourselves to serve God, the Father, Christ, and the Holy Spirit—the three dignitaries and powers of heaven—pledge Themselves that every facility shall be given to us if we carry out our baptismal vows to ‘come out from among them, and be . . . separate . . . and touch not the unclean thing.’”—6 *Bible Commentary*, 1075 (Manuscript 85, 1901).

“Our sanctification is the work of the Father, the Son, and the Holy Spirit . . . Have you been born again? Have you become a new being in Christ Jesus? Then **cooperate with the three great powers of heaven** who are working in your behalf.”—7 *Bible Commentary*, 908 (Manuscript 11, 1901).

“The work is laid out before every soul that has acknowledged his faith in Jesus Christ by baptism, and has become a receiver of the pledge from **the three persons—the Father, the Son, and the Holy Spirit.**”—6 *Bible Commentary*, 1074.

“The prince of the power of evil can only be held in check by the power of God **in the third Person** of the Godhead, the Holy Spirit.”—*Series A, No. 10, p. 37 (Ev 617)*.

“Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of **the Holy Spirit, the Third Person of the Godhead**, who would come with no modified energy, but in the fullness of divine power.”—*Testimonies to Ministers*, 392 (*Letter 8, February 6, 1896; Series A, No. 10, p. 25; 10 Manuscript Releases, 63*).

“There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who re-

ceive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.”—*Special Testimonies, Series B, No. 7, p. 63 (Ev 615)*.

“Keep yourselves where **the three great powers of heaven—the Father, the Son, and the Holy Spirit**, can be your efficiency. These powers work with the one who gives himself unreservedly to God. The strength of heaven is at the command of God’s believing ones.”—*In Heavenly Places, 176 (Signs, May 10, 1910)*.

“The **Father, the Son, and the Holy Ghost** supply the power that makes him victorious in every conflict with the prince of darkness.”—*6 Manuscript Releases, 167 (Letter 200, December 15, 1902)*.

“They pledge themselves to devote their lives to God’s service; and **the three great powers in heaven, the Father, the Son, and the Holy Spirit**, pledge **Themselves** to cooperate with them, to work in and through them.”—*6 Manuscript Releases, 166 (Manuscript 118, October 6, 1902)*.

“**The three highest powers in the universe** are pledged to labor with those who will seek to save the lost.”—*Review, August 12, 1909*.

“**In the name of the Father, the Son, and the Holy Spirit**, man is laid in his watery grave, buried with Christ in baptism, and raised from the water to live the new life of loyalty to God. **The three great powers in heaven** are witnesses; They are invisible but present.”—*6 Bible Commentary, 1074 (Manuscript 57, 1900)*.

“If man, in acquiring the Christian graces, works on the plan of addition, God has pledged Himself to work in his behalf upon the plan of multiplication. ‘Grace and peace be multiplied unto you through the

knowledge of God, and of Jesus our Lord.’ The work is laid out before every soul that has acknowledged his faith in Jesus Christ by baptism, and has become a receiver of **the pledge from the three persons—the Father, the Son, and the Holy Spirit.**”—6 *Bible Commentary*, 1074 (*Manuscript 57*, 1900).

“At our baptism we pledged ourselves to break all connection with Satan and his agencies, and to put heart and mind and soul into the work of extending the kingdom of God. All heaven is working for this object. **The Father, the Son, and the Holy Spirit are pledged to cooperate with sanctified human instrumentalities.** If we are true to our vow, there is opened to us a door of communication with heaven,—a door that no human hand or satanic agency can close.”—6 *Bible Commentary*, 1075 (*Review May 17*, 1906).

“On that occasion [baptism] we pledge ourselves, in the presence of **the three great heavenly Powers**, to come out from the world and be separate.”—6 *Manuscript Releases 167* (*Manuscript 130*, October 27, 1902).

“When you took these vows, you pledged yourself, **in the name of the Father, the Son, and the Holy Spirit**, that you would live unto God, and you have no right to break this pledge. The help of **the three great Powers** is placed at your disposal.”—*Review*, June 22, 1905.

“Baptized into the **threefold name** . . . at the very entrance of their Christian life . . . **the Father, the Son, and the Holy Ghost**, powers infinite and omniscient, receive those who truly enter into covenant relation with God. **They** are present at every baptism.”—6 *Bible Commentary*, 1075.

“Those who submit to the solemn rite of baptism pledge themselves to devote their lives to God’s ser-

vice; and **the three great powers of heaven, the Father, the Son, and the Holy Spirit**, pledge **Themselves** to cooperate with them, to work in and through them.”—*Signs, March 11, 1903*.

“**The three great powers of heaven** pledged **Themselves** to cooperate with you in your efforts to live the new life in Christ.”—*Review, June 15, 1905*.

“As a Christian submits to the solemn rite of baptism, **the three highest powers in the universe—the Father, the Son, and the Holy Spirit**—place Their approval on his act, pledging **Themselves** to exert **Their** power in his behalf as he strives to honor God.”—*6 Manuscript Releases, 26 (Letter 53, January 26, 1904; Signs, August 16, 1905)*.

“**The presence of the Father, the Son, and the Holy Spirit, the three highest powers in the universe** and those in whose name the believer is baptized, is pledged to be with every striving soul.”—*Pacific Union Recorder, July 2, 1908*.

“The rite of baptism is administered in the name of **the Father, and of the Son, and of the Holy Ghost. These three great powers of heaven pledge Themselves** to be the efficiency of all who submit to this ordinance, and who faithfully keep the vow they then make.”—*6 Manuscript Releases, 27*.

“When you went down into the water and were baptized in the name of **the Father, the Son, and the Holy Spirit**, these **three great powers of heaven pledged Themselves** to give you power and grace to resist every temptation to dishonor God.”—*19 Manuscript Releases, 235*.

“When you gave yourself to Christ, you made a pledge in the presence of **the Father, the Son, and the Holy Spirit,—the three great personal Dignitaries of heaven.**”—*7 Bible Commentary, 959 (Sons*

and Daughters of God, 351).

“No requirement is laid upon man that Christ has not obeyed. We can overcome as He overcame, if we will avail ourselves of the help of **the three great powers of heaven**, who are waiting to answer the demand made upon **Them** by God’s people for power to defeat satanic agencies.”—*Notebook Leaflets*, 124.

“Let us not forget our baptismal vow. In the presence of **the three highest powers of heaven,—the Father, the Son, and the Holy Spirit**,—we have pledged ourselves to do the will of Him who, over the rent sepulcher of Joseph, declared, ‘I am the resurrection and the life.’ ”—*Review*, May 26, 1904.

“There is to be the imprint of . . . **the threefold powers in the heavenly world . . . The three great and glorious heavenly Characters** are present on the occasion of baptism. **All the human capabilities are to be henceforth consecrated powers to do service for God in representing the Father, the Son, and the Holy Ghost, upon whom they depend.** All heaven is represented by **these Three** in covenant relation with the new life.”—*6 Manuscript Releases*, 389.

“I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: ‘The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad.’ ‘The Father is like the dew, invisible vapor; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life.’ Another representation: ‘The Father is like the invisible vapor; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power.’

“All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They

weaken and diminish the Majesty which no earthly likeness can be compared to. God cannot be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. **The Father cannot be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight.**

“The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be ‘the express image of His person.’ ‘God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ Here is shown the personality of the Father.

“The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour.”—*Evangelism, 614-615.*

The following statements were transcribed as Ellen White spoke them in sermons.

“You are baptized **in the name of the Father, of the Son, and of the Holy Ghost.** You are raised up out of the water to live henceforth in newness of life—to live a new life. You are born unto God, and you stand under the sanction and the power of **the three holiest Beings in heaven,** who are able to keep you from falling.”—*7 Manuscript Releases, 267.*

“We are ordained unto God to bear fruit. Was this not our experience when we were led down into the water and baptized in the name of **the Father, and of the Son, and of the Holy Ghost?** What did that mean?—It meant that **the three great Powers in heaven** were pledged to keep us so long as we remain one with Christ, united to the vine.”—*6 Manuscript Re-*

leases, 29 (sermon given March 10, 1908).

“You are baptized in the name of the Father, of the Son, and of the Holy Ghost . . . You are born unto God, and you stand under the sanction of the three holiest Beings in heaven.”—*Sermons and Talks, Vol. 1, 367.*

“When I feel oppressed, and hardy know how to relate myself toward the work that God has given me to do, I just call upon **the three great Worthies.**”—7 *Manuscript Releases, 267-268 (sermon given October 20, 1906).*

“In whose name are we baptized? In the name of **the Father, and of the Son, and of the Holy Ghost—the three highest powers in the heavenly courts.**”—*Sermons and Talks, Vol. 2, 287 (Camp meeting sermon given June 27, 1907).*

“We are baptized in the name of **the Father, Son, and the Holy Ghost,** and these **three great, infinite powers** are unitedly pledged to work in our behalf if we cooperate with Them.”—*Lift Him Up, 109 (General Conference Bulletin, 215).*

“At our baptism we pledged ourselves to Him [Jesus], and received the ordinance in the name of **the Father, and of the Son, and of the Holy Ghost. These three great powers of heaven** pledged **Themselves** to work in our behalf, not only to begin, but to finish our faith.”—*1901 General Conference Bulletin, 215 (talk given April 14, 1901).*

How very thankful we can be for such clear Bible/Spirit of Prophecy facts, so we need have no doubt about the nature of the Godhead! It does not consist of one divine Person, or even two,—but three powerful Individuals.

We do well not to speak negatively about either their power or their existence.

2 - THE DIVINITY OF CHRIST

Christ's total divine nature is able to link us to God the Father and empower us to obey the divine law.

THE DIVINITY OF CHRIST IN THE BIBLE

“In the beginning was the Word, and the Word was with God, and **the Word was God.**”—*John 1:1.*

“Who, being in the form of God, thought it not robbery to be **equal with God.**”—*Philippians 2:6.*

“**Christ . . . who is over all, God** blessed for ever. Amen.”—*Romans 9:5.*

“Looking for that blessed hope, and the glorious appearing of **the great God and our Saviour** Jesus Christ.”—*Titus 2:13.*

“And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son **Jesus Christ. This is the true God,** and eternal life.”—*1 John 5:20.*

“For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder. And His name shall be called Wonderful, Counselor, **The mighty God,** The everlasting Father, The Prince of Peace.”—*Isaiah 9:6.*

“And without controversy great is the mystery of godliness: **God was manifest in the flesh,** justified in the Spirit.”—*1 Timothy 3:16.*

“For in Him dwelleth **all the fullness of the Godhead** bodily.”—*Colossians 2:9.*

THE DIVINITY OF CHRIST IN THE SPIRIT OF PROPHECY

“Jesus declared, ‘I am the resurrection and the life.’ **In Christ is life, original, unborrowed, underived.** ‘He that hath the Son hath life.’ 1 John 5:12. **The divinity of Christ is the believer’s assurance of eternal life.**”—*Desire of Ages, 530.*

“ ‘In Him [Jesus] was life; and the life was the light of men.’ It is not physical life that is here specified, but **eternal life, the life which is exclusively the property of God.** The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the life-giver takes it again . . . **But the life of Christ was unborrowed. No one can take this life from Him.** ‘I lay it down of Myself,’ He said. **In Him was life, original, unborrowed, underived.** This life is not inherent in man. He can possess it only through Christ.”—*5 Bible Commentary, 1130.*

3 - THE ETERNITY OF CHRIST

According to the Bible and Spirit of Prophecy, Christ has existed from all eternity past.

THE ETERNITY OF CHRIST IN THE BIBLE

“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; **whose goings forth have been from of old, from everlasting.**”—*Micah 5:2.*

“**In the beginning was the Word,** and the Word was with God, and the Word was God. **The same was**

in the beginning with God.”—*John 1:1-2*.

“And His name shall be called Wonderful, Counselor, The mighty God, **The everlasting Father**, The Prince of Peace.”—*Isaiah 9:6*.

“Who is made, not after the law of a carnal commandment, but after the power of **an endless** [Greek: indissoluble] **life.**”—*Hebrews 7:16*.

THE ETERNITY OF CHRIST IN THE SPIRIT OF PROPHECY

“Christ is the pre-existent, self-existent Son of God . . . **In speaking of His pre-existence, Christ carries the mind back** through dateless ages. **He assures us that** there never was a time when He was not in close fellowship with the eternal God. **He to whose voice the Jews were then listening had been with God as one brought up with Him.**”—*Evangelism, 615 (Signs, August 29, 1900)*.

“If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. **Christ was God essentially, and in the highest sense. He was with God from all eternity.** God over all, blessed forevermore. The Lord Jesus Christ, **the divine Son of God, existed from eternity, a distinct person,** yet one with the Father.”—*5 Bible Commentary, 1126*.

“The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. **From everlasting He was the Mediator of the covenant** . . . Before men or angels were created, the Word was with God, and was God . . . **Christ was God essentially, and in the highest sense. He was with God from all eternity,** God over all, blessed forevermore. The Lord Jesus Christ, the divine Son of God, existed from eternity, **a distinct person,** yet one with

the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. **This was no robbery of God.**”—*1 Selected Messages, 247-248 (Review and Herald, April 15, 1906).*

“The world was made by Him, ‘and without Him was not any thing made that was made’ (*John 1:3*). **If Christ made all things, He existed before all things.** The words spoken in regard to this are so decisive that no one need be left in doubt. **Christ was God essentially, and in the highest sense.** He was with God from all eternity, God over all, blessed forevermore.”—*1 Selected Messages, 247.*

Many additional quotations will be found later in this book, as follows: Twenty-Four Bible Proofs that Christ is Fully God (p. 94). The Divinity of Christ in the Bible (p. 96). Fourteen Bible Proofs that Christ Has Existed Forever (p. 105). The Divinity and Eternity of Christ in the Spirit of Prophecy (p. 112). Special Topics about Christ (p. 119).

4 - THE HUMANITY OF CHRIST

His total, sinless humanity was able to obey God’s law and, reaching down to us, give us an example of obedience.

THE HUMANITY OF CHRIST IN THE BIBLE

“For verily He took not on Him the nature of angels; but **He took on Him the seed of Abraham.**”—*Hebrews 2:16.*

“Wherefore in all things it behoved Him to be **made like**

unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”—*Hebrews 2:17*.

“And **if ye be Christ’s, then are ye Abraham’s seed**, and heirs according to the promise.”—*Galatians 3:29*.

“Concerning His Son Jesus Christ our Lord, which was made **of the seed of David according to the flesh** and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.”—*Romans 1:3-4*.

“I Jesus have sent mine angel to testify unto you these things in the churches. I am **the root and the offspring of David**, and the bright and morning star.”—*Revelation 22:16*.

“And there shall come forth a rod **out of the stem of Jesse**, and a **Branch shall grow out of his roots**.”—*Isaiah 11:1*.

“But when the fulness of the time was come, God sent forth His Son, **made of a woman, made under the law**.”—*Galatians 4:4*.

“For what the law could not do, in that it was weak through the flesh, God sending His own Son **in the likeness of sinful flesh**, and for sin, condemned sin in the flesh.”—*Romans 8:3*.

“Forasmuch then as the children are **partakers of flesh and blood, He also Himself likewise took part of the same**; that through death He might destroy Him that had the power of death, that is, the devil.”—*Hebrews 2:14*.

“For we have not an high Priest which cannot be touched with the feelings of our infirmities, but **was in all points tempted like as we are, yet without sin**.”—*Hebrews 4:15*.

“And every spirit that confesseth not that **Jesus Christ is come in the flesh** is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.”—*1 John 4:3*.

THE HUMANITY OF CHRIST IN THE SPIRIT OF PROPHECY

When asked to prove the correct view of the

nature of Christ from the Spirit of Prophecy, all you need do is open a Desire of Ages to pp. 49 and 117. It is all there. Memorize those two numbers. You might add Desire of Ages, 71, 311-312, 363.

There are a thousand passages which describe the correct view of the nature of Christ. He became fully like us and took our fallen nature. He was fully tempted and could have yielded. But not once did He ever sin in thought, word, or action. Through His enabling grace, we too can resist temptation, overcome, and not sin.

“The great work of redemption could be carried out only by the Redeemer **taking the place of fallen Adam** . . . He would take **man’s fallen nature**.”—*Review, February 24, 1874.*

“**We are not to serve God as if we were not human, but we are to serve Him in the nature we have, that has been redeemed by the Son of God; through the righteousness of Christ we shall stand before God pardoned, and as though we had never sinned.**”—*3 Selected Messages, 140.*

“**Though He had all the strength of passion of humanity, never did He yield to temptation** to do one single act which was not pure and elevating and ennobling.”—*In Heavenly Places, 155.*

“**The soul must purpose the sinful act before passion can dominate** over reason or iniquity triumph over conscience. Temptation, however strong, is never an excuse for sin.”—*5 Testimonies, 177.*

“We need not retain one sinful propensity.”—*7 Bible Commentary, 943.*

“**Christ did not make-believe take human nature; He did verily take it. He did in reality possess human nature.** ‘As the children are partakers of flesh

and blood, He also Himself likewise took part of the same.' He was the Son of Mary; **He was of the seed of David according to human descent.**"—*5 Bible Commentary*, 1130.

"Think of Christ's humiliation. **He took upon Himself fallen, suffering human nature, degraded and defiled by sin.** He took our sorrows, bearing our grief and shame. **He endured all the temptations wherewith man is beset.** He united humanity with divinity: a divine spirit dwelt in a temple of flesh."—*4 Bible Commentary*, 1147.

"Christ rendered obedience to God, and **overcame as humanity must overcome.** We are led to make wrong conclusions because of erroneous views of the nature of our Lord. **To attribute to His nature a power that it is not possible for man to have in his conflicts with Satan, is to destroy the obedience that is required of man.**

"Man cannot overcome Satan's temptations except as divine power works through humanity. The Lord Jesus came to our world, **not to reveal what God in His own divine person could do, but what He could do through humanity.** Through faith man is to be a partaker of the divine nature, and to overcome every temptation wherewith he is beset."—*Signs, April 10, 1893.*

"If Christ had a special power which it is not the privilege of man to have, Satan would have made capital of this matter. But the work of Christ was to take from Satan his control of man, and he could do this only in a straightforward way. He became a man, to be tempted as a man, rendering the obedience of a man. Christ rendered obedience to God, and overcame as humans must overcome."—*Signs, April 10, 1893.*

"The Lord Jesus came to our world, **not to reveal**

what a God could do, but what a man could do, through faith in God's power to help in every emergency."—3 *Selected Messages*, 140.

5 - THE DIVINITY OF THE HOLY SPIRIT

The Holy Spirit is the Third Person of the Godhead. He has existed forever; and he is equal in divinity to the other two persons of the Godhead. He is working to draw us to God and save us. We should not deny His existence.

THE DIVINITY OF THE HOLY SPIRIT IN THE BIBLE

Here are 52 Scripture references which attest to the full divinity of the Holy Spirit:

First, He has the attributes of divinity: He is Omniscient (1 Cor. 2:10-12, Rom. 11:33). **He is Omnipotent** (Job 33:4, 1 Chron. 29:11-12, Gen. 1:2). **He is Omnipresent** (Ps. 139:7-10, John 14:17). **He is Eternal** (Heb. 9:14). **He is Holy** (Matt. 12:32). **He is Love** (Gal. 5:22). **He is Truth** (John 14:17, 15:26).

Second, He does the works of divinity: The Creation (Gen. 1:2, Ps. 104:30, Job 26:13). **The Birth of Christ** (Matt. 1:20). **The Inspiration of God's Word** (2 Peter 1:21). **The New Birth** (Titus 3:5, John 3:6). **Intercession** (Rom. 8:26). **Ministry** (John 14:16).

Third, He exhibits five attributes of a person: He has intellect—"The Spirit searches all things" (1 Cor. 2:10). **He has knowledge**—The Holy Spirit understands the mind of God (1 Cor. 2:11). **He has a mind**—The Father knows the mind of the Spirit (Rom. 8:27). **He has emotions**—"Grieve not the Holy Spirit of God" (Eph. 4:30). The Holy Spirit is grieved when we lie (vs. 25), are angry (vs. 26), steal, are lazy (vs. 28), or speak unkind words (vs. 29). **He has a will**

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(Acts 16:6).

Fourth, He does ten things which a divine person would do: He testifies—"He will bear witness of Me" (John 15:26). **He helps**—He is the "Comforter" (John 14:16). **He teaches**—He teaches us (John 14:26). **He guides**—He guides us in our search for truth (John 16:13). **He convinces and convicts**—He convicts the world of sin, righteousness, and judgment (John 8:9, 16:8). **He regenerates** (Eze. 36:25-27, Titus 3:5). **He intercedes** (Rom. 8:26, Heb. 7:25). **He commands** (Acts 8:29, 39; 13:2). **He sends out** (Acts 13:4). **He forbids and prohibits** (Acts 16:6-9).

Fifth, certain things can be done toward Him, which could not be done if He did not have a personality; He can be obeyed—In Acts 10, the Lord told Peter to go to the house of Cornelius. He obeyed the Holy Spirit and went. **He can be resisted**—Stephen told the Jews, about to stone him, that they were "stiffnecked . . . always resisting the Holy Ghost" (Acts 7:51). **He can be grieved**—The Holy Spirit is grieved when a person sins (Eph. 4:30; cf. Isa. 63:10). **He can be blasphemed** (Matt. 12:31-32, Mark 3:29). **He can be lied to** (Acts 5:3).

Sixth, He is at times referred to in the grammatical masculine (John 15:26, John 16:13-14).

THE DIVINITY OF THE HOLY SPIRIT IN THE SPIRIT OF PROPHECY

Here are 19 of the many Spirit of Prophecy quotations which verify the full eternity and divinity of the Holy Spirit:

"The eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—arming them [the disciples] with more than mortal energy . . . would advance with them to the work and convince the world of sin."—*Evangelism*, 616.

"The eternal Godhead—the Father, the Son, and the Holy Ghost—is involved in the action required to make assurance to the human agent."—*Upward Look*,

148.

"The Lord Jesus acts through the Holy Spirit; for it is His representative."—*Messages to Young People*, 55.

"We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds."—*Evangelism*, 616 (*Manuscript 66*, 1899).

"The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are children of God . . .

"The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. 'For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.' "—*Evangelism*, 616-617 (*Manuscript 20*, 1906).

"Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of **the Holy Spirit, the Third Person of the Godhead**, who would come with no modified energy, but in the fullness of divine power. Another spirit must be met; for the essence of evil was working in all ways, and the submission of man to this satanic captivity was amazing."—*Testimonies to Ministers*, 392.

"Christ, as Mediator, is the great Minister in the work of redemption. **The Holy Spirit is His representative in our world, to execute the divine purpose of bringing to fallen man power from above,** that he may be an overcomer."—*7 Bible Commentary*,

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922.

“Those who reject the Spirit of truth place themselves under the control of a spirit that is opposed to the Word and work of God. **For a time they may continue to teach some phases of the truth, but their refusal to accept all the light God sends will after a time place them where they will do the work of a false watchman** . . . There will always be those who are seeking for something new and who stretch and strain the Word of God to make it support their ideas and theories.”—*Sermons and Talks, Vol. 1, 385, 387 (Manuscript 125, September 4, 1907).*

“**The Holy Spirit unites with the powers of grace that God** has provided to turn souls to Christ.”—*Review, July 18, 1907.*

“**The prince of the power of evil can only be held in check by the power of God in the Third Person of the Godhead, the Holy Spirit.**”—*Special Testimonies, Series A, No. 10, p. 37 (Ev 617).*

“**By the Spirit which searches all things, even the deep things of God,** have been revealed precious truths which cannot be described by pen or voice.”—*Sons and Daughters of God, 34.*

“The Holy Spirit was eagerly sought for in the schools of the prophets.”—*12 Manuscript Releases, 147 (Manuscript 69, June 19, 1908).*

“The time [after Christ’s ascension] had now come. **The Spirit had been waiting** for the crucifixion, resurrection, and ascension of Christ. For ten days the disciples offered their petitions for the outpouring of the Spirit, and Christ in heaven added His intercession.”—*6 Bible Commentary, 1055.*

“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 [Christ] would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.”—14 *Manuscript Releases*, 23. (*Manuscript 5a*, 1895. *Desire of Ages*, 669-670 is similar.)

