

The Teachings of Bill Stringfellow

Several weeks ago, a long-time friend of the family telephoned us. She said that her daughter had been given a Bill Stringfellow video and was watching it. I questioned why that should be a problem. Almost weeping, she replied, "Because he is saying there is no Holy Spirit, and my daughter is watching the tape!"

Last night I watched the tape, and found it to be even worse than I had been forewarned. It is a combination of Arianism and Spirit nihilism. It was a shocking presentation.

The Nature of the Godhead [WM—577-579] is a companion study to this one, and is full of Bible-Spirit of Prophecy references and quotations.

Near the beginning of the video, Stringfellow explains to the viewer that he has put all his ideas on one video, and that it is urgent that the viewer see it all—and not stop partway through it. Yet, when one attempts to do so, his brain becomes paralyzed from all the talk. This video goes on and on! After two hours of hammering, Bill says, "Just one more point, . . ." Half an hour later, he says, "In conclusion, . . ." and then goes on for another thirty minutes.

After all this, if the viewer has not been hypnotized into accepting Bill's theories, he must be made of wood. The brain just cannot take so much.

But, add to this Bill's method of presentation. He begins, as noted above, by warning about some horrible lie which has been foisted on the people by the devil, and then uses non-proofs to support his points.

(When the first sermon [two hours and fifty minutes in length] is ended, it is immediately followed by a second sermon; this one an hour-and-a-half in length, in which damnation is promised to all who reject what Bill has presented. They will fail the investigative judgment and burn in hellfire.)

The first sermon on the video divides itself into four sections. In the **first section**, the introduction, Stringfellow repeatedly declares to the viewer that a terrible evil thing exists, which he must know about. Bill said he, himself, came across a "booklet" and read it in the car while his wife was driving somewhere—and he decided to throw over two major beliefs of Christians. "It told about a pagan concept."

He also says, "It is the one most important doctrines of the Roman Catholic Church." That is not

true, for any student of the papacy knows that the their single most important teaching is Mariolatry. It has been their studied plan to *lower* the status of the Father, Son, and Holy Spirit to the status of unimportance—and elevate Mary as Queen of Heaven, who co-redeemed mankind, and alone decides who will be saved. But Stringfellow says it was the studied effort of Rome to *elevate* the Son and the Holy Spirit to worship. That theory is ridiculous. Bill should stop reading booklets.

Here are more of his introductory charges: "It is pagan, and one of the papacy's cardinal doctrines." "The church's acceptance of this falsehood is the reason we are not in heaven now!" "No one can give the loud cry while they are teaching this blasphemous doctrine." "The voice of Satan is so disguised [in this error], that it is accepted as the voice of God." "It is a tradition—a teaching that has no Biblical foundation." "This false, substitute theory." "This terrible tradition." At this point, the viewer is wondering, "What IS this terrible teaching that Bill is warning us about?"

That is a brief overview of the first section (of the first sermon), at the beginning of the video. Now we will proceed to the **second section**—the one in which he attacks the divinity of Christ and denies His eternity. He concludes it by informing the viewer that there is another terrible lie which he must warn the viewer about.

Then He starts on the **third section**, which is his theory that there is no Holy Spirit. Bill does not merely relegate it to an inferior status, as He does with Christ,—He says it does not exist at all!

After destroying the Holy Spirit, and telling us it will deepen our Christian experience by His having done so, Bill enters the **fourth section**. By this time the viewer is in a half-awake, jaded receptivity. So much time has passed that the thinking faculties have been switched to standby.

Suddenly, Bill begins smiling, and telling the viewer that he knows the viewer has accepted his theories by this point in the video (after a mind-boggling two-and-a-half hours of watching him talk), and, with smiles, he begins ridiculing "the other people" (who haven't seen the video) who choose to remain caught in deception, and in servitude to the evil monsters who invented it. This has the effect of frightening the paralyzed minds of the viewers. They surely do not want to be left out of salvation. This goes on for another thirty minutes until the end of

this fourth section.

The overall effect of the entire sermon is to cause the viewer to perceive the Godhead as some peculiar thing that should henceforth be the subject of suspicion and questioning. The sweet trust in the Father, the Son, and the Holy Spirit has evaporated, and you go home with a headache and a heartache.

I went home last night saddened too. Why do our people have to be subjected to all this deluge of error? This morning, before walking to the office, I had family worship with Linda, my daughter. I pulled a book at random out of the Spirit of Prophecy bookshelf, opened it, and began reading the first paragraph:

“It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts . . . The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption.”—*Amazing Grace*, 190.

“The Godhead . . . the Father, the Son, and the Holy Spirit . . . gave themselves.” Then, across the page, I saw this:

“The Holy Spirit is Christ’s representative, but divested of the personality of humanity, and independent thereof.”—*Amazing Grace*, 191.

“Thank you, Father,” I said.

