

The Godhead

DH-201 – DH-202

This present study is urgently needed, for there is an increasing number of papers being circulated that are advocating error in regard to one or more of the Scriptural truths here defended.

Specifically, in this study, we will seek answers from the Bible and the Spirit of Prophecy to the following questions:

- 1- Is the triune Godhead a fiction, or is this truth, as Seventh-day Adventists understand it, a solidly Scriptural teaching?
- 2- Is Christ fully God, fully divine, and fully our Creator?
- 3- Has Christ existed forever in the past? Is there a time somewhere in the distant recesses of antiquity when He did not exist?
- 4- Was Christ a created being? Was He made by the Father? Was His existence and life in some way originally derived from the Father?
- 5- Is there a Third Person of the Godhead? Or is the Holy Spirit merely an inanimate expression, feeling, force or effect of the Father and/or the Son?

In the present study, we have gathered together a fairly large amount of Bible and Spirit of Prophecy material in order to provide you with the truth about these important topics.

Here are the Scriptural conclusions arrived at in this study:

- 1- The Word of God reverently tells us that there is a Godhead. It is composed of the Father, the Son, and the Holy Spirit. All three are fully Deity, fully Divine, fully God. Each member of the Godhead is a distinct Personage, whose personality is in no way shadowed by or submerged in that of one or both of the others. But all three are fully one in plan and purpose.
- 2- Christ is fully divine, and fully God. He has existed from all eternity with the Father. There never was a time when He did not exist. He has full self-existence, and was never derived from another source.
- 3- The Holy Spirit is fully divine, fully God, and a distinct Person of the three-part Godhead. He is not merely an inanimate force or an expression of love by the Father and the Son.

Over the centuries, a number of errors have been developed about Jesus Christ and about the Holy Spirit. Two of the views that have come down to our own time are (1) Christ was a created being, and (2) the Holy Spirit is not a Person and not a member of the Godhead.

The first error means that God is not our Saviour. The second teaches that the Holy Spirit is nothing more than the spirit of Christ and the Father. The first error affects the basis of our salvation; the second, the means by which we receive it.

But Scripture teaches that Christ is, and has always been, fully God; and that the Holy Spirit is a definite Person, and the Third Person of the Godhead.

If Scripture, the Bible and the Spirit of Prophecy are obviously in defense of a Godhead (of three

distinct Persons with a oneness of attitude and objective), then why would non-Scriptural errors in regard to the Godhead be put forward?

There are two reasons why this is done:

(1) Some people are inclined to question that which they cannot understand. Determined that they shall comprehend it, they twist facts, develop theories, invent symbolic and spiritual applications, reason away solid facts, and come up with theories, such as, for example, the one that the Father created all things by the Son, who is male, and the Holy Spirit, who is female. But all such peculiar notions are nonsense. And some of them may be blasphemy.

(2) The fact that the Roman Catholic Church ultimately accepted, partially or entirely, the correct view of Christ's and the Holy Spirit's divinity and membership in the Godhead-is viewed with suspicion by some individuals. They declare that we should have nothing to do with the "teachings of Rome;" therefore we should reject Athanasius' view, and adhere to the one espoused by Arius-that Christ was a created being. And because some of the several views of Romans were not always a denial of the Personhood of the Holy Spirit, therefore we today should very definitely deny the possibility that He has any real existence. Some people are so anxious to fight Rome that they are willing to reject Biblical truths in order the more vigorously to do it.

But there is a fundamental weakness in this argument: It says that purity of doctrine is to be based on that which Romans did not teach. But both you and I well know that the touchstone of truth is Scripture, not the papacy. It is to the Bible and the Spirit of Prophecy that the remnant are to go, in order to ascertain correct theology. Is our faith to depend on what men believe or do not believe? Or is it to be based alone on what the Inspired Word of God teaches? The answer is obvious.

Roman Catholics have always believed and taught that Jesus was born of Mary, lived on earth for a time in the first century, A.D., and was crucified. Are we to discard those three beliefs simply because the papacy teaches them? Of course not. And so it is with many other topics. We accept as truth that which Scripture teaches, quite apart from whether any or all men on earth believe and accept it.

