

The Third Person of the Godhead

HERE IS AN ABUNDANCE OF EVIDENCE FROM GOD'S WORD PROVING THIS

PART ONE OF FIVE

An insidious attack, on the Godhood of Holy Spirit, is being made by men professing to be faithful Adventists. They are touring the country, speaking, and making videos which deny the Personhood—and even existence—of the Holy Spirit.

Here is an sample of their devastating statements, downgrading the Holy Spirit:

FRED ALABACK—“The Biblical term, ‘Holy Spirit of God’ . . . refers to His [God the Father’s] life or inner nature . . . a personal influence or power from God . . . but never as a separate divine being . . . The Holy Spirit is the internal nature and ‘person’ of God the Father Himself.”—*Fred Alaback, No New Leaders*, 23.

BILL STRINGFELLOW—“You see, we’ve been thinking that the Holy Spirit is a real live being . . . Really, it’s the Spirit of God . . . The Holy Spirit is the mind, thoughts, words, influence, and power of God and His Son.”—*Bill Stringfellow, Video sermon, Part Two, March 1994*.

EDWARD EDSTROM—“The ‘Holy Spirit’ is the nature of God’s Spirit . . . the Soul of his Maker . . . a part of Himself, His inner being.”—*Edward Edstrom, Human Spirit*, 11.

SCOTT STANLEY, JOHN SMITH, JOHN ENCISCO—“The Holy Spirit is the person, or spirit, of the Father and the Son.”—*Scott Stanley, John Smith, John Encisco, Booklet*, 16.

CALEB ALONSO—“The Spirit of the Father and the spirit of the Son is the Holy Spirit . . . The Spirit is the light of God.”—*Caleb Alonso, Video sermon, Part Two, December 14, 1991*.

MARTY WOLD—“The Holy Spirit is not some separate, self-existent, Being; but is the very Spirit, the Inner Self, the Inner Being, ‘the vital presence,’ the inner Person and Personality of my heavenly Father.”—*Marty Wold, Open form letter, August 19, 1987*.

In the pages which follow, you will find a remarkably complete presentation of what the Bible and Spirit of Prophecy say on the Third Person of the Godhead.

You now have in hand the evidence to fully refute the heresy that the Holy Spirit—the One who brings conviction of sin and

guidance along the pathway toward eternal life—is not an actual Person.

(In companion studies will be found vindications of the divinity of Christ and the truth about the Godhead. These are truths which are also under attack.)

The devil hates Jesus. Here are a few of many unitarian statements by spiritualists, blaspheming the Holy Spirit:

“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, 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, 366.

“Medieval theology generally distinguished . . . the Holy Ghost [as] being the copula [or union] between the Father and the Son.”—Gaskell, 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 revealed.”—Gaskell, 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, 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 man 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, XL.

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This study is divided into two sections: The first provides you with quotations about the Holy Spirit; the second contains important statements about the Three Person Godhead.

— SECTION ONE —

THE PERSON AND DEITY OF THE HOLY SPIRIT

INTRODUCTION

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! (Among professed Christians, there is generally no controversy over the nature of the Father. All sides agree that He exists.)

This present study will concern itself with de-

fending the Bible-Spirit of Prophecy truth that the Holy Spirit exists as a distinct, separate Personage, and that He is the Third Person of the God, fully divine and equal to the other two Persons of the Godhead.

Checking into what is being taught outside our denomination, I discover that liberals and skeptics generally deny the existence of the Holy Spirit entirely. These liberals include not only leaders in the most liberal Protestant churches, but the great majority of religion teachers in the colleges and universities.

In contrast, conservative Protestants, who believe that the Bible is an inspired book, generally believe that the Holy Spirit is the Third Person of the Godhead.

In view of this, which side do you want to be on? Do you want to rank yourself with the liberals and skeptics or with the people who accept the Bible as the Word of God?

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Why is it that Bible-believing Christians generally believe in the Holy Spirit? —It is because the Bible evidence is clear that this is so.

In addition, Advent believers have the Spirit of Prophecy—and the statements in it, supporting the existence of the Holy Spirit as the Third Person of the Godhead. They are also powerful.

In this present study, we shall consider what both fully inspired sources of divine instruction have to tell us.