Yet Bill was careful not to quote that text, or any of the many like it. He had gone through the Spirit of Prophecy Indexes and CD Rom, and pulled out only those sentences which he could make appear to support his theories. But those which revealed the Personhood of the Holy Spirit, or the eternity of Christ, he ignored.

Let us now begin considering the **first section** of his sermon:

Bill: “The true concept was accepted by the S.D.A. Church from its foundation, and Ellen G. White believed it! But it was changed as soon as she died!”

When our denomination gradually came together, it was composed of people who had come out of many other churches. They brought with them a variety of views. Undoubtedly, some did not believe in the existence of the Holy Spirit. Very likely, most every other oddity of belief was brought as baggage into our denomination, and held by someone or other.

Yet, frankly, as far as the doctrines you and I should accept, it matters not what people think; that which counts is what God says.

In the above quoted statement, there are also two other charges: (1) Ellen White believed Stringfellow’s theories, and (2) Bill’s positions were

the basic teachings of the church until just after Ellen White’s death—and then they were gotten rid of.

First, Ellen White did not believe Stringfellow’s errors! There is abundant evidence of that in the quotations scattered throughout this present study, and in our more complete studies on this, *The Nature of the Godhead* [WM—577-579] (which replaces our earlier study, *The Godhead* [DH—201-202]). You will want to read that study carefully—it is filled with Bible-Spirit of Prophecy references and quotations).

Second, Bill’s errors were never the basic teachings of the church—ever. Stringfellow should produce them, if they exist. They should be contained in a denominational Statement of Beliefs, and not merely a sentence or a paragraph by some writer in the *Review*. All kinds of things were written in the *Review*.

Third, there was no plot to eliminate Bill’s “basic teachings of the church,” just after Ellen White’s death.

Bill: “This false teaching was taught by some of those who sold us out to the Evangelicals in the 1950s.” Of course, the Evangelicals believe in the existence of the Holy Spirit and the eternity of Christ; that fact does not make those two beliefs errors! Many of them also believe in baptism by immersion. But that fact does not make it an error either.

We do not accept or reject a doctrine or standard, simply because it is held by some other denomination.

It is not people which are to define doctrine for us—our own people or any other people; it is God’s Word alone which can make a point acceptable to the Christian.

At this point, Bill starts on the **second section** of his video. After quoting John 14:9 (“He that hath seen Me, hath seen the Father”), he maintains that this refers to physical appearance, and therefore the Father looks as Jesus did on earth. But the verse is referring to identity of character, not of bodily appearance. Bill’s point is that Christ looks like the Father, because the Father gave birth to Him in the distant past.

After working that concept over for a time, Bill touches on Revelation 4:11 (“For Thou hast created all things”) to show that it was the Father alone who created everything;—which, we know from other Scriptures, to be not correct. (Later, in the video, Bill will say that both the Father and the Son united in the Creation.)

From this, Bill passes to several texts indicating that “the Lord our God is one Lord . . . and there is none other than He.”

At this point, we acknowledge a mystery, and

I do not say it lightly. Its existence is very real, and the people of God have been aware of it for thousands of years: (1) There is one God. (2) The Father, Son, and Holy Spirit are all members of the Godhead. (3) They are separate Persons.

We have here a mystery, and very solemnly I tell you: No human being has been appointed by Heaven to try to unravel it.

Everything in nature is a mystery. In the course of writing the three-volume *Creation-Evolution Series*, the present writer studied deeply into the physical and biological sciences. Please know that everything in nature is a mystery! We can name it, we can describe a little of what it does, but we do not understand it.

The greatest mysteries of all surround the Godhead and their activities! Nothing that God is or does is explainable, simply because He is deity. A worm cannot comprehend a man, and a man cannot comprehend God. To attempt to do so is foolishness.

Just as solemnly, I tell you: Please keep in mind that sin began in our world, when someone tried to delve into a mystery God had not revealed. Why could all the trees in the garden be eaten from, and one not? Why that strange command?

Just as you have a right not to reveal all your secrets to those about you, God has a right not to reveal His. That which He reveals is for us and for our children, but if He has not revealed it, we are not to attempt to pry the lid off.

Bill quotes Matthew 19:17 (“There is none good but one, that is, God”) as an evidence that Christ is not God. But he does not mention *Desire of Ages*, 518, which shows that Jesus was seeking to draw from the young man a confession of Christ’s divinity.

Bill says, “Satan got the pagans to revere Nimrod as god,” and then comments that the devil wanted God’s people to worship Christ as a second God—in order to destroy them.

Such an idea is ridiculous. Read again chapter one of *Patriarchs and Prophets*. Lucifer hated God’s law and he was jealous of Christ’s high position. He would never, afterward, seek to exalt Christ, in the eyes of anyone, to a higher position than He deserved. Yet, that is what Bill says Satan is doing.

“Coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone.”—*Patriarchs and Prophets*, 35.