(3) Among early Adventists, several were Arians; the most prominent being Uriah Smith. (Arius [A.D. 250-336] denied the eternity and absolute deity of Christ, and declared Him to be merely the first and highest of the created beings of heaven. Arius was successfully opposed by Athanasius.) In addition, many early Adventists tended to the view that the Holy Spirit was not the Third Person of the Godhead. Indeed, it was statements by Ellen White that brought the almost total unity of belief in regard to the triune Godhead.

But to say that we should be Arians or reject the reality of the Holy Spirit, simply because some Adventists before us did so, is merely to base our faith on a variation of the anti-Catholic theme discussed above. We do not accept or reject a teaching because MEN accept or reject it; our beliefs are to be founded alone on the clear statements of the Bible and the Spirit of Prophecy.

Here now is a brief, but fairly thorough, study on the triune Godhead from the Bible and the Spirit of Prophecy. It is our prayer that this material may safeguard many minds from accepting devious error that would lead them to deny these great truths.

In this study, we will place heavy emphasis on Scripture rather than our own words. Much will be said, and much will not be said. For in entering upon a study of these sublime themes, we approach to the solemn majesty of our God, and in awe and humility we seek to learn only that which He has revealed. Beyond that we are not to go. Vance Farrell

- IN THE BIBLE -

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” 1 John 5:7.

THE GODHEAD

1-Several times, in the Old Testament, God speaks of Himself as "we." Note “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” Genesis 1:26, where the ones who do the creating of man are "we." Created beings do not create, so the "we" can only refer to the Godhead. “Go to, let us go down, and there confound their language, that they may not understand one another's speech.” Genesis 11:7.

2-Elohim is one of the Old Testament words for "God." This Hebrews 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 Jehovah, but also distinguished from Him. Thus, we find here a reference to two persons of the Godhead (Genesis 16:7-13, 18:1-21; 19:1-28; Malachi 3:1).

4-In a similar manner, the Word or Wisdom is personified, indicating a divine duality (Psalm 33:4, 6; Proverbs 8:12-31).

5-Occasionally, more than one person in the Godhead is mentioned (Psalm 33:6; 45:6, 7 [compare Hebrews 1:8-9]).

6-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 (Isaiah 48:16; 61:1; 63:9-10).

7-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; Psalm 19:14; 78:35; 106:21; Isaiah 41:14; 43:3,11,14; 47:4; 49:7,26; 60:16; Jeremiah 14:35; 10:14; Hosea 13:3).

In the New Testament, this individual is clearly Jesus (Matthew 1:21; Luke 1:76-79; 2:17; John 4:42; Acts 5:3; Galatians 3:13; 4:5; Philippians 3:30; 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.]

8-In the Old Testament, it is Jehovah that dwells among Israel and in the hearts of those that fear Him (Psalm 74:2; 135:21; Isaiah 8:18; 57:15; Ezekiel 43:7-9; Joel 3:17-21; Zechariah 2:10-11). In the New Testament, it is the Holy Spirit that dwells among God's people (Acts 2:4; Romans 8:9, 11:1; Corinthians 3:16; Galatians 4:6; Ephesians 2:22; James 4:5).

9-The NT [New Testament] presents God as sending His Son into the world (John 3:16; 14:4; Hebrews 1:6; 1 John 4:9).

10-In the NT, both the Father and the Son, send the Spirit (John 14:26; 15:26; 16:7; Galatians 4:6).

11-The Father speaks to the Son (Mark 1:11; Luke 3:22).

12-The Son communes with the Father (Matthew 11:25-26; 26:39; John 11:41; 12:27-28).

13-The Holy Spirit intercedes for believers, and through them prays to God (Romans 8:26).

14-The Father speaks from heaven at the baptism of the Son, and the Holy Spirit descends in the form of a dove (Matthew 3:16-17).

15-In the Great Commission, Jesus mentions the three Persons (Matthew 3:16-17).

16-In addition, the Three are named alongside of each other in these passages: (I Corinthians 12:4-6; 2 Corinthians 1 :14; 1 Peter 1:2).