Down through the centuries, the Bible facts most controverted have been those which directly affect our salvation. Satan wants to eradicate these facts from our minds. Let us state them here::

Christ is fully equal to the Father in every way. He has existed from all eternity. He became fully man, like us. He was fully tempted, but never sinned. He really died on the cross. He ministers for us in the Sanctuary above. It required His life, death, and heavenly mediation to provide an atonement for us. There is a coming judgment, and we must now obey the law of God, by the enabling grace of Jesus Christ, which includes the keeping of the Bible Sabbath. The Holy Spirit is the Third Person of the Godhead. The Holy Spirit is working to bring us to repentance. There is a real devil and actual demons. The Bible accurately instructs us in the way of salvation. Sincere prayer is heard and answered by Heaven.

Two crucial facts in the working out of the great plan of redemption are these: the truth that Christ is fully God and has existed from all eternity, and the truth that the Holy Spirit is a distinct Personage and the Third Person of the Godhead.

It is vital that you have a personal understanding of these truths, for they affect your salvation.

It is astounding that frail, fallible human beings, who so much need the Holy Spirit themselves, are willing to cooperate with Satan in downgrading Him. There are those who dare to teach that the Third Person of the Godhead does not exist!

"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 (*Desire of Ages*, 669).

To begin with, let us clear the record by stating that we do not believe in the dogma of "*the Trinity*." We do not even use the term (nor does the Bible or Spirit of Prophecy). The "Trinity" concept contains the error that there are three members of the Trinity and the three are one, not only in pur-

pose—but also *in person*. That is an error. We do not worship a "three in one" God.

Instead, we believe in the doctrine of the Godhead, which teaches that there are three fully divine Persons (separate individuals) in the Godhead; and, although they are one in character, purpose, eternity, and divinity, they are not one in person.

REPLYING TO THE ARGUMENTS AGAINST THE HOLY SPIRIT

The information you need:

1 - The information in this section will provide a basic understanding of the situation, so you can better deal with those who are being misled by claims that the Holy Spirit does not exist.

2 - The Bible-Spirit of Prophecy statements, which follow this section, provide you with an abundance of Inspired evidence.

3 - Following that, the section on the Godhead provides additional, solid Bible-Spirit of Prophecy evidence that the Holy Spirit is the Third Person in the Godhead.

Here is a statement of the primary error taught about the Holy Spirit:

The Holy Spirit is not an actual Person, but instead only an "attribute of God." He is the "spirit of God," but not an actual Person. Therefore, since He is not a member of the Godhead, it does not have three Persons in it.

Along with this, the critic frequently declares that Christ is not a member of the Godhead either! (In a companion study to this one, *Christ is a Divine Person*; we provide you with a wealth of evidence proving the divinity and eternity of Christ.)

In attempting to prove his point, the critic quotes a few passages which speak about the "spirit of God." There are a number of such statements, and it may be difficult to know if a particular one is speaking about the Holy Spirit ("the Spirit moved upon them," etc.) or "the spirit of God" (as in "He was grieved in His spirit," etc.)

How then should we meet these arguments of the critics? Here is how to do it:

You need not enter into a discussion whether this or that quotation refers to the Holy Spirit or "the spirit of God."

Instead, focus on those divinely inspired statements which clearly demonstrate the existence of the Holy Spirit. Here they are:

1 - **Statements which show that the Holy Spirit is an actual Person.**

2 - **Statements which show that He exhibits**

the qualities and actions of a person.

3 - Statements which say that there are three members of the Godhead.

This present study provides you with those quotations.

However, in order to better understand the situation we are dealing with here, it is best that you understand several things:

1 - The Holy Spirit has a unique position: He never reveals Himself in a visible form. We have absolutely no record of that ever occurring—in heaven or on earth. Yet this need not be surprising, for we are also told that the angels are ministering spirits (Hebrews 1:14); and we know that they do, or choose not to, appear in visible bodies. Angels are not flesh and blood as we are. Why then should it be thought unusual that the Holy Spirit apparently never takes a bodily form.

