

The ETERNALITY of the Heavenly Trio

Greetings brethren, I would like to say that I will be quoting non-adventist and Adventist authors for this document just to bring to your attention what they and we believe on eternity of the Heavenly Trio and divinity. In the article we shall look at the eternity of the Father, the Son and the Holy Spirit. May God bless you as you read. Things could be said and written in a better language and where possible, your critique is welcomed.

Of The Divinity/Deity

First we have to get some things straight before we venture on this road. By eternity:

- a) An infinite duration which never had a beginning and will never have an end. But there are several texts in scripture wherein the words eternal and everlasting are to be understood in a more limited signification. For
- b) (Clarke's Sermons, Volume I.) sometimes they signify no more than things of a long continuance or duration. This indeed is the lowest sense of the words, and in this sense it is that the hills and the mountains are called
- c) Hab 3:6 everlasting, merely because they are strong, and as permanent as the frame and constitution of the earth. Sometimes they denote a duration continuing as long as the subject exists, and then putting it into a state out of which it shall never be restored, even as Sodom and Gomorrah, and the cities about them are set for an example, suffering the vengeance of eternal fire, i.e. of such a fire as irrecoverably destroyed these wicked cities, and ended in their final or eternal overthrow. At other times they signify, in an higher sense, a duration not figuratively, but properly and literally everlasting, without end though not without beginning; for thus angels and the saints are eternal and will be immortal, and the happiness they enjoy in heaven is everlasting life, and endless and eternal weight of glory. But the last and highest, and most absolutely perfect sense of the words is when they signify:
- d) A duration of inexhaustible and never-failing permanency, both without beginning or and without end; and not only so, but including likewise necessary and independent existence must always unalterably be the same; since, having no other cause of its existence but the absolute necessity of its own nature, it must of necessity have existed from everlasting without beginning, and must of necessity exist to everlasting without end.
- e) (Clarke, *ibid.*) Since God then is a being that never depended on any, what should make him cease to be what he has been to all eternity, or put any stop to his own perfections? He cannot desire his own destruction; that is against the universal nature of all things to cease from being if they can exist. He cannot desert his own being, because he cannot but love himself as the best and chiefest good. There is nothing in his nature that can introduce any decay, because he is infinitely simple without any mixture. There is nothing without that can control or circumvent him, because of his infinite power and wisdom; and as he has no original of his existence, but his very being is inseparable from his nature, so he ever was and ever must be.
- f) (Charnock on the Being and Attributes of God.) To be, we must allow, is some degree of perfection, and therefore it is evident that, when we conceive of God as the most perfect being, we must conceive him to be infinite in this perfection also, as well as in others; and that as his power is not bounded by any opposite strength, nor his immensity

terminated by any bounds of place, so neither is his duration limited by any periods of time, but that he exists, and lives, and governs all things from everlasting to everlasting.

- g) (Edwards, *ibid.*) The ancient Egyptians represented God by a circle, which is without beginning and end: the ancient Romans built round temples to their gods to signify the same thing; and, to remind his disciples of the like doctrine, it was an injunction of Pythagoras, that in their worship of God they should always move in a circular motion. Though therefore their poets might talk of the birth and genealogy of their gods,

Shall we consult Inspiration?

Of The Father

In all, it must be owned that the richest discoveries we have of this doctrine are from the holy scriptures, which not only represent it in the clearest light, but from the consideration of this attribute excite likewise the most pious and moving sensations in the heart. The Psalmist, speaking of this divine attribute, expresses himself after a manner suitable to the light that shines through his compositions. Ps 90:2,4 Lord, thou hast been our refuge from one generation to another: before the mountains were brought forth, ere even thou hadst formed the earth, and the world, even from everlasting to everlasting thou art God.. And again, to denote the perpetual continuance of his duration, Ps 102:24 Thy years are throughout all generations: Of old thou hast laid the foundations of the earth, and the heavens are the work of thy hands: They shall perish, but thou shalt endure; yea, all of them shall wax old as a garment, and as a vesture shalt thou change them, and they shall be changed: but thou are the same, and thy years shall have no end.. There are several passages in Isaiah answerable to the sublimity of thought and strength of expression that distinguish that prophet:

- *Isa 36:22; 44:6; 57:15 Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not? For, thus saith the high and lofty One that inhabiteth eternity, I am the first, and I am the last, and besides me there is no God.*

And to mention one passage out of the New Testament, where God is represented as speaking himself of his eternal duration: Re 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. 2Pe 3:8 for one day with the Lord, says the Apostle, is as a thousand years, and a thousand years as one day;. which words, however interpreters have troubled themselves about them, as being afraid of a contradiction in them, do plainly import no more than this, this such is the infinite duration of God, that all the measures of time bear no proportion to it: Job 36:20 For he is great, and know him not, neither can the number of his years be searched out.

- *When therefore we find the Spirit of God in scripture condescending to our capacities, in signifying the eternity of God by days and years (which are terms belonging to time whereby we measure it) we must no more believe that God is bounded by time, or has succession of years because of these expressions, because several members are ascribed unto him, the better to help our conceptions of his glorious nature and operations.*
- *Now if God be eternal it will hence follow that he is independent in his being and all his attributes. For he that is the first of beings could not*

receive his being, or those divine perfections that necessarily exist together with it, from any other being that existed after him, because the cause must always be before the effect; and therefore the apostle argues rightly when he makes the inquiry Ro 11:35; 16:27 who hath first given to him that he may repay him? For of him, and through him, and to him, are all things; to whom be glory for ever, Amen.

What we are to learn from the consideration of God's eternity then, is in the words of the prophet, Isa 26:4 Trust ye in the Lord for ever; for in the Lord Jehovah there is everlasting strength. When we trust in men we have no real foundation for our confidence: their kindness may change, their power faint, or at least their lives may vanish and disappoint our expectations. And therefore the Psalmist's advice is, Ps 146:3-4 not to trust in princes, nor in any child of man, in whom there is no help; for when his breath goes forth he returneth to his earth, and then all his thoughts of favour and kindness to us perish; but blessed is he that hath the God of Jacob for his help, and whose hope is in the Lord his God.