17-We find "I," "Thou," and "He" in several passages, which indicates separate Persons, yet inter personal relations between them (Matthew 3:16; 4:1: John 1:1; 3:16; 5:20-22; 14:26; 15:26; 16:13-15).

18-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 this.

- IN THE BIBLE -

THE FIRST PERSON OF THE GODHEAD

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

1-In relation to the Creation: (1 Corinthians 8:6; Ephesians 2:9; 3:15; Hebrews 12:9; James 1:17).

2-In relation to His people: (Deuteronomy 32:6; Isaiah 63:16; 64:8; Jeremiah 3:4. Malachi 1:6; 2:10; Matthew 5:45; 6:6-15; Romans 8:16; 1 John 3:1).

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

4-In relation, with the Son, to the work of redemption: (Psalm 2:7-9; 40:6-9; Isaiah 53:10; Matthew 12:32; Ephesians 1:3-6).

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

- IN THE BIBLE -

THE SECOND PERSON OF THE GODHEAD

1-Jesus Christ is called the "Son," or "The Son of God." He was the Son of God before He was born into this world (John 1:14, 18; Galatians 4:4).

2-He is the "only-begotten" Son of God (John 1:14, 18; 3:16, 18; 1 John 4:9 compare 2 Sam 7:14; Job 2:1; Psalm 2:7. Luke 3:38; John 1:12]).

3-He speaks of and to God as "Father" as One who bore a unique relationship to Him (Matthew 6:9; 7:21; John 20:17).

4-He claimed a unique knowledge of God (Matthew 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 (Matthew 26:63; John 5:18; 10:36).

6-This Sonship of Christ also applies to Him as our Messiah and Mediator (Matthew 8:29; 26:63;

27:40; John 1:49; 11:27).

7-The Son is also the Logos (John 1:1-14; 1 John 1:1-3).

8-He is the image, or the very image, of God (2 Corinthians 4:4; Colossians 1:15; Hebrews 1:3).

9-He is called the "firstborn" (Colossians 1:15; Hebrews 1:6), and the "only-begotten" (John 1:14,18; 3:16,18; Hebrews 11:17; 1 John 4:9). In summary, the Bible indicates an eternal Sonship that goes back, without beginning, through all time in the past.

10-He had pre-existence and equality with the Father before He was born into this world (Micah 5:2; John 1:14, 18; 3:16; 5:17-18, 30, 36; Acts 13:33; John 17:5; Colossians 1:16; Hebrews 1:3).

11-He has life in Himself (John 5:26).

12-He has full divinity or deity (John 1:1; 20:28; Romans 9:5; Philippians 2:6; Titus 2:13; 1 John 5:20).

13-Divine names are applied to Him (Isaiah 9:6; 40:3; Jeremiah 23:5-6; Joel 2:32) [compare Acts 2:21]; 1 Timothy 3:16).

14-He has eternal existence (Isaiah 9:6; John 1:1-2; Revelation 1:8; 22:13). There never was a time when He did not exist.

15-He has omnipresence (Matthew 18:20; 28:20; John 3:13). To whatever degree He may desire, He can be everywhere present.

16-He has omniscience (John 2:24-25; 21:17; Revelation 2:23). He has all knowledge in heaven, on earth, and throughout the universe.

17-He has omnipotence (Isaiah 9:6; Philippians 3:21; Revelation 1:8). He has all power.

18-He is immutable (Hebrews 1:10-12; 13:8). He is utterly unchangeable.

19-He has every attribute that the Father has (Colossians 2:9).

20-He is the Creator (John 1:3, 10; Colossians 1:16; Hebrews 1:2, 10).

21-Divine Providences come through Christ (Luke 10:22; John 3:35; 17:2; Ephesians 1:22; Colossians 1:17; Hebrews 1:3).

22-Only God can forgive sin, and Jesus can forgive sin (Matthew 9:2-7; Mark 2:7-10; Co 3:13).

23- He has a dominant role both in the Resurrection and Judgment of men (Matthew 25:31-32; John 5:19-29; Acts 10:42; 17:1; Philippians 3:21; 2 Timothy 4:1).