Then Bill says that Satan introduced the error that Christ was God: “This widely accepted false, but clever, counterfeit.” Did you know that, according to Stringfellow’s new theory, he got from a book-

let, that, when you bow and pray to Jesus, you are obeying Satan and your worship and prayers and songs of praise to Christ are a “false, but clever, counterfeit”? Bill Stringfellow would make a good Jehovah’s Witness.

While attending the Seminary, back in the 1950s, before entering the Adventist ministry, a close friend of the present writer came one day and related an unusual experience of the evening before.

He had been giving Bible studies to a family, and they were progressing nicely. But Jehovah’s Witnesses had also been visiting that family. So, unknown to my friend, several Witnesses were invited over—so the family could hear both sides and discuss their mutual beliefs.

Arriving, my friend found the family and two Witnesses waiting for him in the living room. He said, “Well, we should kneel and pray together before we discuss these things together.” But, he was prompted to add, “But I cannot pray with these people, for they do not believe that Jesus is fully God!”

Instantly, the room was in a turmoil. The woman Witness stormed out into another room, and angrily spoke to the lady of the house. Then both Witnesses left the home. My friend felt, at this point, that the studies were shattered and he would be asked to leave.

But, after speaking softly for a moment to the other members of the family, the lady of the home came to him and said, “You were exactly right! She took me in the other room and was very irate, because of what you said! She said you had spoken blasphemy by suggesting that Jesus was fully God, and that she could no longer remain in the house. But now they are gone, and we want to continue Bible studies with you. We did not realize they had such an awful belief.”

Jehovah’s Witnesses say that Jesus is “a lesser God.” Bill Stringfellow’s position is about the same. Anyone who hears his presentation would agree.

Bill: “What James White said was echoed by all his peers, including Ellen White. She agreed with all her peers.”

We do not care what Ellen White’s peers believed, nor does it really matter what James White believed. But we know what she believed. She did not believe the errors Stringfellow presents in this video.

You have been reading the Bible and Spirit of Prophecy for years, and Bill’s ideas sound strange and startling. That is because you never read them in God’s Word! He is adding several twists which are errors. Beware, beware!

At this juncture, we will quote the James White statement that Bill is referring to (which he quotes

much later in his video): “Neither are the Father and the Son part of the three-one God. They are two distinct beings, yet one in design [planning] and accomplishment.”—*James White, Review, June 1, 1868.*

James White did not believe in the Trinity concept of three-Gods-in-one-Person.” Neither do we, and neither did the Spirit of Prophecy. The trinitarian view is incorrect. We believe in the Godhead.

The Trinity doctrine teaches that there are three Persons in the Trinity, who are one in purpose and person, three Persons in one Person. The Godhead doctrine is that there are three divine Persons in the Godhead, who are one in purpose, but they are not one person.

Ellen White did not believe in the Trinity, and we do not either. You will not find the word “Trinity” in the Spirit of Prophecy, but she frequently speaks of the Godhead. Read this clear statement:

“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.”—8 Testimonies, 269; cf. 5 Bible Commentary, 1148.

Noting that Jesus is called “the Son of God,” Bill says, more as an exclamation than as a question, “Is Jesus the product of His heavenly Father!” Not unless the Bible and Spirit of Prophecy say so, and they do not.

Quoting Hebrews 11:17, about Abraham offering up his son, Bill says, “Is there a similarity between Abraham and Isaac, and God and His Son?” We do not prove doctrine from similarities.

Bill then makes a statement which is of highest interest: “He [Christ] didn’t have to *derive* it [life]; He could give it, for the same life was given to Him by His Father.” Bill paused when He said “derive,” and for a reason. The sentence does not make sense, but he was still trying to explain away that word. If someone gives you something, you derived it from him. Bill was trying to offset a famous sentence in *Desire of Ages*, which he was very careful not to quote in his video. Here it is:

“Jesus declared, ‘I am the resurrection, and the life.’ In Christ is life, ORIGINAL, UNBORROWED, UNDERIVED. ‘He that hath the Son hath life.’ (1 John 5:12). The divinity of Christ is the believer’s assurance of eternal life.”—*Desire of Ages*, 530 [emphasis ours].

This concept is repeated in several other places. It is clear and foolproof. It cannot be controverted. Every Arian believes that (1) Christ received His life from His Father, and that (2) there was a time when He did not exist. But the above statement negates both possibilities.

Christ’s life was original with Him. He received it from no one else. His life was unborrowed. He obtained it from no one else. His life was underived. It was not derived from someone else.

It has been said that the life given to Him was a gift, not a loan, so it was not borrowed. But the “original” and “underived” cannot be talked away.

Obviously, if Christ has, within Himself, life, original and underived—then, not only the first factor, but the second one as well, fall into place: (1) Christ did not receive His life from anyone else, (2) Christ is eternal, and there has never been a time when He did not exist.

Therefore Christ is fully God, in every sense of the word.