- "And although we may try to reason in regard to our Creator, HOW LONG He has had existence, where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when THERE IS YET AN INFINITY BEYOND. We cannot grasp it,.. {7BC 919.5}
- "I say in the name of the Lord, Give your attention to this Word. THE LORD HAS EVER EXISTED IN PERFECTION FROM ALL ETERNITY. He has been EVER what He now is, "I AM THAT I AM;" "The high and lofty One that inhabiteth eternity." This is His title. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, EVEN FROM EVERLASTING TO EVERLASTING, THOU ART GOD." Psalm 90:2. "I am the Lord, I change not." Malachi 3:6. With Him is no variableness or shadow of turning. {Ms180-1897.2}
- "I AM MEANS AN ETERNAL PRESENCE; the past, present, and future ARE ALIKE WITH GOD. He sees the most remote events of past history, and, the far distant future with as clear a vision as we do those things that are transpiring daily.{PrT May 30, 1895, par. 1}
- "THE ANCIENT OF DAYS IS GOD THE FATHER. Father. Says the psalmist: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, EVEN FROM EVERLASTING TO EVERLASTING, Thou art God." Psalm 90:2. (GC 479)
- "The Revelation was written to the seven churches in Asia, which represented the people of God throughout the world. "John to the seven churches which are in Asia: Grace be unto you, and peace, FROM HIM WHICH IS, AND WHICH WAS, AND WHICH IS TO COME; and from the seven Spirits which are before His throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." {ST January 28, 1903, par. 5}
- "THE ETERNAL FATHER, THE UNCHANGEABLE ONE, gave his only begotten Son, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind. {RH July 9, 1895, par. 13}

I presume its indisputable fact that all presented above support the full eternal existence of God the Father.

Of the Son of God:

- *“The Lord Jesus Christ, the only begotten Son of the Father, is TRULY GOD IN INFINITY, but not in personality. {Ms116-1905.19}*
- *“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.—(The Signs of the Times, August 29, 1900)*
- *“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, margin. {DA 469.5}*
- *“CHRIST IS FROM EVERLASTING TO EVERLASTING, a present help to all who seek Him diligently. And those who seek Him diligently will find Him. I am so thankful that the Lord is ours. I want to serve Him and glorify Him. {Ms20-1913.10}*
- *“Before the mountains were brought forth, or ever thou hadst formed the earth and the world, EVEN FROM EVERLASTING TO EVERLASTING, THOU ART GOD”.” “The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.” HERE THE PRE-EXISTENCE OF CHRIST and the purpose of his manifestation to our world are presented as living beams of light from the eternal throne...{RH April 5, 1906, par. 9}*
- *“When Joseph and Mary brought Jesus to the temple, he was only an infant of a few weeks. BUT HE WAS ALSO THE ANCIENT OF DAYS, WHOSE GOINGS FORTH HAVE BEEN FROM OF OLD, EVEN FROM EVERLASTING. He was indeed the long-expected Messiah, of whom the Jews had read, “The Lord, whom you seek, shall suddenly come to his temple.” To the Pharisees Christ afterward declared, “BEFORE ABRAHAM WAS, I AM.” He is the head of an unchangeable priesthood, the only true high priest over the house of God. {Ms104-1900.10}*
- *“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)*
- *“WHAT A SAVIOR WE HAVE! It was HE THAT REVEALED HIMSELF TO JOHN on the Isle of Patmos, and proclaimed, “I am Alpha and Omega, the beginning and the ending, saith the Lord, WHICH IS, AND WHICH WAS, AND WHICH IS TO COME, THE ALMIGHTY.” None but JUST SUCH AN EVER-LIVING, MIGHTY GOD, COULD PAY THE RANSOM TO SAVE SINNERS from going down into the pit of death. {RH February 18, 1896, par. 5}*
- *“But there is a picture of greater condescension than this: the Lord, THE SON OF THE INFINITE FATHER, He who styles Himself as the Faithful Witness, the First-begotten of the dead, the Prince of the kings of the earth, Him that loved us, Him that washed us from our sins in His own blood. HE SAYS, “I am Alpha and Omega, the beginning and the ending, ...WHICH IS, AND*

WHICH WAS, AND WHICH IS TO COME, THE ALMIGHTY.[Revelation 1:8.] {Ms75-1886.11}(Ellipses are a part of the quote as the White Estate give it)

- “As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and CHRIST WAS INDEED GLORIFIED, EVEN WITH THE GLORY WHICH HE HAD WITH THE FATHER FROM ALL ETERNITY.{AA 38.3}
- “FROM ALL ETERNITY CHRIST WAS UNITED WITH THE FATHER, and when He took upon Himself human nature, He was still one with God.–The Signs of the Times, August 2, 1905, p. 10.
- “Christ was God essentially, and in the highest sense. HE WAS WITH GOD FROM ALL ETERNITY, God over all, blessed forevermore.–The Review and Herald, April 5, 1906, p. 8
- “The terms of this oneness between God and man in the great covenant of redemption were ARRANGED WITH CHRIST FROM ALL ETERNITY. {ST August 24, 1891, par. 10}
- “Then look beneath the disguise, and whom do we see?–DIVINITY, THE ETERNAL SON OF GOD, just as mighty, just as infinitely gifted with all the resources of power, and He was found in fashion as a man. {15MR 25.3}
- “I wish that finite minds could see and sense the great Love of THE INFINITE GOD, HIS GREAT SELF-DENIAL, HIS SELF-SACRIFICE, IN ASSUMING HUMANITY. GOD HUMBLING HIMSELF AND BECAME MAN and humbled Himself to die, and not only to die, but to die an ignominious death. Oh, that we might see the need of humility, of walking humbly with God, and guarding ourselves on every point. {15MR 26.1}
- “That the transgressor might have another trial, that men might be brought into favor with God the Father, THE ETERNAL SON OF GOD interposed himself to bear the punishment of transgression.. {RH February 8, 1898, par. 2}
- “When in the fulness of time THE ETERNAL SON OF THE INFINITE GOD forth from the bosom of His Father to this world, He came in the garb of humanity, clothing His divinity with humanity. {Lt232-1903.19}
- “Christ is declared in the Scriptures to be the Son of God. FROM ALL ETERNITY HE HAS SUSTAINED THIS RELATION TO JEHOVAH. Before the foundations of the world were laid, He, the only begotten Son of God, pledged Himself to become the Redeemer of the human race should men sin. {Ms22-1905.4}

Of the Holy Spirit

The text of Heb 9:14 is the best verse to point to eternity of the Spirit of God. For how can God be eternal yet his spirit fail to be!