24-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 (Hebrews 1:10-12; Philippians 3:21; Revelation 21:5).

25-Honor as to One who is Divine and fully God is ascribed to Him (John 5:22-23; 14:11; Corinthians 15:19; 2 Corinthians 13:13; Hebrews 1:6; Matthew 28:19).

26-A basic pattern appears to be that things come from the Father and through Christ (1 Corinthians 8:6; John 1:3,10).

- IN THE BIBLE -

THE THIRD PERSON OF THE GODHEAD

1-In the OT, 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 NT 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" is a naturally occurring Greek neuter, yet the masculine pronoun "ekeinos ["that," "that one"] is used of the Holy Spirit in John 16:14.

4-"In many Greek texts, "hos" ["which," "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 (John 14:26, 15:26; 16:7). This is yet another indication, not only of His personality but of His Person-hood. 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 (John 14:26; 15:26; Romans 8:16).

7-The fact that He has a will is another important characteristic of His Personhood (Acts 16:71 Corinthians 12:11).

8-Yet another characteristic of this Divine Person are His affections (Isaiah 63:10; Ephesians 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. (Genesis 1:2; 6:3; Luke 12:12; John 14:26; 15:26, 16:8; Acts 8:29; 13:2; Romans 8:11; 1 Corinthians 2:10-10). 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 (Matthew 28:19; 2 Corinthians 13:13; 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 Luke 1:35; 4:14; Acts 10:38; Romans 15:13; 1 Corinthians 2:4). Yet such passages would become redundant, meaningless, and even absurd, if they were explained as indicating that the Holy Spirit were merely "a power" or inanimate force. In the above quoted passages, substitute the word "power" or "influence" for the name "Holy Spirit"-and see how ridiculous the sentences become.

12-The Deity of the Holy Spirit is indicated by several factors, one of which is that Divine names are given to Him (Ex 17:7 [compare Hebrews 3:7-9]; Acts 5:3-4; 1 Corinthians 3:16 Timothy 3:16 [compare 2 Pet 1:21]).

13-He also has the attributes of the Godhead. One example is His omniscience (Isaiah 40:13-

14). He has fullest knowledge.

14-The Holy Spirit is eternal (Hebrews 9:14).

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

16-The Holy Spirit can create and restore (Psalm 104:30).

17-The Holy Spirit can regenerate men: work in them the New Birth (John 3:5-6; Titus 3:).

18-The Holy Spirit can raise the dead (Romans 8:11).

19-As with Christ, divine honor is ascribed to the Holy Spirit (Matthew 28:19; Romans 9:1; 2 Corinthians 13:13).

20-The Holy Spirit both inspires and enables men to do the tasks assigned them (Ex 28:; 31:2-3,6; 35:35; 1 Samuel 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 Luke 1:35; Hebrews 10:5-7).

22-At His baptism, Christ was anointed with the Holy Spirit (Luke 3:22) without measure (John 3:24).

23-The Holy Spirit inspired the writing of Scripture, and in this way aids in bringing to mankind the truths of God (1 Corinthians 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 (Ephesians 1:22-23; 2:22; 1 Corinthians 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 (John 14:26; 15:26; 16:13-14; Acts 5:32; Hebrews 10:15; 1 John 2:27).

- IN THE SPIRIT OF PROPHECY -
THE GODHEAD

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

"The eternal heavenly dignitaries- God, and Christ, and the Holy Spirit-arming them [the disciples] with more than mortal energy, - - would advance with them to the work and convince the world of sin." Manuscript 145, 1901 (Evangelism, 616).

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

"We are to co-operate with the three highest powers in heaven, the Father, the Son, and the Holy Ghost, and these powers will work through u s, making us workers together with God." Special Testimonies, Series, No. 7, page 51 (1905) (Evangelism, 617).

"If man, in acquiring the Christian graces, works on the plan of addition, God has pledged Himself to work in his behalf upon the plan of multiplication. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." The work is laid out before every soul that has acknowledged his faith in Jesus Christ by baptism, and has become a receiver of the pledge from the three persons--the Father, the Son, and the Holy Spirit." Manuscript 57, 1900 (6 Bible Commentary, 1074).