(However it is true that the Father, Son, and Holy Spirit each chose separate positions and activities, so that it would appear that the Father is the leader of the three. But that is only a positional aspect; all three are fully divine, eternally divine—past, present, and future. Each one is self-existent, past, present, and future. That is why it would have been “an eternal loss” if Christ had yielded to Satan. It is for that reason that Christ refers to Himself as the “Alpha and the Omega.” His life and activity stretches through all past and future time.)

Is there a second, equally profound, evidence of Christ’s eternity? Yes, there is. Let me explain:

Bill Stringfellow’s special proof of Christ’s non-eternity is the same used by Arians for over 1,650 years since the time of Arius in Egypt. It is Proverbs 8:22-30. Those nine verses are about all that the Arians have to defend their viewpoint.

In that chapter, “wisdom” speaks. But, in verses 22-30, it appears that “wisdom” comes from God. Ellen White has stated that “wisdom,” in this passage, personifies Christ.

Reading those nine verses, one gets the impression that Christ comes from the Father. Yes, that is true. He first came from the Father, when He took the form of an angel that He might reveal God to the angels and those on the other worlds. Then He came down to earth from the Father, and was incarnated as a human being to reveal to us the love of God.

In what way did He come forth from the Father? He was sent on those two missions. That is how He came forth. In every act, needed to reveal what God is like, Christ was sent forth. Ever since there have been created beings, Christ has

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Continued from the preceding tract in this series

been sent forth to minister to them.

But could it not be that He came forth in a type of birth, or generation? That is what the Arians, including Bill Stringfellow, teach. Yet, if that were so, then there was a time when Christ did not exist. If that is true, then He has not existed from all eternity, and He does not have original, underived life in Him.

The Spirit of Prophecy tells us that He has existed from all eternity, and that He does have original and underived life within Him. So it cannot be that Proverbs 8:22-30 is referring to the Father producing, or generating, Christ.

But there is yet another proof of Christ's eternity—right here in Proverbs 8:

Back in the mid-1960s, a close friend of ours was living on a farm with several other Advent believers in the Northwest, when the leader and his son became Arians and began urging it strongly on the others. The controversy continued for quite some time, and then one day the whole matter reached its climax, and in this way:

The leader of the property kept falling back on Proverbs 8:22-30 as his defense, and once again he had quoted its initial two verses:

“The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was.”—*Proverbs 8:22-23*.

But our friend noted two points: (1) If He, Christ, was set up “from everlasting,” then He had no beginning, and (2) “The Lord possessed Me in the beginning of His way.”

“That shows He had a beginning! right there!” the leader maintained. Our friend replied, “The beginning of what?” “His way.” “Whose way?” “Why, the Father's way.”

“Well, then, did the Father have a beginning?”

And that stifled the controversy, for it could not be carried on further without admitting that, if the Son had a time when He started into existence,—at that same time the Father had to start into existence!

How ridiculous the thought that there might have been a time when the Father and Son came into existence out of nothing! All these efforts to unveil that which God has not revealed, only lead to peculiar and fantastic theories.

Friend, God has given us all the information we need to be saved. It is blasphemous to try and delve into that which He has not revealed. Flee from those who try to do so, and take your loved ones with you! or their minds will be poisoned by the weird speculations which these theorists suggest.

At this point in his video, Bill Stringfellow quotes several texts to emphasize that Christ is “the Son of God” and “was sent by the Father.” Bill's comment: “Jesus possessed all qualities, *next to the deity*, nevertheless He is only the Son.” **That statement of Bill's clearly shows his belief that Christ is not fully divine, not deity, and only something inferior, something halfway between God and man.**

Does it really matter whether or not Jesus was divine? Yes, it does! Read the last sentence of this passage:

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

Do you want eternal life? Then it is your duty to believe with all your heart in the full divinity of Jesus Christ, your Lord and Saviour. A lesser god did not die for you, as the Jehovah's Witnesses teach. The Lord, God of heaven died for you, One equal in every way with the Father.

Stringfellow's position, stated above, is essentially the one taken by the Jehovah's Witnesses, and the position as originally stated by Arius, over 1,650 years ago. It is a position, recognized as so terrible, that the great majority of Christians rejected his view.

But, the fact that Christians rejected Arianism in the early Dark Ages, when Rome was increasing in power, is cited as a reason why Arianism must be the true belief: because Rome also rejected it.

My friend, we do not accept or reject a doctrine because of what Rome thinks of it—but because of what God's Inspired Writings say about it! Besides that which Rome accepted, we do not believe the concept of a three Gods-in-one God Trinity! We believe in the Godhead, the truth of which Rome rejects.

Here is a statement from a theological book, describing Arianism:

“They stressed the immanentist rather than the incarnational sense [of Christ's ‘Sonship’] and so tended to foster a conception of Christ as a being in

whom the divine was immanent [in whom the divine dwelled] in a superlative degree but who was essentially less than God. **This was the substance of the Arian heresy, in which Christ was a secondary divine but created being, intermediate between God and the world, and therefore inferior to God.**—*Dictionary of Christian Theology*, 56.

