A vibrant rainbow arches across a cloudy sky, framing a lush green landscape. In the foreground, a green tractor is parked on a grassy area. To the left, a green corrugated metal building is partially visible. In the background, a dense forest of tall evergreen trees surrounds a blue-covered structure. A wooden fence runs along the right side of the scene. The overall atmosphere is peaceful and natural.

**Father,  
Son  
and  
Holy Spirit**

# Father, Son and Holy Spirit

There are many different theories regarding the subject of Deity. Some people think there is one person who has three different titles. Other people think that there are three separate persons who mysteriously morph into one being. Yet others think that Jesus was merely a good man, a creation to redeem us. Some others think that only the Father is God. Some think that both the Father and the Son are God, and that the Holy Spirit is only a force that does their bidding. Another view is that there are three living persons, the Father, the Son and the Holy Spirit. Each of these conflicting ideas has loyal followers, and each one thinks that they are right, and that the others are wrong. Many of our friends have been influenced by some preachers on this subject. They have accepted a view that is different from the teachings that we can read in the Bible. We sincerely hope that this study will open the eyes of those who have been led into this deception.

Even though this topic is difficult, there is only one truth; and we have seen that some people twist many Bible texts so it can fit into their own beliefs. May the Holy Spirit lead us to the whole truth through this study!

## **CHRIST CAME AS A MAN AND WAS TEMPTED IN ALL POINTS AS WE ARE.**

Let us first read some Bible texts, and see if we can understand them correctly.

Jesus said, “He that hath seen Me hath seen the Father” (John 14:9). Jesus so mirrored the character of the Father that He perfectly reflected Him, hence the title “The Everlasting Father.”

**“For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace”** (Isaiah 9:6).

Here we see that Jesus was mentioned as a Son in connection with His birth, but He was also called the Mighty God and the Everlasting Father.

Jesus came to this earth as you and us. “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same...” (Hebrews 2:14).

“Wherefore in all things it behoved Him to be made like unto His brethren, that He

might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted” (Hebrews 2:17-18).

“For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” (Hebrews 4:15-16).

Because Christ was God and was tempted on this earth as a man - in all points like us, yet without sin, He is the only one that can forgive sin. (Luke 5:20-21).

### **CHRIST CAME IN SINFUL FLESH**

“For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Romans 8:3).

“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be **equal with God**: but made Himself of no

reputation, and **took upon Him the form of a servant, and was made in the likeness of men**: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that **Jesus Christ is Lord, to the glory of God the Father**” (Philippians 2:5-11).

Here we see that Christ was equal to God the Father, but that he humbled Himself and came to this earth as a man, in order to save mankind. He clothed His divinity with humanity and came here as a man. We also read in Romans chapter 8, that He came in the likeness of sinful flesh. So He came here as a man. In His life as a man He was tempted as we are, (not as a God), but as a man. Because where Adam failed, there Christ had to win the victory over every temptation – and He did achieve this. He was tempted as we are, but without sin. Therefore He can be our Saviour.

Christ came in the fallen sinful nature that Adam had after the fall, and He even came to this earth with the degenerated state that

man had at that time. And just as we need to pray to God for help, He prayed to His Father in Heaven for help – as a man. Jesus said, **“I can of mine own self do nothing:** as I hear, I judge: and my judgement is just; because I seek not Mine own will, but the will of the Father which hath sent Me” (John 5:30).

Many times in the New Testament we see that Jesus is calling God the Father - His Father. We have also seen that Christ is saying, “I can of My own self do nothing.” As a man He was dependent upon the help of His Father. Christ was God, but He did not use His divinity when He was tempted by the Devil. We have seen that He clothed His divinity with humanity.

**“In Christ dwelt all the fullness of the Godhead.** But the only way in which He could reach men was **to veil His glory by the garb of Humanity”** (ST Jan. 20, 1898).

“When we want a deep problem to study, let us fix our minds on the most marvelous thing that ever took place in earth or heaven – **the incarnation of the Son of God.** God gave His Son to die for sinful human beings, a death of ignominy and shame. He who was Commander in the heavenly courts **laid aside His royal robe and kingly crown, and clothing His**

**divinity with humanity,** came to this world to stand at the head of the human race as the pattern-man. He humbled Himself to suffer with the race, to be afflicted in all their afflictions.