There are physical laws of which we know nothing. We should not presumptuously imagine that only that which we can grasp in our small minds can be so. In the present writer's book, *The Origin of the Universe*, one will learn that the existence of galaxies—vast orderly collections of stars—cannot possibly occur. Their existence violates certain physical laws, as we know them. Yet they are there anyway—and the atheists are confounded by the fact. For that matter, it is said that the honeybee cannot fly, because its wings are too small for the size of its body. Many of the errors of mankind are due to presuming to know so much, when actually we know so little. We ought to accept God's truths as He reveals them to us rather than presuming to sit in judgment on those truths and attempting to deny them.

2 - We are discussing the Godhead. In view of the fact that we cannot understand the process of nature, which God has created, why should we imagine that we can understand God?

"If it were possible for us to attain to a full understanding of God and His Word, there would be for us no further discovery of truth, no greater knowledge, no further development. God would cease to be supreme, and man would cease to advance. Thank God, it is not so."—*Education*, 172.

3 - The Godhead does not intend that we understand its inner nature or how it carries on its operations throughout the universe. We are creatures, and we will never arrive at such knowledge.

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4 - It is Satan's studied objective to overthrow the Godhead. Because he cannot do this, he is determined to cause men to disobey Them—and even disbelieve in their very existence.

5 - There is a tendency for the Members of the Godhead to be self-effacing and not talk a lot about Themselves. The Godhead spends its time ministering, not talking about itself. We sense this as we read chapter one in *Patriarchs and Prophets*. When Lucifer began spreading his lying reports, the Father called all the heavenly host and explained the relation which Christ sustained to Him.

"To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels . . . The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings."—*Patriarchs and Prophets*, 36.

It is an astounding fact, that those who enter a deeper communion with God, through His Word, discover that the Divine Beings are humble! Jesus said, "If you have seen Me, you have seen the Father." It is true. Beholding Christ, we learn what the Godhead is like.

"In Christ the character of God was revealed. As children looked upon His countenance, they saw purity and goodness shining forth from His eyes. In His countenance gentleness, meekness, love, and conscious power were combined. But though every word, every gesture, every expression of His face, betokened His divine supremacy, humility marked His deportment and bearing."—*My Life Today*, 300.

"Jesus, who is seated upon the throne . . . who is above all powers, He who has the greatest influence in heaven and in earth, He to whom every soul is indebted for every favor he has received, was meek and lowly in disposition, holy, harmless, and undefiled in life."—*3 Selected Messages*, 429.

This is something we have difficulty grasping. Most everyone down here who attains to a degree of power, seeks to lord it over others. But God is perfect in every way. He is not only total in power and authority, but also in humility. I have read another statement, but do not now recall its location, which says that the Father, upon the throne of the universe, is the meek and lowly One. This is what the Godhead is like.

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Continued from the preceding tract in this series

6 - Each member of the Godhead has an agreed-upon role—and each one 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 until the final coronation after the Second Advent; that task is reserved for the Father. The Son is self-effacing.

The Holy Spirit is self-effacing to a remarkable degree. He it is that comes to us personally and helps us. The Father and the Son help us through Him.

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.

7 - If we understand the above, we can better understand the mystery surrounding the Holy Spirit. He does not talk about Himself! When the Bible and Spirit of Prophecy talk about God, generally only one is mentioned, or possibly two. Far less often we are told about the three Persons of the Godhead in the same passage.

Yet we are given enough clear statements, to fully confirm that there are three fully divine Personages in the Godhead.

8 - 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 vaunting himself to the point that he imagined he could better explain the proper order and governors of heaven.

THE HOLY SPIRIT IN THE BIBLE

THE PERSONALITY OF THE HOLY SPIRIT

The Holy Spirit is a Person.

First, He exhibits five attributes of a person:

He has intellect—The Holy Spirit has intellect,

for “the Spirit searches all things.” (1 Cor 2:10). The Holy Spirit reveals the deep things of God and reveals them to us. The same word is used by Christ in John 5:39, where 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 because the word, “mind” (*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 (v. 25), are angry (v. 26), steal or are lazy (v. 28), or speak unkind words (v. 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, for example, the Holy Spirit exercised His will to forbid Paul to go to one place, and instead directed him to go to Europe and preach.

The Holy Spirit is a Person.