That is basically what Stringfellow believes and teaches: Christ was an inferior, who was indowed by the Father with subservient divinity.

But the truth is the three are equal in nature, divinity, self-existence, and eternity in every way, but each one selected a different office work, appearance, and activities. Nature and work are two different things. I am a human being and can select different activities to do. But if I was a cow or dog, I would have a totally different nature.

Then Bill adds this definitive statement of his belief that Christ does not have eternity: “There came a definite point in time, when God brought forth a Son—way back in eternity. Michael became the Son. There was a time when Michael was not in existence.”

Why must man seek to push his little grubby fingers into the deep, unknown things of God? Is nothing sacred to man? Must he pretend to have climbed every height, penetrated every secret, and unveiled every mystery?—when, in reality, he knows so little and lives only for a short time.

Just here, it would be well to ask this: How long has Christ been God’s Son? Protestants say Christ became the Son at His incarnation on earth. The Spirit of Prophecy is clear that He has eternally—always—been the Son. How can that be? We are not to know. It is our duty to accept the Word as it reads, and not attempt to go beyond what it reads. Consider these passages which Stringfellow carefully omitted:

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

“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, margin.”—

Desire of Ages, 470.

“Christ was God essentially, and in the highest sense. He was with God from all eternity.”—5 *Bible Commentary, 1126.*

“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.*

At this point, Bill quotes Proverbs 8:22-30, and then cites Bible passages which show He came from the Father and was going back to Him.

Why should anyone try to twist that into an error? Christ came from the highest heaven, where God was, and they agreed that He would go on a mission to Earth to save mankind. Those facts are no evidence that Christ is not fully God, or that He had earlier come into existence. Yet that is Bill’s contention.

Then Bill notes several passages which show that Christ obeyed His Father while on earth, and was very submissive to the Father’s will. Of course! Christ was our Example, and revealed the pattern that we are to follow in our lives. Bill does not have here any evidence in support of Arianism.

Searching for an evidence that Christ is a created being, Stringfellow quotes *Desire of Ages* 99, which says that Michael is another name for Christ. Bill says he has learned that the name, “Michael,” means “one like God.” But that is no evidence of Arianism either.

Along about this time, Bill provides the viewer with these remarks:

“The fantastic fable of that fallen angel [Satan] . . . this false concept [that Christ was God and equal with the Father].” “This pagan concept.” “How deeply entrenched this false teaching is!” “The Son has not been in existence as long as His Father.” “This [Arian concept] was a very intricate part of our early beliefs.”

Well, it may be an intricate part of Bill’s beliefs, ever since he read that uninspired booklet in the car on a trip, but it is not a part of our beliefs, nor of the Bible writers or the Spirit of Prophecy. As for our “pioneers,” we are not concerned about what they believed, but we doubt that many of them shared in Bill’s Arianism. But it would not matter if they did.

At this juncture, Bill starts the **third section** of his lengthy sermon. He is now going to try to destroy your confidence in the Holy Spirit. Indeed, he is going to try to eradicate your belief that there is a Holy Spirit!

Do not let your family see that video! They may come away mesmerized, with some of its errors em-

bedded in them.

Bill quotes Revelation 3:21 (“sat down with My Father in His throne”) and Revelation 22:3 (“The throne of God and the Lamb”). And he says, “Only two thrones! No place does it talk about three thrones!”

Most of Stringfellow’s arguments against the existence of the Holy Spirit will be keyed to the very real fact that the Holy Spirit has a different manner of appearance and operation than do the other two members of the Godhead.

In fact, the Holy Spirit has chosen a non-appearance, and a mode of operation that is almost transparent! The Holy Spirit is not seen and it works directly on the heart. It also works through the angels and through people,—all the while, never letting itself be seen. These facts are clearly documented in both the Bible and Spirit of Prophecy.

In view of such a situation, we could well inquire, “How can we know then that the Holy Spirit actually exists! that there is a Holy Spirit at all?”

We know because God says so in the Bible and in the Spirit of Prophecy. It is that simple. Is that enough? Frankly, people who need more information than the Word of God provides are not going to be saved. They have a doubting disposition.

Those who want to disbelieve the Inspired Writings may do so. But they should keep in mind that they are doing what Adam and Eve did in the Garden. They are making their choice, based on appearance rather than what God has said. The special fruit looked good, and, when it was eventually bitten into, tasted good. There was nothing inherently wrong with that fruit. The whole issue was obedience to the words of God.

God has told us that the Seventh day is the Sabbath, yet we cannot in any way see any physical difference between one day of the week and another.

God told us that Christ has existed from eternity, has always been with the Father, and is fully equal with the Father in deity and other attributes. We ourselves cannot know whether that is true, but we can accept what God has said or we can reject it.