“He [Christ] would intercede for them, and would send them His own representative, the Holy Spirit, who would attend them in their work. This representative would not appear in human form, but by faith would be seen and recognized by all who should believe in Christ.”—*Review*, October 26, 1896.

“Christ, as Mediator, is the great Minister in the work of redemption. The Holy Spirit is His representative in our world, to execute the divine purpose of bringing to fallen man power from above, that he may be an overcomer.”—7 *Bible Commentary*, 922.

“The Saviour promised that His presence would be always with them. Through the Holy Spirit He would be even nearer to them than when He walked visibly among men.”—*Ministry of Healing*, 104.

“Jesus had assured them that He would send the Comforter, as an equivalent for His visible presence.”—3 *Spirit of Prophecy*, 256.

“Why should we not expect the Holy Watcher to come into our schools?”—*Counsels to Teachers*, 370. [*The Holy Spirit as a person walking in our schools*: 8T 62, the whole page; CT 68, 417-418.]

Many additional quotations will be found in this book, as follows: The Divinity of the Holy Spirit in the Bible (p. 126). The Divinity of the Holy Spirit in the Spirit of Prophecy (p. 142). Special Statements about the Holy Spirit (p. 153). Pronouns for

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the Holy Spirit (p. 161).*

— CHAPTER FOUR —

THE ROMAN CATHOLIC TEACHING ABOUT THE TRINITY

Roman Catholicism teaches that the Son comes out of the Father and the Holy Spirit comes from both;—and yet there is only one God! There is no Son apart from the Father and no Holy Spirit apart from both. Significantly, the roots of Arianism (Christ is not eternal) and the no-separate-Holy Spirit teaching both find their source in this peculiar doctrine which, we will learn in the next chapter, was vigorously opposed by several of our pioneers.

Ironically, there are those among us today who are teaching the basic concept of the Trinity error—that there is only one Being that is the eternal God! Apart from that one God, there is no eternal Christ and no Holy Spirit with a separate existence.

The term, *trinitas*, was first used in the second century by Tertullian; but the doctrine was not formulated until the fourth century.

Quoted below are 21 statements, from official Catholic theological works, about the Trinity. You will read about this weird error which our pioneers so strongly opposed:

RC: The Son proceeds from the Father and the Holy Spirit proceeds out of both of Them—“The Fa-

ther begets the Son, and the Son proceeds from the Father. The Father and Son breathe forth the Holy Ghost, and He proceeds from Them, as from one Source.”—“*One God in Three Persons*,” *My Catholic Faith: A Manual of Religion*, Louis Laravoire Morrow, Bishop of Krishnagar, p. 30.

RC: The Father continually copulates with Himself and brings forth the Son, and Their love in each other brings forth the Spirit—“God the Father eternally knows Himself, and continues to know Himself [*copula*; that is, copulates with Himself], and continues to know Himself, and thus continues to bring forth the Son in a continual birth. God the Father and God the Son continue to love each other, and their delight in each other continues to bring forth the Spirit of Love, God the Holy Ghost. In a similar way, fire has light and color. As long as there is fire, it continues to produce light. As long as there is fire with light, there is produced color.”—*Ibid.*, p. 31.

RC: There is only one Divine Being—“There are three Persons, but only one Being.”—*Ibid.*, p. 33.

RC: The Son is not equal to the Father—“In proof of the assertion that many of the Fathers deny the equality of the Son with the Father, passages are cited from Justin (Apol., I, xiii, xxxii), Irenaeus (Adv. haer., III, viii, n. 3), Clem. Alex. (“Strom.” VII, ii), Hippolytus (Con. Noet., n. 14), Origen (Con. Cels., VIII, xv).”—*The Catholic Encyclopedia*, 1914 Edition, art. “The Blessed Trinity.”

RC: The Son was created—“Expressions which contain the statement that the Son was created are found in Clement of Alexandria (Strom., V, xiv; VI, vii), Tatian (Orat., v), Tertullian (A’Adv. Prax.’ vi; ‘Adv. Hermong.’, xviii, xx), Origen (In Joan., I, n. 22).”—*Ibid.* [If you accept the teaching that Christ has not ex-

The illustration below is from p. 32 of an official Roman Catholic book, entitled *My Catholic Faith*. Notice that their Trinity concept contains the same basic error that some within our own ranks are now teaching: (1) The Son came out of the Father, beginning long ago; so He is not eternal. (2) The Holy Spirit has no separate existence, but only as He keeps coming out of the others. (3) God is one in person.

Do you want to teach—or even believe—the Catholic error which our pioneer writers (*see next chapter*) so earnestly opposed?

isted forever, you are a good Catholic. Beware of the errors you accept from teachers in our ranks.]

RC: The Spirit is only Christ's breath—“*Pneuma* is understood in the light of John 20:22 where Christ, appearing to the Apostles, breathed on them and conferred on them the Holy Spirit. He is the breath of Christ (John Damascene, ‘Fid. orth.’, 1, viii), breathed by Him [Christ] into us (Cyril of Alexandria, ‘Thesaurus’; cf. Petav., ‘De Trin’, V, vii).”—*Ibid.*

RC: The divine nature existed before the Gods it was in—“The transition to the Latin [later Catholic] theology of the Trinity was the work of St. Augustine. Western [Roman] theologians have never departed from the main lines which he laid down . . . and it received its final and classical form from St. Thomas Aquinas . . . [Augustine] views the Divine Nature as [existing] prior to the personalities.”—*Ibid.*

RC: The “processions” of Christ and the Holy Spirit from the original God find an analogy in thought and will being produced by the human mind—“By indicating the analogy between the two processions within the Godhead and the internal acts of thought and will in the human mind (De Trin., IX, iii, 3; X, xi, 17), he became the founder of the psychological theory of the Trinity, which, with a very few exceptions, was accepted by every subsequent Latin writer.”—*Ibid.*

RC: The Holy Spirit is produced by an action of the divine will—“The doctrine of the procession of the Holy Spirit by means of the act of the Divine will is due entirely to Augustine . . . He mentions the opinion with favour in the ‘De fide et symbolo’ (A.D. 393); and the ‘De Trinitate’ (A.D. 415) develops it at length. His teaching was accepted by the West [Rome].”—*Ibid.*

RC: There is only one God—“Obviously, there can

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be only one infinite Being, only one God. If several were to exist, none of them would really be infinite, for, to have plurality of natures at all, each should have some perfection not possessed by the others [which is a ridiculous reason]. This will be readily granted by everyone who admits the infinity of God, and there is no need to delay in developing what is perfectly clear . . . If the question, for example be asked: Why may there not be several self-existing beings? The only satisfactory answer, as it seems to us, is this: Because a self-existent being as such is necessarily infinite, and there cannot be several infinities. The unity of God as the First Cause might also be inductively inferred from the unity of the universe as we know it, but as the suggestion might be made, and could not be disproved, that there may be another or even several universes of which we have no knowledge, this argument would not be absolutely conclusive.”—*The Catholic Encyclopedia, 1914 Edition, art. “Nature and Attributes of God.”* [You have just read typical Jesuitic thinking. Unfortunately, there are those even in our own ranks who accept the same conclusion, that there is only one Being who is the eternal God.]

RC: There is only one God; and He consists of nothingness—“God is a simple being or substance excluding every kind of composition [substance], physical or metaphysical . . . Nor can accidental composition be attributed to the infinite since even this would imply a capacity for increased perfection, which the very notion of the infinite excludes.”—*Ibid.*

RC: Christ’s humanity and divinity are only united “hypostatically”—“His human nature and His Divine nature are in Jesus Christ united hypostatically, *i.e.*, united in the *hypostasis* or the person of the Word. This dogma has found bitter opponents from the ear-

liest times of the Church.”—*The Catholic Encyclopedia*, 1914 Edition, art. “Christology.”

RC: Every good Catholic must accept that the Holy Spirit comes out of the Father and the Son, and does not have a separate existence—“He [the Holy Spirit] proceeds, not by way of *generation*, but by way of *spiration*, from the Father and the Son together, as from a single principle. Such is the belief the Catholic faith demands.”—*The Catholic Encyclopedia*, 1914 Edition, art. “Holy Ghost.” [If you accept the teaching that the Holy Spirit is not the separate, Third Person of the Godhead, you are a good Catholic. Beware of the errors you accept from teachers in our ranks.]

RC: The Holy Spirit proceeds out of the Father and the Son—“The Son proceeds from the Father; the Holy Ghost proceeds from the Father and the Son.”—*Ibid.*

RC: The Holy Spirit flows out of the Father through the Son—“Tertullian dwells at length on the Paraclete. The Holy Ghost, he says, proceeds from the Father through the Son (iv, viii in P.L., II, 182, 187); teaching all truth (ii in P.L. II, 179).”—*Ibid.*

RC: Apart from God, the Holy Spirit has no subsistence; i.e., He has no separate existence—“St. Gregory Thaumaturgus, or at least the *Ekthesis tes pisteos*, which is commonly attributed to him, gives us this remarkable passage (P.G., X, 933 sqq.): ‘One is God, Father of the living Word, of the subsisting Wisdom . . . One the Lord, one of one, God of God, invisible of invisible . . . One the Holy Ghost, having His subsistence from God . . . Perfect Trinity, which in eternity, glory, and power, is neither divided, nor separated . . . Unchanging and immutable Trinity.’”—*Ibid.*

RC: The Holy Spirit is only the spirit of God

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and Christ—“The Holy Ghost is the Spirit of Christ. He is also the Spirit of the Father. Thus St. Augustine argues (In Joan, tr. xcix, 6, 7 in P.L., XXXV, 188) . . . Just as there is only one Father, just as there is only one Lord or one Son, so there is only one Spirit, who is, consequently, the Spirit of both [of the other two].”—*Ibid.*

RC: The Holy Ghost actually issues forth from one, not two, substances—“Proceeding both from the Father and the Son, the Holy Ghost, nevertheless, proceeds from them as from a single principle. The Holy Ghost proceeds from the two, not in so far as They are distinct, but inasmuch as Their Divine perfection is numerically one. Besides, such is the explicit teaching of ecclesiastical tradition, which is concisely put by St. Augustine (De Trin., lib. V, c. xiv, in P.L., XLII, 921) . . . This doctrine was defined in the following words by the Second Ecumenical Council of Lyons (Denzinger, ‘Enchiridion’, 1908, n. 460): ‘We confess that the Holy Ghost proceeds eternally from the Father and the Son, not as from two principles, but as from one principle, not by two *spirations*, but by one single *spiration*.’ The teaching was again laid down by the Council of Florence (*ibid.*, n. 691), and by Eugene IV in his Bull ‘Cantate Domino’ (*ibid.*, n. 703 sq.)”—*Ibid.*

RC: This mystery is the central doctrine of Catholic faith—“The mystery of the Trinity is the central doctrine of Catholic faith. Upon it are based all the other teachings of the Church.”—*Ibid*, p. 16.

RC: As good Catholics, you must worship only one eternal God—“Unless [people] keep this Faith whole and undefiled, without doubt, they shall perish everlastingly. And the Catholic faith is this: We worship one God in Trinity.”—*A Practical Catholic Dictionary*, p. 32.

RC: Whereas Christ proceeds from the mind of the Father, the Holy Spirit flows outward from His will—“It is likewise an article of [Catholic] faith that the Holy Ghost does not proceed by way of generation . . . We distinguish absolutely and essentially between *generation* and *spiration*. St. Thomas (I, Q. xxvii), following St. Augustine (Do Trin., IV, xxvii), finds the explanation and, as it were the epitome of, the doctrine in principle that, in God, the Son proceeds through the Intellect and the Holy Ghost through the Will.”—*Ibid.*

Here is a summary of what we have learned in this chapter: Although Catholic theologians talk about “three Persons” in their Trinity, *they do not really teach three persons!* The Son is something God keeps inventing out of His own “intellect” (“eternal generation,” it is called). The two of them exude, or float out, something called “the Holy Ghost” which isn’t really there. It is only an expression of the “will” of God.

Over the centuries, Catholic theologians gradually combined pagan concepts with a misinterpretation of Scripture—to present the world with a *magnificent counterfeit* of the truth: (1) A Son who is always partly there and always partly emerging out (“continuous generation”) from the Father. (2) A Holy Spirit, which has no separate existence, but is continually exhaled (“continuous spiration”) from both the Father and the Son. (3) A Father who has less existence than His nature and is only part of a mixed-up “one essence.”

It is INSIDE Roman Catholic theology that we find the seeds of the modern errors that Christ had a beginning and is not eternal, and the Holy Spirit does not really exist.

Is this what you want to believe? error originated

by Catholic priests—or the Bible/Spirit of Prophecy truth that the Father, Son, and Holy Spirit are distinct individuals who are fully separate, fully divine, and fully eternal?

“Our opponents sometimes claim that no belief should be held dogmatically which is not explicitly stated in Scripture . . . But the Protestant churches have themselves accepted such dogmas as the Trinity, for which there is no such precise authority in the Gospels.”—*Life magazine, October 30, 1950.*

“Q. Do you observe other necessary truths as taught by the Church, not clearly laid down in Scripture?

“A. The doctrine of the Trinity, a doctrine the knowledge of which is certainly necessary to salvation, is not explicitly and evidently laid down in Scripture, in the Protestant sense of private interpretation.”—*Doctrinal Catechism, quoted in Review and Herald, August 22, 1854.*

— **CHAPTER FIVE** —

**OUR PIONEERS
OPPOSED
THE TRINITY ERROR**

The *Present Truth* began publication in July 1849. In November 1850, it was called the *Second Advent Review and Sabbath Herald*; and, on August 5, 1851, it became the *Advent Review and Sabbath Herald*. From May 6, 1852, onward, 52 issues were printed each year.

In eight articles in 23 years (1,196 issues, con-

taining nearly 10,000 articles) of *Reviews*, between 1855 and 1877, **six of our pioneers wrote against the Trinity doctrine of Catholicism**, and defined what it was in that teaching that they so much opposed.

It is fortunate that they explained why they did not like the Trinity. We discover that it was not the Godhead that they were opposed to; but it was the Trinity! There were a few other instances in which writers spoke against the Trinity doctrine of Catholicism, without defining it; but we can assume that it was the same basic definition which the six were opposed to.

To say it again: In each instance in which the Trinity is mentioned—and defined—in the *Review* by early Advent writers,—it is never our Godhead teaching, as given in the Bible and Spirit of Prophecy that is opposed! Not once. *Therefore, it is not true that “our pioneers were opposed to the Godhead.”*

However, it should be mentioned that there were nine of those early writers (some of them laymen writing letters to the editor) who mentioned, in passing, that they did not personally believe that Christ had existed from all eternity. —*However, none of them denied that He was the Divine Son of God.*

Here, for example, is an overview of the belief of James White in the divinity of Christ: In 1852, he wrote that Christ was not the same person as God the Father, as the Trinitarians teach. He rejected “the old Trinitarian absurdity,” that “Jesus Christ is the very and eternal God” (*Review, August 5, 1852*). So there should be no misunderstanding as to that statement. The next year James clarified it by reaffirming his full belief in the divinity of Christ (*Review, September 8, 1853; also in Review, October 12, 1876*). In 1877, James published an article entitled, “Christ Equal with God” (*Review, November 29, 1877*). He mentioned his

full belief in Christ's divinity again near the end of his life (*Review*, July 5, 1880).

The total number of articles or letters to the editor, which dealt with all of the above points, would not even fill one issue of the *Review* we had back then. Obviously, the Trinity and the eternity of Christ were not major concerns of our people throughout the nineteenth century.

In some instances, without defining the Trinity, those early Advent writers wrote opposing views. Remember: They were frail men who had come out of many different churches and were not inspired. For example, Merritt Cornell (*Review*, November 23, 1862) wrote that the divine Christ could not have died on the cross while J.H. Waggoner (*Review*, November 10, 1863) maintained that the divine Christ had to die. (The question was later clarified; see *5BC 1113*.) There were also arguments over whether or not Christ was eternal in the past. Some viewed it one way and some another.

The six who, in the *Review*, defined the Trinity that they were opposed to were as follows: James White (1855, 1868, 1877), J.N. Andrews (1855), Uriah Smith (1856), Roy F. Cottrell (1857, 1869), J.N. Loughborough (1861), Joseph Bates (1868).

To that list, we can add four other statements by nineteenth-century workers, which defined the Trinity belief they opposed—all of which were printed in books: Joseph Bates (1848, 1868), James White (1868), and J.H. Waggoner (1884).

In the following quotations, notice that it was the three-in-one Trinity error—the concept which made the Deity into nonpersons—which was attacked. Our Bible/Spirit of Prophecy position on three distinct, Divine members of the Godhead was not opposed. This

is important!

“Our pioneers” did not write one word in opposition to the three-Person Godhead; they only wrote against the weird Catholic three-gods-in-one theory, called “the trinity.”

Here are these eleven defining statements, seven of them in the *Review*, four in books:

“John describes One seated on a throne with a book in His right hand, and He distinctly saw Jesus come up to the throne and take the book out of the hand of Him that sat therein. Now if it is possible to make these two entirely different transactions appear in one person, then I could believe that God died and was buried instead of Jesus.”—*Joseph Bates, letter to William Miller, 1848, printed in Past and Present Experience.*

“The doctrine of the Trinity which was established in the church by the Council of Nice [Nicea], A.D. 325. This doctrine destroys the personality of God, and His Son Jesus Christ.”—*J.N. Andrews, Review, March 6, 1855.*

“[Listing Catholic ‘fables’:] Here we might mention the Trinity, which does away with the personality of God, and of His Son Jesus Christ, and of sprinkling or pouring . . . But we pass from these fables to notice one that is held sacred by nearly all professed Christians . . . It is the change of the Sabbath.”—*James White, Review, February 7, 1856.*

“The doctrine called the Trinity, claiming that God is without form or parts; that the Father, Son and Holy Ghost, the three are one person.”—*Uriah Smith, Review, July 10, 1856.*

“[Ridiculing the idea of the Trinity, Cottrell compares it with three aspects of a person:] He proceeded to affirm that ‘man is a triune being,’ consisting of body,

soul, and spirit. I never heard of a [true] disciple confess faith in the doctrine of the Trinity; but why not, if man consists of three persons in one person? Especially since man was made in the image of God. But the image, He [God in Genesis 1:26-27] said, was a moral likeness. So man may be a triune being [made of body, soul, and spirit], without proving that God is [made of three things]. But does he mean that one man is three men? I might say that a tree consists of body, bark, and leaves, and no one perhaps would dispute it. But if I should affirm that each tree consists of three trees, the assertion would possibly be doubted by some . . .”—*Roy F. Cottrell, Review, November 19, 1857.*

“Question [*sent in by W.W. Giles of Toledo, Ohio*]: What serious objection is there to the doctrine of the Trinity?

“Answer [*by Loughborough*]: There are many objections which we might urge, but on account of our limited space we shall reduce them to the three following: 1. It is contrary to common sense. 2. It is contrary to Scripture. 3. Its origin is pagan and fabulous.

“These positions we will remark upon briefly in their order. 1. It is not very consonant [in agreement] with common sense to talk of three being one, and one being three. Or as some express it, calling God ‘the Triune God,’ or ‘the three-one-God.’ If Father, Son, and Holy Ghost are each God, it would be three Gods; for three times one is not one, but three. There is a sense in which They are one, but not one person, as claimed by Trinitarians [Notice that this extended description is not denying the existence or Godhead of the Father, Son, or Holy Spirit.] . .

“Read the seventeenth chapter of John, and see if it does not completely upset the doctrine of the Trinity. To believe that doctrine, when reading the Scrip-

ture, we must believe that God sent Himself into the world, died to reconcile the world to Himself, raised Himself from the dead, ascended to Himself in heaven, pleads before Himself in heaven to reconcile the world to Himself, and is the only mediator between man and Himself . . .

“2. The word Trinity nowhere occurs in the Scriptures . . . [He states that 1 John 5:7 was a later addition to the Bible, which is true. It is not a genuine Bible verse, and was added in the 12th century to prove the Trinity: “. . . and these three are one.” The passage, as given in the KJV, is in no Greek manuscript earlier than the 15th and 16th centuries! This is discussed in more detail later in this book.]

“3. Its origin is pagan and fabulous. Instead of pointing us to Scripture for proof of the Trinity, we are pointed [by the Catholics] to the trident [large, 3-tined pitchfork] of the Persians, with the assertion that ‘by this they designed to teach the idea of a Trinity.’—*J.N. Loughborough, Review, November 5, 1861.*

“Respecting the Trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being. I said to my father [who believed in the Trinity], ‘If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father, and you my son, then I can believe in the Trinity.’—*Joseph Bates, The Autobiography of Elder Joseph Bates, p. 204 (1868).*

[Explaining the meaning of “one”:] “Jesus prayed that His disciples might be one as He was one with His Father. This prayer did not contemplate one disciple with twelve heads, but twelve disciples, made one in object and effort in the cause of their Master. Neither

are the Father and the Son parts of the 'three-one God.' They are two distinct beings, yet one in the design and accomplishment of redemption."—*James White, Life Incidents, p. 343 (1868).*

"[Speaking of the doctrine of the Triune God:] That one person is three persons, and that three persons are only one person, is the doctrine which we claim is contrary to reason and common sense . . . Our Creator has made it an absurdity to us that one person should be three persons, and three persons but one person; and in His revealed Word He has never asked us to believe it."—*Roy F. Cottrell, Review, July 6, 1869.*

"The inexplicable Trinity that makes the Godhead three in one and one in three, is bad enough; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, 'Let us make man in our image?' "—*James White, Review, November 29, 1877. [Notice that James White was careful to mention that Christ was not inferior to the Father.]*

"Is Christ the Father in the Trinity? If so, how is He the Son? or if He is both Father and Son, how can there be a Trinity?"—*J.H. Waggoner, The Atonement in the Light of Nature and Revelation, p. 169 (1884).*

That concludes the eleven statements. Now you know for yourself what the pioneers were opposed to! Not the Godhead with Three Persons, but the one-in-three and three-in-one confusion, called the "Trinity."

Surely, we today do not want to accept the Trinity error, which teaches that the Son emerged (*generatos*) out of the Father (instead of being eternally by His side) and a Holy Spirit which flowed out from them (*spirato*) and is not a self-existent Third Person of the Godhead. Yet that is what some among

us are teaching.

Someone may ask where I obtained my data. Individuals, intent on eliminating the truth of the Godhead, have ransacked Adventist writings from 1846 on down to the present time. But all they could find were a few early Advent writers opposed to the Trinity error.

You do not believe in the Trinity; I do not believe in the Trinity. —And our pioneers did not believe in the Trinity either!

Are we not glad that our pioneers had enough sense to reject the Catholic Trinity and not oppose the Scriptural Godhead?

If someone tells you that we should reject the Godhead “because the pioneers did”—tell them that they are mistaken. Then hand them a copy of this book (which is quite inexpensive in small boxful quantities), so they will understand the truth about this!

It is true that a few of our nineteenth-century believers did not realize that Jesus was eternal. There were others who did not know that the Holy Spirit existed. Some argued one way and others another way.

There is nothing magical about the “pioneers.” They were normal people who came from all kinds of backgrounds and religions. Just as we have to keep learning today, they had to back then. Gradually, the Spirit of Prophecy clarified more and more points; and our people unified on those truths.

Unfortunately, today many are slipping away from our Bible/Spirit of Prophecy foundations. **The truths that we need today are found in the Inspired Writings, not in books and articles by our pioneers;—for, at times, they disagreed with one another.**

— CHAPTER SIX —

**OUR
DOCTRINAL
STATEMENTS**

It is with regret that I must inform you that, after our nineteenth century pioneers opposed the Trinity—a significant portion of the Trinity concept was gradually slipped into our official Doctrinal Statements!

It is likely that those who did this either did not know the meaning of the Catholic doctrine of the Trinity or they wanted to be better recognized, by the other churches, as “Christian.”

Fortunately, because there are few instances of the Trinity teaching elsewhere in our church literature, our leaders still have a little time in which to return our people to the Scriptural teaching on this subject. The first step in doing this would be to remove one sentence from our current official Statement of Beliefs.

