

The erroneous teaching that there is no Holy Spirit (the Holy Spirit does not exist separately as the Third Person of the Godhead) is being taught more widely, now that Bill Stringfellow has joined Fred Allebach and William Grotheer in promoting it. But, in addition, Bill Stringfellow is also teaching the Arian error: that Christ is a created being, and not eternal. So, in this present study we will focus, from the Bible and Spirit of Prophecy, on replying to those two ancient errors. There is no controversy about the nature of the Father.

In our time in history, every type of error is being foisted on our people. At the same time that men are teaching a false view of the human nature of Christ, other men are presenting false concepts about the divine nature of Christ—and the existence of the Holy Spirit!

Down through the centuries, the most controverted Biblical facts have been those which directly affect our salvation, facts such as these:

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 God, by the enabling grace of Jesus Christ. 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.

Satan wants to eradicate from our minds any or all of the above great truths.

Two crucial facts in the working out of the great

plan of redemption—is 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.

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”).

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). [We are here saying that some of the “Jehovah” passages in the Old Testament refer to Christ; we are not saying that all of them do.]

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 3:16; 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).

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

This tract set includes, enlarges, and replaces our earlier study, *The Godhead* [DH—201-202].

A companion tract study to this present one is *The Teachings of Bill Stringfellow* [WM—574-576]. It provides a wealth of points against the two apostasies about the divine nature of Christ and the Holy Spirit.

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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 indicates 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). But, as we are observing elsewhere in this present study, the great truth of the triune Godhead stands sure, all aside from 1 John 5:7.

The Godhead in the Spirit of Prophecy

“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)*.

“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 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.”—*Manuscript 92, 1901 (5 Bible Commentary, 1110)*.

“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, 1905 (Evangelism, 617)*.

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

“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 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 re inscribed in the Lamb’s book of life.”—*Manuscript 27, 1900 (6 Bible Commentary, 1075)*.

“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.”—*Manuscript 85, 1901 (6 Bible Commentary, 1075)*.

“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 beautiful 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. 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, 62-63, 1905 (Evangelism, 614-615).*

The Holy Spirit Introduction

Satan wants to destroy the great facts which are the pathway to eternal life. It is little wonder that He is anxious to destroy the Bible truth that there is a Holy Spirit. But it is astounding that frail, fallible human beings, who so much need the Holy Spirit themselves, are willing to cooperate with him.

Throughout church history, there have been few Bible facts more controverted and opposed than the great truths about the Holy Spirit.

There are two primary errors which are taught about the Holy Spirit: (1) He is not part of the Godhead, and therefore there are not three members of the Godhead. (2) He is not an actual Person, but instead only an “attribute of God.”

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” error is that there are three members of the Trinity and the three are

one in person, purpose, and work.

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

The Holy Spirit has a unique position: It never reveals itself 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 can appear in visible bodies,—or not. Angels are not flesh and blood as we are. Why then should it be thought unusual that the Holy Spirit apparently never takes 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. It violates physical law, as we know it. But they are there anyway—and the atheists are confounded by the fact. For that matter, it is said that the honey bee 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.

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, “Ye 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 a certain place, and instead directed him to go to Europe and preach.

The Holy Spirit is a Person. Second, He does ten things which the Father and the Son also 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 would teach them also (Jn 14:26). He would do the same teaching ministry and bring to their remembrance the words of Christ.

He guides—Jesus assured His disciples that, when the Holy Spirit came, He would guide them in their search for truth (Jn 16:13). He would be 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 of something; point out to someone.”

He regenerates—Everyone who experiences the new birth has been 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 sends 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. 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. Its 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) is used of the knowledge of God. It is unfathomable to man, but the Holy Spirit under-

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stands 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). They are entirely separate from sin.

He is Love—As with the other members of the Godhead, the Holy Spirit is love, and, because of it, 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 “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 the “Helper” of John 14:16. It 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 of 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 so the Spirit could come upon the person (1 Sam 10:6, 10). The Spirit 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; 3:24; etc.)

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), 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—(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 man casts out demons by Beelzebub the ruler of the demons" (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?

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 natu-

rally 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 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" or 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 Heb 3:7-9]; Acts 5:3-4; 1 Cor 3:16; 1 Tim 3:16 [compare 2 Peter 1:21]).

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: 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 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

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. Carefully read the following selections—for a glimpse of this total interworking of these three distinct Persons:

“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, 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 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, 1897 (Evangelism, 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.

“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.*

“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.*

“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. 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.

“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 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.’

“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 where-with 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.

“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 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.

“Why should we not expect the Holy Watcher to come into our schools?”—*Counsels to Teachers*, 370.

“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 quick-

Continued on the next tract

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Continued from the preceding tract in this series

ens 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.

“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.

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

“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.

“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.

“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 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 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 charac-

ter. 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.

“They [the angels] are ‘sent forth to minister for them who shall be heirs of salvation,’ but 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.”—*Manuscript 57, 1907 (7 Bible Commentary)*, 922).

Christ Introduction

Christ is fully equal to the Father in every way, except in office work. All three members of the Godhead have the same complete, divine attributes, but each has chosen a different appearance, manner of operation, and distinctive ministry.

Any attempt to reduce Christ to a “lesser god” is an insult to Him, and an endangerment to the salvation of the one making that claim.

There is no justification in Scripture for removing either the Father, Son, or Holy Spirit from the status of total divinity. Indeed, there are a number of clear statements which fully establish the divinity of each member of the Godhead.