God has said that the Holy Spirit is a distinct Person, and the Third Person of a Godhead composed of three members. We can choose to believe that or we can believe what some itinerant preacher tells us. Eve chose to believe an itinerant preacher, crawling around in a tree.

“Eve really believed the words of Satan, but her belief did not save her from the penalty of sin. She disbelieved the words of God, and this was what led to her fall. In the judgment men will not be condemned because they conscientiously

believed a lie, but because they did not believe the truth.”—*Patriarchs and Prophets*, 55.

Preachers are telling people a lot of errors about baptism, the Sabbath, the state of the dead, and the punishment of the wicked—which is not in agreement with what God says in His Word. And a lot of people are believing it.

You and I have our opportunity to believe the words of God or believe the lies which men fabricate.

Bill quotes *7 Testimonies*, 273 (“In giving us His Spirit, God gives us Himself”), and *2 Signs*, 617 (“The Holy Spirit is the personal presence of Christ in the soul”). Stringfellow has ransacked the Spirit of Prophecy and CD Rom for quotations he can use for his purposes. But he does not quote the many Inspired statements which clearly show the Holy Spirit has its own distinctive personality, will, choices, feelings, actions, etc. For example, Stringfellow omitted these:

“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.”—*Evangelism*, 615.

How can the third of the three “living persons” cooperate with you, if you do not believe He exists?

“The Father, the Son, and the Holy Spirit . . . the three great powers in heaven are witnesses [at baptism]; they are invisible but present.”—*6 Bible Commentary*, 1074.

According to Bill, only two were present at your baptism.

“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.”—*5 Bible Commentary*, 1110.

How can they help you, if you do not believe that all three exist?

“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.

By rejecting one of the three Persons, Bill has effectively renounced the pledge. Beware, that you do not do the same.

It is clear in these, and many other quotations, that the Spirit of Prophecy is speaking about three living, divine beings. None of them are inanimate forces. The Holy Spirit is not “a spirit of love,” as Bill explains. It is a real Person, one of the three most powerful individuals in the universe.

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

Surely, if one knows such affirmative statements about the existence of the Godhead—and then rejects one or more of the Godhead,—unless he repents, he forfeits his right to have a share in the plan of redemption.

It is a terrible thing to reject the existence of God.

Regarding men who would lead you to reject the existence of the full Godhead, I would say, “Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.”—*Patriarchs and Prophets*, 400.

The closeness of relationship between the three members of the Godhead is remarkable. We find nothing like it on earth. The *7 Testimonies* and *2 Signs* quotations, quoted earlier, only illustrate this fact. None should attempt to use them to deny the Spirit’s existence! Is it not blasphemy to attempt to do so, in view of the many, clear statements stating His existence?

Bill: “The Holy Spirit and God’s Spirit are used interchangeably. Why?” Why not? Is there some evil here that we are supposed to fear and loathe? Why is this man so determined to take from our hearts, our daily, moment-by-moment willingness to submit to the Holy Spirit’s guidance and control?

Let us add a quotation which Bill omitted:

“Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.”—*Matthew 12:32*.

Bill Stringfellow may be a very fine individual, but he is doing something very dangerous when he travels around on speaking appointments, speaking words against the Holy Ghost, telling Christian families and their little children that the Third Person of the God, who makes possible their entrance to salvation—does not exist! Add *Matthew 12:32* to *Matthew 12:31*; such conduct is there declared to be “blasphemy.”

Bill next presents several “Us” passages in Genesis, and says “Us” can only mean “two” and not “three”! Genesis 1:26 (“Let Us make man in our image”); Genesis 3:22 (“The man is become as one of

Us”); Genesis 11:7 (“Come let Us go down”). Bill’s point is that this means there were only two active in the Creation, not three.

(That does not mean that Bill believes in two *divine* Beings, for elsewhere on this video, Bill maintains that (1) there is only one in the Godhead, and (2) that only God the Father has deity.)

Stringfellow then quotes Genesis 1:2 (“And the Spirit of God moved on the face of the waters”), and comments, “It wasn’t the Holy Spirit!”—What an example of false reasoning is that! How can he be so sure that the Holy Spirit is not the Spirit of God in Genesis 1:2? He does it by means of “Stringfellow logic,” the same kind of logic he uses throughout this video to support his contentions. Beware of such logic! Beware of the man who uses it! In one quick denial, Bill Stringfellow rejects the fact that the Holy Spirit was an active agent in the creation of our world! Is that blasphemy? How much bad can a man say about the Holy Spirit and get away with it?

“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.”—*Matthew 12:31*.

I did not say that; God did.

At this point, Bill turns around and controverts what he said a few moments earlier. He quoted several “Us” passages, in the hope of eliminating the Holy Spirit from the creation process; now he quotes several “He” passages, in the hope of eliminating Christ from the process as well! (Genesis 1:5, 10, 16, 27; 2:2).

Then Bill says this: “Nowhere in the Bible, does it say that three were involved in Creation.”