Second, He does ten things which a divine Person would do:

He testifies—The promise of Jesus was that the Holy Spirit “will bear witness of Me” (Jn 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” (Jn 14:16). “Another” means that the Holy Spirit would be a helper, as Jesus was.

He teaches—Just as Christ taught the disciples (Matt 5:2; Jn 8:2), so the Holy Spirit taught them also (Jn 14:26). He did the same teaching ministry

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and brought to their remembrance the words of Christ.

He guides—Jesus assured His disciples that, when the Holy Spirit came, He guided them in their search for truth (Jn 16:13). He was as a guide, escorting a traveler through an unknown country.

He convinces and convicts—It was promised that the Holy Spirit would “convict the world” of sin, righteousness, and judgment (Jn 16:8). The word, “convict” (*elegcho*), means to “convince someone, point something out to someone.”

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). He intercedes for humans just as Christ does (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 sends out—In Acts 13:4, He sent two men out to do missionary work.

He forbids and prohibits—In Acts 8:29, the Holy Spirit directed Philip to go and speak to the Ethiopian eunuch.

The Holy Spirit is a Person.

Third, 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 “stiff-necked . . . always resisting the Holy Spirit” (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; Lk 23:39), and the Holy Spirit also can be blasphemed (Matt 12:32; Mk 3:29-30).

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). Because of that sin, they died.

The Holy Spirit is a Person.

Fourth, He is frequently referred to in the grammatical masculine:

Pneuma is the Greek word for “Spirit.” It is a neuter gender word, and should have neuter pronouns accompanying it. However, the Biblical writers did not follow this proper grammatical pattern.

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Instead, in Greek, they used masculine pronouns.

Here are several examples: John 15:26, John 16:13, and John 16:14. In each instance, *pneuma* (Spirit) is the neuter noun, and *ekeinos* (He) is the masculine pronoun. This is a very purposive change. If the Spirit was not a person, it would not have been done.

THE DEITY OF THE HOLY SPIRIT

The Holy Spirit is divine. His Deity is clearly taught in the Bible. If the Holy Spirit is not divine, then there is no 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!

The Holy Spirit is divine.

First, He has the attributes of divinity.

He is Omniscience—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 (Jn 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.

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” (Jn 14:17; 15:26). He is the truth, as Christ is the truth (Jn 14:6). The Holy Spirit leads into truth.

The Holy Spirit is divine.

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

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"Thou dost send forth Thy Spirit, they are created" (Ps 104:30). Job 26:13 reveals that the Holy Spirit created, not only the earth, but also the heavens.

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 3:16).

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; Jn 3:6), but He does it through the Word (1 Peter 1:23) which He also helped produce.

Intercession—The Holy Spirit is an intercessor (Rom 8:26), as Christ is. The Holy Spirit pleads with us; Christ pleads with the Father on our behalf (1 Jn 2:1).

Ministry—The Holy Spirit is our "Helper" of John 14:16. "Comforter" is *parakletos*, in the Greek, and 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 (Jn 15:26). This closeness of relationship between the three should not be thought to indicate subordination of the Spirit to the other two. All three are fully equal, but each has chosen a different appearance and activity.

SYMBOLS OF THE HOLY SPIRIT

There are symbols and representations in the Bible, which strikingly portray His Person and ministry.

Dove—The Holy Spirit descended "like a dove" at the baptism of Christ (Matt 3:16; Mk 1:10; Lk 3:22; cf. Jn 1:32). We are told elsewhere that it was "a dovelike 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 *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 Jn 2:20). The cleansing, sanctifying Spirit (Lev 8:30; 14:17; 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 (Jn 7:37-38, explained in 7:39). Water, as an emblem of the Holy Spirit, signifies eternal life (cf. Jn 4:14; 7:37-38), a reception of the Holy Spirit (Eze 37:25-27; Jn 7:39).

Wind—The wind represents the Holy Spirit (Jn 3:8), and the very word in the Greek and Hebrew means just that.

OTHER ACTIVITIES OF THE HOLY SPIRIT

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 (Jn 14:16-17; Acts 2).

Ability to Do Things—The Holy Spirit also enables men to do exploits (Judg 3:10; 6:24; 11:29, 14:6), artistic craftsmanship (Ex 31:2-5; 35:30-35), 1 Kg 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 and keeps them from plunging too rapidly 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 (Acts 1:15; 1 Cor 12:13; Acts 11:15).