Do not jeopardize your own salvation; read this:

“Jesus declared, ‘I am the resurrection and the life.’ In Christ is life, original, unborrowed, underrived. ‘He that hath the Son hath life.’ (1 Jn 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 [Emphasis ours].

Christ in the Bible

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

2—He is the “only begotten” Son of God (Jn 1:14, 18; 3:16, 18; 1 Jn 4:9 [compare 2 Sam 7:14; Ps 2:7, Lk 3:38; Jn 1:12]).

3—He speaks of, and to, God as “Father” as One who bore a unique relationship to Him (Matt 6:9; 7:21; Jn 20:17).

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

5—He spoke 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; Jn 5:18; 10:36).

6—The Sonship of Christ also applies to Him as our Messiah and Mediator (Matt 8:29; 26:63; Jn 1:49; 11:27).

7—He is the image, or 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” (Jn 1:14, 18; 3:16, 18; Heb 11:17; 1 Jn 4:9). In summary, the Bible indicates an eternal Sonship that goes back, without beginning, through all time in the past.

9—He had pre-existence and equality with the Father before He was born into this world (Micah 5:2; Jn 17:5; Col 1:16; Heb 1:3).

10—He has life in Himself (Jn 5:26).

11—He has full divinity or deity (Jn 1:1; Rom 9:5; Phil 2:6; Titus 2:13; 1 Jn 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]; 1 Tim 3:16).

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

14—He has omnipresence (Matt 18:20; 28:20; Jn 3:13). To whatever degree He may desire, He can be everywhere present.

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

16—He has omnipotence (Isa 9:6; Phil 3:21).

17—He is immutable (Heb 1:10-12; 13-8). He is utterly unchangeable.

18—He has every attribute that the Father has (Col 2:9).

19—He is the Creator (Jn 1:3, 10; Col 1:16; Heb 1:2-10).

20—Divine Providences come through Christ (Jn 3:35; 17:2; Eph 1:22; Col 1:17).

21—Only God can forgive sin, and Jesus can forgive sin (Matt 9:2-7; Mk 2:7-10; Col 3:13).

22—He has a dominant role both in the Resurrection and Judgment of men (Matt 25:31-32; Jn 5:19-29; Acts 10:42; 17:31; 2 Tim 4:1).

23—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).

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

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

Christ in the Spirit of Prophecy

“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)*.

“Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ.

“The Father and the Son each have a personality. Christ declared: ‘I and My Father are one.’ Yet it was the Son of God who came to the world in human form. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, that humanity through His infinite sacrifice might become partakers of the divine nature and escape the corruption that is in the world through lust.”—*9 Testimonies 68, 1909*.

“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 God. He to whose voice the Jews were then listening had been with God as one brought up with Him.”—*Signs, August 29, 1900 (Evangelism, 615)*.

“He was equal with God, infinite and omnipotent . . . He is the eternal, self-existent Son.”—*Manuscript 101, 1897 (Evangelism, 615)*.

“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."—*Review and Herald, April 5, 1906 (Evangelism, 615)*.

"Jesus declared, 'I am the resurrection and the life.' In Christ is life, original, unborrowed, underrived. 'He that hath the son hath life.' (1 Jn 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*.

"Oh, wonderful love of Christ, stooping to heal the guilty and the afflicted! Divinity sorrowing over and soothing the ills of suffering humanity! Oh, marvelous power thus displayed to the children of men! Who can doubt the message of salvation? Who can slight the mercies of a compassionate Redeemer?"—*Desire of Ages, 269*.

"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). That 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 "manifest in the flesh." (1 Tim 3:16)."—*Desire of Ages, 24*.

"Thus He went from city to city, from town to town, preaching the gospel and healing the sick—the King of glory in the lowly garb of humanity."—*Counsels on Health, 318*.

The Lord God came down to our world clothed with 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*.

"[Revelation 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."—*Manuscript 81, 1900 (7 Bible Commentary, 955)*.

"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."—*Review and Herald, June 15, 1905 (5 Bible Commentary, 1127)*.

"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*.

"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."—*Manuscript 141, 1901 (7 Bible Commentary, 926)*.

"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*.

" '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."—*Youth Instructor, August 4, 1898 (5 Bible Commentary, 1113)*.

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

"Christ did not make believe take human nature; He did verily take it. He did in reality possess hu-

man 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.

"But 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' (Jn 1:1). Before men or angels were created, the Word was God, and was God."—*Evangelism*, 615.

"The world was made by Him, 'and without Him was not any thing made that was made' (Jn 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.

"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."—*Signs*, May 10, 1899 (*5 Bible Commentary*, 1129).

"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 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.

"'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.

"The world's Redeemer was equal with God. His authority was as the authority of God. He declared that He had no existence separate from the Father. 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.

"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."—*5 Bible Commentary*, 1142.

He spoke and wrought miracles, was expressly His own, yet He assures us that He and the Father are one."—*Review and Herald*, January 7, 1890 (*5 Bible Commentary*, 1142).

"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."—*Letter 280*, 1904 (*5 Bible Commentary*, 1113).

"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.

How very thankful we can be that we have the Inspired Writings to guide us, and a kind heavenly Godhead to lead us all the way to heaven's shore!

Let us never forsake the truths given us in the Word of God—and let us never presume to forsake the Father, the Son, and the Holy Spirit!

The Holy Spirit is our Guide to heaven. Let us not deny His existence! What error can be worse than that?

It is not necessary for us to seek to know that which God has not revealed. He has told us all we need to know in order to be forgiven and empowered to obey, and to tell others how to find Him.—Let none dare attempt to destroy the reality of the Holy Spirit, the eternity, or the full deity of Christ!

May God help us be faithful to the end.