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

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

"The Father the Son, and the Holy Ghost, powers infinite and omniscient, receive those who truly enter into covenant relation with God. They are present at every baptism, to receive the candidates who have renounced the world and have received Christ into the soul temple. These candidates have entered into the family of God, and their names are inscribed in the Lamb's book of life." Manuscript 27 1/2, 1900 (6 Bible Commentary, 1075).

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

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

All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. God cannot be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father cannot be described by the things of earth.

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

The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers--the Father, the Son, and the Holy Spirit--those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ." Special Testimonies, Series B, No. 7, page 62-63 (1905) (Evangelism, 614-615).

"Before the entrance of evil there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, the only-begotten of God, was one with the eternal Father,--one in nature, in character, and in purpose,--the only being in all the universe that could enter into all the counsels and purposes of God. By Christ the Father wrought in the creation of all heavenly beings. 'By Him were all things created, that are in heaven, . . . whether they be thrones, or dominions, or principalities, or powers.' (Colossians 1:16); and to Christ, equally with the Father all heaven gave allegiance." Great Controversy, 493.

"As a priest, Christ is now set down with the Father in His throne. Revelation 3:21. Upon the throne with the eternal, self-existent One is He who 'hath borne our griefs, and carried our sorrows,' who 'was in all points tempted like as we are, yet without sin,' that He might be 'able to succor them that are tempted.' Isaiah 53:4; Hebrews 4:15; 2:18." Great Controversy, 416.

"In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation. When 'the heavens and the earth were finished, and all the host of them' (Genesis. 2:1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene. 'The morning stars sang together, and all the sons of God shouted for joy.' Job 38:7. Now Jesus rested from the work of redemption; and though there was grief among those who loved Him on earth, yet there was joy in heaven." Desire of Ages, 769.

"But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin." Desire of Ages, 693.

"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." Ministry of Healing, 421-422.

"When we study the divine character in the light of the cross we see mercy, tenderness, and forgiveness blended with equity and justice. We see in the midst of the throne One bearing in hands and feet and side the marks of the suffering endured to reconcile man to God. We see a

Father, infinite, dwelling in light unapproachable, yet receiving us to Himself through the merits of His Son. The cloud of vengeance that threatened only misery and despair, in the light reflected from the cross reveals the writing of God: Live, sinner, live! ye penitent, believing souls, live! I have paid a ransom." Acts of the Apostles, 333.

"Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook, or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God. The voice of nature testifies of God, but nature is not God. As His created work, it simply bears a testimony to God's power. Deity is the author of nature. The natural world has, in itself, no power but that which God supplies. There is a personal God, the Father; there is a personal Christ, the Son.

And 'God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high. (Hebrews. 1:1-3)." 1 Selected Messages, 293.

"I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, 'If you should once behold the glory of His person, you would cease to exist.' " Early Writings, 54.

"Christ is one with the Father, but Christ and God are two distinct personages. Read the prayer of Christ in the seven-teenth chapter of John, and you will find this point clearly

brought out. How earnestly the Saviour prayed that His disciples might be one with Him as He is one with the Father. But the unity that is to exist between Christ and His followers does not destroy the personality of either. They are to be one with Him as He is one with the Father (Review and Herald June 1, 1905).

"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. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. John 17:20-23. What a wonderful statement!

The unity that exists between Christ and His disciples does not destroy the personality of either. In mind, in purpose, in character, they are one, but not in person. By partaking of the Spirit of God, conforming to the law of God, man becomes a partaker of the divine nature. Christ brings His disciples into a living union with Himself and with the Father. Through the working of the Holy Spirit upon the human mind, man is made complete in Christ Jesus. Unity with Christ establishes a bond of unity with one another. This unity is the most convincing proof to the world of the majesty and virtue of Christ, and of His power to take away sin (Manuscript 111,

1903).

"O, how the divine Head longed to have His church with Him! They had fellowship with Him in His suffering and humiliation, and it is His highest joy to have them with Him to be partakers of His glory. Christ claims the privilege of having His church with Him. 'I will that they also, whom thou hast given me, be with me where I am.' To have them with Him is according to covenant promise and agreement with His Father. (Review and Herald Oct. 17, 1893)." 5 Bible Commentary, 1148.