- Heb 9:14 How much more shall the blood of Christ, who through the **ETERNAL SPIRIT** offered himself without spot to God, purge your conscience from dead works to serve the Living God?

But does what we have said prove a three in one God, co-eternal, co-equal and co-existent? By no means. You actually don't hear a fuse when talking about the Father but immediately you reach the Son and the Holy Spirit, a gloomy, emotionally charged and atmosphere surrounds the discussion. I would like us to notice a few points about the Son and the Holy Spirit.

The Son, A Divine Person equal with the Father from His Filiation

That there is a person, frequently occurring in scripture, under the style and title of the Son of God, none, I think, can deny, who has once cast his eye into that sacred volume; and though we may fully not understand the mystery behind his begetting, yet he was begotten. And whereby the Son was begotten, in which the divine nature was communicated by the Father. He is no lesser God by this belief. He is of him whom we call his Father, and received the same nature from him. Now if we believe that God has a Son, neither created out of nothing, nor made of any pre-existent substance, but begotten of the Father, we must acknowledge that the Father and Son are perfectly of the same nature which is eternal. For all men that know anything must know this, that God is God, then he cannot beget a Son less of him. He must communicate his whole nature in him; for to beget a son is to communicate his own nature in him i.e. he must communicate his whole self, and be a second self in his Son: for which reason the Son is called by the apostle, “Heb 1:3 --- the brightness of his Father’s glory , and the express image of his person,” i.e. of the same substance and majesty with the Father, a beam of the same light, as it were, and an exact resemblance of his original perfections. It is therefore implied in the very notion of a Son, a real Son.

Angels, or men indeed, acting by a delegated power from God, may sometimes receive great and honourable appellations; in which sense the apostle tells us that “there are Gods many, and Lords many” but when it is considered that, in the epistle to the Hebrews, the Son is not only preferred to angels, but even set in opposition to them, as one of another order of beings, and who “Heb 1:4,6-8,12 by inheritance hath obtained a more excellent name than they;” that “angels are but God’s ministering spirits, who are commanded to worship the Son, whose throne is for ever and ever,” and “whose years shall not fail;” it must needs be acknowledged again that these honours ascribed to him cannot, without blasphemy, be applicable to any created being, lesser or titular god whatever.

Worthy of Worship

There is not, a more certain principle in religion than that the only proper object of worship and adoration is God. The chief design of the Mosaic institution was to abolish idolatry and polytheism out of the minds of the Jews, and to possess them with the idea of one God, and one object of religious worship. The Christian doctrine, pursues the same design: all idolatry is therefore forbidden; and “Mt 4:10 to worship the Lord our God, and him only to serve,” is the positive injunction of the founder of our religion: but at the same time that its left upon record john 5:23 all men must honour the Son, even as they honour the Father; that Php 2:10 to him every knee must bow; him the very Heb 1:6 angels must worship, and all the Re 5:8 host of heaven fall down before him and adore:” he cannot but observe that all those forms of thanksgiving, wherein blessing and honour, “Jude 1:25 glory and majesty, dominion and power are ascribed to the only wise God, our Saviour, and Re 5:13 to the Lamb,” in conjunction with him, that sitteth upon the throne, is a plain declaration of equality; and that all those salutations, in the beginning and conclusion of the epistles, wherein grace, and mercy, and peace are wished from God the Father, are also wished from the Lord Jesus Christ.

All Fullness in Christ***"For it pleased the Father that in him should all fullness dwell."--Col 1:19***

First, then, let us consider the subject before us, or WHAT--"It pleased the Father that in him should all fullness dwell." Two mighty words; "fullness a substantial, comprehensive, expressive word in itself, and "all," a great little word including everything. When combined in the expression, "all fullness," we have before us a superlative wealth of meaning. Blessed be God for those two words. Our hearts rejoice to think that there is such a thing in the universe as "all fullness," for in the most of mortal pursuits utter barrenness is found. "Vanity of vanity all is vanity."

The expression here used denotes that there is in Jesus Christ the fullness of the Godhead; as it is written, "In him dwelleth all the fullness of the Godhead bodily." When John saw the Son of Man in Patmos, the marks of Deity were on him. "His head and his hairs were white like wool, as white as snow"--here was his eternity; "His eyes were as a flame of fire"--here was his omniscience; "Out of his mouth went a sharp two-edged sword"--here was the omnipotence of his word; "And his countenance was as the sun shineth in his strength"--here was his unapproachable and infinite glory. He is the Alpha and Omega, the beginning and the end, the first and the last. Hence nothing is too hard for him. Power, wisdom, truth, immutability, and all the attributes of God are in him, and constitute a fullness inconceivable and inexhaustible. The most enlarged intellect must necessarily fail to compass the personal fullness of Christ as God; therefore we do no more than quote again that noble text: "In him dwelleth all the fullness of the Godhead bodily; and ye are complete in him."

Fullness, moreover, dwells in our Lord not only intrinsically from his nature, but as the result of his mediatorial work. He achieved by suffering as well as possessed by nature a wondrous fullness. He carried on his shoulders the load of our sin; he expiated by his death our guilt, and now he has merit with the Father, infinite, inconceivable, a fullness of desert. The Father has stored up in Christ Jesus, as in a reservoir, for the use of all his people, his eternal love and his unbounded grace, that it may come to us through Christ Jesus, and that we may glorify him. All power is put into his hands, and life, and light, and grace, are to the full at his disposal. "He shutteth and no man openeth, he openeth and no man shutteth." He has received gifts for men; yea, for the righteous. Not only as the Mighty God, the Everlasting Father, is he the possessor of heaven and earth, and therefore filled with all fullness, but seeing that as the Mediator he has finished our redemption, "he is made of God unto us wisdom, and righteousness, and sanctification, and redemption."