The whole world was His, but **so completely did He empty Himself** that during His ministry He declared, ‘Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head’ (Hebrews 2:14-18 quoted. *Manuscript 76*, 1903).

“To redeem man, Christ became obedient unto death, even the death of the cross. **The humanity of the Son of God is everything to us. It is the golden linked chain which binds our souls to Christ and through Christ to God.** This is to be our study. Christ was a real man, and He gave proof of His humility in becoming a man. And **He was God in the flesh.**

When we approach the subject of **Christ’s divinity clothed with the garb of humanity,** we may appropriately heed the words spoken by Christ to Moses at the burning bush, ‘Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.’ We must come to the study of this subject with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a

fruitful field, and will repay the searcher who digs deep for hidden truth” (*Manuscript 67*, 1898).

In Isaiah 9:6, we have already seen that Jesus was called the Son of God by His birth. In Luke 1:35 we read: “And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.”

Again we see that Jesus was called **the Son of God** when He was born here on this earth.

When Jesus was baptized a voice came from Heaven. “And suddenly a voice came from heaven, saying, ‘This is **My beloved Son**, in whom I am well pleased’” (Matthew 3:17).

Here again we see that Jesus was called the **Son of God**, as a man.

After Jesus died and rose again, He ascended to the right hand of God. Romans 8:34. This indicates that Jesus and the Father are two individuals.

## IS JESUS FULLY GOD?

We have already read that He was equal with God, and He is called Mighty God, Everlasting Father.

“For **I am the LORD thy God (Yah-weh)**, the Holy One of Israel, **thy Saviour...**” (Isaiah 43:3).

We continue in verse 10 in the same chapter: “Ye are My witnesses, said the LORD (Yah-weh), and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He: **before Me there was no God formed**, neither shall there be after Me. I, even **I, am the LORD (Yah-weh)**, and beside **Me there is no Saviour**. And I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are My witnesses, saith **the LORD (Yah-weh)**, that **I am God**” (Isaiah 43:10-12).

Here Jesus as the “I AM” is mentioned as God – Yah-weh. He is the Saviour.

In the next chapter we read: “Thus saith **the LORD (Yah-weh)** the King of Israel, and his Redeemer **the LORD (Yah-weh)** of hosts; **I am the first, and I am the last**; and beside Me there is no God” (Isaiah 44:6).

Jesus is called the first and the last.

In chapter 45 we read more about Christ: “I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known Me... **For thus saith the LORD (Yah-weh) that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the LORD (Yah-weh); and there is none else**” (Isaiah 45:5, 18).

So Jesus is God, Yah-weh. All was created by Him (John 1:3).

In the beginning we read about the creation, “And **God (Elohim)** said: ‘Let **US** make man in Our image, after **Our** likeness...and **God (Elohim) created man in His own image**, in the image of **God (Elohim)** created He him, male and female created He them” (Genesis 1:26-27).

We read: “Let **US** make man in Our image”. This word “**US**” tells us that it was more than one of the Divine beings that created man. The Hebrew word for **God is Elohim**, which is a word in plural. Therefore, the word *Elohim* indicates that it was more than one that took part in the creation.

John explains this a little more. We read: “**In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning**

**with God.** All things were made by Him, and without Him was not any thing made that was made...and the word was made flesh, and dwelt among us...” (John 1:1-3, 14).

The “Word” is an expression of Christ. He was there in the beginning with God and He was God. He did not come into existence after the Father, but He was there in the beginning with the Father. Some people say that Jesus was born in Heaven, but this text says very clear that Jesus was there with God in the beginning. It does not say that the Word (Christ) came into existence after the Father. If this *were* the case, then the Father would have been number one, and Christ would have been number two. But it is not like this. The Word was there with the Father from the beginning. We also see that the Bible says that Christ is the first – not the second one (Revelation 1:17-18).

In the last book in the Bible, Revelation, John writes about Christ like this: “Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen. 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...and when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I

**am the first** and the last: I am he that liveth, and was dead; and, behold, **I am alive for evermore**, Amen; and have the keys of hell and of death” (Revelation 1:8, 17-18).