Here is the history of all this:

THE 1889 DOCTRINAL STATEMENT

In 1889, for the first time, a statement of beliefs appeared in our *SDA Yearbook*.

Here are significant portions of this Statement:

“I. That there is *one God*, a personal, spiritual being, the creator of all things, omnipotent . . . [lists other qualities] . . . and everywhere present by his representative, the Holy Spirit. Psalm 139:7.

“II. That there is one Lord Jesus Christ, the Son

of the Eternal Father, the one by whom he created all things, and by whom they do consist . . . [describes the work of Christ on earth and in the heavenly Sanctuary] . . .”—*Fundamental Beliefs, Nos. 1 and 2, 1889 SDA Yearbook, p. 147.*

This Statement speaks of “one God” who is a “being.” The Statement is thus claiming that God is one being, when the Son and the Holy Spirit are also God. It is indeed strange that this wording should appear, when nowhere in our doctrinal literature, back then, was anything similar mentioned.

However, we need to consider the time when it was penned. As a result of the October 1888 General Conference Session in Minneapolis, key church leaders in Battle Creek (including Uriah Smith, who controlled Review publications) were in an uproar over the fact that Ellen White had sided with A.T. Jones and E.J. Waggoner in the battle over righteousness by faith (obedience by faith in Christ to the law of God) vs. righteousness solely by obedience.

In 1889, the crisis deepened as she toured the country, winning church members to her view of the subject. It was amid this atmosphere of turmoil that Uriah Smith and his associates decided to print the first creed-like statement our church ever had.

It is significant that, in the 42 years between 1889 and 1931, that 1889 statement was only reprinted twice after that (1905 and 1914).

THE 1931 DOCTRINAL STATEMENT

Going against Ellen White’s statement that our people should rely on Scripture and not have creedal statements as do other churches (*ISM 416; cf. GC 596, 456; AA 451; TM 421*), on December 30, 1930, the Autumn Council voted that a committee of four should prepare a 22-point “Statement of Fundamental

Beliefs.” It was first printed in the 1931 *Yearbook*.

In the following quoted portion of that Statement, you will notice that **the hints of Catholic Trinity error, which were in the 1889 Statement, were omitted. The 1931 phrasing is acceptable in what it says about the Father, Son, and Holy Spirit. The word, “Godhead,” was correctly used; but the word, “Trinity,” was strangely linked to it!** It is obvious that the four men who wrote that statement were ignorant of the vast difference between the Godhead and the Trinity! Historically, this 1931 statement was the first and only time in Seventh-day Adventist history that the word, “Trinity,” was used in a Statement of Beliefs. **Fortunately, it was removed from the next Statement of Beliefs.**

In this 1931 Statement, the Holy Spirit is the “third Person of the Godhead.” Jesus Christ “is very God, being of the same nature and essence as the eternal Father.” That is acceptable, because it is worded “as,” not “in.”

Here are the significant portions of the 1931 Statement of Beliefs:

“2. That **the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created, and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption (Matt. 28:19).**

“3. That **Jesus Christ is very God, being of the same nature and essence as the Eternal Father.** While retaining His divine nature, he took upon Him-

self the nature of the human family, lived on earth . . . [the work of Christ on earth and later in heaven].

“8. . . This experience [of conversion] is wrought by the divine agency of the Holy Spirit, who convinces of sin and leads to the Sin Bearer, inducting believers into the new-covenant relationship, where the law of God is written on their hearts.”—*Fundamental Beliefs of Seventh-day Adventists*, Nos. 2, 3, and 8, 1931 SDA Yearbook.

The above 1931 Statement declared all three to be divine and three persons of the Godhead. But it ignorantly stated that “Godhead” and “Trinity” mean the same thing!

That Doctrinal Statement appeared in every *Yearbook* from 1931 until 1980 (and in the *Church Manual* from 1932 till 1980).

THE 1980 DOCTRINAL STATEMENT

The 1980 Dallas Session approved our present 27-point Statement of Beliefs, which first appeared in our 1981 Yearbook. ***It eliminated the word, “Trinity,” but added an odd Trinity-like phrase:***

Here are the passages dealing with the Godhead:

“[2] **There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal persons.** God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation.

“[3] **God the Eternal Father** is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Fa-

ther.

“[4] **God the eternal Son** became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born . . . [activities on earth and in heaven].

“[5] **God the eternal Spirit** was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture . . .”—*Fundamental Beliefs of Seventh-day Adventists, Nos. 2-5, 1981 SDA Yearbook, p. 147.*

Section No. 2 says that each person of the Godhead has the qualities of divinity. This is a very definite improvement over the 1889 and 1931 Statements which only applied the various qualities of divinity to God the Father. This Statement applies them to all three. In addition, all three are twice called eternal, which is in full agreement with the Spirit of Prophecy. That is another major improvement. **The flaw is that, in that first sentence, They are also called “co-eternal” and “one God.”** *The statement should instead say “God the Father, God the Son, and God the Holy Spirit are each eternal, and one in nature and purpose, but not in being a single person.”* Such a statement would be in full agreement with the Bible/Spirit of Prophecy.

Last but not least in importance, **the 1980 Statement of Beliefs does not include the Catholic word, “Trinity.”** The word, “Trinity,” only appeared in the 1931 revision of our Doctrinal Beliefs.

The men who have ransacked Adventist literature for instances in which “Trinity” has been used, have, out of thousands of Adventist magazine articles and

books, found **only four other times when “Trinity” was used by Adventists in books or periodicals:**

Arthur Maxwell, one statement: He had close contacts with the Vatican. As an observer to Vatican I, in the early 1960s, he wrote this erroneous statement for Leo Rosten’s book, *A Guide to the Religions of America*:

“Do Seventh-day Adventists believe in the Trinity? They do. Reverently they worship Father, Son, and Holy Spirit: three persons in one God.”—p. 136.

It is remarkable that Maxwell say this.

Questions on Doctrine and Seventh-day Adventists Believe, one statement each: Those two compromising books were written to make our denomination acceptable to the other churches. Both inserted the word, “Trinity,” as a synonym for our belief in the Godhead:

“Question 1. What doctrines do Seventh-day Adventists hold in common with Christians in general, and in what aspects of Christian thought do they differ . . . ?

“1. In common with Conservative Christians and the Historic Protestant Creeds, we believe . . . 2. That the Godhead, the Trinity, comprises God the Father, Christ the Son, and the Holy Spirit.”—*Questions on Doctrine*, pp. 21-22.

“God said, ‘Let us make man’ . . . (Gen. 1:26). The plural ‘Us’ refers to the trinitarian Godhead—God the Father, God the Son, and God the Holy Spirit.”—*Seventh-day Adventists Believe*, p. 80.

Knight and Johnsson, one statement each: In addition, we have two other remarkable statements:

“Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denomination’s Fundamental Beliefs. More specifically, most would not be able

to agree to belief number 2, which deals with the doctrine of the trinity.”—*George Knight, Ministry magazine, October 1993.*

“The Trinitarian understanding of God, now part of our fundamental beliefs, was not generally held by the early Adventists. Even today a few do not subscribe to it.”—*William G. Johnsson, Review, January 6, 1994.*

Johnsson obviously read Knight’s article; and then he made a similar comment on the subject. **However, neither the word, “Trinity,” nor its meaning is generally used by our people. What we have here is an effort by certain influential men to bring the Trinity into our church. Even though they have slipped it into our Doctrinal Statement, they have not yet brought it into the everyday thinking of our people.**

THE TRINITY SONG

I am sorry to have to tell you; but there are folk in our denomination who, ignorantly or otherwise, have slipped the Trinity error into our most recent official hymn book! Here are the facts about this:

The song, *Holy, Holy, Holy*, written by Reginald Heber in 1826, originally contained the Trinitarian error: “God in three Persons, blessed Trinity.”

But it was changed to “God over all who rules eternity.” This correct alteration is found in our 1908 *Christ in Song* (No. 327) and 1941 *Church Hymnal* (No. 73). That correct version is also in our own Harvestime Book, *Time for Singing* (No. 10).

Unfortunately, the original Trinity (“God in three Persons, blessed Trinity”) wording was placed into our 1985 *Seventh-day Adventist Hymnal* (No. 73), where it is in found twice: in stanzas 1 and 4.

— CHAPTER SEVEN —

**ADDITIONAL BIBLE
FACTS ABOUT
THE DIVINITY OF CHRIST**

**TWENTY-FOUR BIBLE PROOFS
THAT CHRIST IS FULLY GOD**

Here are 71 Scripture references which clearly establish the divinity of Christ:

1—Jesus Christ is called the “Son” or “the Son of God.” He was the Son before He was born into this world (*John 1:14, 18; Gal. 4:4*).

2—He is the “only begotten” Son of God (*John 1:14, 18; 3:16, 18; 1 John 4:9. Compare Psalm 2:7 and Luke 3:38*).

3—He speaks of, and to, God as “Father” as One who bears a unique relationship to Him (*John 7:16-17, Matt. 11:25-26, John 20:17*).

4—He claims a unique knowledge of God (*Matt. 11:27*).

5—He speaks of Himself as “the Son of God” in such a way that the Jews recognized that He was claiming divinity, making Himself “equal to” God (*Matt. 26:63-64, John 5:18, 10:36*).

6—The Sonship of Christ also applies to Him as our Messiah and Mediator (*Matt. 8:29, 26:63-64, John 1:49, 11:27-28*).

7—He is the very image of God (*2 Cor. 4:4, Col. 1:15, Heb. 1:3*).

8—He is called the “firstborn” (*Col. 1:15, Heb.*

1:6) and the “only begotten” (John 1:14, 18; 3:16, 18; 1 John 4:9).

9—The Bible indicates an eternal sonship that goes back, without beginning, through all time in the past. He had pre-existence and equality with the Father before He was born into this world (*Micah 5:2, John 17:5, Col. 1:16*).

10—He has life in Himself (*John 5:26*).

11—He has full divinity or deity (*John 1:1, Rom. 9:5, Phil. 2:6, Titus 2:13, 1 John 5:20*).

12—Divine names are applied to Him (*Isa. 9:6, 40:3, Jer. 23:5-6, Joel 2:32. Compare Acts 2:21 and 1 Tim 3:16*).

13—He has eternal existence (*Isa. 9:6, John 1:1-2, Rev. 1:8, 22:13*). There never was a time when He did not exist.

14—He has omniscience (*John 2:24-25, 21:17, Rev. 2:23*). He has all knowledge in heaven, on earth, and throughout the universe.

15—He has omnipotence (*Isa. 9:6, Phil. 3:21*).

16—He is immutable (*Heb. 1:10-12, 13:8*). He is utterly unchangeable.

17—He has every attribute the Father has (*Col. 2:9*).

18—He is the Creator (*John 1:3, 10; Col. 1:16; Heb. 1:2, 10*).

19—Divine Providences come through Christ (*John 3:35, 17:2, Eph. 1:22, Col. 1:17*).

20—Only God and Jesus can forgive sin (*Matt. 9:2-7, Mark 2:7-10, Col. 3:13*).

21—He has a dominant role both in the Resurrection and Judgment of men (*Matt. 25:31-32, John 5:19-29, 17:3-9, 2 Tim. 4:1*).

22—He will have a dominant role in the final destruction of sin and sinners, and the renewal of the

new heavens and the new earth (*Heb. 1:10-12, Phil. 3:21, Rev. 21:5*).

23—Honor is ascribed to Him as to One who is Divine and fully God (*John 5:22-23, 14:1, 1 Cor. 15:19-28, 2 Cor. 13:5, Heb. 1:6, Matt. 28:19*).

24—A basic pattern appears to be that things come from the Father and through Christ (*John 1:3, 10*).

THE DIVINITY OF CHRIST IN THE BIBLE

*Here are an additional 52 Bible quotations
and references on this important subject:*

MORE BIBLE EVIDENCE THAT CHRIST IS FULLY DIVINE

1 - ONLY CHRIST FULLY KNOWS GOD, THE FATHER

In some passages, it is very obvious from the context that **the sonship of Christ directly shows that He is divine**. One such passage is John 5:18-25. Another example is Hebrews, chapter 1.

Jesus was conscious of a unique relationship to the Father. He spoke of Him as “Father” or “My Father.”

Jesus had a totally unique relationship to the Father. Only God can know God fully.

“All things are delivered unto Me of My Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.”—*Matthew 11:27*.

Can you, by searching, find out God? No, you can-

not, except as He reveals Himself to you. You can only have a partial understanding of His nature, special attributes, and ways of doing things. But, according to the above verse, **the Son knows all about the Father. This is due to the fact that He is totally equal to Him.** He too is God! Divinity understands Divinity.

2 - CHRIST IS REPEATEDLY CALLED "GOD"

The deity of Jesus Christ is clearly stated in God's Word.

"In the beginning was the Word, and the Word was with God, and the Word was God."—*John 1:1*.

The Word "was with God." *προς τον θεον (pro ton theon)*. This shows the closest possible association; but "with" clearly reveals Christ to be a being distinct from the Father.

"And the Word was God." *και τηεος εν ο λογος (kai theos en o logos)*. Because the subject ("Word") has the article and the predicate ("God") does not have an article, **the phrase must be translated "the Word was God," not "a god."** In Greek, the absence of the definite article ("the") emphasizes inherent quality; thus the Word partook of the essence of Deity, and was divine in the ultimate and absolute sense.

In the following passage, notice that **Jesus did not reprove Thomas for calling Him "God." Instead, He commended him for his response.** Would Jesus today commend those who try to question His full divinity?

"And Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed. Blessed are they that have not seen, and yet have

believed.”—*John 20:28-29*.

Bible scholars recognize that Philippians 2:6 is a key doctrinal verse. First, we will quote it:

“Who, being in the form of God, thought it not robbery to be equal with God.”—*Philippians 2:6*.

“Being” is *ἡυπαρχηο* (*huparcho*), in the Greek; and it means to exist. This verse speaks about the existence of Christ.

“Form” is *μορπη* (*morphe*); and it does not refer to the outer appearance of our word, “form.” *Morphe* denotes the essence—all the essential inner characteristics. So this verse gives us a view into the inner nature of Christ’s divinity. —And we learn that **His inner nature is totally equal to the inner nature of God, the Father.**

“Robbery” is *ἡαρπαγμοσ* (*harpagmos*), which means “to grasp something.” Christ fully knew that **to be totally like God was not something to be sought after. Why? Because He already had it;** He already had all the total *morphe* attributes of God.

Here are three other passages which refer to Christ as God.

“Christ . . . who is over all, God blessed for ever. Amen.”—*Romans 9:5*.

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”—*Titus 2:13*.

“And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.”—*1 John 5:20*.

3 - THE DIVINE NAMES ARE APPLIED TO CHRIST

The divine names are applied to Christ in many

passages, including these:

“For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder. And His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”—*Isaiah 9:6*.

“The voice of him that crieth in the wilderness: Prepare ye the way of the Lord, make straight in the desert a highway for our God.”—*Isaiah 40:3*.

“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely. And this is His name whereby He shall be called, The LORD [Yah-weh!] Our Righteousness.”—*Jeremiah 23:5-6*.

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit.”—*1 Timothy 3:16*.

4 - CHRIST HAS THE DIVINE ATTRIBUTES

In several passages, Jesus Christ is shown to have the qualities of divinity, the divine attributes. Here are but a few of them:

Omniscience:

“And he said unto Him, Lord, Thou knowest all things.”—*John 21:17*.

“I am He which searcheth the reins and hearts, and I will give unto every one of you according to your works.”—*Revelation 2:23*.

Omnipotence:

“For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder. And His name shall be called Wonderful, Coun-

selor, The mighty God, The everlasting Father, The Prince of Peace.”—*Isaiah 9:6*.

“Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.”—*Philippians 3:21*.

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”—*Revelation 1:8*.

“All power is given unto Me in heaven and in earth.”—*Matthew 28:18*.

(Christ’s divine attributes of eternity and immortality will be discussed later.)

5 - CHRIST HAS EVERY ATTRIBUTE OF GOD

Christ has every quality, every attribute which belongs to the Father:

“For in Him dwelleth all the fullness of the Godhead bodily.”—*Colossians 2:9*.

6 - CHRIST DOES THE DIVINE WORKS

Jesus not only has the divine attributes or qualities, but He does the things which God does.

Creator:

Jesus Christ is the Creator! He made us. Who are we to talk back to Him and try to denigrate Him to something lower than that which He is?

“All things were made by Him, and without Him was not any thing made that was made . . . He was in the world, and the world was made by Him, and the world knew Him not.”—*John 1:3, 10*.

“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.”—*Colossians 1:16*.

“God . . . 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 . . . And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands.”—*Hebrews 1:1-2, 10*.

“And God said, let us make man in our image.”—*Genesis 1:26*.

Lawgiver:

Jesus is the Lawgiver. Indeed, **He is above the law** (*PP 63:2*)! **A created being could not be above the law!**

In addition, how could the “power of an endless [Greek: indissoluble] life (*Heb. 7:16*) and the “fullness of the Godhead” (*Col. 2:9*) be given to a created being?

For Bible passages showing that Christ is the Lawgiver, read Deuteronomy 4:12-13, Nehemiah 9:13-14, Exodus 20:2-17. For Bible passages which explain that Christ is God who led the Israelites: See Acts 7:30-38, 1 Corinthians 10:2-4, Isaiah 63:8-9.

Providence:

Jesus is in charge of this world; and He is guiding it in the great controversy with Satan toward a triumphant victory over the forces of evil.

“All things are delivered to Me of My Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and He to whom the Son will reveal Him.”—*Luke 10:22*.

“The Father loveth the Son, and hath given all things into His hand.”—*John 3:35*.

“As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou

hast given Him.”—*John 17:2*.

“And hath put all things under His feet, and gave Him to be the head over all things to the church.”—*Ephesians 1:22*.

“And He is before all things, and by Him all things consist.”—*Colossians 1:17*.

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.”—*Ephesians 1:3*.

The forgiveness of sins:

It is a cardinal principle of Scripture that **only God can forgive our sins**. Jesus forgave sins—and refused to back down when accused of claiming divinity by so doing.

“Be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed.”—*Matthew 9:2-6*.

“Why doth this man thus speak blasphemies? Who can forgive sins but God only? And immediately when Jesus perceived in His spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee or to say, Arise, and take up thy bed, and walk?”—*Mark 2:7-9*.

“Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you . . .”—*Colossians 3:13*.

The resurrection and the judgment:

“When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats.”—*Matthew 25:31-32* (*cf. John 5:19-29*).

“For the Father judgeth no man, but hath committed all judgment unto the Son. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him.”—*John 5:22-23*.

“And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick [living] and dead.”—*Acts 10:42*.

“Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained: wherefore He hath given assurance unto all men, in that He hath raised Him from the dead.”—*Acts 17:31*.

“Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.”—*Philippians 3:21*.

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at His appearing and His kingdom.”—*2 Timothy 4:1*.

“Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from hence-

forth even for ever.”—*Isaiah 9:7*.

The final dissolution and renewal of all things:

“And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands. They shall perish, but Thou remainest, and they all shall wax old as doth a garment. And as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail.”—*Hebrews 1:10-12*.

“Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.”—*Philippians 3:21*.

“And He that sat upon the throne said, Behold, I make all things new.”—*Revelation 21:5*.

He receives divine honor:

“For the Father judgeth no man, but hath committed all judgment unto the Son. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him.”—*John 5:22-23*.

“Let not your heart be troubled. Ye believe in God, believe also in Me.”—*John 14:1*.

“If in this life only we have hope in Christ, we are of all men most miserable.”—*1 Corinthians 15:19*.

“And again . . . He saith, And let all the angels of God worship Him.”—*Hebrews 1:6*.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”—*Matthew 28:19*.

—In every conceivable way, Jesus Christ is fully God; He always has been fully God and always will be fully God. We have just considered 52 Bible evidences

that Christ is fully God.

— CHAPTER EIGHT —

**ADDITIONAL BIBLE
FACTS ABOUT
THE ETERNITY OF CHRIST**

**FOURTEEN BIBLE PROOFS
THAT CHRIST
HAS EXISTED FOREVER**

**A SUMMARY OF 37 BIBLE VERSES
DESCRIBING CHRIST'S ETERNITY**

How long has He existed? Has there ever been a time in the past when He did not exist?

This is the especially contested aspect. Men are teaching that Christ is a created being! But the Word of God clearly teaches that Christ has existed from all eternity.

Let us briefly review the passages which teach the eternity of Christ:

1 - Christ existed before all things. —The following verse says He existed before all created matter or beings.

“And He is before all things, and by Him all things consist.”—*Colossians 1:17.*

2 - Christ was in the beginning with the Father. —In the beginning of what? The inference in John 1:1 is in the absolute beginning. God would not be God if there was a time when He did not

exist.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made . . . And the Word was made flesh, and dwelt among us . . . full of grace and truth.”—*John 1:1-3, 14*.

“That which was from the beginning . . . the Word of life.”—*1 John 1:1*.

“The Lord possessed Me in the beginning of His way, before His works of old.”—*Proverbs 8:22*.

3 - Christ's goings forth have been from everlasting in the past. —So there never was a time when He did not exist.

“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.”—*Micah 5:2*.

4 - Christ is the very image of God. —Therefore He has to possess all the Father's qualities, including eternity (past, present, and future).

“Who is the image of the invisible God.”—*Colossians 1:15*.

“Who being the brightness of His glory, and the express image [exact likeness] of His Person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.”—*Hebrews 1:3*.

5 - Christ has the total fullness of all the attributes of God. —These attributes would have to include eternity.

“For in Him dwelleth all the fulness of the Godhead bodily.”—*Colossians 2:9*.

6 - Christ has the total inner essence of God. —That total inner essence would have to include eternity, or Christ would not be fully God.

“Who, being in the form of God, thought it not robbery to be equal with God.”—*Philippians 2:6*.

7 - Christ is the Everlasting Father, another wonderful title of our wonderful Lord and Saviour—

“For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder. And His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.”—*Isaiah 9:6*.

8 - Christ is forever blessed. —The blessing is forever—forever past, present, and future.

“Christ . . . who is over all, God blessed for ever. Amen.”—*Romans 9:5*.

9 - Christ never changes. —This unchangeableness reaches from the most distant past to the most distant future. This means He is totally immutable.

“I am the Lord; I change not.”—*Malachi 3:6*.

“And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands. They shall perish, but Thou remainest, and they all shall wax old as doth a garment. And as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail.”—*Hebrews 1:10-12*.

10 - Christ is not only eternal, but immortal as well. —“Immortal” means He is not subject to death or non-existent. One of the attributes of God

is that there never has been a time when He did not, or will not, exist—past or future.

“Immortal” means not subject to death or non-existent.

Immortality, not subject to death or non-existence, is one of the key attributes of the Godhead. It is self-possessed by each of Them. They do not owe it to one another or to anyone else.

The Greek word for “immortal” is *aphthartos*; this is “imperishable,” “incorruptible.” On the divine level, this includes eternal life in the past as well as eternal life in the future.

“Jesus Christ the same yesterday, and today, and forever.”—Hebrews 13:8.

He was “in the beginning with God.”

“In the beginning was the Word, **and the Word was with God** . . . The same was **in the beginning with God.**”—*John 1:1-2.*

11 - Christ has an endless, self-possessed life.

Jesus has a life which cannot end. “Endless” includes both past and future.

It is the inner quality of God that He cannot die in the future; and there never was a time, in the past, when He did not exist.

“Who is made, not after the law of a carnal commandment, but after the power of an endless [Greek: indissoluble] life.”—*Hebrews 7:16.*

“In Him was life.”—*John 1:4.*

No created being can give life to another. But Jesus, who has total, unending life (past, present, and future) can, and will, impart His life to others. This impartation of Christ’s eternal life to His followers is stated in many passages. The following are but a few: John 5:40; 6:33, 40, 47; 10:10; 11:35-43, 17:2; 20:31.

12 - Christ is the Alpha and Omega, the beginning and the end. —That means He has eternal self-existence. He is, and was, and is to come. He has an existence which spans the ages and preceded them all.

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”—*Revelation 1:8*.

“I am Alpha and Omega, the beginning and the end, the first and the last.”—*Revelation 22:13*.