"Christ is our Mediator and officiating High Priest in the presence of the Father. He was shown to John as a Lamb that had been slain, as in the very act of pouring out His blood in the sinner's behalf. When the law of God is set before the sinner, showing him the depth of his sins, he should then be pointed to the Lamb of God, that taketh away the sin of the world. He should be taught repentance toward God and faith toward our Lord Jesus Christ. Thus will the labor of Christ's representative be in harmony with His work in the heavenly sanctuary." 4 Testimonies, 395.

"There is a personal God, the Father; there is a personal Christ, the Son. [Hebrews. 1:1, 2; Psalm. 19:1-3 quoted.]

"The ancient philosophers prided themselves on their superior knowledge. Let us read the inspired apostle's understanding of the matter. 'Professing themselves to be wise,' he says, 'they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator.' In its human wisdom the world cannot know God. Its wise men gather an imperfect knowledge of God from His created works, and then in their foolishness they exalt nature and the laws of nature above nature's God. Those who have not a knowledge of God through an acceptance of the revelation He has made of Himself in Christ, will obtain only an imperfect knowledge of Him in nature; and this knowledge, so far from bringing the whole being into conformity to His will, will make men idolaters. Professing themselves to be wise, they will become fools.

"Those who think they can obtain a knowledge of God aside from His Representative, who the Word declares is 'the express image of His person,' will need to become fools in their own estimation before they can be wise. It is impossible to gain a perfect knowledge of God from nature itself alone; for nature itself is imperfect. In its imperfection it cannot represent God, it cannot reveal the character of God in its moral perfection. But Christ came as a personal Saviour to the world. He represented a personal God. As a personal Saviour, He ascended to heaven—a personal Saviour. He is the express image of the Father's person. 'In Him dwelleth all the fullness of the Godhead bodily.' (Review and Herald Nov. 8, 1898)." 6 Bible Commentary, 1068.

"The Father decides the case of Satan, and declares that he must be turned out of heaven for his daring rebellion, and that all those who united with him in his rebellion should be turned out with him. Then there was war in heaven. Christ and His angels fought against Satan and his angels, for they were determined to remain in heaven with all their rebellion. But they prevailed not. Christ and loyal angels triumphed, and drove Satan and his rebel sympathizers from heaven (3 Spiritual Gifts, 38)." 7 Bible Commentary, 973.

"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 person; and He came to our world to restore in man God's moral image, in order that man, although fallen, might through obedience to God's commandments become enstamped with the divine image and character--adorned with the beauty of divine loveliness (Manuscript 24, 1891)." 7 Bible Commentary, 921.

- IN THE SPIRIT OF PROPHECY -
THE SECOND PERSON OF THE GODHEAD

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

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

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

"Christ is the preexistent, self-existent Son of God. In speaking of his preexistence, 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, (Evangelism, 615).

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

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

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

"Oh, wondrous love of Christ, stooping to heal the guilty and the afflicted! Divinity sorrowing

over and soothing the ills of suffering humanity | Oh, marvelous power thus displayed to the children of men! Who can doubt the message of salvation? Who can slight the mercies of a compassionate Redeemer?" Desire of Ages, 269.

"And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift, Immanuel, 'God with us.' " Desire of Ages, 26.

"It was Christ who from the bush on Mount Horeb spoke to Moses saying, 'I AM THAT I AM. . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.' Ex. 3:14. This was the pledge of Israel's deliverance. So when He came 'in the likeness of men,' He declared Himself the I AM." Desire of Ages, 24.

"This is the reward of all who follow Christ. Jehovah Immanuel, He 'in whom are hid all the treasures of wisdom and knowledge,' in whom dwells 'all the fullness of the Godhead bodily.' " Mount of Blessing, 34.

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

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

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

"They retorted with a sneer, as if they would prove Jesus to be a madman, 'Thou art not yet fifty years old, and hast Thou seen Abraham?' With solemn dignity Jesus answered, 'Verily, verily, I say unto you, Before Abraham was, I AM.' Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, 'whose goings forth have been from of old, from the days of eternity.' Micah 5:2, margin. Again the priests and rabbis cried out against Jesus as a blasphemer." Desire of Ages, 469-470.