Bill, nowhere in the Bible does it say, “the Sabbath was not changed to the first day of the week,” so perhaps we should all keep Sunday.

Here is something to think about: In many places the Father and the Son are mentioned, without the Spirit. What does all that prove? Nothing,—when compared with other very clear statements that the Father, Son, and Holy Spirit are the three Persons in the Godhead, or that they all took part in the Creation. Genesis 1:3 speaks of God in the Creation; Genesis 1:26 speaks of more than one in the Creation; and Genesis 1:2 speaks of the Holy Spirit in the Creation. Elsewhere in the Bible, we are told that Christ took part in the Creation (Col 1:16; Jn 1:3; Heb 1:1-2).

Bill, you are like the men in the Old Testament who wanted to boldly lift the cover from the Ark of

Continued on the next tract

More WAYMARKS - from —
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The Teachings of Bill Stringfellow

Continued from the preceding tract in this series

the Covenant and peek inside.

It is NOT FOR US to presume to lift the veil, behind which the Divinity of the universe stands! To attempt to do so is to be against the Godhead; it is blasphemy.

To do so is evil; it is wrong; it is sin. Wake up and flee from the tents of these men who would presume to hold God in their hands, and remold him into an image suitable to their minds.

Then Bill seeks to strip the work of divine Comforter from the Holy Spirit. He quotes John 14:16-18 (“He will give you another Comforter”), and adds another skeptical comment: “Is it another comforter, or is it God, the Comforter?” Then he quotes John 14:18 (“I will not leave you comfortless; I will come to you”), and comments: “He was referring to Himself as the Comforter!”

But, in reality, the relationship of the three Divine Ones is so close that, when Christ sends the Holy Spirit, He sends Himself. Somehow, Bill cannot grasp that fact.

It may seem that I speak harshly of Bill. But Bill, by his remarks, is insulting the Spirit of God.

Then Bill says, “It is called the Holy Spirit—simply because God and His Son are holy!” Bill has a wonderful way of destroying doctrines with a word or two,—and most of the time his reasoning proves nothing. It is just a stack of assumptions, piled up in a shaky heap.

Of all the quotations which oppose his theory, Bill only mentions two. All the other ones he has carefully omitted.

“ . . . the third person of the Godhead, the Holy Spirit.”—*Special Testimonies, Series A, No. 10, 37.*

And how does Bill twist that sentence out of its meaning? He dismisses it with these words: “She did not capitalize ‘person,’ so it is not a being, but a person! Don’t be misled!”

Strange logic, is it not? Then, with a similar comment about “person” in lower case, Bill quotes one other of the many quotations which oppose his theory: **“We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking these grounds.”—Manuscript 66, 1899 (Evangelism, 616).**

Seriously, now, Bill. Your logic for disproving the Holy Spirit is foolishness. The phrase, “The Holy Spirit is a person,” is grammatically correct, just as

it is written in an uncapitalized form. But if it is written as part of His title, thusly: “the Third Person of the Godhead,” then it ought to be capitalized. Bill, read this:

“Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power.”—Testimonies to Ministers, 392.

Look in the book; “Person” is initial capitalized in *Testimonies to Ministers*. But, in the next passage (in the book, *Evangelism*), “person” is printed in the lower case:

“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.”—Evangelism, 617.

So what did we learn about initial caps? We merely found that some typographers place it in upper initial caps, while others place it in lower case. Are we to hang the existence of the Holy Spirit on the whims of typesetters?

Then Bill quotes Psalm 139:7-10 (“Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence?”),—and then says that proves that God’s Spirit is His presence, and nothing more.

Bill next quotes Ephesians 3:17 (“That Christ may dwell in your hearts by faith”), with the comment: “We’ve been thinking the Holy Spirit is a real live being!” Please, now, what is in Ephesians 3:17 that tells us the Holy Spirit is not a real live being?

In Stringfellow’s video, we continually see evidence of strange illogical connections. Can such a man be trusted to provide us with accurate theology? Bill quotes a passage which does not prove the point, and then adds little comments as if it did. After three hours of that treatment, he has his audience totally confused, and ready to accept error. They assume he is so certain about his conclusions, that he must be right. What a way to accept doctrines which can affect one’s eternal destiny!

Quoting *Steps to Christ, 73-74* (“When Christ ascended to heaven, His presence was still with His followers. It was a personal presence”), Bill comments, “But she wasn’t saying it was a real live being!” What in that quotation says it wasn’t a “real, live” Being?

Bill quotes *Luke 1:35* (“The Holy Ghost . . . and power of the Highest shall overshadow [Mary]”), and

then says it was not the Holy Spirit—because “it was the power of the Highest.”

Then Bill quotes *Luke 1:41* (“Elizabeth was filled with the Holy Ghost”) as another reason why the Holy Spirit does not exist. He adds: “There’s a blasphemous error being taught: that the Holy Spirit is God!”

At some point along here, Bill notes the phrase, “Holy Ghost,” and, with a little laugh, implies that some of his viewers can believe that—if they still believe in ghosts.