In this text it is very clear that Jesus is the first and the last, the beginning and the end, Alpha and Omega. So He was not born from the Father in Heaven, and thus the second one, but the first. We have just read that the WORD (Christ) **was with God IN THE BEGINNING**. When we are talking about existence, there is no space between the Father and the Son. He is called Son because the plan of redemption was established before the creation of this earth. Peter wrote about this: “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: **who verily was foreordained before the foundation of the world**, but was manifest in these last days for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God” (1 Peter 1:18-20).

The Bible is also talking about Christ as the Lamb that was slain from the foundation of the world. We read: “And all that dwell upon the earth shall worship

Him, whose names are not written in the book of life of **the Lamb slain from the foundation of the world**” (Revelation 13:8).

“The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life **from the foundation of the world**, when they behold the beast that was, and is not, and yet is” (Revelation 17:8).

“For we which have believed do enter into rest, as He said, As I have sworn in My wrath, if they shall enter into My rest: although **the works were finished from the foundation of the world**” (Hebrews 4:3).

So before the foundation of this world, the plan of redemption was already in existence. Jesus would come as the Son of God.

The text in John 1:1-3 also reveals that the Word (Christ) is Self-existent. He was there with the Father in the beginning. He is God. Only God is Self-existent. Jesus is **THE LIFE**.

“Jesus said unto him, I am the way, the truth, and **THE LIFE**: no one cometh unto the Father, but by Me” (John 14:6).

“LORD, THOU hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even **from everlasting to everlasting, Thou art God**” (Psalms 90:1-2).

So Jesus is THE LIFE. He did not receive it from the Father, as some people like to preach, but He is THE LIFE. These are the facts from the word of God, and we can doubt these facts, and use many theories to defend another teaching, but then we drift away from the word of God. So it is best for all of us to accept that Christ is **THE LIFE**. He has life in Himself. He is self-existent.

We also see that Christ defines Himself as **eternal**. “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**” (Revelation 1:8).

The word I AM is coming from the Greek word EGO EIMI, which is the same as Jahve in Hebrew. It was Christ that met Moses in the burning bush and said **I AM - I am God = Jehovah**. In John chapters 8 and 18 Christ says this about himself many times.

“Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? They answered Him, Jesus from Nazareth. Jesus saith unto them, **I am He** (the word *he* is

an added word, therefore it is written in Italic). And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, **I am He**, they went backward, and fell to the ground. Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that **I am He**: if therefore ye seek Me, let these go their way” (John 18:4-8).

So Christ is telling us that He is God, Jehovah, the Almighty.

“And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped Him” (John 9:37-38).

“And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him” (Matthew 28:9).

“And when they saw Him, they worshipped Him: but some doubted” (Matthew 28:17).

“And this is the record, that **God hath given to us eternal life, and this life is in His Son**” (1 John 5:11).

The life is in the Son. He is the life. This is very strong evidence that Christ is God. He came as a man, but clothed His divinity with humanity. The Bible says: “**For in Him dwelleth all the fullness of the Godhead bodily**” (Colossians 2:9). This

is a very powerful text. All the fullness of the **Godhead** dwelt in Him. So Jesus was God but He did not use His divine power when tempted by the Devil. As a man He had to pray to God for help by the Holy Spirit, just as we pray to God for help (John 5:30).

In Colossians 2:9 we find the word GODHEAD. All the fullness of the Godhead was in Christ. This is a strong statement. This tells us that all the divine powers were in Christ.

**“God always has been.** He is the great I AM. The psalmist declares, ‘Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.’ Ps. 90:2. He is the high and lofty One that inhabiteth eternity. ‘I am the Lord, I change not,’ He declares. With Him there is no variableness, neither shadow of turning. He is **“the same yesterday, and to day and for ever.”** Hebrews 13:8. He is **infinite and omnipresent.** No words of ours can describe His great majesty” (*Manuscript 132, 1902; Medical Ministry* p. 92; *The Faith I Live By*, p. 42).

“Therefore doth my Father love Me, because I **lay down My life, that I might take it again**” (John 10:17). When Jesus died it was not the divine God in Him that died, but Christ as a man. He laid down His life when He died on the cross, but took it up again when He rose from the

grave. He had power to lay it down, and He had power to take it up again.

When Lazarus was raised from the dead, Jesus said: **“I am the resurrection and the life:** he that believeth in Me, though he were dead, yet shall he live” (John 11:25).