The above two passages include the special name of God: the I AM. The meaning of that term is this: One of the attributes of God is that He is an Eternal Presence. He has always existed and always will exist. He is the I AM in the past, in the present, and in the future. He sees all things, He knows all things, and He has existed forever.

It is not enough that Christ may be God today; He must have always been God in the past—or He is not fully God!

What is Satan desperately fighting in the age-long great controversy? The devil is opposed to Christ and His law. Satan is determined to undermine faith in either Christ or His law or both of them. In our time in history, a special battle is being fought over obedience to the law of God. But Satan also has agents who are attempting to downgrade Christ. The devil is using them in an attempt to topple Christ from His throne.

13 - Christ is the I AM, the self-existent God. —What stronger statement could be made about His eternity?

“And Moses said unto God, Behold, when I come

unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them?

“And God said unto Moses, I AM THAT I AM. And He said, **Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.**”—*Exodus 3:14.*

Revelation 1:8 and 22:13 (quoted above), as well as several “I AM” passages in John, apply the I AM to Christ in the New Testament.

Who was that I AM which spoke to Moses? It was Christ. Acts 7:30-38 and Isaiah 63:8-13 clearly identifies Him as Christ.

“And were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them,—*and that Rock was Christ.*”—*1 Corinthians 10:2-4.*

“I AM” means the self-existent One. This is a basic quality of God. He can only be self-existent if He has existed forever. Think about it.

Several times in the book of John, Jesus applied the Divine Name, the I AM, to Himself. The Greek phrase used is *εγω ειμι (ego eimi)*. It means “I am” in a special sense. Several of the passages in John which contain the I AM are quoted in the following passage in *Desire of Ages*:

“It was Christ who from the bush on Mount Horeb spoke to Moses saying, ‘I AM THAT I AM’ . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.’ Ex. 3:14. This was the pledge of Israel’s deliverance. So when He came ‘in the likeness of men,’ He declared Himself the I AM. The Child of Bethlehem, the meek and lowly Sav-

iour, God 'manifest in the flesh.' 1 Tim. 3:16. And to us He says: 'I AM the Good Shepherd.' 'I AM the living Bread.' 'I AM the Way, the Truth, and the Life.' 'All power is given unto Me in heaven and in earth.' John 10:11; 6:51; 14:6; Matt. 28:18. I AM the assurance of every promise. I AM; be not afraid. 'God with us' is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven."—*Desire of Ages, 24-25.*

If Jesus is not truly God, then you have no assurance of deliverance from sin and no enabling power to obey God's law!

14 - If He has existed from all eternity, then He cannot have had a beginning. There never was a time when He was brought into existence, or created.

“. . . Whose goings forth have been from of old, from everlasting.”—*Micah 5:2.*

“And the Word was made flesh, and dwelt among us, and we beheld His glory . . . No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.”—*John 1:14, 18.*

“But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God.”—*John 5:17-18.*

“And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.”—*John 17:5.*

“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.”—Ex. 3:6 (Acts 7:30-38, 1 Cor. 10:2-4, Isa. 63:8-9 identify Him as Christ).

— CHAPTER NINE —

**THE DIVINITY AND
ETERNITY OF CHRIST
IN THE
SPIRIT OF PROPHECY**

The Spirit of Prophecy teaches something far different than the Witnesses, the spiritualists, and other Arians. (More on that later.)

The Spirit of Prophecy teaches what the Bible teaches—that Jesus Christ, our Lord and Saviour, is fully God and has existed forever.

Here are 32 Spirit of Prophecy quotations:

“Jesus declared, ‘I am the resurrection and the life.’ **In Christ is life, original, unborrowed, underived.** ‘He that hath the Son hath life.’ 1 John 5:12. **The divinity of Christ is the believer’s assurance of eternal life . . .**

“To the Saviour’s words, ‘Believest thou?’ Martha responded, ‘Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world.’ She did not comprehend in all their significance the words spoken by Christ, but she confessed her faith in His divinity, and her confidence that He was able to perform whatever it pleased Him to do.”—*Desire of Ages*, 530.

“In Him [Jesus] was life; and the life was the light of men’ (John 1:4). It is not physical life that is here specified, but **immortality, the life which is exclusively the property of God.** The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the life-giver takes it again . . . **But the life of Christ was unborrowed. No one can take this life from Him.** ‘I lay it down of Myself,’ (John 10:18. He said. **In Him was life, original, unborrowed, underived.** This life is not inherent in man. He can possess it only through Christ.”—*1 Selected Messages, 296-297 (5 Bible Commentary, 1130).*

“The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. **From everlasting He was the Mediator of the covenant** . . . Before men or angels were created, the Word was with God, and was God . . . **Christ was God essentially, and in the highest sense. He was with God from all eternity,** God over all, blessed forevermore. The Lord Jesus Christ, the divine Son of God, existed from eternity, **a distinct person,** yet one with the Father.”—*1 Selected Messages, 247 (Review and Herald, April 5, 1906).*

“The world was made by Him, ‘and without Him was not any thing made that was made’ (*John 1:3*). **If Christ made all things, He existed before all things.** The words spoken in regard to this are so decisive that no one need be left in doubt.”—*1 Selected Messages, 247.*

“**The Lord Jesus Christ, the divine Son of God, existed from all eternity, a distinct person, yet one with the Father.** He was the surpassing glory of heaven. He was the commander of the heavenly intelligences,

and the adoring homage of the angels was received by Him as His right. This was no robbery of God.”—5 *Commentary*, 1126.

“He [Christ] was equal with God, infinite and omnipotent. **He was above all finite requirements.** He was Himself the law in character. **Of the highest angels it could not be said that they had never borne a yoke. The angels all bear the yoke of dependence, the yoke of obedience . . .** Not one of the angels could become a substitute and surety for the human race, for their life is God’s; they could not surrender it. On Christ alone the human family depended for their existence. **He is the eternal, self-existent Son, on whom no yoke had come . . . He could say that which not the highest angel could say—‘I have power over My own life.** I have power to lay it down, and I have power to take it again.” [See John 10:18]—12 *Manuscript Releases*, 395 (*Manuscript 101*, 1897).

“In Christ were united the divine and the human—the Creator and the creature. **The nature of God, whose law had been transgressed,** and the nature of Adam, the transgressor, meet in Jesus—the Son of God, and the Son of man.”—7 *Bible Commentary*, 926 (*Manuscript 141*, 1901).

“Abraham saw the incarnate Saviour, and rejoiced . . . **‘Before Abraham was, I AM.’ Christ is the pre-existent, self-existent Son of God.**”—*Signs of the Times*, August 29, 1900.

“**It was Christ** who from the bush on Mount Horeb spoke to Moses **saying, ‘I AM THAT I AM . . .** Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. *Ex. 3:14.* This was the pledge of Israel’s deliverance. So when He came ‘in the likeness of men,’ **He declared Himself the I AM,** the Child of Bethlehem, the meek and lowly Saviour, God ‘mani-

fest in the flesh.' 1 Tim 3:16."—*Desire of Ages*, 24.

"Jesus speaks of Himself as well as the Father as God, and claims for Himself perfect righteousness."—*7 Bible Commentary*, 929.

"[John 3:34-36, quoted] In this Scripture, **God and Christ are spoken of as two distinct personalities, each acting in their own individuality.**"—*Manuscript 760*, 18.

"Christ is one with the Father, but **Christ and God are two distinct personages.** Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that His disciples might be one with Him as He is one with the Father. But **the unity that is to exist between Christ and His followers does not destroy the personality of either. They are to be one with Him as He is one with the Father.**"—*Review and Herald*, June 1, 1905 (*5 Bible Commentary*, 1148).

"The unity that is to exist between Christ and His followers does not destroy the personality of either. **They are to be one with Him as He is one with the Father.**"—*Upward Look*, 153 (*Manuscript*, 58; *MH 422*).

"Christ is the pre-existent, self-existent Son of God . . . In speaking of His pre-existence, Christ carries the mind back **through dateless ages.** He assures us that **there never was a time when He was not in close fellowship with the eternal God.** He to whose voice the Jews were then listening had been with God as one brought up with Him."—*Evangelism*, 615 (*Signs*, August 29, 1900).

"He was equal with God, infinite and omnipotent . . . **He is the eternal, self-existent Son.**"—*Evangelism*, 615 (*Lift Him Up*, 17).

“While God’s Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. **From everlasting He was the Mediator of the covenant**, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. ‘The Word was with God, and the Word was God.’ **Before men or angels were created, the Word was with God, and was God.**”—*Evangelism*, 615-616 (*Review and Herald*, April 5, 1906).

“[Rev 1:18-20, quoted] These are wonderfully solemn and significant statements. It was the Source of all mercy and pardon, peace and grace, **the self-existent, eternal, unchangeable One**, who visited His exiled servant on the isle that is called Patmos.”—7 *Bible Commentary*, 955 (*Manuscript 81*, 1900).

“They retorted with a sneer, as if they would prove Jesus to be a madman, ‘Thou art not yet fifty years old, and hast Thou seen Abraham?’

“With solemn dignity Jesus answered, ‘Verily, verily, I say unto you, Before Abraham was, I AM.’

“Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, ‘whose goings forth have been **from of old, from the days of eternity.**’ Micah 5:2. Again the priests and rabbis cried out against Jesus as a blasphemer.”—*Desire of Ages*, 469-470.

“What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh!

God became man! It was a wonderful humility.”—5 *Bible Commentary*, 1127 (*Review and Herald*, June 15, 1905).

“**Jesus claimed equal rights with God** in doing a work equally sacred, and of the same character with that which engaged the Father in heaven.”—*Desire of Ages*, 207.

“‘I am the resurrection, and the life.’ He who had said, ‘I lay down My life, that I might take it again,’ **came forth from the grave to life that was in Himself. Humanity died; divinity did not die. In His divinity, Christ possessed the power to break the bonds of death. He declares that He has life in Himself** to quicken whom He will.”—5 *Bible Commentary*, 1113 (*Youth Instructor*, August 4, 1898).

“‘His name shall be called Immanuel . . . God with us.’ ‘The light of the knowledge of the glory of God’ is seen ‘in the face of Jesus Christ.’ **From the days of eternity the Lord Jesus Christ was one with the Father;** He was ‘the image of God,’ the image of His greatness and majesty, ‘the outshining of His glory.’ It was to manifest this glory that He came to this world. To this sin-darkened earth He came to reveal the light of God’s love,—**to be ‘God with us.’** Therefore it was prophesied of Him, ‘His name shall be called Immanuel.’”—*Desire of Ages*, 19.

“Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person—the man Christ Jesus. **In Him dwelt all the fullness of the Godhead bodily.** When Christ was crucified, it was His human nature that died. **Deity did not sink and die; that would have been impossible.**”—5 *Bible Commentary*, 1113 (*Letter 280*, 1904).

“The rich benevolence of God gave Him to our

world; and to meet the necessities of humanity, He took on Him human nature. To the astonishment of the heavenly host, **He walked this earth as the Eternal Word.**—*Fundamentals of Christian Education*, 400.

“Christ was the Son of God; **He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father.**”—*Patriarchs and Prophets*, 38.

“But although Christ’s divine glory was for a time veiled and eclipsed by His assuming humanity, yet **He did not cease to be God when He became man.** The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions ‘human’ and ‘divine’ were, in Christ, closely and inseparably one, and yet He had a distinct individuality. Though Christ humbled Himself to become man, **the Godhead was still His own.**”—*5 Bible Commentary*, 1129 (*Signs*, May 10, 1899).

“Christ had not exchanged His divinity for humanity; but He had clothed His divinity in humanity.”—*5 Bible Commentary*, 1128 (*Review and Herald*, October 29, 1895).

“**The power of the Saviour’s Godhead was hidden.** He overcame in human nature, relying upon God for power.”—*7 Bible Commentary*, 924.

“The Roman guard fell as dead men before the resplendent glory, and **Christ in His Godhead shown forth as He burst from the tomb** and rose triumphant over death and the grave.”—*Signs*, May 30, 1895.

“Christ did not make-believe take human nature; He did verily take it. He did in reality possess human nature. ‘As the children are partakers of flesh and

blood, He also Himself likewise took part of the same' [Heb 2:14]. He was the son of Mary; He was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. 'This man,' writes Paul, 'was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house' [Heb 3:3]."—*5 Bible Commentary, 1130 (Review, April 5, 1906)*.

"Jesus says, 'My Father which is in heaven,' as reminding His disciples that while by His humanity He is linked with them, a sharer in their trials, and sympathizing with them in their sufferings, **by His divinity He is connected with the throne of the infinite.** Wonderful assurance!"—*Desire of Ages, 442*.

"The Lord God came down to our world clothed with the habiliments of humanity, that He might work out in His own life the mysterious controversy between Christ and Satan. He discomfited the powers of darkness. All this history is saying to man, I, your substitute and surety, have taken your nature upon Me, showing you that every son and daughter of Adam is privileged to become a partaker of the divine nature, and through Christ Jesus lay hold upon immortality."—*Fundamentals of Christian Education, 379*.

— CHAPTER TEN —

**SPECIAL TOPICS
ABOUT CHRIST**

Here are several interesting topics, in 55 quotations or references, about the divinity of Christ:

THE DEATH AND RESURRECTION OF CHRIST

“Jesus said to Mary, ‘Touch Me not; for I am not yet ascended to My Father.’ When He closed His eyes in death upon the cross, **the soul of Christ did not go at once to heaven**, as many believe, or how could His words be true—‘I am not yet ascended to My Father’? **The spirit of Jesus slept in the tomb with His body, and did not wing its way to heaven**, there to maintain a separate existence, and to look down upon the mourning disciples embalming the body from which it had taken flight. **All that comprised the life and intelligence of Jesus remained with His body in the sepulcher; and when He came forth it was as a whole being; He did not have to summon His spirit from heaven. He had power to lay down His life and to take it up again.**”—*5 Bible Commentary, 1150-1151.*

“He who died for the sins of the world was to remain in the tomb the allotted time. He was in that stony prison house as a prisoner of divine justice. He was responsible to the Judge of the universe. **He was bearing the sins of the world, and His Father only could release Him** . . . Christ never committed sin, neither was guile found in His mouth. **His body was to come forth from the tomb untarnished by corruption.**”—*5 Bible Commentary, 1114.*

“He gave His only-begotten Son to come to earth, to take the nature of man, not only for the brief years of life, **but to retain his nature in the heavenly courts**, an everlasting pledge of the faithfulness of God.”—*1 Selected Messages, 258.*

“To assure us of His immutable counsel of peace, God **gave His only-begotten Son to become one of the human family, forever to retain His human nature** . . . God has adopted human nature in the person

of His Son, and has carried the same into the highest heaven. It is the 'Son of man' who shares the throne of the universe."—*Desire of Ages*, 25.

THE RELATIONSHIP OF CHRIST TO THE ANGELS

It is because Christ is fully God that the angels can bow down and worship Him.

"[In heaven, before the fall of Lucifer] **Christ, God's dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created.**"—*Story of Redemption*, 13.

"[Before His incarnation] **He was** clothed with light and glory, and was **surrounded with hosts of heavenly angels waiting to execute His commands.** Yet He put on our nature and came to sojourn among sinful mortals."—*2 Testimonies*, 215.

"[At His incarnation] . . . the Son of God, who was made a little lower than the angels."—*1 Testimonies*, 299.

"[While on earth] He was the creator of all things, sustaining worlds by His infinite power. **Angels were ready to do Him homage and to obey His will.**"—*5 Testimonies*, 421.

"What a scene was this for angels to contemplate; **their glorious Commander**, sitting in a fisherman's boat, swayed to and fro by the restless waves, and proclaiming the good news of salvation to the listening throng."—*Desire of Ages*, 244.

"All the angel host was at His command, yet He did not claim to be anything great or exalted."—*2 Selected Messages*, 164.

"[After His ascension] **Jesus will . . . work through human minds by His ministering angels.**"—*7 Testimonies*, 167.

“God has appointed the angels that do His will to respond to the prayers of the meek of the earth.”—*Testimonies to Ministers*, 484.

“Heavenly beings are appointed to answer the prayers of those who are working unselfishly for the interest of the cause of God.

“The very highest angels in the heavenly courts are appointed to work out the prayers which ascend to God for the advancement of the cause of God. Each angel has a particular post of duty, which he is not permitted to leave for any other place. If he should leave, the powers of darkness would gain an advantage.”—*4 Bible Commentary*, 1173.

WHO SHOULD WE PRAY TO?

Most passages say to pray to God while some say we can pray to Christ. Either way, the prayers go to Christ who hears them and then presents them to the Father, who sends answers through the angels. It is because Christ is fully divine that prayers can go to Him.

How prayer goes to heaven: The Spirit indites (urges) prayer from us (*GW 177*); and He is brought into meetings by prayer (*5T 281*).

“Never a prayer is offered, however faltering, never a tear is shed, however secret, never a sincere desire after God is cherished, however feeble, but the Spirit of God goes forth to meet it.”—*Christ’s Object Lessons*, 206.

Earnest prayer attracts the angels (*MH 252*). Angels make a record of your prayers (*AA 561*). Angels are appointed to bring your prayers to heaven (*4BC 1173*, *TM 484*). Angels bear your prayers to God (*4BC 1184*).

Christ is the medium of prayer between God and

man (*8T 178*). Christ hears every prayer (*WM 80*), and is ready to hear yours (*SD 32*). As your Mediator in the Sanctuary above, Christ presents the prayers to the Father (*CT 241*). Christ secures acceptance of men's prayers by His work as Mediator (*8T 179*). Christ's Mediatorial work as related to prayer: *EW 54-55, 32; 6BC 1078; SD 19-22; DA 667; MYP 96; CT 241*. So press your petitions to the Father in Christ's name (*COL 148, DA 667, 833; SC 74*).

Most statements say to pray to the Father; and some say to pray to Christ (*GC 252-253*). Why? Because all prayers go to Christ, who hears them and shares them with the Father. Then answers are sent from Heaven. We pray to the Father in the name of Jesus (*COL 148, DA 667*).

Seeking in prayer: We should seek God in prayer for guidance (*2SM 325-326*). We should seek Christ in prayer, for a knowledge of the truth (*SC 91*) and in order to become like Him (*CT 402*). Physicians should seek Christ in prayer before surgery (*MH 118*). You should seek the Spirit's aid by prayer [but not by praying to the Spirit] (*TM 456*), by constant prayer (*5T 243*).

Replying to prayer: God always gives that which is best for us (*GW 258, 3T 415*). Christ delays answers to prayer to show men the evil in their hearts (*DA 200*).

Committing children in prayer: Parents should commit children to God in prayer (*AH 536*). Parents should take their children to Christ in prayer (*CG 253*).

THE GODHEAD WILL SHARE THEIR LIFE WITH US

As we accept Christ as our Saviour and, through His grace, are obedient to His Word, a most wonderful process begins! The life of the Fa-

ther flows out through Christ, through the Holy Spirit, and into us; then “it returns in praise and joyous service”!

As a result (in this life), by clinging constantly to Christ, He enables us to live Godly lives; and, afterward, in heaven, we will share in Their immortal life throughout all future time!

“Jesus has loved men and has made every provision that the blood-bought soul shall have a new birth, **a new life derived from His own life, as the branch derives its life from the parent stock. ‘He that hath the Son hath life; and he that hath not the Son of God hath not life.’** Those who believe in Christ derive their motive power and the texture of their characters from Him in whom they believe.”—*Youth’s Instructor, January 10, 1895.*

“In the heavenly courts, in His ministry for all created beings: **through the beloved Son, the Father’s life flows out to all;** through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life.”—*Desire of Ages, 21.*

“All who consecrate soul, body, and spirit to God **will be constantly receiving a new endowment of physical and mental power.**”—*Desire of Ages, 827.*

“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.**”—*Desire of Ages, 805.*

“The scion is engrafted into the living vine, and fiber by fiber, vein by vein, it grows into the vine stock. **The life of the vine becomes the life of the branch.** So the soul dead in trespasses and sins

receives life through connection with Christ.”—*Desire of Ages*, 675.

“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.**”—*Signs*, October 3, 1892.

“He [the believer] may die, as Christ died, but **the life of the Saviour is in him.** His life is hid with Christ in God. ‘I am come that they might have life,’ Jesus said, ‘and that they might have it more abundantly.’ He carries on the great process by which **believers are made one with Him in this present life, to be one with Him throughout all eternity** . . . At the last day He will raise them as a part of Himself . . . Christ became one with us in order that we might become one with Him in divinity.”—*Maranatha*, 301.

“ ‘This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life.’ 1 John 5:11, 12. And Jesus said, ‘I will raise him up at the last day.’ Christ became one flesh with us, in order that we might become one spirit with Him. **It is by virtue of this union that we are to come forth from the grave,**—not merely as a manifestation of the power of Christ, but **because, through faith, His life has become ours.** Those who see Christ in His true character, and receive Him into the heart, have everlasting life.”—*Desire of Ages*, 388.

The three members of the Godhead share Their life with one another; and They will share it with the redeemed. This is eternal, undying life!

— CHAPTER ELEVEN —

**THE DIVINITY
OF THE HOLY SPIRIT
IN THE BIBLE**

The divinity of the Holy Spirit is an important subject in the Bible. Here are references to 191 Scripture passages on this important subject:

**THE PERSONALITY OF THE HOLY SPIRIT
IN THE BIBLE**

This is the first evidence that the Holy Spirit is a person. He exhibits five attributes of a person:

He has intellect—The Holy Spirit has intellect; for “the Spirit searcheth all things” (1 Cor 2:10). The Holy Spirit searches the deep things of God and reveals them to us. The same word is used by Christ in John 5:39; here He says, “Search the Scriptures.”

He has knowledge—No human being can know the thoughts of God; but the Holy Spirit understands the mind of God (1 Cor 2:11).

He has a mind—Just as the Holy Spirit knows the Father, so the Father knows the mind of the Spirit (Rom 8:27). This passage clearly indicates that the Holy Spirit has intellect. This is because the word, “mind” *προφονεμα* (*phronema*), means “way of thinking, mind-set, aim, aspiration, striving” (cf. Eph 1:17).

He has emotions—As used in the Bible, it means

to have feelings, awareness, and an ability to respond to something. Ephesians 4:30 is a command: "Grieve not the Holy Spirit of God." The Holy Spirit is grieved when we lie (*vs. 25*), are angry (*vs. 26*), steal, are lazy (*vs. 28*), or speak unkind words (*vs. 29*). The noun form of the same Greek word is used in 2 Corinthians 2:2, 5, about the sorrowful feelings of the Corinthians after Paul wrote them a stern letter of reproof. Only a person can be grieved; a mere influence cannot be grieved.

He has a will—The Holy Spirit can choose and make decisions. He has a will. This is shown in several passages. In Acts 16:6, 9, for example, the Holy Spirit exercised His will to forbid Paul to go to one place; and, instead, he directed him to go to Europe and preach.

This is the second evidence that the Holy Spirit is a person. He does ten things which a divine person would do:

He testifies—The promise of Jesus was that the Holy Spirit "shall testify of Me" (*John 15:26*). In John 15:27, the same word is used of the disciples testifying about Christ. As the disciples would bear witness concerning Christ, so the Holy Spirit would bear witness of Christ.

He helps—Jesus promised to send His disciples "another Comforter" (*John 14:16*). "Another" means that the Holy Spirit would be a helper, as Jesus was.

He teaches—Just as Christ taught the disciples (*Matt. 5, John 8:2*), so the Holy Spirit also taught them (*John 14:26*). He did the same teaching ministry and brought the words of Christ to their remembrance.

He guides—Jesus assured His disciples that, when the Holy Spirit would come, He would guide them in their search for truth (*John 16:13*). He is a guide,

escorting willing travelers through an unknown, dangerous country, to the promised land of heaven.

He convinces and convicts—It was promised that the Holy Spirit would “reprove the world” of sin, righteousness, and judgment (*John 16:8*). The word, “convict” (ελεγχῆο, *elegcho*), means to “convince someone, point something out to someone.” It was promised that the Holy Spirit would “convince all that are ungodly among them” (*Jude 15*).

He regenerates—Everyone who experiences the new birth is regenerated by the Holy Spirit (*Eze. 36:25-27, Titus 3:5*).