No words could be said of any other "This is my beloved Son in whom I am well pleased." God is more glorified in the person of his Son than he would have been by an unfallen world. There shines out through the entire universe a display of infinite mercy, justice, and wisdom, such as neither the majesty of nature nor the excellence of providence could have revealed. His work in God's esteem is honorable and precious; for his righteousness sake, God is well pleased. The Eternal mind is satisfied with the Redeemer's person, work, and sacrifice; for "unto the Son, he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Hebrews 1:8,9.

The all-fullness of Christ is also man-ward, and that in respect of both the sinner and the saint. There is a fullness in Christ Jesus which the seeking sinner should behold with joyfulness. What dost thou want, sinner? Thou wantest all things, but Christ is all. Thou wantest power to believe in him--he giveth power to the faint. Thou wantest repentance--he was exalted on high to give repentance as well as remission of sin. Thou wantest a new heart: the covenant runs thus, "A new heart also will I give them, and a right spirit will I put within them." Thou wantest pardon--behold his streaming wounds wash thou and be clean. Thou wantest healing: he is "the Lord that healeth thee." Thou wantest clothing--his righteousness shall become thy dress. Thou wantest preservation--thou shalt be preserved in him. Thou wantest life, and he has said, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life." He is come that we might have life. Thou wantest--but indeed, the catalogue were much too long for us to read it through at this present, yet be assured though thou pile up thy necessities till they rise like Alps before thee, yet the all-sufficient Savior can remove all thy needs.

If all the fullness dwells in him, then how can he be any less. Truly the sonship of Jesus Christ proves him to be God rather than taking him to be another God unrelated to the Father. In believing his sonship, we can be sure we are worshiping "God/deity" since we believe his father is God/deity

"It pleased the Father that in him should all fullness dwell." Where else could all fullness have been placed? There was wanted a vast capacity to contain "all fullness." Where dwells there a being with nature capacious enough to compass within himself all fullness? As well might we ask, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" To him only could it belong to contain "all fullness," for he must be equal with God, the Infinite. How suitable was the Son of the Highest, who "was by him, as one brought up with him," to become the grand storehouse of all the treasures of wisdom, and knowledge and grace, and salvation. Moreover, there was wanted not only capacity to contain, but immutability to retain the fullness, for the text says, "It pleased the Father that in him should all fullness dwell" that is, abide, and remain, for ever. Now if any kind of fullness could be put into us mutable creatures, yet by reason of our frailty we should prove but broken cisterns that can hold no water. The Redeemer is Jesus Christ, the same yesterday, to-day, and for ever: therefore was it meet that all fullness should be placed in him.

Perhaps the sweetest thought is, that the "all fullness" is fitly placed in Christ Jesus, because in him there is a suitability to distribute it, so that we may obtain it from him. How could we come to God himself for grace? for "even our God is a consuming fire." But Jesus Christ while God is also man like ourselves, truly man, of a meek lowly spirit, and therefore easily approachable. They who know him, delight in nearness to him. Is it not sweet that all fullness should be treasured up in him who was the friend of publicans and sinners: and who came into the world to seek and to save that which was lost? The Man who took the child up on his knee and said, "Suffer the little children to come unto me," the Man who was tempted in all points like as we are, the Man who touched the sick, nay, who "bore their sicknesses," the Man who gave his hands to the nails, and his heart to the spear; that blessed Man, into the print of whose nails his disciple Thomas put his finger, and into whose side he thrust his hand; it is he, the incarnate Son

of God, fully deity, in whom all fullness dwells. The practical part of this is so that he Christ may be a dispenser of God's nature to fallen humanity to reconcile them to God. What a painful but a sweet thought that the Father gave up his only son, his equal that I might live! This is unacceptable demonstration of love that only those who accept his Son can come into possession of.

When is all fullness in Jesus? It is there in all time, past, present, and to come. "It pleased the Father that in him should all fullness dwell." Fullness, then, was in Christ of old, is in Christ today, will be in Christ for ever. Perpetuity is here indicated; all fullness was, is, shall be in the person of Jesus Christ. It will be absurd to say he was given the fullness when born by Mary because that's is not truth hence it will be contradictory to say he had fullness by himself when the text clearly says it pleased the Father to give him the prerogative. This implies the fullness is of the Father unwithheld to his son John 5:26. Above all, amongst the names he has, some belongs to the Father. You don't possess a name of someone you are unrelated to, the Jewish genealogy was based upon relationship not metaphors.

NAMES OF CHRIST

Adam, the last, 1Co 15:45	Brightness of his (the Father's) glory, Heb 1:3	Commander, Isa 55:4
Advocate, 1Jo 2:1	Captain of their salvation, Heb 2:10	Corner stone, Isa 28:16; 1Pe 2:4
Alpha and Omega, 22:13	Carpenter, the, Mr 6:3	Counselor, Isa 9:6
Amen, the, Re 3:14	Carpenter's son, Mt 13:55	Covenant, Isa 42:6
Anointed, Ps 2:2	Chief corner stone, 1Pe 2:6	Creator and Sustainer, Joh 1:3,10; 1Co 8:6; Col 1:16; Heb 1:2,10; Re 4:11
Apostle, the, Heb 3:1	Chiefest among ten thousand, Song 5:10	David, Jer 30:9; Eze 34:23-24; 37:24-25;
Author of eternal salvation, Heb 5:9	Child Jesus, Lu 2:27	Ho 3:5
Author of faith, Heb 12:2	Child, Isa 9:6	Day spring, Lu 1:78
Beginning and the end, Re 22:13	Chosen of God, 1Pe 2:4	Deliverer, Ac 7:35; Ro 11:26
Beginning of the creation of God, Re 3:14	Christ Jesus, Heb 3:1	Desire of all nations, Hag 2:7
Beloved Son, my, Mt 3:17	Christ Jesus, our Lord, 1Ti 1:12	Door of the sheep, Joh 10:7
Beloved, my, Mt 12:18	Christ of God, Lu 9:20	Door, Joh 10:9
Branch of righteousness, Jer 33:15	Christ the chosen of God, Lu 23:35	Elect, Isa 42:1
Branch, Zec 3:8; 6:12	Christ the Lord, Lu 2:11	Emmanuel, Isa 7:14; Mt 1:23
Bread from heaven, Joh 6:51	Christ the Son of God, Ac 9:20	Ensign of the people, Isa 11:10
Bread of God, Joh 6:33	Christ the Son of the Blessed, Mr 14:61	Everlasting Father, Isa 9:6
Bread of Life, Joh 6:35	Christ, Joh 6:69	Faithful and true witness, Re 3:14
Bread, Joh 6:41	Christ, a king, Lu 23:2	Faithful and true, Re 19:11
Bright and Morning Star, Re 22:16		Faithful witness, Re 1:5