"What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility." Review, June 15, 1905 (5 Bible Commentary, 1127).

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

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

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

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

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

"Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature. 'As the children are partakers of flesh and blood, he also himself like-wise took part of the same' (Hebrews. 2:14). He was the son of Mary; He was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. 'This man,' writes Paul, 'was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house' (Hebrews. 3:3).

But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. 'The Word was with God, and the Word was God' (John 1:1). Before men or angels were created, the Word was with God, and was God.

The world was made by Him, 'and without him was not any thing made that was made' (John 1:3). If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore. "But although Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man." Signs, May 10, 1899 (5 Bible Commentary, 1129).

"If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all blessed forevermore.

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God." 5 Bible Commentary, 1126.

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

"The world's Redeemer was equal with God. His authority was as the authority of God. He declared that He had no existence separate from the Father. The authority by which Christ should be uplifted as the first great teacher, the only-begotten Son of God, who was with the Father from eternal ages." Fundamentals of Christian Education, 382.

"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.

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

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

"The rich benevolence of God gave Him to our world; and to meet the necessities of humanity, He took on Him human nature. To the astonishment of the heavenly host, He walked this earth as the Eternal Word." Fundamentals of Christian Education, 400.

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

- IN THE SPIRIT OF PROPHECY - THE THIRD PERSON OF THE GODHEAD

The Father, the Son, and the Holy Spirit are three distinct, divine Personages. Yet they work in such perfect unity that their objectives and activities are as one. Carefully read the following selections for a glimpse of this total interworking of these three distinct Persons:

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

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

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

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

"The prince of the power of evil can only be held in check by the power of God in the Third

Person of the Godhead, the Holy Spirit." Special Testimonies, Series A, No. 10, page 37 (1907) (Evangelism, 617).

"The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden.

The office of the Holy Spirit is distinctly specified in the words of Christ: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:8.

It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements. Having brought conviction of sin, and presented before the mind the standard of righteousness, the Holy Spirit withdraws the affections from the things of this earth and fills the soul with a desire for holiness. "He will guide you into all truth" (John 16:13), the Saviour declared. If men are willing to be molded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul. By His power the way of life will be made so plain that none need err therein." Acts of the Apostles, 52.

"From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service. To all who have accepted Christ as a personal Saviour, the Holy Spirit has come as a counselor, sanctifier, guide, and witness." Acts of the Apostles, 49.

"They are filled with gratitude to God for the blessings they have received; their hearts are quickened by love, and their energies are strengthened to lift up others who can never rise without help. Taking the Bible as their guide and the Holy Spirit as their helper and comforter, they find a new career opening before them."-6 Testimonies, 260.

"The people of God separate from the source of their strength, and pride, vanity, extravagance, and display follow. There are idols within and idols without; but God sends the Comforter as a reprover of sin, that His people may be warned of their apostasy and rebuked for their backsliding." Fundamentals of Christian Education, 197.

"The Holy Spirit comes to the world as Christ's representative. It not only speaks the truth, but it is the truth--the faithful and true Witness. It is the great Searcher of hearts, and is acquainted with the characters of all. The Holy Spirit has often come to our schools, and has not been recognized, but has been treated as a stranger, perhaps even as an intruder. Every teacher should know and welcome this heavenly Guest." Counsels to Parents & Teachers, 68.

"Have you not been afraid of the Holy Spirit? At times this Spirit has come with all-pervading influence into the school at Battle Creek and into the schools at other places. Did you recognize His presence? Did you accord Him the honor due to a heavenly messenger? When the Spirit seemed to be striving with the youth, did you say: "Let us put aside all study, for it is evident that we have among us a heavenly guest? Let us give praise and honor to God." Did you, with contrite hearts, bow in prayer with your students, pleading that you might receive the blessing that the Lord was presenting to you?