He intercedes—The Holy Spirit takes the pleadings of the believer and intercedes on his behalf before Christ (*Rom. 8:26, Rom. 8:34, Heb. 7:25*). An inanimate quality cannot intercede for anyone.

He commands—The Holy Spirit commanded that Paul and Barnabas be set apart for missionary work (*Acts 13:2*). He told Philip to instruct someone (*Acts 8:29*).

He sends out—In Acts 13:2-4, He sent two men out to do missionary work.

He forbids and prohibits—In Acts 16:6-7, the Holy Spirit directed the apostles not to go into Asia yet.

This is the third evidence that the Holy Spirit is a person. Certain things can be done toward Him, which could not be done if He did not have a personality:

He can be obeyed—In Acts 10, the Lord told Peter to go to the house of Cornelius. He obeyed the Holy Spirit and went.

He can be resisted—Stephen told the Jews, about to stone him, that they were “stiffnecked . . . always

resisting the Holy Ghost" (*Acts 7:51*).

He can be grieved—The Holy Spirit is grieved when a person sins (*Eph 4:30*; cf. *Isa. 63:10*).

He can be blasphemed—God can be blasphemed (*Rev. 13:6, 16:9*), Christ can be blasphemed (*Matt. 27:39-43, Luke 23:39*), and the Holy Spirit also can be blasphemed (*Lev. 24:10-16, Mark 3:29*).

He can be lied to—Peter told Ananias and Sapphira that, because of their deceit, they had lied to the Holy Spirit (*Acts 5:3-12*). Because of that sin, they died.

This is the fourth evidence that the Holy Spirit is a person. He is frequently referred to in the grammatical masculine:

The word, *pneuma* (Spirit), is a naturally occurring Greek neuter; yet **the masculine pronoun**, *εκεινος* (*ekeinos*, that or that one), **is used of the Holy Spirit in a number of passages.** —Much more on this in a later chapter in this book (*Pronouns for the Holy Spirit*).

THE DEITY OF THE HOLY SPIRIT IN THE BIBLE

The Holy Spirit is divine; His Deity is clearly taught in the Bible. If the Holy Spirit is not divine, then there is no Three-Person Godhead. It is of interest that those who deny the existence of the Holy Spirit frequently go on to deny the full deity and/or the pre-existence of Christ!

First, He has the attributes of divinity:

He is Omniscient—The Holy Spirit is all-knowing (*1 Cor. 2:10-12*). The Holy Spirit searches the deep things of the Godhead (*1 Cor. 2:10*). This word, "deep"

(*bathos*), describes the knowledge of God. It is unfathomable to man; but the Holy Spirit understands it (*Rom. 11:33*).

He is Omnipotent—The Holy Spirit is all-powerful (*Job 33:4*). His omnipotence is seen in the Creation. In Genesis 1:2, the Holy Spirit is seen hovering over creation as a hen over its young. The Holy Spirit was used to give life to created beings.

He is Omnipresent—The Holy Spirit is everywhere present. In Psalm 139:7-10, David says he cannot flee from the presence of the Holy Spirit. Christ taught His disciples that the Holy Spirit would be with them, wherever they might go. This would require omnipresence (*John 14:17*).

He is Eternal—The Holy Spirit is called the Eternal Spirit in Hebrews 9:14. Through the Eternal Spirit, Christ offered Himself without blemish to God.

He is Holy—As with the other persons in the Godhead, the Third Person is holy (*Matt. 12:32*); He is entirely separate from sin (*John 3:4-6*).

He is Love—As with the other members of the Godhead, the Holy Spirit is love; and, because of it, He is able to produce love in those submitted to the rule of the Godhead (*Gal. 5:22*).

He is Truth—He is the “Spirit of truth” (*John 14:17, 15:26*). He is the truth, as Christ is the truth (*John 14:6*). The Holy Spirit leads into truth.

Second, He does the works of divinity:

The Creation—The Holy Spirit took part in the Creation (*Gen. 1:2*). Another description of the Creation event is given in Psalm 104:24-26. In verse 30, God is said to have done it through the Spirit. “Thou sendeth forth Thy Spirit, they are created” (*Ps. 104:30*). Job 26:13 reveals that the Holy Spirit also created the heavens, not only the earth.

The Birth of Christ—The Holy Spirit took part in the incarnation of Christ (*Matt. 1:20*).

The Inspiration of God's Word—As the Spirit was present to bring Christ, the Word, to humanity; so He is present to bring the Word, through inspired prophets, to mankind (*2 Peter 1:21*). The Holy Spirit's work, in doing this, is similar to the Father's work (*2 Tim. 3:15-17*).

The New Birth—The Holy Spirit is an active agent in bringing men to Christ in repentance, forsaking of sin, and willingness to obey God's laws. The Holy Spirit produces the new birth (*Titus 3:5, John 3:6*); but He does it through the Word (*1 Peter 1:22-23*), which He also helped produce.

Intercession—The Holy Spirit is an intercessor (*Rom. 8:26*), as Christ is. The Holy Spirit pleads with us while Christ pleads with the Father on our behalf (*1 John 2:1*).

Ministry—The Holy Spirit is our "Helper" of John 14:16. "Comforter" is *παράκλητος* (*parakletos*) in the Greek; and it means "one called along side to help."

At this point, it should be noted that the Holy Spirit comes forth, or proceeds, from the Father (*Ps. 104:30*) and the Son (*John 15:26*). This closeness of relationship between the three should not be thought to indicate subordination of the Spirit to the other two. We learned earlier that all three are equally, fully divine; but each has chosen a different appearance and activity.

SYMBOLS OF THE HOLY SPIRIT IN THE BIBLE

There are symbols and representations in the Bible, which strikingly portray the person and

ministry of the Holy Spirit.

Dove—The Holy Spirit descended “like a dove” at the baptism of Christ (*Matt. 3:16, Mark 1:10, Luke 3:22; cf. John 1:32*). We are told elsewhere that it was “a dove-like form of purest light” (*DA 112*). It was in the shape of a dove alighting with his wings outward and upward, but it was not a bird.

Pledge—The Holy Spirit is given us as a pledge of something more to come. The Greek word is *ἄραβον* (*arrabon*), meaning a “first installment, deposit, down payment, or pledge.” It obligates the contracting party to make further payments. Ephesians 1:14 adds to the explanation.

Oil—The oil of Zechariah 4:1-14 is explained in verse 6 as the Spirit. Ordaining with oil is so the Spirit could come upon the person (*1 Sam. 10:6, 10*). The Spirit is given for ministry (*Ex. 40:9-16, Acts 1:8*). The illuminating, enlightening Spirit (*Ex. 27:20-21, 1 John 3:20*). The cleansing, sanctifying Spirit (*Lev. 8:30, 14:17, 1 Cor. 6:9-11, Rom. 8:2-3*).

Fire—Fire is another symbol of the Holy Spirit (*Acts 2:3; cf. Ex. 3:2*). It is cleansing, enlightening, purifying, and judging.

Seal—The Holy Spirit seals the believer (*2 Cor. 1:22, Eph. 1:13, 4:30; cf. Matt. 27:66*). Sealing indicates ownership, security, and authority.

Water—Water is also a symbol of the Spirit (*John 7:37-38, explained in 7:39*). Water, as an emblem of the Holy Spirit, signifies eternal life (*cf. John 4:14, 7:37-38*), a reception of the Holy Spirit (*Rev. 22:17, Jer. 2:13, Isa. 55:1*).

Wind—The wind represents the Holy Spirit (*John 3:8*); and the very word in the Greek and Hebrew means just that.

OTHER ACTIVITIES OF THE HOLY SPIRIT IN THE BIBLE

Revelation—It is the Holy Spirit which has been the channel through which all Inspired messages and writings have come to mankind from the God of heaven (2 Sam. 23:2, Acts 4:25, Matt. 22:43, Eze. 2:2, 3:24).

Ministry and Evangelism—The Holy Spirit enables men to aid their fellowmen and lead them closer to God (John 15:11-14, Acts 2).

Ability to Do Things—The Holy Spirit also enables men to do exploits (Judges 3:10, 11:29, 14:6), artistic craftsmanship (Ex. 31:2-5, 35:30-35, 1 Kgs. 7:14) and manage governments (Num. 27:16-18, 1 Sam. 10:10, 1 Sam 16:13).

Restraining Sin—The Holy Spirit strives with men to keep them from plunging into sin (Gen. 6:3).

The Baptism of the Holy Spirit—The Spirit baptizes with enabling strength to do a necessary work, to the degree that they will continue to remain humble, submitted, obedient, and teachable to God and His Word (1 Cor 12:13, Acts 11:13-15).

The Indwelling of the Holy Spirit—The Holy Spirit will dwell within those willing to receive Him (John 14:16).

The Sealing of the Spirit—The Holy Spirit seals men to the day of redemption (Eph. 1:13, 4:30).

The Gifts of the Spirit—There are a variety of gifts which a true believer can have, but only as long as he is submitted to be led by God (1 Cor. 12; Rom. 12:3, 6; Eph. 4:1-2, 7, 11-13).

**ADDITIONAL INFORMATION
ON THE HOLY SPIRIT
IN THE BIBLE**

Here are additional facts about the personality of the Holy Spirit:

1—In the Old Testament, the term, “Holy Spirit,” is only found in Psalm 51:11 and Isaiah 63:10-11.

2—Some say that the descriptions of the personality of the Holy Spirit in the New Testament are only personifications. But such an explanation would clearly destroy the meaning of such passages as John 14:26, 16:7-11, Rom. 8:15-17.

3—The characteristics of a person are ascribed to Him, such as intelligence (*John 14:26, 15:26, Rom. 8:16*).

4—The fact that He has a will is another important characteristic of His personhood (*Acts 16:7, 1 Cor. 12:11*).

5—Yet another characteristic of this Divine person are His affections (*Isa. 63:10, Eph. 4:30*).

6—He performs the distinct acts of a person. He searches, speaks, testifies, commands, reveals, strives, creates, makes intercession, raises the dead, etc. (*Gen. 1:2, 6:3, Luke 12:12, John 14:26, 15:26, 16:8, Acts 8:29, 13:2, Rom. 8:11, 1 Cor. 2:10*). Only a definite person could do all of these things; it cannot be a mere power or influence.

7—He stands in such a relationship to other persons, that His own personality and personhood are implied. He is placed in juxtaposition with the apostles (*Acts 15:28*), with Christ (*John 16:13-14*), and with the Father and the Son (*Matt. 28:19, 1 Peter 1:1-2, Jude 20-21*).

8—There are also passages of Scripture in which

the Holy Spirit is distinguished as a person apart from His own power (*Luke 1:35, 4:14, Acts 10:38, Rom. 15:13, 1 Cor. 2:4*). Yet such passages would become redundant, meaningless, and even absurd, if they were explained as indicating that the Holy Spirit were merely "a power" or inanimate force. In the above quoted passages, substitute the words, "power" or "influence," for the name, "Holy Spirit,"—and see how ridiculous the sentences become.

9—The Deity of the Holy Spirit is indicated by several factors; one is that Divine names are given to Him (*Ex. 17:7; compare 2 Peter 1:2, Heb. 3:7-9, Acts 5:3-4, 1 Cor. 3:16, 1 Tim. 3:16*).

10—He also has the attributes of the Godhead. One example is His omniscience (*Isa. 40:13-15*). He has fullest knowledge.

11—The Holy Spirit is eternal (*Heb. 9:14*).

12—The Holy Spirit does divine works, such as creation (*Gen. 1:2, Job 26:13, 33:4*).

13—The Holy Spirit can create and restore (*Ps. 104:30*).

14—The Holy Spirit regenerates men; that is, He works in them the New Birth (*John 3:5-6, Titus 3:5*).

15—The Holy Spirit can raise the dead (*Rom. 8:11*).

16—As with Christ, divine honor is ascribed to the Holy Spirit (*Matt. 28:19, Rom. 9:1*).

17—The Holy Spirit both inspires and enables men to do the tasks assigned them (*Ex. 28:3, 35:31, 1 Sam. 11:6, 16:13-14*).

18—The Holy Spirit has a part in the work of redemption in several ways, among which is the fact that He prepared, or had a part in preparing, a body for Christ; and this enabled Him to become a sacrifice for sin (*Luke 1:35, Heb. 10:5-7*).

19—At His baptism, Christ was anointed with the Holy Spirit (*Luke 3:22*).

20—The Holy Spirit inspired the writing of Scripture; and, in this way, He aids in bringing the truths of God to mankind (*1 Cor. 2:13, 2 Peter 1:21*).

21—By regeneration and sanctification, the Holy Spirit forms and increases the body of Christ, His Church, and dwells in it (*Eph. 1:20-23, 2:22, 1 Cor. 3:16, 12:3-31*).

22—The Holy Spirit testifies of Christ and leads His people into truth. —Both Christ and His truth are very important to the salvation of man, not only to the glorification of God and of Christ (*John 15:26, 16:13-14, Acts 5:32, Heb. 10:15, 1 John 2:27*).

WHAT ABOUT 1 JOHN 5:7?

“There are three that bear record in heaven: the Father, the Word, and the Holy Ghost; and these three are one.”—*1 John 5:7*.

Nowhere else in the book you are now reading is 1 John 5:7 quoted. *Here is why:*

To the best of our knowledge, 1 John 5:7 (which Bible scholars refer to as *Johannine Comma*) is the only verse of its kind in the King James Bible. Although wholly of Catholic origin, it slipped into Erasmus' Greek Text and was used by the translators in preparing the New Testament portion of the King James Bible. The present author has spent years in Bible research and has never found any other inserted verse into the KJV.

“Out of one hundred and thirteen manuscripts, the text is wanting [missing] in one hundred and twelve. It occurs in no manuscript before the tenth century. And the first place the text occurs in Greek, is in the Greek translation of the acts of the Council of Lateran, held A.D. 1215.”—*Commentary on 1*

John 5, Clark's Commentary.

While at the Seminary, I was told the name (but do not now recall it) of the influential Catholic bishop in Spain who, in the 10th century, invented the sentence and ordered it placed into Latin manuscripts of 1 John, which then were being made. Shortly afterward, it began being included in newly made copies of the Vulgate, the standard Catholic Latin Bible.

Although the sentence was in no earlier Greek Bible manuscripts, Erasmus was willing to include it in his Greek text because it was in one Greek manuscript that he knew of: *Manuscript 15*, which was a Greek translation of a papal council meeting found in a monastery library in Dublin, Ireland.

“It is now generally held that this passage, called the *Comma Johanneum* [*Johannine Comma* in the English], is a gloss [marginal commentary note] that crept into the text of the Old Latin and Vulgate at an early date, but found its way into the Greek text only in the 15th and 16th centuries.”—*A Catholic Commentary on Holy Scripture*, p. 1186.

1 John 5:7 clearly teaches the Trinity error—that the Father, Son, and Holy Spirit *consist of one Divine individual*. We do not accept this verse as being found in the original manuscripts, which should not be in the Bible. It is intriguing that this is the same concept taught by those who say there is no Holy Spirit and Christ does not have eternal divinity. Yet they claim to not believe in the Trinity error—which basically teaches the same thing, that there is only one true God!

Because this is an in-depth study, it should also be mentioned that, although 1 John 5:7 is only found in eight Greek manuscripts, none of which are ancient, there are two evidences which some believe favor the inclusion of 1 John 5:7 as possibly genuine: First there

is Cyprian's statement (writing about A.D. 250), commenting on John 10:30: "The Lord says 'I and My Father are one'; and likewise it is written of the Father and the Son and the Holy Spirit: 'And the three are one.' "

The second is the fact that George Lamsa, in his translation from the ancient Syriac Version of the New Testament, quotes 1 John 5:7 essentially as we have it in the King James Version.

WHAT ABOUT DEUTERONOMY 6:4?

"Now these are the commandments, the statutes, and the judgments, which the Lord (*Yehweh*) your God (*Eloheim*) commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear the Lord (*Yehweh*) thy God (*Eloheim*), to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord (*Yehweh*) God (*Eloheim*) of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: **The Lord (*Yehweh*) our God (*Eloheim*) is one Lord (*Yehweh*)."—*Deuteronomy 6:1-4.***

Someone may say, "But Deuteronomy 6:4 says there is only one God, yet you are saying something different. It is obvious that you are not in accordance with Scripture."

The answer is simple enough: We are in accordance with all of Scripture, not just Deuteronomy 6:4. One verse is not to erase all the rest of what is taught in the Bible. In the book you now have in hand, there are 631

Bible quotations or references (including 120 Spirit of Prophecy quotations) which prove the divinity and eternity of Christ and the Godhood of the Holy Spirit. Are we to throw all those out because of one interpretation of Deuteronomy 6:4? Of course not, we must prayerfully seek to harmonize them.

What then is the meaning of verse 4? Here are several facts which will help us toward a solution:

- The word, “God,” in that verse is in the plural. It is *Eloheim*, one of the Old Testament names for “God.” **Yahweh our Eloheim is one Yahweh.**” *Eloheim* is plural, like cherubim (*Gen. 3:24, Ex. 25:19*). Why is there a plurality of Deity in this, the bulwark verse of the “one God” concept? Jewish rabbis and scholars have never been able to explain it.

For example, all through the first chapter in the Bible, Genesis 1, *Eloheim* is the name of God. Thus, in verse 26, we are told: “And God (*Eloheim*) said, **Let us** make man **in our** image.” In Genesis 2, the name is *Yehweh Eloheim*, which still retains the plural *Eloheim* as part of the divine name.

The “oneness,” in Deuteronomy 6:4, refers to a unity of purpose. For example, “The Godhead, our Gods, is one Godhead in unity of purpose.” The solution to the verse should agree with everything else in Scripture, including the more than 609 Bible and/or Spirit of Prophecy statements or references in this present book.

“The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. **It is thus that God and Christ are one.**”—*Ministry of Healing, 422.*

It is significant that, three verses earlier, Deuteronomy 6:1 says that God gave them the law. Yet we

know that the Father and Son stood together when the law was given!

“When the law was spoken, the Lord, the Creator of heaven and earth, stood by the side of His Son, enshrouded in the fire and the smoke on the mount.”—*1 Bible Commentary*, 1103.

—*We still want to better understand this divine oneness, which is so frequently emphasized. So let us consider it more closely:*

THE NATURE OF THE ONENESS

Although each member of the Godhead is a separate being, here are several key statements (as an example, speaking only about the Father and Son), which mark all aspects of this extreme closeness in the life and work of the Godhead:

“Christ . . . was **one with the Father** before the angels were created.”—*Story of Redemption*, 13.

“Christ was the Son of God; **He had been one with Him before the angels were called into existence.** He had ever stood at the right hand of the Father.”—*Patriarchs and Prophets*, 38.

“From the days of eternity **the Lord Jesus Christ was one with the Father.**”—*Desire of Ages*, 19.

“The Word existed as a divine being, even as the eternal Son of God, **in union and oneness with His Father** . . . The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, **yet one with the Father.**”—*1 Selected Messages*, 247 (*Review and Herald*, April 5, 1906).

“Christ, the Word, the only begotten of God, **was one with the eternal Father—one in nature, in character, in purpose** . . . ‘His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.’ Isaiah 9:6. His

'goings forth have been from of old, from everlasting.' Micah 5:2."—*Patriarchs and Prophets*, 34.

"The authority by which He spoke, and wrought miracles, was expressly His own, **yet He assures us that He and the Father are one.**"—*5 Bible Commentary*, 1142.

"Christ is one with the Father, but Christ and God are two distinct personages . . . How earnestly the Saviour prayed that His disciples might be one with Him as He is one with the Father. But the unity that is to exist between Christ and His followers does not destroy the personality of either. They are to be one with Him as He is one with the Father."—*5 Bible Commentary*, 1148 (*Review and Herald*, June 1, 1905).

"The unity that exists between Christ and His disciples does not destroy the personality of either. **They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.**"—*Ministry of Healing*, 422.

The type of oneness shared by the Father and Son is easily understood when we consider Jesus' prayer for His disciples:

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."—*John 17:21*.

In this section, we have considered 191 Bible passages which clarify the existence of the Holy Spirit. As far as the Bible is concerned, He clearly is fully divine.

But now what does the Spirit of Prophecy, which consistently applies greater precision and detail to any topic under discussion, have to say on this important subject?

— CHAPTER TWELVE —

**THE DIVINITY
OF THE HOLY SPIRIT
IN THE
SPIRIT OF PROPHECY**

I promise that you will not be the same after you thoughtfully read the following quotations. You are not likely to again be tempted to doubt the reality of the personhood of the Holy Spirit!

Please, my friend, do nothing, say nothing, which will grieve the Holy Spirit from ministering to you! Do not accept the false report that He does not exist!

After compiling this section, I noticed that in every instance in which a pronoun for the Holy Spirit was used (16 times; each one is underlined), “He,” not “it,” was always used.

In the following passages, notice that the Holy Spirit is referred to as Christ’s “representative” or “agent.” Both terms refer to a person, not an object. In the quotations in this chapter, He is also called a “person” having a “personality,” a “holy watcher,” “helper,” “comforter,” “guest,” “visitant,” “counselor,” “guide,” “witness,” “captain,” and “advocate.”—All names of a real person, not an object or inanimate nothingness.

“We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds.”—*Evangelism*, 616 (Man-

uscript 66, 1899 (Ev 616).

“The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God . . .

“The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search our the secrets which lie hidden in the mind of God. “For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.’ ”—*Evangelism, 616-617 (Manuscript 20, 1906).*

“Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of **the Holy Spirit, the Third Person of the Godhead,** who would come with no modified energy, but in the fullness of divine power. Another spirit must be met: for the essence of evil was working in all ways, and the submission of man to this satanic captivity was amazing.”—*Testimonies to Ministers, 392.*

“The Holy Spirit unites with the powers of grace that God has provided to turn souls to Christ.”—*Review, July 18, 1907.*

“By the Spirit which searches all things, even the deep things of God, have been revealed precious truths which cannot be described by pen or voice.”—*Sons and Daughters of God, 34.*

“The prince of the power of evil can only be held in check by the power of God in the Third Person of the Godhead, the Holy Spirit.”—*Special Testimonies, Series A, No. 10, p. 37 (Ev 617).*

“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.”—*Acts of the Apostles*, 52.

“Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men’s hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then **He** would come.”—*Desire of Ages*, 669.

“The Spirit was not then [in ancient times] given in power because Jesus was not yet glorified.”—*1 Manuscript Releases*, 364 (*Manuscript 148*, October 8, 1899).

“The Holy Spirit was eagerly sought for in the schools of the prophets.”—*12 Manuscript Releases*, 147 (*Manuscript 69*, June 19, 1908).

“The time [after Christ’s ascension] had now come. **The Spirit had been waiting** for the crucifixion, resurrection, and ascension of Christ. For ten days the disciples offered their petitions for the outpouring of the Spirit, and Christ in heaven added His intercession.”—*6 Bible Commentary*, 1055.

“The Lord Jesus acts through the Holy Spirit; for it is His representative.”—*Messages to Young People*, 55.

“In the days of the Apostles, He [God] wrought mightily for His church through the **agency** of the Holy Spirit.”—*Acts of the Apostles*, 53 [an “agency” is a person; an “instrumentality” is usually an object].

“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 [Christ] would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.**”—*14 Manuscript Releases, 23. (Desire of Ages, 669-670, is similar.)*

“He [Christ] would intercede for them, and would send them His own representative, the Holy Spirit, who would attend them in their work. This representative would not appear in human form, but by faith would be seen and recognized by all who should believe in Christ.”—*Review, October 26, 1896.*

“Christ, as Mediator, is the great Minister in the work of redemption. The Holy Spirit is His representative in our world, to execute the divine purpose of bringing to fallen man power from above, that he may be an overcomer.”—*7 Bible Commentary, 922.*

“While Jesus ministers in the true Sanctuary above, He is through His Holy Spirit working through His earthly messengers.”—*Counsels on Health, 545.*

“The Saviour promised that His presence would be always with them. Through the Holy Spirit He would be even nearer to them than when He walked visibly among men.”—*Ministry of Healing, 104.*

“Jesus had assured them that He would send the Comforter, as an equivalent for His visible presence.”—*3 Spirit of Prophecy, 256.*

“And Pentecost brought them the presence of the Comforter, of whom Christ had said, He ‘shall be in you’ . . . Henceforth, through the Spirit, Christ was

to abide continually in the hearts of His children. Their union with Him was closer than when He was personally with them.—*Steps to Christ*, 74-75.