Finisher of faith, Heb 12:2	Holy One of God, Mr 1:24	King, Lu 19:38
First and Last, Re 1:17	Holy One of Israel, Isa 41:14; 54:5	Lamb, Re 5:6
First begotten of the dead, Re 1:5	Holy One, Ps 16:10; Lu 4:34; Ac 3:14; Re 3:7	Lamb of God Joh 1:29,36
First begotten, Heb 1:6	Holy thing, Lu 1:35	Lamb that was slain, Re 5:12
Firstborn among many brethren, Ro 8:29	Hope, our, 1Ti 1:1	Leader, Isa 55:4
Firstborn from the dead, Col 1:18	Horn of salvation, Lu 1:69	Life, Joh 14:6
Firstborn of every creature, Col 1:15	I AM, Joh 8:58	Life, our, Col 3:4
Firstfruits of them that slept, 1Co 15:20	Image of God, 2Co 4:4	Light of the Gentiles, Isa 42:6
Forerunner, Heb 6:20	Image, express, of God, Heb 1:3	Light of the world, Joh 8:12
Foundation, 1Co 3:11	Immanuel, Isa 7:14	Light, everlasting, thine, Isa 60:20
Fountain opened, Zec 13:1	Jesus Christ our Saviour, Tit 3:6	Light, true, Joh 1:8-9; 3:19; 8:12; 9:5; 12:35,46
Friend of sinners, Mt 11:19	Jesus Christ, Mt 1:1	Lion of the tribe of Judah, Re 5:5
Gift of God, Joh 4:10	Jesus of Nazareth, Mr 1:24	Living bread, Joh 6:51
Glory of Israel, Lu 2:32	Jesus of Nazareth, the King of the Jews, Joh 19:19	Lord, Mt 3:3; 22:43; 11:30
God blessed forever, Ro 9:5	Jesus, Mt 1:21	Lord and Savior Jesus Christ, 2Pe 1:11
God manifest in the flesh, 1Ti 3:16	Jesus, the King of the Jews, Mt 27:37	Lord Christ, Col 3:24
God of Israel, the Savior, Isa 45:15	Jesus, the Son of God, Heb 4:14	Lord from heaven, 1Co 15:47
God of the whole earth, Isa 54:5	Jesus, the son of Joseph, Joh 6:42	Lord Jesus Christ, 2Th 3:6
God our Savior, 1Ti 2:3	Judge of quick and dead, Ac 10:42	Lord Jesus Christ, our Savior, Tit 1:4
God with us, Mt 1:23	Just Man, Mt 27:19	Lord Jesus, Ac 7:59
God's dear Son, Col 1:13	Just One, Ac 3:14; 7:52; 22:14	Lord mighty in battle, Ps 24:8
Good Master, Mt 19:16	Just person, Mt 27:24	Lord of all, Ac 10:36
Governor, Mt 2:6	Just, the, Ac 3:14	Lord of glory, 1Co 2:8; Jas 2:1
Great Shepherd of the sheep, Heb 13:20	King for ever, Lu 1:33	Lord of hosts, Isa 44:6
Head of every man, 1Co 11:3	King of glory, Ps 24:7-10	Lord of lords, Re 17:14; 19:16
Head of the church, Col 1:18	King of Israel, Mt 2:2; Joh 1:49	Lord of the dead and living, Ro 14:9
Head of the corner, Mt 21:42	King of kings, 1Ti 6:15; Re 7:14; 19:16	Lord of the Sabbath, Mr 2:28
Heir of all things, Heb 1:1-2	King of the Jews, Mt 2:2	Lord over all, Ro 10:12
High Priest of good things to come, Heb 9:11	King of Zion, Mt 21:5	Lord strong and mighty, Ps 24:8
High Priest, Heb 3:1	King over all the earth, Zec 14:9	Lord, your Holy One, Isa 43:15
Holy Child Jesus, Ac 4:30		Lord, your Redeemer, Isa 43:14