The Indwelling of the Holy Spirit—The Holy Spirit will dwell within those willing to receive Him (Jn 14:16).

The Sealing of the Spirit—The Holy Spirit seals men to the day of redemption (1 Cor 1:22; 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 4:11-13).

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 those who believe in Him— are worshiping Satan?

We dare not willfully reject the Spirit or, at the prompting of Satan, declare that 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.

ADDITIONAL INFORMATION ON THE HOLY SPIRIT

Here, reprinted from one of our earlier studies, are additional facts about 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 8:26.

3—Though the word *pneuma* [Spirit] is a naturally occurring Greek neuter, yet the masculine pronoun, *ekeinos* [that or that one] is used of the Holy Spirit in John 16:14.

4—In many Greek texts, *hos* [which or the one which], a masculine relative pronoun, is used in Ephesians 1:14 to refer to the Holy Spirit. The Holy Spirit is a definite Person, not an immaterial nothingness.

5—He is called the "Paraclete" [*Parakletos*]—the Comforter or Advocate (Jn 14:26; 15:26; 16:7). This is another indication, not only of His personality but of His personhood. The Greek word, *parakletos*, cannot be translated by "comfort" or be regarded as the name of any abstract influence. It 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 juxtaposition with

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Christ as the Comforter about to depart, to whom the same term is applied in 1 John 2:1

6—The characteristics of a person are ascribed to Him, such as intelligence (Jn 14:26; 15:26; Rom 8:16).

7—The fact that He has a will is another important characteristic of His personhood (Acts 16:7; 1 Cor 12:11).

8—Yet another characteristic of this Divine Person are His affections (Isa 63:10; Eph 4:30).

9—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; Lk 12:12; Jn 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.

10—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 (Jn 16:14), and with the Father and the Son (Matt 28:19; 1 Peter 1:1-2; Jude 20-21).

11—There are also passages of Scripture in which the Holy Spirit is distinguished as a person apart from His own power (Lk 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 word "power" or "influence" for the name, "Holy Spirit,"—and see how ridiculous the sentences become.

12—The Deity of the Holy Spirit is indicated by several factors, one of which 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).

13—He also has the attributes of the Godhead. One example is His omniscience (Isa 40:13-14). He has fullest knowledge.

14—The Holy Spirit is eternal (Heb 9:14).

15—The Holy Spirit does divine works, such as creation (Gen 1:2; Job 26:13; 33:4).

16—The Holy Spirit can create and restore (Ps 104:30).

17—The Holy Spirit regenerates men; that is, works in them the New Birth (Jn 3:5-6; Titus 3:5).

18—The Holy Spirit can raise the dead (Rom 8:11).

19—As with Christ, divine honor is ascribed to

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the Holy Spirit (Matt 28:19; Rom 9:1).

20—The Holy Spirit both inspires and enables men to do the tasks assigned them (Ex 28:3; 35:35; 1 Sam 11:6; 16:13-14).

21—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 thus enabled Him to become a sacrifice for sin (Lk 1:35; Heb 10:5-7).

22—at His baptism, Christ was anointed with the Holy Spirit (Lk 3:22).

23—The Holy Spirit inspired the writing of Scripture, and in this way aids in bringing to mankind the truths of God (1 Cor 2:13; 2 Peter 1:21).

24—By regeneration and sanctification, the Holy Spirit forms and increases the body of Christ, His Church, and dwells in it (Eph 1:22-23; 2:22; 1 Cor 3:16; 12:4-31).

25—The Holy Spirit testifies of Christ and leads His people into truth,—both of which are very important, not only to the glorification of God and of Christ, but also to the salvation of man (Jn 15:26; 16:13-14; Acts 5:32; Heb 10:15; 1 Jn 2:27).

THE HOLY SPIRIT IN THE SPIRIT OF PROPHECY

ELLEN WHITE REPROVES THOSE WHO DENY THE EXISTENCE OF THE HOLY SPIRIT

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 [people doubting her visions were from God] wounded my spirit, and wrung my soul in deep anguish, well nigh to despair, while many would have me believe that there was no Holy Ghost.”—*1 Review*, 13 (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).