The Great Teacher Himself was among you. Did you honor Him? Was He a stranger to some of the educators? Was there need to send for someone of supposed authority to welcome or repel this Messenger from heaven? Though unseen, His presence was among you. But was not the thought expressed that in school the time ought to be given to study, and that there was a time for everything, as if the hours devoted to common study were too precious to be given up for the working of the heavenly messenger?

If you have in any way restricted or repulsed the Holy Spirit, I entreat you to repent as quickly as possible. If any of our teachers have not opened the door of the heart to the Spirit of God, but have closed and padlocked it, I urge them to unlock the door and pray with earnestness: "Abide with me." When the Holy Spirit reveals His presence in your school-room, say to your students: "The Lord signifies that He has for us today a lesson of heavenly import, of more value than our lessons in ordinary lines. Let us listen; let us bow before God and seek Him with the whole heart."

Let me tell you what I know of this heavenly Guest. The Holy Spirit was brooding over the youth during the school hours; but some hearts were so cold and dark that they had no desire for the Spirit's presence, and the light of God was withdrawn. That heavenly Visitant would have opened all understanding, would have given wisdom and knowledge in all lines of study that could be employed to the glory of God. The Lord's messenger came to convince of sin and to soften hearts hardened by long estrangement from God. He came to reveal the great love wherewith God has loved those youth. They are God's heritage, and educators need the "higher education before they are qualified to be teachers and guides of youth." 8 Testimonies, 61-62.

"Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come." Desire of Ages, 669.

"The Comforter is called 'the Spirit of truth.' His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself."-Desire of Ages, 671.

Why should we not expect the Holy Watcher to come into our schools?" Counsels to Parents and Teachers, 370.

"The Holy Watcher from heaven is present at this season to make it one of soul searching, of conviction of sin, and of the blessed assurance of sins forgiven. Christ in the fullness of His grace is there to change the current of the thoughts that have been running in selfish channels. The Holy Spirit quickens the sensibilities of those who follow the example of their Lord....

As the lesson of the preparatory service is thus learned, the desire is kindled for a higher spiritual life. To this desire the divine Witness will respond. The soul will be uplifted. We can partake of the Communion with a consciousness of sins forgiven." Desire of Ages, 650-651.

The Holy Spirit comes to the world as Christ's representative. It not only speaks the truth, but it is the truth, the faithful and true Witness. It is the great Searcher of hearts, and is acquainted with the characters of all." Counsels to Parents and Teachers, 67-68.

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

"The Lord Jesus, represented by the Holy Spirit, was in the presence of that assembly, but they did not discern Him." Testimonies to Ministers, 73.

"Christ [just before the crucifixion] looked forward to the time when the Holy Spirit, as His representative, should come to do a wonderful work in and through His merits; and He felt privileged to communicate His relief to His disciples. Testimonies to Ministers, 402.

"The Holy Spirit, the representative of Himself, is the greatest of all gifts." Mount of Blessing, 132.

"They are to contend with supernatural forces, but they are assured of supernatural help. All the intelligences of heaven are in this army. And more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle." Desire of Ages, 352.

"The Holy Spirit loves to address the youth, and to discover to them the treasures and beauties of God's word. The promises spoken by the great Teacher will captivate the senses and animate the soul with a spiritual power that is divine." Christ's Object Lessons, 132.

"The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ." Testimonies to Ministers, 506.

"Place your mind and will where the Holy Spirit can reach them, for He will not work through another man's mind and conscience to reach yours. With earnest prayer for wisdom, make the word of God your study. Take counsel of sanctified reason, surrendered wholly to God." 1 Testimonies, 214.

This is the danger to which the church is now exposed that the inventions of finite men shall mark out the precise way for the Holy Spirit to come." Testimonies to Ministers, 64.

"We have an Advocate pleading in our behalf. The Holy Ghost is continually engaged in beholding our course of action." 1 Selected Messages, 96.

"They [the angels] are 'sent forth to minister for them who shall be heirs of salvation,' but Christ, as Mediator, is the great Minister in the work of redemption. The Holy Spirit is His representative in our world, to execute the divine purpose of bringing to fallen man power from above, that he may be an overcomer." Manuscript 57, 1907 (7 Bible Commentary, 922).

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