Lord's Christ, Lu 2:26	Prophet, Joh 6:14	Shiloh, Ge 49:10
Man Christ Jesus, 1Ti 2:5	Propitiation, 1Jo 2:2	Son Jesus Christ, 1Jo 3:23
Man of sorrows, Isa 53:3	Rabbi, Joh 1:49	Son of David, Mt 21:9
Man, this, Mr 15:39	Rabboni, Joh 20:16	Son of God, Re 2:18
Master, Mt 23:10	Redemption, 1Co 1:30	Son of Joseph, Lu 3:23
Mediator of the New Covenant, Heb 12:24	Resurrection, Joh 11:25	Son of Man, Joh 3:13
Mediator, 1Ti 2:5	Righteous Branch, Jer 23:5	Son of Mary, Mr 6:3
Messenger of the covenant, Mal 3:1	Righteous Judge, 2Ti 4:8	Son of the Blessed, Mr 14:61
Messiah, Joh 1:41	Righteous Servant, Isa 53:11	Son of the Father, 2Jo 1:3
Messiah, the Prince, Da 9:25	Righteousness, 1Co 1:30	Son of the Highest, Lu 1:32
Mighty God, Isa 9:6	Rock of offence, 1Pe 2:8	Son of the living God, Mt 16:16
Mighty One of Israel, Isa 30:29	Rock, 1Co 10:4	Son of the Most High God, Mr 5:7
Mighty One of Jacob, Isa 49:26	Root of David, Re 5:5	Stone of stumbling, 1Pe 2:8
Mighty to save, Isa 63:1	Root of Jesse, Ro 15:12	Stone, Mt 21:42
Morning Star, Re 22:16	Rose of Sharon, Song 2:1	Sun of Righteousness, Mal 4:2
Most Holy, Da 9:24	Ruler in Israel, Mic 5:2	Sure foundation, Isa 28:16
Most Mighty, Ps 45:3	Sanctification, 1Co 1:30	Surety of a better testament, Heb 7:22
Nazarene, Mt 2:23	Savior of the body, Eph 5:23	Teacher, Joh 3:2
Offspring of David, Re 22:16	Savior of the world, 1Jo 4:14	The beloved, Eph 1:6
Only begotten of the Father, Joh 1:14	Savior, Lu 2:11	The man, Joh 19:5
Only begotten Son, Joh 1:18	Sceptre, Nu 24:17	The only wise God, our Savior, Jude 1:25
Passover, our, 1Co 5:7	Second man, 1Co 15:47	Tried stone, Isa 28:16
Plant of renown, Eze 34:29	Seed of David, 2Ti 2:8	True God, 1Jo 5:20
Potentate, the only, 1Ti 6:15	Seed of the woman, Ge 3:15	True vine, Joh 15:1
Power of God, 1Co 1:24	Servant of rulers, Isa 49:7	Truth, the, Joh 14:6
Precious corner stone, Isa 28:16	Servant, Mt 12:18	Unspeakable gift, 2Co 9:15
Priest, Heb 7:17	Shepherd and Bishop of your souls, 1Pe 2:25	Very Christ, Ac 9:22
Prince, Ac 5:31	Shepherd of Israel, Ps 80:1	Vine, the, Joh 15:5
Prince of life, Ac 3:15	Shepherd of the sheep, that great, Heb 13:20	Way, the, Joh 14:6
Prince of Peace, Isa 9:6	Shepherd, chief, 1Pe 5:4	Wisdom of God, 1Co 1:24
Prince of the kings of the earth, Re 1:5	Shepherd, good, Joh 10:11	Wisdom, our, 1Co 1:30

Wonderful,
Isa 9:6
Word of God,
Re 19:13

Word of life,
1Jo 1:1
Word, the,
Joh 1:1

Young child,
Mt 2:8-13

The Holy Spirit is a person[anlity]

The mystery behind the Holy spirit is mystery and I wont go into conjectures of this and that but what has been revealed. That the Holy Ghost is a person, and not a mere quality or operation, we need only consult our Saviour's last and second-longest discourse to this disciples, wherein he promises to send this blessed Spirit to supply his absence: "Joh 14:16,26; 16:8 I will pray the Father, and he shall send you another Comforter, who shall abide with you: he shall teach you all things; he shall teach all things; he shall testify of me: he shall abide with you: he shall guide you into all truth: he shall shew you things to come: he shall bring all things to your remembrance: he shall convince the world of sin, of righteousness, and of judgment:"

But lest we run into opposite extremes, let it be remembered that the English language has suffered from evolution and such words like person has a past history nuance that seems unacceptable in todays world when discussing the word person in application to the Holy Spirit. Since the Bible is clear that the Holy Spirit is the Spirit of the Father and the Son Rom 8:9, Gal 4:6, 2Cor 3:17, Isaiah 63:10 we read that this "Joh 15:26 Spirit Eph 4:30 may be grieved," that "Ro 8:26 he helps our infirmities, 1Pe 1:2 sanctifies us unto obedience, Eph 2:18 gives us access to the Father," and "Ro 8:26 maketh intercession for us with groans that cannot be uttered:" When we read that "1Co 2:10 he searcheth all things, yea, the deep things of God;" that "Ac 13:2 he separated Barnabas and Saul for the work whereunto he had called them;" that "Ac 20:28 he appointed overseers over the church of Christ;" that he performs all kind of operations and bestows all sorts of gifts upon the sons of men; that 1Co 12:8 he gives to one the word of wisdom, to another the word of knowledge, to another faith, to another the gifts of healing;" and that "all these worketh the self-same spirit, dividing to every man severally, as he will." When we find, in the writings of the apostles, this Spirit expressly distinguished from the gifts of the Spirit, and are told by St Paul that "1Co 12:4 there are diversities of gifts, but one and the same Spirit," who doth thus diversify and distribute them to several: when with honest and unprejudiced minds we read these passages, and regulate our belief by what we read, taking them in that sense, which, at first reading, they naturally convey to our thoughts, we can hardly form any doubt or scruple, but that the blessed Spirit who is thus spoken of, as real persons are, wont to be spoken of; to whom such actions are ascribed, as do not use to be ascribed to any but persons; and of whom the like things are said, as are said of the Father and the Son; is as properly a person, as the Father and the Son for he is in fullness of the Godhead. For, in that above mentioned promise of our Saviour, what impartial thinker can persuade himself that the Father, to whom Christ prayed that "he would send another Comforter," is a person; and yet this other Comforter, sent by the Father, through the intercession of Son, is not a person, but a quality?!

It must be acknowledged, that several things in scripture are ascribed to the Holy Ghost that do no so properly belong to a person and that's where lies the secret of the identity of the Holy Spirit and who it comes from or personifies. Where therefore we find the Spirit spoken of as

increased or diminished, as poured out, removed, or extinguished, as given in measure, or without measure to different persons. In different ages of the church; such passages as these are to be understood of the gifts and effects of the Spirit which are capable of increase or diminution, of variety and change; but not of the author and giver of them who always was, and always will be, what he is, incapable of change, and never to be extinguished, as being the same God, “to-day, yesterday, and for ever” and his Son making the Holy Spirit eternal. When we receive the Holy Spirit when are receiving no less personage but the personality of the Father and Son.