In 1891, a “brother Chapman” felt he had discovered that the Holy Spirit did not exist, that It 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 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 God has given me. The nature of the Holy Spirit is a mystery not clearly revealed, and you will never be able to explain it to others because the Lord has not revealed it to you. You may gather together Scriptures and put your construction upon them, but the application is not correct. The expositions by which you sustain your position are not sound. You may lead some to accept your explanations, but you do them no good, nor are they, through accepting your views, enabled to do others good.

“It is not essential for you to know and be able to define just what the Holy Spirit is . . There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden.

“I have been shown that you would not exert a saving influence in teaching the truth, because your mind is restless, and unless you drank deeper of the Fountain of life, you would make the mistake that many others have made, of thinking that you have new light, when it is only a new phase of error . .

“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 ins-**

introduce error as new truth."—14 Manuscript Releases, 177-180 (Letter 7, June 11, 1891).

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 weak, and the discernment so weak that it is apt to judge unrighteously."—4 Manuscript Releases, 358 (Letter 6, October 21, 1894).

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 represents Jesus Christ."—2 Manuscript Releases, 38 (Manuscript 59, August 16, 1900).

In 1907, she wrote:

"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 that 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).

OTHER SPIRIT OF PROPHECY STATEMENTS ON THE HOLY SPIRIT

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, to grieve the Holy Spirit from you! Do not accept the lying report that He does not exist!

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.—Manuscript 66,

1899 (*Evangelism*, 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 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 God, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.' "—Manuscript 20, 1906 (*Evangelism*, 616-617).

"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. 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."—5 Review, 341.

"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*, 37 (*Evangelism*, 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 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.

"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

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Manuscript Release, 364 (Manuscript 148, October 8, 1899).

"The Holy Spirit was eagerly sought for in the schools of the prophets."—*12 Manuscript Release 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.*

"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.*

"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 Release 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."—*3 Review, 511 (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" (Jn 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"** (Jn 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.** It 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 Release, 260-261 (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 reprobate 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. It not only speaks the truth, but It is the truth—the Faithful and True Witness. It is the great Searcher of hearts, and is acquainted with the characters of all.

“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.”—*Manuscript Release 491, 83* (Letter 93, September 30, 1896).

“The Holy Spirit puts forth its highest energies to work in heart and mind.”—*5 Review*, 472.

“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

Waymarks

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 schoolroom, 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*, 62.

“Let educators give the Holy Spirit room to do Its work upon human hearts. The greatest Teacher is represented in the midst of us by the Holy Spirit.”—*Counsels to Parents and Teachers*, 417-418.

“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

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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*, 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.

“The Holy Spirit comes to the world as Christ’s representative. It not only speaks the truth, but it is the truth—the Faithful and True

Witness. It is the great Searcher of hearts, and is acquainted with the characters of all.”—*Counsels to Teachers*, 68.

“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 Himself, is the greatest of all gifts.”—*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 Release*, 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 Release*, 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 an-

other 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**. When this element, which is all divine, abides with you, there is peace and rest.”—*Letter 124, 1897 (Adventist Home*, 350).

— SECTION TWO —

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

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—*Elohim* is one of the Old Testament words for “God.” This Hebrew word is a 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. Thus, 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, indicating a divine duality (Ps 33:4,

6; Prov 8:12-31).

5—Still elsewhere, God is the speaker, and He mentions both the Messiah and the Spirit or, the Messiah is the speaker who mentions both God and the Spirit (Isa 48:16; 61:1).

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; Lk 1:76-79; 2:17; Jn 4:42; Gal 3:13; 4:5; Titus 2:13-14).

7—in the Old Testament, it is Jehovah that dwells among Israel and in the hearts of those that fear Him (Ps 135:21; Isa 8:18; 57:15; Eze 43:7-9; 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 3:17; Gal 4:6; Eph 2:22; James 4:5; 57:15; Eze 43:7-9; Joel 3:17-21; Zech 2:10-11). In the New Testament, it is the Holy Spirit that dwells among God’s people (Eph 2:22; James 4:5). [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 (Jn 3:16; Gal 4:4; Heb 1:6; 1 Jn 4:9).