Bill, someone needs to tell you that *you* are teaching a blasphemous error, when you say the Holy Spirit is not God—and especially when you hide, from your audience, nearly all the quotations which directly show His status in the Godhead.

Bill, you may call the following statements a blasphemous error, but they teach that the Holy Spirit is DIVINE, and is God:

“The Holy Spirit has a personality . . . He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God.”—*Evangelism*, 617.

“The Holy Spirit quickens the sensibilities of those who follow the examples of their Lord . . . To this desire the divine Witness will respond.”—*Desire of Ages*, 650-651.

Bill moves into the *fourth section* of his lengthy sermon. He now changes his manner and begins smiling and almost laughing, and, by his banter, is sure the viewers have accepted his proofs, and assumes that only idiots would still believe in Christ’s divinity and eternity and the Holy Spirit’s reality, after all the arguments that Bill has presented for doing away with such errors. Here are some of his daring comments:

“Our church has been teaching and believing the doctrine of the Trinity being Biblical.” The fact is that our people do not believe the doctrine of the Trinity, but the truth about the Godhead.

“If we give honor to the Holy Spirit, we are giv-

“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.”—*Review*, June 1, 1905.

“Christ came as a personal Saviour to the world. He represented a personal God. As a personal Saviour, He ascended on high; and He will come again as He ascended to heaven—a personal Saviour.”—6 *Bible Commentary*, 1068.

“He [Christ] represented God not as an essence that pervaded nature, but as a God who has a personality. Christ was the express image of His Father’s

ing worship to the devil, and we are under satanic influence!”

Bill then quotes *Early Writings*, 55, twisting it out of context, and then comments, “When people ask God for the Holy Spirit, they are praying to Satan!”

“Satan has sold us a counterfeit sanctuary, Sabbath, and comforter!”

“The Roman Catholic Church would like you to believe this.”

Well, have you had enough? Now you know what Bill Stringfellow has begun teaching. And he says he got the idea from a little booklet. He should have been reading the Bible and Spirit of Prophecy instead.

It was not until I had completed this analysis of Bill Stringfellow’s two-hour, fifty-minute video sermon—that I discovered that there was a second sermon after it!

This second sermon starts ten or so seconds after the first one ends, and it lasts for one hour and forty minutes! So the entire video, of two sermons, is about four hours and twenty minutes in length!

Fortunately, Bill put all his arguments and reasons in the first sermon, and he says so several times.

Therefore, we will not analyze the second sermon,—but we will tell you its main point: There are new truths for us. We must be dedicated to God in order to receive them. God has new light, and we must be open. We do not yet have all the truth on the third angel’s message, until we accept the truth about no Holy Spirit and the fact that Jesus is a lesser God. The Trinity is a terrible error. There is new light for the people of God, and it was given in the first sermon on this video. The investigative judgment is soon to begin. Damnation will come to all who reject the new light about the Holy Spirit and Christ.

How very important it is that each of us stand for the right, when confronted by error! Do not be silent when error sweeps through your local church or group. Share the truth, and encourage others to stand true to God’s principles.

person.”—7 *Bible Commentary*, 921.

“The nature of the Holy Spirit is a mystery. Man 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 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 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 second person 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; 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; 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).

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 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 FIRST PERSON OF THE GODHEAD

IN THE BIBLE

Here are several passages which speak of the Father, or the First Person of the Godhead, as He relates to the Godhead:

1—In relation to the Creation: (1 Cor 8:6; 3:14-15; Heb 12:9; James 1:17).

2—In relation to His people: (Deut 32:6; Isa 63:16; 64:8; Mal 1:6; 2:10; Matt 5:45; 6:6-15; Rom 8:15-16; 1 Jn 3:1).

3—In relation to the Second Person of the Godhead: (Jn 1:14, 18; 5:17-26; 8:54; 14:12-13).

4—In relation, with the Son, to the work of redemption: (Ps 2:7-9; 40:6-9; Isa 53:10; Eph 1:3-6).

5—In relation to the Covenant of Redemption: (Ps 2:7-9; 40:6-9; Jn 6:37-38; 17:4-7).

THE SECOND PERSON OF THE GODHEAD 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 23:63-64; 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; 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 (Lk 10:22;

Jn 3:35; 17:2; Eph 1:22; Col 1:11).

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).

THE THIRD PERSON OF THE GODHEAD IN THE BIBLE

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; Romans 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 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 (John 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 (John 3:5-6; Titus 3:5-6).

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 (15:26; 16:13-14; Acts 5:32; Heb 10:15; 1 Jn 2:27).

You have the Word of God—the Bible and Spirit of Prophecy. They are a precious treasure, which you cannot afford to set aside. Let no man take them from you.

The Bible and Spirit of Prophecy contains your pathway to heaven. You dare not leave that path, yet without the Inspired Word, you will not be able to remain on it!

—Vance Ferrell

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