“They would realize no break in their communion, and no diminution of power because of the Saviour’s absence. **While Jesus ministers in the Sanctuary above, He is still by His Spirit the minister of the church on earth . . .** His energizing presence is still with His church.”—*Desire of Ages*, 166.

“After His ascension He was to be absent in person; **but through the Comforter He would still be with them.**”—*Desire of Ages*, 277.

“The office of the Holy Spirit is distinctly specified in the words of Christ: ‘When **He** is come, **He** will reprove the world of sin, and of righteousness, and of judgment.’ *John 16:8*. **It is the Holy Spirit that convicts of sin.** If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements . . .

“Having brought conviction of sin, and presented before the mind the standard of righteousness, the Holy Spirit withdraws the affections from the things of this earth and fills the soul with a desire for holiness. **‘He will guide you into all truth’** (*John 16:13*), **the Saviour declared.** If men are willing to be molded, there will be brought about a sanctification of the whole being. **The Spirit will take the things of God and stamp them on the soul. By His power the way of life will be made so plain that none need err therein.**”—*Acts of the Apostles*, 52-53.

“The influence of the Holy Spirit is the life of Christ in the soul. **We do not see Christ and speak to Him, but His Holy Spirit is just as near us in one place as in another.** He works in and through every one

who receives Christ. Those who know **the indwelling of the Spirit** reveal the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith.”—*12 Manuscript Releases*, 261 (*Manuscript 41*, 1897).

“The divine Spirit reveals its working on the human heart. When the Holy Spirit operates upon the mind, the human agent will understand the statement made by Christ, **‘He shall receive of Mine, and shall show it unto you.’** Subjection to the Word of God means the restoration of one’s self. **Let Christ work by His Holy Spirit, and awaken you as from the dead, and carry your minds along with His. Let Him employ your faculties.**”—*Testimonies to Ministers*, 396.

“They are filled with gratitude to God for the blessings they have received; their hearts are quickened by love, and their energies are strengthened to lift up others who can never rise without help. **Taking the Bible as their guide and the Holy Spirit as their helper and comforter**, they find a new career opening before them.”—*6 Testimonies*, 260.

“The people of God separate from the source of their strength; and pride, vanity, extravagance, and display follow. There are idols within and idols without; but **God sends the Comforter as a reprover of sin, that His people may be warned of their apostasy and rebuked for their backsliding.**”—*Fundamentals of Christian Education*, 197.

“**The Holy Spirit comes to the world as Christ’s representative . . . The Holy Spirit has often come to our schools, and has not been recognized, but has been treated as a stranger, perhaps even as an intruder. Every teacher should know and welcome this heavenly Guest.**”—*Counsels to Teachers*, 68.

“**Why should we not expect the Holy Watcher to**

come into our schools?”—*Counsels to Teachers*, 370.

“The more fully they receive the enlightenment of **the living Spirit**, the more nearly will they harmonize in their understanding of what is truth.”—*14 Manuscript Releases*, 176 (Letter 7, June 11, 1891).

“There is, thank God, **an ever living Spirit** to guide us into all truth.”—*Testimonies to South Africa*, 70.

“The Holy Spirit puts forth its highest energies to work in heart and mind.”—*Review*, November 19, 1908.

“Have you not been afraid of the Holy Spirit? At times this Spirit has come with all-pervading influence into the school at Battle Creek and into the schools at other places. **Did you recognize His presence? Did you accord Him the honor due to a heavenly messenger? When the Spirit seemed to be striving with the youth, did you say: ‘Let us put aside all study, for it is evident that we have among us a heavenly guest? Let us give praise and honor to God.’** Did you, with contrite hearts, bow in prayer with your students, pleading that you might receive the blessing that the Lord was presenting to you?

“The Great Teacher Himself was among you. Did you honor Him? Was He a stranger to some of the educators? Was there need to send for someone of supposed authority to welcome or repel this Messenger from heaven? Though unseen, His presence was among you. But was not the thought expressed that in school the time ought to be given to study, and that there was a time for everything, as if the hours devoted to common study were too precious to be given up for the working of the heavenly messenger?

“If you have in any way restricted or repulsed the Holy Spirit, I entreat you to repent as quickly as possible. If any of our teachers have not opened

the door of the heart to the Spirit of God, but have closed and padlocked it, I urge them to unlock the door and pray with earnestness: 'Abide with me.' When the Holy Spirit reveals **His** presence in your school-room, say to your students: 'The Lord signifies that He has for us today a lesson of heavenly import, of more value than our lessons in ordinary lines. Let us listen; let us bow before God and seek Him with the whole heart.'

[This entire passage is powerful, designating the Holy Spirit as a person. ***Please note that, in the above paragraph, the other name for this person, the "Holy Spirit," is "the Spirit of God." So when you read "Spirit of God" in the Inspired Writings, it means the "Holy Spirit."***]

"Let me tell you what I know of this heavenly Guest. The Holy Spirit was brooding over the youth during the school hours; but some hearts were so cold and dark that they had no desire for the Spirit's presence, and the light of God was withdrawn. **That heavenly Visitant would have opened all understanding,** would have given wisdom and knowledge in all lines of study that could be employed to the glory of God. The Lord's messenger came to convince of sin and to soften hearts hardened by long estrangement from God. **He** came to reveal the great love wherewith God has loved those youth. They are God's heritage, and educators need the 'higher education' before they are qualified to be teachers and guides of youth."—8 *Testimonies*, 61-62.

"The greatest Teacher is represented in the midst of us by the Holy Spirit."—*Counsels to Parents and Teachers*, 418.

"The Holy Spirit loves to address the youth, and to discover to them the treasures and beauties of

God's Word. The promises spoken by the great Teacher will captivate the senses and animate the soul with a spiritual power that is divine."—*Christ's Object Lessons*, 132.

"The Lord Jesus, represented by the Holy Spirit, was in the presence of that assembly, but they did not discern Him."—*Testimonies to Ministers*, 73.

"The Comforter is called 'the Spirit of truth.' His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the Word of God, that Christ subdues His chosen people to Himself."—*Desire of Ages*, 671.

"The Holy Watcher from heaven is present at this season to make it one of soul searching, of conviction of sin, and of the blessed assurance of sins forgiven. Christ in the fullness of His grace is there to change the current of the thoughts that have been running in selfish channels. **The Holy Spirit quickens the sensibilities of those who follow the example of their Lord . . .**

"As the lesson of the preparatory service is thus learned, the desire is kindled for a higher spiritual life. **To this desire the divine Witness will respond. The soul will be uplifted.** We can partake of the Communion with a consciousness of sins forgiven."—*Desire of Ages*, 650-651.

“From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service. **To all who have accepted Christ as a personal Saviour, the Holy Spirit has come as a counselor, sanctifier, guide, and witness.**”—*Acts of the Apostles*, 49.

“Christ [just before the crucifixion] looked forward to the time when **the Holy Spirit, as His representative**, should come to do a wonderful work in and through His merits; and He felt privileged to communicate His relief to His disciples.”—*Testimonies to Ministers*, 402.

“**The Holy Spirit, the representative of [the Father] Himself**, is the greatest of all gifts. All ‘good things’ are comprised in this. The Creator Himself can give us nothing greater, nothing better.”—*Mount of Blessing*, 132.

“But no distance, no circumstances can separate us from ‘the Comforter.’ Wherever we are, wherever we may go, He is there, always **a presence, a person connected with heaven, One given us in Christ’s place, to act in His stead.**”—*2 Manuscript Releases*, 32 (*Letter 89b, March 22, 1897*).

“When God’s people search the Scriptures with a desire to know what is truth, **Jesus is present in the person of His representative, the Holy Spirit**, reviving the hearts of the humble and contrite ones.”—*12 Manuscript Releases*, 145 (*Manuscript 158, 1898*).

“**They are to contend with supernatural forces, but they are assured of supernatural help. All the intelligences of heaven are in this army. And more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord’s host, comes down to direct the battle.**”—*Desire of Ages*, 352.

“The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle. **The Lord employs these operations of nature to represent the work of the Holy Spirit.** As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God’s grace in the soul. **By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.**”—*Testimonies to Ministers*, 506.

“**Place your mind and will where the Holy Spirit can reach them, for He will not work through another man’s mind and conscience to reach yours.** With earnest prayer for wisdom, make the Word of God your study. Take counsel of sanctified reason, surrendered wholly to God.”—*7 Testimonies*, 214.

“**This is the danger to which the church is now exposed—that the inventions of finite men shall mark out the precise way for the Holy Spirit to come.**”—*Testimonies to Ministers*, 64-65.

“**We have an Advocate pleading in our behalf. The Holy Ghost is continually engaged in beholding our course of action.**”—*1 Selected Messages*, 96.

“Do not forget that **you have a Comforter, the Holy Spirit, which Christ has appointed.** You are never alone. If you will listen to the voice that now speaks to you, if you will respond without delay to the knocking at the door of your heart, ‘Come in, Lord Jesus, that I may sup with Thee, and Thee with me,’ **the heavenly Guest will enter.**”—*Adventist Home*, 350 (*Letter 124*, 1897).

— CHAPTER THIRTEEN —

**THE
CHARTER PASSAGES
ABOUT THE HOLY SPIRIT**

**THE CHARTER STATEMENT
IN THE SPIRIT OF PROPHECY**

*In one special passage, which fills more than four pages of *Desire of Ages*, Ellen White states the doctrine of the Holy Spirit.* There are other passages where she focuses on other key doctrines (for example, DA 49 and 117, which define the human nature of Christ). *But on pp. 668 to 672, she clarifies both the nature and work of the Holy Spirit.*

In this, the longest passage about the Holy Spirit in *Desire of Ages* (and probably anywhere else in the Spirit of Prophecy), she comments on Christ's charter statements in the Upper Room, announcing the ministry of the Holy Spirit.

It is of the highest significance that *in this passage she always speaks of the Holy Spirit as a person, as a fully divine person ("the Third Person of the Godhead"); and she does not once speak of Him as "it." Instead, twenty-three (23) times she refers to the Holy Spirit as "He" or "Him"—with a capital "H." (The Bible passages she is referring to calls the Holy Spirit "He" or "Him" eight (19) times.)*

You will want to carefully read the entire passage for yourself: DA 668 to 672. Notice that a

key point is that Christ was leaving and He would send a person to take His place. The wording in this lengthy passage is continually about what this other person would be doing here on earth, not what Christ would be doing for them after His ascension.

Here are a few excerpts:

“Before offering Himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon His followers, a gift that would bring within their reach the boundless resources of grace. ‘I will pray the Father,’ He said, ‘and He shall give you another **Comforter**, that **He** may abide with you forever; even the **Spirit of truth**; whom the world cannot receive, because it seeth **Him** not, neither knoweth **Him**: but ye know **Him**; for **He** dwelleth with you, and shall be in you. I will not leave you orphans: I will come to you.’ John 14:16-18, margin.

“Before this the Spirit had been in the world; from the very beginning of the work of redemption **He** had been moving upon men’s hearts. But while Christ was on earth, the disciples had desired no other **helper**. Not until they were deprived of His presence would they feel their need of the Spirit, and then **He** would come.

“The **Holy Spirit** is Christ’s **representative**, but **divested of the personality of humanity and independent thereof**. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His **successor** on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high . .

The Charter Passages about the Holy Spirit 155

“At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the **Comforter** will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly **Comforter**. Wherever we are, wherever we may go, **He** is always **at our right hand** to support, sustain, uphold, and cheer.

“The disciples still failed to understand Christ’s words in their spiritual sense, and again He explained His meaning. By the Spirit, He said, He would manifest Himself to them. ‘The **Comforter**, which is the Holy Ghost, whom the Father will send in My name, **He shall teach you** all things.’ No more will you say, I cannot comprehend. No longer will you see through a glass, darkly. You shall ‘be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.’ Eph. 3:18, 19.

“The disciples were to bear witness to the life and work of Christ. Through their word He was to speak to all the people on the face of the earth. But in the humiliation and death of Christ they were to suffer great trial and disappointment. That after this experience their word might be accurate, Jesus promised that the **Comforter** should ‘**bring all things to your remembrance**, whatsoever I have said unto you.’

“ ‘I have yet many things to say unto you,’ He continued, ‘but ye cannot bear them now. 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 show you things to come. **He** shall glorify Me: for **He** shall **receive of Mine, and shall show it unto you**’ . .

“Jesus saw that they did not lay hold of the real meaning of His words. He compassionately promised that **the Holy Spirit should recall these sayings to their minds**. And He had left unsaid many things that could not be comprehended by the disciples. These also would be opened to them by the Spirit. **The Spirit was to quicken their understanding**, that they might have an appreciation of heavenly things. ‘When **He**, the Spirit of truth, is come,’ said Jesus, ‘**He** will guide you into all truth.’

“The **Comforter** is called ‘the Spirit of truth.’ **His** work is to **define and maintain the truth**. **He** first **dwells in the heart** as the Spirit of truth, and thus **He** becomes the **Comforter** . . . Through the Scriptures the Holy Spirit **speaks to the mind, and impresses truth upon the heart**. Thus **He** **exposes error, and expels it from the soul**. It is by the Spirit of truth, working through the Word of God, that Christ subdues His chosen people to Himself.

“In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as **a regenerating agent [an “agent” is a person]**, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the **Third Person of the Godhead**, who would come with no modified energy, but **in the fullness of divine power**. It is the Spirit that **makes effectual** what has been wrought out by

the world's Redeemer. It is by the Spirit that the **heart is made pure**. Through the Spirit the believer **becomes a partaker of the divine nature**. Christ has given His Spirit as a divine power to **overcome all hereditary and cultivated tendencies to evil**, and to **impress His own character upon His church**.

“Of the Spirit Jesus said, ‘**He** shall glorify Me.’ The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to **glorify Christ by revealing His grace** to the world. The **very image of God is to be reproduced** in humanity. The honor of God, the honor of Christ, is involved in the **perfection of the character of His people**.

“ ‘When **He** [the Spirit of truth] is come, **He** will **reprove the world of sin, and of righteousness, and of judgment**.’ The preaching of the Word will be of no avail without the **continual presence and aid** of the Holy Spirit. This is the **only effectual teacher of divine truth**. Only when the truth is **accompanied to the heart** by the Spirit will it quicken the conscience or transform the life. One might be able to present the letter of the Word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit **sets home the truth**, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the **co-operation** of the Spirit of God. The sowing of the gospel seed will not be a success unless the **seed is quickened into life** by the dew of heaven. Before one book of the New Testament was written, before one gospel sermon had been preached after Christ's ascension, the Holy Spirit **came upon** the praying apostles. Then the testimony of their enemies was, ‘Ye have filled Jerusalem with your doctrine.’ Acts 5:28.

“Christ has promised the gift of the Holy Spirit to

His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not **surrender the soul to be guided and controlled** by the **divine agencies**. **We cannot use the Holy Spirit. The Spirit is to use us.** Through the Spirit God works in His people 'to will and to do of His good pleasure.' Phil. 2:13. But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. **This promised blessing**, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive."—*Desire of Ages*, 668-672.

“HE” IN THE CHARTER PASSAGES IN THE BIBLE

Here are the charter Bible passages in which Christ announces the Holy Spirit to His disciples. Christ calls the Holy Spirit a person; and He repeatedly refers to Him as “He,” not “it,”—seventeen times in seven Bible verses!

John 14:16 “And I will pray the Father, and He shall give you another **Comforter**, that **He** may abide with you forever.”

John 14:17 “Even the **Spirit** of truth; **whom** the world cannot receive, because it seeth **Him** not, neither knoweth **Him**; but ye know **Him**; for **He** dwelleth

with you, and shall be in you.”

John 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.”

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.”

John 16:7 “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.”

John 16:13 “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 show you things to come.”

John 16:14 “**He** shall glorify Me: for **He** shall receive of Mine, and shall show it unto you.”

In the above Inspired statements uttered by Christ our Lord, **seventeen times (in the King James Version) the Holy Spirit is called “He” or “Him,”** not “it.” “**Whom**” (masculine) is also used instead of “which.” Christ Himself referred to the Holy Spirit as a person, not an inanimate object or thing.

The Greek pronoun in relation to gender is explained in the next section.

THE GREEK OF OF THOSE PASSAGES

I decided to check into the Greek New Testament of these special passages about the Holy

Spirit; and I made the following discoveries:

“COMFORTER” (PARACLETE) IN THE GREEK— John 14:16-17, 26; 15:26; and 16:7, 13-14 constitute Christ’s announcement about the Holy Spirit, to be with His disciples throughout all future time. These are the charter passages on the Holy Spirit! As such, it is extremely important.

In these passages, **Christ says the Holy Spirit is a person.** The Greek word used here is παρακλητος (*parakletos*). **In the time when Christ was on earth, a paraclete was a man, never an object or a woman** (some Davidians claim the Holy Spirit is a woman). The Greek word, *paraclete*, translated “comforter” in the KJV (*John 14:16, 26; 15:26; 16:7, 13-14*), means literally “one called alongside [to help]”—an “advocate or intercessor summoned to aid [in a court of law or elsewhere].” He had been appointed to be the One who would comfort, counsel, encourage, and warn those He is leading toward discipleship; He does not do this only for His disciples.

Christ says that He will send “another comforter.” In the Greek, it is *αλλον παρακλητον* (*allon parakleton*), not *ητερον παρακλητον* (*heteron parakleton*). This is important; for *αλλον παρακλητον* is properly translated **“another comforter of like kind with Myself [Christ]”** instead of *ητερον παρακλητον*, which is “a different kind of comforter.” In other words, **the Holy Spirit truly is of “like kind” with Christ. Both are fully divine and fully members of the Godhead.**

***Parakletos* can be translated as “Comforter” (a person), but not as “comfort” (something inanimate) or be regarded as the name of any abstract influence. Παρακλητος has to refer to a distinct person.**

Another indication that a person is meant is the fact that the Holy Spirit, as Comforter, is placed in jux-

taposition with Christ as the Comforter about to depart, to whom the same term is applied in 1 John 2:1.

—*More on the Greek of these passages in the next chapter:*

— CHAPTER FOURTEEN —

PRONOUNS FOR THE HOLY SPIRIT

PRONOUNS FOR THE HOLY SPIRIT IN THE NEW TESTAMENT

PRONOUNS FOR “COMFORTER” AND “SPIRIT”—In many Greek texts, *ὅς*, *hos* (which, or the one which), **a masculine relative pronoun, is used in Ephesians 1:13-14 to refer to the Holy Spirit.** The Holy Spirit is a definite person, not an immaterial nothingness.

Some say that the descriptions of the personality of the Holy Spirit in the New Testament are only personifications. But such an explanation would clearly destroy the meaning of such passages as John 14:26, 16:7-11, Romans 8:26, etc.

You should understand how, in the Greek language, pronouns are related to gender. The pronoun always, without exception, agrees with the noun it refers to (its antecedent noun). This, of course, is the same pattern found in Spanish and some other modern languages.

For this reason, the pronoun following “Comforter” *παρακλετος* (*parakletos* in the Greek) in John 14:16 and 16:7 is masculine. It is supposed to be “He,” not “it”; since the noun refers to an actual person. In the following examples, the antecedent noun is underlined:

John 14:16 “And I will pray the Father, and He shall give you another **Comforter**, that **He** may abide with you forever.”

John 16:7 “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.”

But the pronoun following “Spirit” (*πνευμα*) in John 14:17, 14:26, and 15:26 is in the neuter. **Therefore the pronoun should also be in the neuter (“it,” not “He”). —But the New Testament writers wrote the masculine, not the neuter pronoun—clearly emphasizing the fact that the Holy Spirit is a person, not a thing.** In the following examples, the antecedent noun is underlined:

John 14:17 “Even the **Spirit** of truth; **whom** the world cannot receive, because it seeth **Him** not, neither knoweth **Him**: but ye know **Him**; for **He** dwelleth with you, and shall be in you.”

John 14:26 “But the **Comforter**, which is the **Holy Ghost** [**Spirit**], **whom** the Father will send in My name, **He** shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

John 15:26 “But when the **Comforter** is come, **whom** I will send unto you from the Father, even the **Spirit** of truth, which proceedeth from the Father, **He** shall testify of Me.”

That is *not* in accordance with good Greek grammar; since *pneuma* is a neuter word and should be translated “it,” not “He.”

None should declare that the Holy Spirit does not exist. —For the Greek manuscripts, the KJV, and the Spirit of Prophecy comments of those verses (DA 668 to 672) only use the masculine pronoun.

(As mentioned earlier, the pronoun, “He,” is used 23 times in those four *Desire of Ages* pages.)

THE PRONOUN, “HE,” IN DESIRE OF AGES

I wanted to find out for myself what the book, *Desire of Ages*, taught about the Holy Spirit. So one afternoon I laboriously checked on every major statement in that book! Not counting DA 668 to 672, which is the most important passage of all, I found 64 other passages.

In not one of those 64 passages in *Desire of Ages* did I find that Ellen White referred to the Holy Spirit as “it”! Instead, in nearly every instance, she called Him by His name, “the Holy Spirit,” while eight times she spoke of Him as “Christ’s Spirit.”

In the few instances in which she did use a pronoun to refer to Him, she used the word “He,” not “it.” Here is an example:

“The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. **He** takes of the things of Christ and shows them unto him. If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image.”—*Desire of Ages*, 302.

THE PRONOUN, “HE,” IN OTHER SPIRIT OF PROPHECY QUOTATIONS IN THIS PRESENT BOOK

After examining all the major passages about the

Holy Spirit in *Desire of Ages*, when this *present book* was nearly completed, I decided to again read through all the Spirit of Prophecy quotations in it—126 statements in all. **I wanted to see if “it” (referring to the Holy Spirit) was in any of them. I found that it did not occur one time!** “He” appears a number of times; but “it” is not used one time. There appear to be relatively few instances in the Spirit of Prophecy writings when the neuter pronoun, referring to the Holy Spirit, is used. The word, “agency” (referring to the Holy Spirit), is used occasionally, but never “instrumentality.” As you know, “agency” can only refer to a person. The word, “representative,” is used a number of times. That also can only apply to a person.

MORE ON PRONOUNS FOR THE HOLY SPIRIT

At this juncture, the question could still be asked, But why are there still a few sentences in the Spirit of Prophecy in which the Holy Spirit is referred to as “it” rather than “He”?

There are two reasons for this:

First, because the Holy Spirit works so closely with the other two members of the Godhead in working on the human heart, at times God (or Christ) is mentioned together with the Holy Spirit in the same sentence. For purposes of clarification and simplicity, to keep the sentence shorter, it is easier to mention Him as “it” rather than “He.”

Sample sentence: “The Holy Spirit is given by God to help us; and, as it moves on our hearts, it draws us to Him.”

The other way of writing this would be more complicated: “The Holy Spirit is given by God to help us;

and, as He, the Holy Spirit, moves on our hearts, He draws us to God.”

The grammatical rule of *antecedents* applies here. The pronoun must refer to the preceding noun, or the noun must be repeated. But, in doing that, the sentence can become more complicated and difficult to read.

Here is the *second*, very important reason for the “it” pattern. The Holy Spirit never takes human form. It is customary, grammatically, to call totally nonhuman things “it” (neuter case rather than masculine). Christ is in human form; and there are statements clearly establishing that the Father chose to take a human-like form (with hands, head, and face). But the Holy Spirit cannot be seen and is *totally devoid of appearance or form*. He is totally nonhuman-like. So it seems natural, at times, to refer to Him as “it” in those complex sentences in which there are pronouns which could refer to two different antecedent nouns.

However, we have found that, upon careful examination, there are not many such instances in which “it” is used to refer to the Holy Spirit.

— **CHAPTER FIFTEEN** —

**A PATTERN
OF DECEPTION**

There are many who honestly believe that there is no Holy Spirit and that Christ is not eternal. But there are some who make their living by teaching these points; they, unfortunately, are using deceptive ways to convince believers of their ideas.

I have several books and compilations published by the leading promoter of literature, attacking the eternity of Christ and the existence of the Holy Spirit. Like the Jehovah's Witnesses, that group tries to show that there is only one "true God." Christ is a lesser deity who is not eternal; and there is no Third Person of the Godhead.