Here again Christ Himself is saying that He is **THE LIFE.**

We have seen so many scriptures that tell us clearly that Christ is God, the eternal God, not created or born before the earth was made, that He has not been given life from the Father, but rather that He is THE LIFE, God from everlasting to everlasting, from eternity.

**“And He is before all things,** and by Him all things consist” (Colossians 1:17).

So, how could Christ be created or born from the Father, when Christ is before *all* things?

“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.» 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 anything made that was made.” **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. “The Lord possessed Me in the beginning of His way,” he declares, «before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the

heavens, I was there: when He set a compass upon the face of the depth.”

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible.

“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. “Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the Judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting” (*The Review and Herald*, April 5, 1906).

“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. (*The Desire of Ages*, p. 469, 470).

When God (Elohim) met Moses at the burning bush, He said, “**I AM (Yah-weh) THAT I AM (Yah-weh):** and He said, Thus shalt thou say unto the children of Israel, **I AM (Yah-weh)** hath sent me unto you” (Exodus 3:14).

Here we again is seeing that **Christ is God, he is I AM = Yah-weh.**

“Then **the LORD (Yah-weh)** said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And God (Elohim) spake unto Moses, and said unto him, **I am the LORD (Yah-weh):** And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of **God Almighty**, but by **my name JEHOVAH (Yah-weh)** was I not known to them” (Exodus 6:1-3).

“The heavenly gates are again to be lifted up, and with ten thousand times ten thousand and thousands of thousands of holy ones, our saviour will come forth as **King of Kings and Lord of lords.**

**Jehovah Immanuel** «shall be King over all the earth; in that day shall there be one Lord, and His name one” (*Thoughts From the Mount of Blessing*, p. 108).

“Jehovah revealed Himself, not alone in the awful majesty of the judge and lawgiver, but as the compassionate guardian of His people: “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” He whom they had already known as their Guide and Deliverer, who had brought them forth from Egypt, making a way for them through the sea, and overthrowing Pharaoh and his hosts, who had thus shown Himself to be above all the gods of Egypt - He it was who now spoke His law.

“The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world. The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to His fellow man; and all based upon the great fundamental principle of love. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy

neighbour as thyself.” Luke 10:27. See also Deuteronomy 6:4, 5; Leviticus 19:18. In the Ten Commandments these principles are carried out in detail, and made applicable to the condition and circumstances of man.

“Thou shalt have no other gods before Me.”

**Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all**, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god.

“Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them” (*Patriarch and Prophets* p. 305).

It was Christ that gave the law to Moses. “There is **One Lawgiver, who is able to save and destroy**: who art thou that judges another» (James 4:12)?

“Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath (healing a man on the Sabbath), but said also that God was His Father, **making Himself equal with God**” (John 5:18).

“Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I Am**. Then took they up stones to cast at Him: but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by” (John 8:57-59).

When Jesus said “**I and My Father are One**”, then the Jews took up stones again to stone Him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone Me? The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, maketh Thyself God” (John 10:30-33).

“By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey. **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**. The Child of Bethlehem, the meek and lowly Saviour, is God «manifest in the flesh.” 1 Tim. 3:16. And to us He says: “I AM the Good Shepherd.” “I AM the living Bread.” “I AM the Way, the Truth, and the Life.” “All power is given unto Me in heaven and in earth.” John 10:11; 6:51; 14:6; Matt. 28:18. I AM the assurance of every promise. I AM; be not afraid. “God with us» is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven” (*The Desire of Ages*, p. 24-25).

So Jesus Himself said in many cases that He was God. The Jews tried to stone Him because of this. Today many also will stone the people that proclaim this truth, that Jesus is God essential and equal with God.

“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I AM**. Then took they up stones to cast at Him; but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by.” What a history is this! The Jews were so blinded by the deception of the enemy that, without any form of trial, they would have stoned Christ to death. **They saw that He made Himself equal with God, and because they had no**

**knowledge of God or of Jesus Christ, they thought this to be blasphemy. Had they had a knowledge of God, they would not have rejected His Son, and charged Him with blasphemy.**

How many today are passing over the same ground! In their ignorance of God, in their misinterpretation of His Word, men wrest the Scriptures to their own destruction. They cherish error as truth, and have a zeal not according to knowledge.