A Look at John 14 and 16

- *“The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality.” {20MR 324.2} 1893*

In the context above the Holy Spirit is said to be a “distinct personality”. Distinct from who? The context clearly suggests that He is distinct from Christ. Also you cannot “personify” yourself. The above quote by the way is the oldest SOP quote in Ellen’s Writings to use personality language in the context of the Holy Spirit. This is one of those quotes where Trinitarians easily see non-Trinitarians are misrepresenting the truth when they claim the Holy Spirit is really the ghost of Jesus.

An example to clarify this matter can be given:

- *In the beginning was Eve, and Eve was with Adam and Eve was Adam. Is Eve the person of Adam? No, she is clearly not the person of Adam yet she is “called Adam” because of her nature, AND SUBSTANCE WHICH IS A PART OF ADAM THE MAN. This is the same for God and His Son. The Holy Spirit is truly Christ in nature, SEND FROM HIM but not in personality when it comes to the Spirit in your heart. It is Christ’s divine nature we receive through His word that comes from Himself which He inherited from His Father. In this way we have both the Father and Son as we have their divine nature within our hearts produced by the word of God. This life given in the word forms Christ within but it functions in the human body as a “distinct personality”. The personality of Jesus is in Heaven with the personality of God but we are given the personality of the Holy Spirit through the word. Jesus has the “life of God” in Him yet Jesus is a distinct personality, and so it is with the Spirit as the Spirit is the “life of Christ and God” but is a distinct personality:*
- *“Science and literature cannot bring into the darkened mind of men the light which the glorious gospel of the Son of God can bring. The Son of God alone can do the great work of illuminating the soul. No wonder Paul exclaims, ‘For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.’ [Romans 1:16.] The gospel of Christ becomes personality in those who believe, and makes them living epistles, known and read of all men. In this way the leaven of godliness passes into the multitude. The heavenly intelligences are able to discern the true elements of greatness in character; for only goodness is esteemed as efficiency with God.” {CE 97.1}*

The divine life contained in God’s word becomes “personality” in the believer. The Holy Spirit functions through our hardware by using the word of God to transform the soul. Notice:

- *“I have yet many things to say unto you, but ye cannot bear them now.¹³ Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. ¹⁴ He shall glorify me: for he shall receive of mine, and shall shew it unto you.”* (John 16:12-14)

We are all aware of someone speaking in “third person” which indeed Christ does at times but in the above context that cannot be so. The words “me” and “mine” are speaking of the personality of Jesus which is glorified by the Holy Spirit a “distinct personality”. This Spirit does not “speak of himself” but what does that mean?

- *“It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, ‘the Spirit of truth, which proceedeth from the Father.’ It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, ‘He shall not speak of Himself.’ John 15:26; 16:13.”* {AA 51.3}

We have already quoted John 16:13 so let’s see what John 15:26 says which Ellen quoted:

- *“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:”* (John 15:26)

The above passage doesn’t carry the idea of “I will testify of myself”. The purpose of the Holy Spirit guiding into all truth is to glorify Christ. Satan speaks “of himself” or from his “own resources” and man without the Spirit does likewise. Christ testified of His Father because He had the Spirit and we will testify of Christ if we have His Spirit. The thought behind the words “speak of himself” is a reference to speaking of one’s own resources or in other words lying. This is why the phrase is connected to being guided into truth. When we are teaching error and lies we “speak of ourselves” and thus we can be sure that the Spirit is not speaking through us. When we receive the word of God (whatsoever He/WE shall hear, that shall He/WE speak) as its intended the Holy Spirit will glorify Christ through us. We testify of Christ in our words and deeds which in reality is the Spirit testifying of Christ.

- *“Christ said of the Spirit, “He shall glorify me.” As Christ glorified the Father by the demonstration of his love, so the Spirit was to glorify Christ by revealing to the world the riches of his grace. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of his people.”* {RH, May 19, 1904 par. 4}

Notice in the following scripture how Jesus when He was on earth was here to glorify God:

- *“Jesus answered them, and said, My doctrine is not mine, but his that sent me.¹⁷ If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.¹⁸ He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.”* (John 7:16-18)

Remember the Holy Spirit “speaks not of Himself” but only that which He hears to glorify Christ. Christ didn’t speak of Himself as He spoke no lie, He only spoke that which His Father gave Him. Satan speaks of himself as he seeks his own glory. Thus we see that Christ simply spoke that which His Father gave Him and the Spirit [THROUGH ANGELS AND US] likewise will only speak that which God gives Him [ANGELS AND US]. The Father is the source of all truth AND USES US TO GLORIFY CHRIST THROUGH HIS INDWELLING SPIRIT.

The Father and Son are “distinct personalities” which we should never attempt to blend together in “one Spirit” or “one God”.

- *“The oneness existing between the Father and the Son **does not affect the distinct personality of each.**” {14MR 220.4}*

Now notice:

- *“The personality of the Father and the Son, also the unity that exists between them, are presented in the seventeenth chapter of John, in the prayer of Christ for His disciples:*
- *‘Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.’ ” John 17:20, 21.*
- *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.**” {MH 422.1}*

The personalities of God and Christ cannot be blended in “one person”, “one Spirit” or “one God” as this is what destroys their personalities. Notice:

- *“Christ gave His representative, the **third person of the Godhead, the Holy Spirit.**” {CTr 301.4}*

Now if we take the omniscient minds of God and Christ and place them in one “person” (third person of the divine nature) we have exactly what SOP warned about, personality destruction. It is important to understand that Ellen White never uses the phrase “first person of the Godhead or second person of the Godhead”, which are terms made up by Trinitarians. The phrase “third person of the Godhead” is “office language”. It is taking the truth of the Spirit being the life and power in the word of God and giving it the phrase “third person of the Godhead” to describe its office.