The primary evidence offered by that organization follows this chain of reasoning: (1) The Catholic Church teaches the Trinity; and we do not want anything to do with Catholic teachings. (2) Our pioneers were opposed to the Trinity teaching. (3) Therefore, we should have nothing to do with the Trinity teaching. (4) In addition, some Bible and Spirit of Prophecy statements can be interpreted as indicating that Christ is not eternal (He is the Son of God) and the Holy Spirit does not exist (He is sent from Christ and the Father, and is as formless as breath).

It is consistently assumed that the Three Person Godhead is the same as the three-in-one Trinity error. The fact that both the Bible and Spirit of Prophecy solidly teach the Godhead truth is ignored and not mentioned.

Instead of candidly admitting that our "pioneers" were actually opposing the three-in-one and one-in-three Trinity foolishness, the suggestion is made that they were opposed to the Godhead.

Although that organization claims to believe the Bible and Spirit of Prophecy, it does not dare quote more than a few passages from those Inspired Writings relating to the Godhead,—because most of God's Word strongly disagrees with its teachings.

In contrast, the book you are now reading contains massive numbers of quotations or references to the Bible and Spirit of Prophecy. We can do that because

we are sharing with you the broad picture of what Scripture actually teaches rather than a few snippets, intended to support a warped viewpoint.

Here are four special Spirit of Prophecy passages which they cite as evidence:

1-2 - Only the Father and the Son were in counsel together at the time Satan was ejected from heaven. Only the two of them moved from the Holy to the Most Holy Place in 1844. —But they ignored the wealth of Inspired information on the existence and Deity of the Holy Spirit.

3 - As a dramatic illustration of the impartation of the Holy Spirit that Christ was to bestow, Jesus breathed on the disciples. Therefore it is claimed that the Holy Spirit is only Christ's breath, and nothing more. —But they are careful to ignore the four-page section (DA 668-672) in the same book which repeatedly tells how the Holy Spirit is a definite person, the "Third Person of the Godhead." To cite the one passage (about "breath") as evidence that the Holy Spirit, as a Divine Person, does not exist while omitting mention of the other passages is deceptive.

4 - They cite a passage which says that, in the gift of the Holy Spirit, Christ shares His life with us. Based on that one sentence, they conclude that the Holy Spirit is only Christ's life, not a separate person. —But they ignore the hundreds upon hundreds of specific statements about all that the Holy Spirit, as Christ's Representative, is doing. Survey them for yourself: *2 Spirit of Prophecy Index, 1245-1275*, is one of the largest sections in the *Three Volume Index*, consisting of 31 pages and about 80 references on each page. That is over 2,400 entries! An immense amount of information on the nature and activities of something that does not exist!

Here is an example of their reasoning in one of their books, called *The Spirit of Antichrist*: After discussing, throughout most of the book, how terrible the Catholic Trinity is (without explaining that it is radically different than the truth about the Godhead), the author implies that it was Satan who invented the teaching of a third person of the Godhead. —And why? He tells the reader Satan did it because he wanted to be part of the Godhead before he was thrown out of heaven. So he tries to make himself the third part of the Godhead now; and he obtains that worship when people believe in the Holy Spirit! According to this confused thinking, anyone who believes in a Three Person Godhead is now worshiping Satan! With such reasoning, who needs logic?

His proof is that the Father and the Son met together at the time that Satan was kicked out (*p. 15*). Hinduism has three special gods (Brahma, Vishnu, and Siva) among the thousands of lesser gods (*p. 17*); and the Father and the Son moved together at the close of the 2300 years (*p. 20*). —Therefore the idea of a Godhead is evil! Ignoring the fact that any of us are praying to the Holy Spirit, the author of *The Spirit of Antichrist* then says:

“What I am saying is that it is not a light thing to pray to a person who does not exist. It is not a light thing to be praying to God in a way that is contrary to His revelation.”—*p. 20*.

Ignoring the loads of Inspired passages which declare that the Holy Spirit exists and is the Third Person of the Godhead, that author then says:

“The Scriptures do not teach that the Holy Spirit is a separate Being . . . The Almighty God, the Father of all infinity, cannot be confined to one body or to one place . . . This omnipresent personality [of the

Father], filling the entire universe, is the Holy Spirit.”—*pp. 20-21.*

Surely the author, who professes to be an Adventist and knows the Bible and Spirit of Prophecy well, realizes that He is violating Scriptural truth when he says such things! He then concludes the small 22-page book with a warning, intended to frighten the reader—that if anyone believes in the Holy Spirit and a Three Person Godhead, he will burn in hellfire:

“We are living in a frightening age and I am convinced that Satan is accomplishing his aims while men sleep; very subtly, but very successfully. Sadly, most people think they are worshiping God when the reality is that they don’t even know what they are worshiping. Satan takes advantage of this ignorance and receives this worship . . . The majority of those who are called Christians are actually possessed [demon possessed], in this teaching, of the spirit of antichrist, including those who call themselves Seventh-day Adventists . . . God wants people who will stand up for His truth in this time, and if we don’t do something soon we just might be among the most enlightened people in the lake of fire.”—*pp. 21-22.*

According to that author, what is it that will put you in hellfire? It is a belief in the Holy Spirit. Even if you love God and by faith in Christ obey His commandments, if you believe there is a Holy Spirit, God is going to burn you in hell.

Fortunately, we have the Bible and Spirit of Prophecy writings. How thankful we are that we have them! How wonderfully they dispel the dark nets of satanic delusion that false teachers would cast upon our souls!

I cannot say it solemnly enough:

“And he spake unto the congregation, saying, De-

part, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.”—*Numbers 16:26*.

Let us now consider what God’s Word says about those who, like the author of *The Spirit of Antichrist* book, reject the existence of the Holy Spirit and teach other men to do so.

— **CHAPTER SIXTEEN** —

**THE DANGER
OF REJECTING
THE HOLY SPIRIT**

**REASONS OFFERED
FOR REJECTING
THE HOLY SPIRIT’S EXISTENCE**

Two reasons are offered for why we should believe there is no Holy Spirit:

1 - There can be no Holy Spirit because there were apostate Christians in earlier centuries who believed *there was* a Holy Spirit.

2 - We can have the “spirit of Christ.” That is the only “holy spirit” there is. Christ’s spirit dwells in our hearts by faith; and that is all the spirit there is.

The reasons are inadequate:

The first objection tells us what uninspired men believed or did not believe. But that is no reliable evidence. All that matters is what the Word of God—the Bible and Spirit of Prophecy—actually says.

Roman Catholics believe that Jesus was born, lived, was crucified, rose from the dead, and ascended into heaven. Are all those Bible facts wrong, just because Catholics believe them?

In contrast, millions of godly Christians, down through the ages (including the Waldenses), did believe in the divine personhood of the Holy Spirit. And many faithful Christians today believe it. Why? because it is clearly given in Scripture.

Both the Bible and the Spirit of Prophecy say there is a Holy Spirit, that He is an actual person, and that He is the Third person of the Godhead. That should be sufficient evidence. Is it safe to disbelieve what is written?

We should accept the plain words of Inspired Scripture and stop there—and not speculate. Eve fell in the Garden of Eden because she was trying to probe into that which God had not revealed instead of obediently accepting that which He had plainly said. Many today are in a similar danger.

The second objection is based on the erroneous concept that there is no Holy Spirit separate from Christ's "spirit."

The fact that it is called "Christ's Spirit" in the Spirit of Prophecy shows it is the actual person. Otherwise, it would be called "Christ's spirit" or "the spirit of Christ." We are told of "Christ's love," etc.; but it is not placed in initial caps ("Christ's Love in the our hearts," etc.).

The Inspired Writings are clear that it is through the Holy Spirit, a separate person, that Christ dwells in our hearts. Of course, this is a mystery. Which of us dares probe into the mystery of the Godhead further than They have revealed themselves to us? When does speculation become blasphemy—or the sin against the

Holy Spirit?

Really now, how brave are you? Why not accept the Word of God as it reads?

ELLEN WHITE REPROVED THOSE WHO DENIED THE HOLY SPIRIT'S EXISTENCE

1 - In 1851, there were fanatics who were traveling from place to place and denying the existence of the Holy Spirit. They said there was no Holy Spirit!

“These things [the fact that people doubted her visions were from God] wounded my spirit, and wrung my soul in keen anguish, well-nigh to despair, **while many would have me believe that there was no Holy Ghost.**”—*Early Writings*, 22 (September 21, 1851).

In 1886, she wrote these words:

“A spurious light will be accepted in the place of truth by some who feel called upon to be expositors of the Scriptures, because of their calling or position.”—*11 Manuscript Releases*, 89 (Manuscript 15, 1886).

2 - In 1891, a “brother Chapman” imagined that he had discovered that the Holy Spirit did not exist, that He was not a person and not a member of the Godhead. When he wrote her for counsel, this was Ellen White’s reply:

“Some are ever seeking to be original, to bring out something new and startling, and they do not realize as they should the importance of preserving the unity of the faith in the bonds of love . . .

“We are to pray for divine enlightenment, but at

the same time **we should be careful how we receive everything termed new light . .**

“Your ideas . . do not harmonize with the light which God has given me. The nature of the Holy Spirit is a mystery not clearly revealed . .

“Here is your danger, of diverting minds from the real issues for this time. And you are not the only one who seems to be moved with ambition in this direction. It would not be right or prudent to send you out as a worker to promulgate your peculiar ideas and thus cause division; we have plenty of this now. **We want men of solid experience, who will anchor minds and not send them adrift without chart or compass.** Now, my brother, it is truth that we want and must have, but **do not introduce error as new truth.**”—14 Manuscript Releases, 177-180 (Letter 7, June 11, 1891).

3 - After 1891, an increasing amount of error was being taught. In 1894, she wrote:

“When men feel competent to pronounce judgment and condemn the Holy Spirit, they do a work for themselves which will be difficult to counteract. The whole head becomes sick, and the discernment so weak that it is apt to judge unrighteously.”—17 Manuscript Releases, 174 (Letter 2, 1894).

4 - By the turn of the century, J.H. Kellogg was nearing the time when he would unveil his pantheistic teachings, which denied the existence of the entire Godhead. In 1900, she wrote:

“We need to dwell more constantly and earnestly upon the grace of the Holy Spirit. This we do not discern with our natural eyes, yet by faith we see its office work, and **we cannot render to God supreme love and honor if we do not recognize the Holy Spirit which the Lord sends.** The Holy Spirit rep-

resents Jesus Christ.”—2 *Manuscript Releases*, 38 (Letter 2, 1894).

THE SIN AGAINST THE HOLY SPIRIT

5 - The sin against the Holy Spirit.

There is a sin against the Holy Spirit (*Matt. 12:31*). The movings of the Holy Spirit on the heart can be **quenched** (*1 Thess. 5:19*), **grieved away** (*Eph. 4:30*), and **blasphemed** (*Matt. 12:32*).

It is a serious thing to grieve away the Holy Spirit; how much more serious to deny that He exists! The One upon whom God put His Spirit (*Matt. 12:18*) was the One whom the Pharisees said was working through Satan (*Matt. 12:24*). God said, “I will put My Spirit upon Him” (*Matt. 12:18*); but the leaders said, “This fellow doth not cast out devils, but by Beelzebub the prince of the devils” (*Matt. 12:24*). That was said after having seen the character-changing power of the Holy Spirit in the hearts of men. **What greater sin is it to declare that there is no Holy Spirit and that those who believe in Him—are worshiping Satan?**

We dare not willfully reject the Spirit or, at the prompting of Satan, declare that the Holy Spirit does not exist!

“It is through the medium of His Spirit that God works upon the human heart; and **when men willfully reject the Spirit** and declare it to be from Satan, they cut off the channel by which God can communicate with them.”—5 *Testimonies*, 634.

(Those among us, today, who teach that the Holy Spirit does not exist, are not declaring that it is of Sa-

tan. —But, as quoted in the preceding chapter of this book, *they are declaring that those who believe in the Holy Spirit—are of Satan and will burn in hellfire.*)

Here are additional statements on this subject which you might want to read:

Resisting the Holy Spirit: DA 241, SC 40, MB 93, TM 74, 5T 120, 2BC 1004, COL 56,

Rejecting the Holy Spirit: 5T 120, 8T 292, MH 429.

The sin against the Holy Spirit: DA 321-323.

If you want to know the truth, go to God's Word. **"To the law and to the Testimony; if they speak not according to this Word, it is because there is no light in them"** (*Isa. 8:20*). What do you prefer? far-fetched theories or the Word of God? Since only the Godhead can save you, you had better believe in Them! Do not reject even one of the Divine members. To defend each one is to defend all three; to reject one—is to reject how many? They have done so much for you; should you not be loyal to Them?

"Those who reject the Spirit of truth place themselves under the control of a spirit that is opposed to the Word and work of God. **For a time they may continue to teach some phases of the truth, but their refusal to accept all the light God sends will after a time place them where they will do the work of a false watchman . . .** There will always be those who are seeking for something new and who stretch and strain the Word of God to make it support their ideas and theories."—*Sermons and Talks, Vol. 1, 385, 387 (Manuscript 125, September 4, 1907)*.

QUESTIONS: Why did Christ and the Spirit of Prophecy speak urgently about the sin against the Holy Spirit—if there is no Holy Spirit? If He is not a distinct Person, why is the phrase not worded "the sin against the spirit of God," or "against God's spirit," instead of "against the Holy Spirit"?

— CHAPTER SEVENTEEN —

IMPORTANT COUNSELS

DO NOT DISCARD THE BIBLE

In view of such clear statements from the Bible and Spirit of Prophecy, quoted earlier about Christ and the Holy Spirit, it appears that the false teachers do not believe in the Bible, much less the Spirit of Prophecy.

I appeal to you: Do not abandon either! You need both the Bible and the Spirit of Prophecy in order to remain on the pathway to eternal life! Do not abandon the clear teaching of God's books in order to please these false teachers!

“Satan summoned all his forces, and at every step contested the work of Christ. So it will be in the great final conflict of the controversy between righteousness and sin.

“While new life and light and power are descending from on high upon the disciples of Christ, **a new life is springing up from beneath, and energizing the agencies of Satan.** Intensity is taking possession of every earthly element. With a subtlety gained through centuries of conflict, the prince of evil works under a disguise. **He appears clothed as an angel of light, and multitudes are ‘giving heed to seducing spirits and doctrines of devils.’** 1 Timothy 4:1.

“In the days of Christ the leaders and teachers of

Israel were powerless to resist the work of Satan. **They were neglecting the only means by which they could have withstood evil spirits. It was by the Word of God that Christ overcame the wicked one.**—*Desire of Ages*, 257.

That is clear enough, is it not? But there is more to that passage:

“By their interpretation they made it [the Bible] express sentiments that God had never given. Their mystical construction made indistinct that which He had made plain. They disputed over insignificant technicalities, and practically denied the most essential truths. Thus infidelity was sown broadcast. God’s Word was robbed of its power, and evil spirits worked their will.

“History is repeating. With the open Bible before them, and professing to reverence its teachings, many of the religious leaders of our time are destroying faith in it as the Word of God. They busy themselves with dissecting the Word, and set their own opinions above its plainest statements. In their hands God’s Word loses its regenerating power. This is why infidelity runs riot and iniquity is rife.

“When Satan has undermined faith in the Bible, he directs men to other sources for light and power. Thus he insinuates himself. **Those who turn from the plain teaching of Scripture and the convicting power of God’s Holy Spirit are inviting the control of demons.**”—*Desire of Ages*, 257-258.

These false teachers are trying to get you to place your highest faith in their words instead of in the plain teachings of the Inspired Writings. If you are willing to take the fatal step, you invite the control of demons.

“Too wise in their own conceit to search the Scriptures with contrition of soul and earnest

prayer for divine guidance, they have no shield from delusion. Satan is ready to supply the heart's desire, and he palms off his deceptions in the place of truth. It was thus that the papacy gained its power over the minds of men . . . **Every conceivable form of error will be accepted by those who willfully reject the truth.**—*Great Controversy*, 523.

Do you see? **That is exactly how Rome gained control of men's minds! It sent out false teachers with beguiling fables.** Once believed, the minds of the hearers were locked into an enchanted mind control. **It is dangerous to toy with error.** Flee from it! Get away; and take your loved ones with you! Do not attend the meetings of those traveling preachers!

How important it is that we stay close to God's Word! Please, my friend, do not forsake it!

DO NOT DISCARD THE SPIRIT OF PROPHECY

Just as you should not discard the Bible, you dare not set aside the precious Spirit of Prophecy writings. We who know about the Spirit of Prophecy have a responsibility to study it, obey it, and defend it. It is equal in inspiration, accuracy, and authority with the Bible.

“What is it to lose life? It is when the truth is clearly set before us and we refuse to accept it because a cross is involved.”—3 *Manuscript Releases*, 95 (*Manuscript #44*, October 22, 1886).

“The devil may lock arms with the sinner, and say, ‘Better let things go as they are. If you confess, your dignity will be hurt, your influence lost.’ Thus he has

gained the victory over and over again.”—*Special Testimonies, Series B, No. 7, pp. 23.*

“When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. **Men will arise with interpretations of Scripture which are to them truth, but which are not truth** . . . One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit.”—*1 Selected Messages, 161.*

“The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. ‘Where there is no vision, the people perish.’ ”—*1 Selected Messages, 48.*

“It will be one of the great evils that will come to our people to have the Scriptures taken out of their true place and so interpreted as to substantiate error that contradicts the light and the testimonies that God has been giving us for the past half century.”—*Manuscript 760 (The Integrity of the Sanctuary Truth).*

“My brethren seem to judge me as taking positions that are not necessary. They do not see that God in His own wisdom has made revelations to me which cannot successfully be contradicted or disputed . . . All the oppositions or gainsayings to make my testimony of none effect only compels from me, by the urgency of the Spirit of God, a more decided repetition, and to stand on the light revealed with all the force of the strength God has given me. All the arguments of men, all their opposing influence, is of no force to me. **Whatever may be the position or the doctrines of these men, and however firm may have been my confidence in them heretofore, when they**

take false positions, all their arguments against what I know the Lord has shown me to be truth are vain . . . Let God be true and every man a liar.

“Every word spoken is in harmony with the living Oracles, and it is only wresting the Scriptures from their true meaning, by misapplying and misinterpreting them and the *Testimonies* which God has given me, that this can be gainsaid. Those who do this are like the impenitent Jews, who had eyes, but saw not, ears they had, but they heard not, neither would they understand. **Why? Lest they should be converted and have to acknowledge that not all their ideas were correct. This they were too proud to do, and therefore persisted in rejecting God’s counsel and the light and evidence which had been given.** Thus they deluded their own souls and the souls of others.”—*13 Manuscript Releases, 238-239 (written at Battle Creek, Michigan, January 7-9, 1890).*

“When strong minded men once set their will against God’s will, it is not easy for them to admit that they have erred in judgment. It is very difficult for such men to come fully into the light by honestly confessing their sins; for Satan has great power over the minds of many to whom God has granted evidence sufficient to encourage faith and inspire confidence. Many will not be convinced, because they are not inclined to confess. **To resist and reject even one ray of light from heaven because of pride and stubbornness of heart, makes it easier to refuse the light the second time. Thus men form the habit of rejecting light . . .**

“The light of truth is constantly shining, but many men and women comprehend it not. And why? —Because selfishness, egotism, pride blind their spiritual eyesight. **Standing between them and the true light,**

is the idol of their own opinion.”—9 *Manuscript Releases*, 298.

“Hear ye, and give ear; be not proud—for the Lord hath spoken. Give glory to the Lord your God, before He cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, He turn it into the shadow of death, and make it gross darkness. **But if ye will not hear it, my soul shall weep in secret places for your pride;** and mine eye shall weep sore, and run down with tears, because the Lord’s flock is carried away captive.”—*Jeremiah 13:15-17*.

“There are some in these last days who will cry: ‘Speak unto us smooth things, prophesy deceits.’ But this is not my work. God has set me as a reprover of His people; and just so surely as He has laid upon me the heavy burden, He will make those to whom this message is given responsible for the manner in which they treat it. **God will not be trifled with, and those who despise His work will receive according to their deeds.**”—4 *Testimonies*, 231-232.

“Let ministers and people remember that **gospel truth ruins if it does not save.** ‘The soul that refuses to listen to the invitations of mercy from day to day can soon listen to the most urgent appeals without an emotion stirring his soul. As laborers with God we need more fervent piety and less self-exaltation. **The more self is exalted, the more will faith in the Testimonies of the Spirit of God be lessened . . .** Those who trust wholly in themselves will see less and less of God in the *Testimonies* of His Spirit.’ ”—5 *Testimonies*, 134.

“Those who have treated the light that the Lord has given as a common thing will not be benefited by the instruction presented.

“There are those who will misinterpret the messages that God has given, in accordance with their spiritual blindness.

“Some will yield their faith, and will deny the truth of the messages, pointing to them as falsehoods.

“Some will hold them up to ridicule, working against the light that God has been giving for years, and some who are weak in the faith will thus be led astray.

“But others will be greatly helped by the messages. Though not personally addressed, they will be corrected, and will be led to shun the evils specified . . . The Spirit of the Lord will be in the instruction, and doubts existing in many minds will be swept away. **The testimonies themselves will be the key that will explain the messages given,** as scripture is explained by scripture. **Many will read with eagerness the messages reproving wrong, that they may learn what they may do to be saved . . .** Light will dawn upon the understanding, and the Spirit will make an impression on minds, as Bible truth is clearly and simply presented in the messages that since 1846 God has been sending His people. These messages are to find their place in hearts, and transformations will take place.”—*1 Selected Messages, 41-42.*

“In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. **There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue.**”—*4 Testimonies, 147-148.*

“If you lose confidence in the Testimonies you will drift away from Bible truth. I have been fearful that many would take a questioning, doubting posi-

tion, and in my distress for your souls I would warn you. How many will heed the warning? As you now hold the *Testimonies*, should one be given crossing your track, correcting your errors, would you feel at perfect liberty to accept or reject any part or the whole? **That which you will be least inclined to receive is the very part most needed.**”—5 *Testimonies*, 674.

“It is Satan’s plan to weaken the faith of God’s people in the *Testimonies*. Satan knows how to make his attacks . . . **The gifts are next questioned;** then, of course, they have but little weight, and instruction given through vision is disregarded.”—5 *Testimonies*, 672.

“Next follows skepticism in regard to the vital points of our faith, the pillars of our position, **then doubt** as to the Holy Scriptures, and **then the downward march to perdition.** When the *Testimonies*, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.”—4 *Testimonies*, 211.

“I was shown that many had so little spirituality that they did not understand the value of the *Testimonies* or their real object. **They talked flippantly of the *Testimonies* given by God for the benefit of His people, and passed judgment upon them, giving their opinion and criticizing this and that, when they would better have placed their hands upon their lips, and prostrated themselves in the dust;** for they could not appreciate the spirit of the *Testimonies*, because they knew so little of the Spirit of God.”—5 *Testimonies*, 672-673.

“God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired. The testimonies

have been treated in the same way; but God is not in this.”—*1 Selected Messages*, 23.

“There are some in Battle Creek who have never fully submitted to reproof. They have taken a course of their own choosing. **They have ever, to a greater or less degree, exerted an influence against those who have stood up to defend the right and reprove the wrong.** The influence of these persons upon individuals who come here and who are brought in contact with them . . . is very bad. **They fill the minds of these newcomers with questionings and doubts in regard to the Testimonies of the Spirit of God.** They put false constructions upon the *Testimonies*.”—*4 Testimonies*, 513-514.

“Some express their views that the testimony of Sister White cannot be reliable. This is all that many unconsecrated ones want. The testimonies of reproof have checked their vanity and pride; but if they dared, they would go to almost any length in fashion and pride. **God will give all such an opportunity to prove themselves and to develop their true characters.**”—*5 Testimonies*, 673.

“I saw that the reason why visions have not been more frequent of late is they have not been appreciated by the church. **The church have nearly lost their spirituality and faith, and the reproofs and warnings have had but little effect upon them. Many of those who have professed faith in them have not heeded them.**”—*1 Testimonies*, 119.