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

10—the Father speaks to the Son (Mk 1:11; Lk 3:22).

11—the Son communes with the Father (Matt 11:25-26; 26:39; Jn 11:41; 12:27-28).

12—the Holy Spirit intercedes for believers, and through them prays 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 28:19-20).

15—in addition, the Three are named alongside of each other in these passages (1 Cor 12:4-6; 1 Peter 1:2).

16—we find “I,” “Thou,” and “He” in several passages which indicate separate Persons, yet interpersonal relations between them (Matt 3:16; 14:26; 15:26; 16:13-15).

17—in 1 John 5:7, in the King James Version, the Three are also mentioned. But there are those who question the validity of this passage (whether or not it really is genuine). Yet, as we are observing elsewhere in this present study, the great truth of the triune Godhead stands sure, regardless of the validity of 1 John 5:7.

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THE GODHEAD IN THE SPIRIT OF PROPHECY

The following 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" or "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," "the three great Worthies in heaven."

Here now are these statements:

"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."—5 Review, 341.

"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, 51 (Evangelism, 617).

"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."—Manuscript 145, 1901 (Evangelism, 616).

"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 Commentary, 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; Signs, June 19, 1091 (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, 37 (Evangelism, 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."—10 Manuscript Releases, 63 (Letter 8, February 6, 1896; Series A, No. 10, 25; Testimonies to Ministers, 392.)

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

"If a man love Me. He will keep My words; and My Father will love him, and We will come unto him and make Our abode with him."—Fundamen-

tals of Christian Education, 125 (Manuscript Releases, 19, 153).

"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 (4 Signs, 512; *Southern Watchman*, February 23, 1904).

"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."—5 Review, 533, col. 2.

"**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."—Manuscript 57, 1900 (6 Bible Commentary, 1074).

"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**."—Manuscript 57, 1900 (6 Bible Commentary, 1074).

"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

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agency can close."—Review May 17, 1906 (6 Bible Commentary, 1075).

"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 Release 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."—5 Review, 143 (Receiving Christ, 178).

"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 service; 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."—4 Signs, 282 (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."—5 Review, 142

"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 this act, pledging **Themselves** to exert **Their** power in his behalf as he strives to honor God."—6 Manuscript Release, 26 (Letter 53, January 26, 1904; 4 Signs, 399, 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, September 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 Release, 27 (Manuscript 78, 1905).

"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**

Continued on the next tract

The Third Person of the Godhead

PART FIVE OF FIVE

Continued from the preceding tract in this series

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 the 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.’”—*5 Review*, 45.

“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.**”—*Evangeliism*, 614-615.

“**God is a spirit; yet He is a personal being,** for man was made in His image . . . The greatness of God is to us incomprehensible. ‘The Lord’s throne is in heaven’ (Psalm 11:4); **yet by His Spirit He is everywhere present.**”—*Education*, 132.

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.”—*Sermons and Talks*, Vol. 1, 367.

“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 Releases*, 29 (*Sermon given March 10, 1908*).

“Those who have been baptized can claim the help of the three great Worthies in heaven,—the Father, the Son, and the Holy Ghost.”—*Sermons and*

Talks, Vol. 1, 366.

"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; Manuscript Release 307, 2, 4 (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.**"—Manuscript Release 135, 4 (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."—1901 General Conference Bulletin, 36-37 (*Lift Him Up*, 109).

"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).

DO NOT DISCARD THE BIBLE

The teachers of this false doctrine declare that Christ is not God and the Holy Spirit does not exist. In view of such clear statements from the Bible and Spirit of Prophecy, quoted above, it appears that these 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 stay 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 were power-

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less 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 the plain teachings of the Bible. If you are willing to do it, 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? This 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!

The Third Person of the Godhead

19

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.

"What is it to lose life? It is when the truth is clearly set before us and we refuse to accept because a cross is involved."—*3 Manuscript Release, 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.**"—*Series B, No. 7, 23.*

"It is Satan's plan to weaken the faith of God's people in the Testimonies. 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.*

"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."—*Review, August 14, 1894 (Manuscript 760).*

"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."—*Manuscript 13, 239.*

"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 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.**"—*Manuscript Releases 9, 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 repressor 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 when 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.

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"**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.

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