- *“The Holy Spirit has **a personality**, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a **divine person**, else He could not search out the **secrets which lie hidden in the mind of God.** ‘For what man knoweth the things of a man save the spirit of man, which is in him; even so the things of God knoweth no man, but the Spirit of God.’ --Ms 20, 1906.*

There are a few things in this passage we need to look at. The Holy Spirit does not contain two personalities. What is the reason given above to why the Holy Spirit “has a personality”? The

answer is “else He could not bear witness **to our spirits and with our spirits** that we are the children of God”. The reasoning goes like this: “if the Holy Spirit is not an intelligent person He could not bear witness to our spirits and with our spirits that we are the children of God”. However the passage is talking about this concept:

- *“The gospel of Christ becomes personality in those who believe, and makes them living epistles, known and read of all men. In this way the leaven of godliness passes into the multitude. The heavenly intelligences are able to discern the true elements of greatness in character; for only goodness is esteemed as efficiency with God.” {CE 97.1}*

Also:

- *“Ye are our epistle written in our hearts, known and read of all men:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but **with the Spirit of the living God**; not in tables of stone, but in fleshy tables of the heart.(2 Cor 3:2-3)*

The Spirit of Jesus in you is the witness that you are a child of God because the law is written in the heart. We see this concept in these passages:

- *“Being born again, not of corruptible seed, but of incorruptible, **by the word of God**, which liveth and abideth for ever.²⁴ For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:²⁵ But the **word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.**” (1 Pet 1:23-25)*
- *“But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” (Deut 30:14)*
- *“Thy word have I hid in mine heart, that I might not sin against thee.” (Psalms 119:11)*
- *“Let not mercy and truth forsake thee: **bind them about thy neck; write them upon the table of thine heart:**⁴ So shalt thou find favour and good understanding in the sight of God and man.” (Pro 3:3-4)*

When a person believes and does the word of God it is written in the heart making that person a “living epistle” in the sight of God and man. The gospel of Christ becomes personality in the believer. So yes the Holy Spirit has a personality bearing witness to and with our spirit that we are the sons of God.

Now this next sentence in the quote is a confusing one for most: *“He must also be a **divine person, else He could not search out the secrets which lie hidden in the mind of God.**”* This one is loved by Trinitarians as they say, see “God the Holy Spirit” has the ability to search what’s in God the Father’s mind. In the Trinitarian view why would “God the Holy Spirit” need to search the mind of God the Father; they are already “one God” knowing all things. The next verse gives a clear parallel *“For what man knoweth the things of a man save the spirit of man, which is in him; **even so** the things of God knoweth no man, but the Spirit of God.”* If I write some things out and you read them you may not understand it in the thought which I intended.

You would need to come to me as the source of the one who wrote it for understanding. God the Father is the source of the inspired word through His Spirit in the prophets. The inspired word (Bible and SOP) is where God has revealed His “secrets”. When we are studying His word we need to seek the aid of His Spirit in order to “*search out the secrets which lie hidden in the mind of God.*” Set aside the written word and you will never receive the “secrets of God”.

Let’s examine the paragraph before this in the Ms 20 1906 quote:

- ***“The Holy Spirit always leads to the written word. The Holy Spirit is a person; for He beareth witness with our spirits that we are the children of God.”*** {20MR 68.5}

Again we see why Ellen calls the Spirit a person “for He beareth witness with our spirits that we are the children of God”. Where has God placed some of the secrets which lie hidden in His mind? In the Bible, His written word, as this is where the Holy Spirit has inspired prophets to write out the “secrets which lie hidden in the mind of God”. Without this Spirit we cannot come to a complete knowledge of the scriptures. This shows us the passage is not saying that one God-being is searching the mind of another God-being. The Spirit is in us helping us to understand the inspired word as the Bible contains the “secrets which lie hidden in the mind of God”. Don’t forget the Spirit is in angels working through them to help us understand God’s word.

- ***“The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.”*** (Deut. 29:29)

SOP also says:

- ***“God intends that even in this life the truths of His word shall be ever unfolding to His people. There is only one way in which this knowledge can be obtained. We can attain to an understanding of God’s word only through the illumination of that Spirit by which the word was given. ‘The things of God knoweth no man, but the Spirit of God;’ ‘for the Spirit searcheth all things, yea, the deep things of God.’ 1 Corinthians 2:11, 10. And the Saviour’s promise to His followers was, ‘When He, the Spirit of truth, is come, He will guide you into all truth. . . . For He shall receive of Mine, and shall show it unto you.’ John 16:13, 14. {SC 109.2}***

Without the divine personality of the Spirit we can never come to a complete knowledge of what God has revealed to us in His word. Don’t forget how this works in the “river of life”:

- ***“Through the ministration of angels God sends light to His people, and through His people this light is to be given to the world. The Holy Spirit will guide and instruct men and women if they will show themselves willing to be guided by placing themselves in positions where they can communicate the light received.”*** {BEcho, December 10, 1900 par. 12}

This whole issue on the Spirit is about understanding spiritual things:

- ***“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with***

spiritual. *14But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (1 Cor. 2:13-14)*

Safely we can say:

- *“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 [personalities] 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. . . .” {SpTB07 63.2}*

I have put the word “personalities” in the quote above because I believe most non-Trinitarians know Ellen White didn’t say “persons” but rather “personalities” if you read her handwritten manuscript. The historical context of the quote is 1906. It is placed in the context of dealing with Kellogg and his pantheism. Before 1906 Kellogg became a Trinitarian yet Ellen claims he was still teaching the same pantheism. This is because a Triune God of three individuals is always pantheism. The Catholic version is also pantheism.

HOLY GHOST-HOLY SPIRIT-COMFORTER

Finally, if you look at the verses associated with the Spirit, you will find that they are attached to the presence of the Father, the Son or the Law/Word of God.

Job 33:4

Ps 139:7

Zec 4:6

Mt 1:18

Mt 3:16-17

Lu 11:13

Joh 3:5-8

Joh 4:24

Joh 6:63

Joh 7:38-39

Joh 14:16-17,26

Joh 15:26

Joh 16:1; 7:1-11,13-14

Ro 5:5

Ro 8:9

Ro 14:17

Ro 15:13

1Co 2:9-14

1Co 6:19

1Co 12:3-4,7-11,13

2Co 3:17-18

2Ti 1:7,14

Tit 3:5-6

BLESSINGS