“I have been shown that **unbelief in the testimonies of warning, encouragement, and reproof is shutting away the light from God’s people.** Unbelief is closing their eyes so that they are ignorant of their true condition.”—*5 Testimonies*, 674.

“If you really believe that the voice of God has spo-

ken to you, pointing out your dangers, do you heed the counsels given? Do you keep these testimonies of warning fresh in your minds by reading them often with prayerful hearts? . . . **You will be held responsible for every one of these appeals and warnings.**”—3 *Testimonies*, 362-363.

“There will be a hatred kindled against the testimonies which is satanic. **The workings of Satan will be to unsettle the faith of the churches in them, for this reason:** Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded.”—1 *Selected Messages*, 48.

“Satan is . . . constantly pressing in the spurious—to lead away from the truth. **The very last deception of Satan will be to make of none effect the testimony of the Spirit of God.** ‘Where there is no vision, the people perish’ (*Prov. 29:18*). Satan will work ingeniously, in different ways and through different agencies, **to unsettle the confidence of God’s remnant people in the true testimony.**”—1 *Selected Messages*, 48 [*see 2 SM 78 for context*].

“**The plain, straight testimony must live in the church, or the curse of God will rest upon His people** as surely as it did upon ancient Israel because of their sins.”—3 *Testimonies*, 269.

“**Never was there greater need of faithful warnings and reproofs . . . than at this very time.** Satan has come down with great power, knowing that his time is short. **He is flooding the world with pleasing fables, and the people of God love to have smooth things spoken to them . . .** I was shown that God’s people must make more firm, determined efforts to press back the incoming darkness. The close work of the Spirit of God is needed now as never before.”—3 *Testimonies*,

327-328.

“My brethren, beware of the evil heart of unbelief. **The Word of God is plain and close in its restrictions; it interferes with your selfish indulgence; therefore you do not obey it.** The *Testimonies* of His Spirit call your attention to the Scriptures, point out your defects of character, and rebuke your sins; therefore you do not heed them. And **to justify your carnal, ease-loving course you begin to doubt whether the *Testimonies* are from God. If you would obey their teachings you would be assured of their divine origin.** Remember, your unbelief does not affect their truthfulness. If they are from God they will stand.”—5 *Testimonies*, 234.

“If God has given me a message to bear to His people, **those who would hinder me in the work and lessen the faith of the people in its truth are not fighting against the instrument, but against God.**”—5 *Testimonies*, 680.

“**It is not the instrument whom you slight and insult, but God, who has spoken to you in these warnings and reproofs.** It is hardly possible for men to offer a greater insult to God than to despise and reject the instrumentalities that He has appointed to lead them.”—5 *Testimonies*, 680.

“One stood by my side and said: ‘**God has raised you up and has given you words to speak to the people and to reach hearts as He has given to no other one.** He has shaped your testimonies to meet cases that are in need of help. You must be unmoved by scorn, derision, reproach, and censure. In order to be God’s special instrument . . . **It is Satan’s special object to prevent this light from coming to the people of God, who so greatly need it amid the perils of these last days.**’ ”—2 *Testimonies*, 607-608.

“The volumes of Spirit of Prophecy should be in every family, and should be read aloud in the family circle . . . The Testimonies contain instruction which meets the case of all, both parents and children.”—*Sons and Daughters of God*, 178.

“Parents, your children are in danger of going contrary to the light given of heaven, and **you should both purchase and read the books, for they will be a blessing to you and yours.** You should lend *Spirit of Prophecy* to your neighbors and prevail upon them to buy copies for themselves . . . **Many are going directly contrary to the light which God has given to His people, because they do not read the books** which contain the light and knowledge in cautions, reproofs, and warnings.”—*4 Testimonies*, 391.

“We are not to receive the words of those who come with a message that contradicts the special points of our faith.”—*Counsels to Writers and Editors*, 32.

“The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit.”—*1 Selected Messages*, 202.

“God is either teaching His church, reproving their wrongs and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter.”—*5 Testimonies*, 671.

For Bible tests of the Spirit of Prophecy, see our book, Prophet of the End, pp. 32-45, as well as that entire book.

BEWARE OF SO-CALLED “NEW LIGHT”

We are told in the Spirit of Prophecy to search for new light. But a careful examination of the passages reveals several important facts:

1 - The “new light” will be clearly found in God’s Word; it will not be found in the opinions and theories of men. *Test: If the “new light” is not directly given in the Bible and Spirit of Prophecy, it is suspect.*

2 - The “new light” will be clearly stated in the Bible, and especially the Spirit of Prophecy (which clarifies inspired truth in far greater detail). *Test: If the “new light” is not plainly stated in the Bible, and especially the Spirit of Prophecy, reject it!*

3 - The “new light” is not about novel new things and startling theories; it is generally about how to deepen your personal Christian experience with God. *Test: If the “new light” does not make you a better person in daily life, it is not important!*

4 - The “new light” will not contradict the light already given. *Test: If the “new light” does away with any truths already given in the Bible and Spirit of Prophecy, reject it!*

Consider these important Spirit of Prophecy statements:

New light will not contradict light earlier given us in God’s Word—“We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years.”—*1 Selected Messages, 161.*

Thank the Lord for the light we have in God’s

Word—"Upon us is shining the accumulated light of past ages. The record of Israel's forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt."—*8 Testimonies*, 115.

Abundant light in the Spirit of Prophecy—"Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people."—*1 Selected Messages*, 55.

Cling to God's Word—"The time has come when we cannot depend upon the doctrine which comes to our ears, unless we see that it harmonizes with the Word of God. There are dangerous heresies that will be presented as Bible doctrines; and we are to become acquainted with the Bible so that we may know how to meet them."—*Evangelism*, 590-591.

Looking to men instead of to God's Word—"When Satan has undermined faith in the Bible, he directs men to other sources for light and power. Thus he insinuates himself. Those who turn from the plain teaching of Scripture and the convicting power of God's Holy Spirit, are inviting the control of demons."—*Evangelism*, 591.

Beware of false teachers—"All should become familiar with God's Word; because Satan perverts and misquotes Scripture, and men follow his example by presenting part of God's Word to those whom they wish

to lead in false paths, withholding the part which would spoil their plans. All have the privilege of becoming acquainted with a plain 'Thus saith the Lord.' There are false shepherds who will say and do perverse things. Children should be so instructed that they will be familiar with God's Word, and be able to know when part of a Scripture is read and part left unread in order to make a false impression."—*Evangelism*, 591 (*Manuscript 153*, 1899).

Be careful about what is termed "new light"—

"We are to pray for divine enlightenment, but at the same time we should be careful how we receive everything termed new light. We must beware lest, under cover of searching for new truth, Satan shall divert our minds from Christ and the special truths for this time. I have been shown that it is the device of the enemy to lead minds to dwell upon some obscure or unimportant point, something that is not fully revealed or is not essential to our salvation. This is made the absorbing theme, the 'present truth,' when all their investigations and suppositions only serve to make matters more obscure than before, and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth."—*1 Selected Messages*, 159 (*Letter 7*, 1891).

God is displeased when we listen to error—

"I was shown the necessity of those who believe that we are having the last message of mercy, being separate from those who are daily imbibing new errors. **I saw that neither young nor old should attend their meetings**; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul and teach for doctrines the commandments of men. **The influence of such gatherings is not good.** If God has delivered us from such darkness and error, we should

stand fast in the liberty wherewith He has set us free and rejoice in the truth. **God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us. The angels cease their watchful care over us,** and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness.

"I saw that we have no time to throw away in listening to fables. Our minds should not be thus diverted, but should be occupied with the present truth, and seeking wisdom that we may obtain a more thorough knowledge of our position, that with meekness we may be able to give a reason of our hope from the Scriptures. **While false doctrines and dangerous errors are pressed upon the mind, it cannot be dwelling upon the truth** which is to fit and prepare the house of Israel to stand in the day of the Lord."—*Early Writings, 124-125.*

— CHAPTER EIGHTEEN —

**RELIGIONS
WHICH DENY
THE DEITY OF CHRIST
AND THE HOLY SPIRIT**

All the errors about the Godhead, Christ, and the Holy Spirit—come from the same source—

Satan,—whether it be spiritualists, the cults, or Rome which teaches them. That is why the errors are so much alike!

There are many erroneous teachings which declare that Christ is not fully God and not eternal, that the Holy Spirit is not fully God and not eternal. It was Lucifer's hatred of the Deity that caused him to be kicked out of heaven. That hatred has not lessened with the passing of the centuries.

Here are 48 quotations, showing that many of the churches which Satan is leading—and teaching—uniformly reject the divinity of Christ and the divine personhood of the Holy Spirit.

In many of these quotations, you find the heart of the three-in-one Trinity doctrine of Rome, as well as the error being taught by certain preachers among us, that there is only one true God, out of whom comes the Son and the Spirit.

WHAT ARIANS AND UNITARIANS TEACH

Those who, in our time, teach that Christ is not eternal do not like to admit that they are Arians. But here are the facts:

Arius was a local church leader of the Christian church in Alexandria, Egypt. About the year A.D. 310, he devised a strange, new teaching. Here it is:

Christ was created out of nothing before anything else was created. Therefore He was a finite being, **since He did not earlier exist**. Through Him, God created everything (*summarized from The Manual of Church*

History, Vol. 1, 327, by Albert Henry Newman).

In A.D. 321, Alexander, bishop of the Alexandrian Church, took away Arius' offices and ejected him from the church. This produced a split, which gradually broadened.

Modern Adventist Arians frequently go one step further: They deny the existence of the Holy Spirit as well! This places them in the same category as the Unitarians. As you may know, the Unitarian Church is inhabited by atheists who reject Christ and believe that God is so far away that they can sin in peace, without worrying about a coming judgment. After rejecting Christ and the Holy Spirit, they also threw out the Bible!

Don't let that happen to you.

"Unitarianism—The view that God is one person only **and which therefore denies the doctrines of the divinity of Christ and of the Holy Spirit** (as distinct from the person of God), and therefore also the doctrine of the Godhead."—*A Dictionary of Christian Theology, by Alan Richardson, 352.*

WHAT JEHOVAH'S WITNESSES TEACH

Like many other cults, Jehovah's Witnesses reject the divinity of Christ.

Some people do not want to believe that Christ is fully God. The Witnesses say He is "a god"; but they really do not believe He is any kind of God.

"Jehovah's Witnesses . . . believe that the son is merely 'a god' by way of concession."—*Jehovah's Witnesses: Answered Verse by Verse, by David A. Reed.*

“The justice of God would not permit that Jesus as a ransom be more than a perfect man. And certainly not God almighty in the flesh.”—*Let God Be True*, p. 87.

“Some insist that Jesus, when on earth, was both God and man in completeness. This theory is wrong.”—*The Harp of God*, p. 101.

“In other words, **he was the first and direct creation of Jehovah God.**”—*The Kingdom is at Hand*, p. 46.

“There is only one God . . . and [Christ] **the Son had a beginning.**”—*From Paradise Lost to Paradise Regained*, p. 164.

Jehovah’s Witnesses also reject the divinity of the Holy Spirit.

“**The Holy Spirit is not a person and therefore is not God.**”—*Let God Be True*, p. 81.

“The Holy Spirit is the invisible active force of Almighty God that moves his servants to do his will.”—*Let God be True*, p. 108.

“As for the ‘Holy Spirit,’ the so-called Third Person of the Godhead, we have already seen that it is, not a person, but God’s active force.”—*The Truth that Leads to Eternal Life*, p. 24.

“**God’s holy spirit is not a person but is God’s active force.**”—*Aid to Bible Understanding*, p. 1543.

During the first of my three years in attendance at the Seventh-day Adventist Seminary, in Washington D.C., prior to entering the ministry, one day a friend stopped by to tell me what happened the night before.

Taking a practicum course at the Seminary that quarter, he had been assigned to work under a local pastor who told him to work in the Rockville area, where the conference was trying to get a full-fledged

church started.

My friend had been giving Bible studies to a family who, at the same time, were in contact with some Jehovah's Witnesses. Uncertain which church to unite with, and unknown to my friend, the mother of the home decided to bring both groups together one evening—and see what they both would say to each other.

So when my friend arrived for the Bible study,—he found two or three Jehovah's Witnesses already there in the living room with the mother and her family.

After speaking a few words and uncertain what to do next (for the atmosphere was tense)—he said, “Before we begin talking together, let us pray.”

He knelt down and began praying. Suddenly, before he could end his prayer, the lady who was the Witness leader jumped to her feet, and said, “This is terrible! I cannot remain here!” and hurriedly went into the next room, with the other Witnesses following her.

Certain he had done something to destroy his opportunity to reach this family, my friend sat down and silently prayed while the mother of the home rushed into the next room, closed the door, and began speaking with the Witness lady.

My friend kept praying. Within five or ten minutes, the Witnesses all left the home and the mother came back into the living room. As I recall it now, this is what she told my friend:

“The woman told me she was shocked. She said you had mentioned in your prayer that Jesus Christ is God,—and she could not stand to be in a place where that was said! So she has left with all her group. — *And I am now convinced that the Seventh-day*

Adventists are right after all!"

Soon after the family joined the church.

TEACHINGS OF ARMSTRONG'S WORLDWIDE CHURCH OF GOD

Prior to the changeover in the late 1980s, which caused the WWCG to repudiate Sabbath-keeping and many other church doctrines, this is what the WWCG taught about the Deity:

"Do you really grasp it? The purpose of your being alive is that finally you [will] be born into the Kingdom of God, when you will actually be God, **even as Jesus was** and is God. You are setting out on a training to become creator—to become God."—*Why Were You Born?* p. 22.

"[Prior to the time of His Second Advent] Jesus alone, of all humans, has so far been saved!"—*Ibid.*

"**God's Holy Spirit is His life**, and not a separate person."—*Herbert Armstrong, What Do You Mean: Salvation?* p. 19.

"It is impossible for the Holy Spirit to be a third person [of the Godhead] . . . That heresy denies the true born-again experience!"—*Just What Do You Mean Born Again?* p. 13.

THE UNITY SCHOOL OF CHRISTIANITY

With a world membership of nearly one million, the Unity School of Christianity is the largest gnostic cult in Christendom.

"The Father is Principle, the Son is that Principle revealed in the creative plan, the Holy Spirit is the executive power of both Father and Son carrying out

the plan.”—*Metaphysical Bible Dictionary*, p. 629.

“All that any human soul can ever need or desire is the infinite Father-Principle, the great reservoir of unexpressed good.”—*H. Emily Cady, Lessons in Truth*, p. 11.

WHAT SPIRITUALISTS AND PSYCHICS TEACH

What is it that the Satanists teach? Let us read their statements. We will find that they echo the downgrading hatred of Christ by their father, the devil. They also wish to eliminate the Holy Spirit, by whom we are convicted to return in repentance to God.

“**[Jesus said] I am not God** . . . I do not want you to worship me.”—*Helen Shookman, A Course in Miracles*. (Regarded as a New Age Bible, it was written by Shookman, as a channeler [medium], under the direction of a spirit calling itself Jesus).

“**He [Jesus] was not God**, and never claimed to be.”—*Rodney R. Romney, Journey to Inner Space: Finding God in Us*, p. 30.

“Son of God, First-Born . . . the Second Logos or Higher Self,—**the first emanation** from the Father, the Absolute, or the First Logos.”—*Dictionary of All Scriptures and Myths*, by G.A. Gaskell, p. 702. (This dictionary uses the sacredly held philosophic writings of all religions such as Zoroaster, Philo, Swedenborg, Buddah, Hermes, the Qabbalah, etc., in order to derive the definitions hence given— which are mystical and spiritualistic.)

“**The eternal Birth or generation of the Son** or Divine Word . . . From our proper Source, that is to say, from the Father and all that which lives in Him,

‘there shines,’ says Ruysbroeck, ‘an eternal Ray, which is the Birth of the Son . . . We are celebrating the feast of the Eternal Birth which God the Father has borne.’—*Mysticism*, by E. Underhill, p. 146.

“Holy is God, **the Father of all things**, the One who is before the First Beginning.”—*The Secret Teachings of All Ages, XL*, by Manly P. Hall, 33rd Degree Mason. (Hall is quoting Hermes or Cush who was said to be the interpreter of the mysteries, or basically the founder of spiritualistic Babylonian religion. Cush was said to be the father of Nimrod, who founded Babylon and then based its mystery religion upon the teachings of his father.)

“God [the great architect of the universe] as **the infinite Parent of all** . . .”—*Morals and Dogma*, 715, by Albert Pike, 33rd Degree Mason, also *The Masonic Report*, p. 20.

“**The One [God]** is the term most suitable for defining the Absolute, since the whole precedes the parts.”—Hall, p. XV.

“The Qabbalists [The *Qabbala* is Jewish witchcraft] conceive of the Supreme Deity as an incomprehensible Principle to be discovered only through the process of eliminating, in order, all its recognizable attributes. That which remains . . . is AIN SOPH, the eternal state of Being . . . all [things are] nourished by AIN SOPH and all with their source in AIN SOPH, **the only Immortal**—whence they came.”—Hall, p. CXVII.

“The terms Father, Son, and Spirit are but symbols which stand for **three manifestations of God** . . . God goes forth from Himself in the Eternal Son, returning to Himself in the Eternal Spirit.”—Gaskell, p. 770.

“The Father uttered himself and all creatures in the Word, his Son, and the return of the Father into

himself includes the like return of all creatures into the same Eternal Source. The logical **genesis of the Son** furnishes a type of all evolution or creation; the **Son is the unity of all the works of God** . . . God is in all things, and God is all things.”—*Gaskell, p. 770.*

“Holy is God, whose will is performed and accomplished by His own powers which **He hath given birth to out of Himself.**”—*Hall, quoting Hermes, the founder of the mysteries of spiritualism, p. XL.*

“[God] can unfold His essence in a variety of existences, which, while they are His creatures as to their origin, **are parts of His essence** as to their contents.”—*Gaskell, p. 317.*

“The Absolute [or God—the One Source of all] . . . is **the beginning and final goal of the whole series of essences** which exist . . . the beginning and end of all things.”—*Gaskell, p. 317.*

“Put thy trust in the Divine Breath—the **Holy Spirit—which is the functioning of the Absolute [God]** upon the buddhic plane.”—*Dictionary of All Scripture and Myths, Gaskell, p. 816.*

“The **Holy Spirit proceeds from the Godhead**—the infinite source of all. It is the Breath of *Atman*,—the infinite power of God. **It is not separate from, but operative through the Christ**—the higher Self.”—*Gaskell, p. 366.*

“Medieval theology generally distinguished . . . the **Holy Ghost [as] being the copula [or union] between the Father and the Son.**”—*Gaskell, p. 770.*

“The difference between the Father and the Son is this—‘The Father’ is to express God-hidden, **‘The Son’ is God manifest**, and the **‘Holy Ghost’ is the knowledge** of the Spirit of Truth, **proceeding from the experience of both**, as God hidden, and re-

vealed.”—Gaskell, p. 770.

“In the heart of the Trinity [or One God] the Creator laughs and gives birth to the child. The child laughs back at the Creator and **together they give birth to the Spirit.**”—*Meister Eckhart, quoted in The Coming of the Cosmic Christ, by Matthew Fox, pp. 218-219.*

“I [Father of All Things] order you [Son of Light] to go forth, to become as a guide to those who wander in darkness, that all men within whom dwells the spirit of My Mind (The Universal Mind) may be saved by My Mind in you, which shall call forth My Mind in them . . . for I am the Mind of the mysteries.”—*Hall, quoting Hermes, p. XL.*

THE MORMON DEITIES

Satan has implanted a variety of confusing ideas about God in the various religions of mankind. Here are the Mormon deities, as mentioned in approved Mormon books:

“As man is, our God once was; As now God is, so man may become.”—*Lorenzo Snow (Fifth President), quoted in Daniel Ludlow, ed., Latter Day Prophets Speak, p. 72.*

“The Prophet [Joseph Smith] taught that our Father had a Father, and so on.”—*Joseph Fielding Smith, Doctrines of Salvation, Vol. I, p. 12.*

Brigham Young, second President, is quoted in *Ludlow, pp. 72-77*, as saying that through eternity past, gods have been creating planets. They populate them through sexual intercourse with their goddess wives. Then some of the spirit children become gods themselves. Throughout eternity future, the same process will continue worlds without end.

MOHAMMED'S TEACHING ABOUT DEITY

Satan hates Christ, who died to save mankind; he hates the Holy Spirit who pleads with men to return to God before it is too late. As you have learned, many different cults and non-Christian religions are strongly opposed to the Divinity of Christ and the Holy Spirit.

In researching this subject, I came across over a dozen places in the Koran (Qur'an) which ridiculed and denied the existence of the Godhead. Here are a few samples:

MUSLIM TEACHINGS ABOUT THE DEITY

“They do blaspheme who say: Allah is one of three in a Godhead, for there is no god except one God.”—*Qur'an, Sura 5:73.*

“Your Allah is one God. In the worship of him, admit no partner.”—*Qur'an, Sura 18:110.*

“Take not, with Allah, another object of worship, lest you should be thrown into Hell, blameworthy and rejected.”—*Qur'an, Sura 17:39.*

“What have they partners in Godhead, who have established for them some religion without the permission of Allah? Had it not been for the Decree of Judgment, the matter would have been decided between them at once. But verily the Wrong-doers will have a grievous Penalty.”—*Qur'an, Sura 42.21.*

“USUFALI: O People of the Book [Koran]! Commit no excesses in your religion: Nor say of Allah aught but the truth. **Christ Jesus the son of Mary was no more than a messenger of Allah, and His Word, which He bestowed on Mary, **and a spirit proceeding from Him:** so believe in Allah and His messengers. Say not**

“Godhead”; desist; it will be better for you: for Allah is one Allah. Glory be to Him: for exalted is he above having a son. To Him belong all things in the heavens and on earth.”—*Qur’an, Sura 4:171a.*

“PICKTHAL: The Messiah, Jesus son of Mary, was only a messenger of Allah, and His Word which He conveyed unto Mary, and a spirit from Him. **So believe in Allah and His messengers, and say not ‘Three.’ Cease!**”—*Qur’an, Sura 4:171b.*

“Yet they attribute to some of His servants a share with Him in His divinity! Truly is man a blasphemous ingrate avowed!”—*Qur’an, Sura 43.15.*

“Say: ‘Nay, but I am commanded to be the first of those who bow to Allah, and **be not thou of the company of those who join gods with Allah.**’ ”—*Qur’an, Sura 6.14.*

“There will then be left no subterfuge for them but to say: ‘By Allah our Lord, were not those who joined gods with Allah.’ ”—*Qur’an, Sura 6.23.*

“Those who believe in the Qur’an, those who follow the Jewish scriptures, and the Sabians, Christians, Magians, and Polytheists,—Allah will judge between them on the Day of Judgment: for Allah is witness of all things.”—*Qur’an, Sura 22.17.*

OTHER MUSLIM TEACHINGS

“Those who reject the Muslim Sabbath (Friday) will perish—“The Sabbath was only made for those who disagreed as to its observance. But Allah will judge between them on the Day of Judgment, as to their differences.”—*Qur’an, Sura 16.124.*

Have nothing to do with Christians or Jews, because they are evil people—“O you who believe! Do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of

them; surely Allah does not guide the unjust people.”—*Qur’an, Sura 5:51*.

Have nothing to do with blacks—“On the day when [some] faces shall turn white and [some] faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? Taste therefore the chastisement because you disbelieved. And as to those whose faces turn white, they shall be in Allah’s mercy; in it they shall abide.”—*Sura 3:106-107*.

Kill the unbelievers—“So when the sacred months have passed away, then slay the idolators wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush.”—*Qur’an, Sura 9:5*).

If they resist—“The punishment of those who wage war against Allah and His apostle and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned.”—*Qur’an, Sura 5:33*.

Finish them off completely—“Strive hard against the unbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is their destination.”—*Qur’an, Sura 9:73*.

Our god will reward you for your efforts—“And let not those who disbelieve think that they shall come in first; surely they will not escape. And prepare against them what force you can on horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know [but] Allah knows them; and whatever thing you will spend in Allah’s way, it will be paid back to you fully and you shall not be dealt with unjustly.”—*Qur’an, Sura 8:59-60*.

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