**The incarnate I AM is our abiding Sacrifice. The I AM is our Redeemer, our Substitute, our Surety.** He is the Daysman between God and the human soul, our Advocate in the courts of heaven, our unwearied Intercessor, pleading in our behalf His merits and His atoning sacrifice. **The I AM is our Saviour.** In Him our hopes of **eternal life** are centered. He is an **ever-present help** in time of trouble. In Him is the assurance of every promise. We must acknowledge and receive this **almighty Saviour**; we must behold Him, that we may be like Him in character. «As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.”...

**Jehovah is the name given to Christ.** “Behold, God is my salvation,” writes the prophet Isaiah; “I will trust, and not be afraid; **for the Lord JEHOVAH is my strength and my song; He also is become my salvation.** Therefore with joy shall ye

draw water out of the wells of salvation. And in that day ye shall say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted” (*The Sins of the Times*, May 3, 1899).

“Then said the Jews unto Him, “Thou art not yet fifty years old, and hast Thou seen Abraham?” “Verily, verily, I say unto you,” Jesus answered, “**Before Abraham was, I AM. Then took they up stones to cast at Him;** but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by.” Their eyes were blinded that they might not see Him.

“Before Abraham was, **I AM.**” **Christ is the pre-existent, self-existent Son of God.** The message He gave to Moses to give to the children of Israel was, “Thus shalt thou say unto the children of Israel, **I AM hath sent Me unto you.**» **The prophet Micah writes of Him.** «But thou, Bethlehem Ephrathah, tho’ thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; **whose goings forth have been from of old, from everlasting.**”

Through Solomon Christ declared: “The Lord possessed Me in the beginning of His way, before His works of old. **I was set up from everlasting, from the beginning,** or ever the earth was. When there were no depths, I was brought forth; when there

were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. . . . When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, **as one brought up with Him;** and I was daily His delight, rejoicing always before Him.”

**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.**

“Christ’s words were spoken with a quiet dignity and with an assurance and power that sent conviction to the hearts of the scribes and Pharisees. They felt the power of the message sent from heaven. God was knocking at the door of their hearts, entreating entrance. But they refused to listen. By their persistent rejection of warnings and invitations they caused Him to abandon them to their blindness and its results. Satan was working with all his power to secure them in his cause, and under his control they developed a stubbornness which brought upon them their ruin” (*The Signs of the Times*, August 29, 1900).

“Jesus declared, **“I AM the resurrection, and *the Life*”** (*John 11:25*) **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.** “He that believeth in Me,” said Jesus, “though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?” Christ here looks forward to the time of His second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death” (*The Desire of Ages*, p. 530).

Many people do not believe that Ellen G. White actually wrote this passage found in the book *The Desires of Ages*; but M.L. Andreassen had a Chapel Talk in Loma Linda, California, November 30, 1948 on this subject. Here is a small extract from his sermon:

“When I began to preach, I came directly face to face with the question of Sister White. If I were to teach others, I felt I must know for myself. Believing in direct action, I went out to California to see Sister White. She received me graciously and I stayed for some months. I told her what I had come for. She listened kindly to me and said that I might have access to her writings. I said, ‘I am not interested in that

which has been printed. I think I have read it all. I want to know in what form it was before it was sent to the printer.’ I believed at that time that her copyist and proofreaders had fixed it up, for it seemed certain to me that she could not have written it in the form it appeared in print. I had with me a number of quotations that I wanted to see if they were in the original in her own handwriting. I remember how astonished we were when *Desire of Ages* was first published, for it contained some things that we considered unbelievable, among others the doctrine of the Trinity which was not then generally accepted by the Adventists. Some of the quotations concerned theology, others I had selected for their beauty of expression. I wanted to see how these quotations looked before they were corrected by the proofreaders.

So I was given access to the manuscripts. I stayed in California several months. Being a reasonably fast reader, **I read nearly all Sister White had written in her own handwriting.** I was particularly interested in the statement in *Desire of Ages* which at one time caused **great concern** to the denomination theologically: **‘In Christ is life, original, unborrowed, underived.’** p. 530. That statement may not seem very revolutionary to you, but to us it was. We could hardly believe it, but of course we could not preach contrary to it. I was sure Sister White had never written, ‘In Christ is life,

original, unborrowed, underived.’ But now **I found it in her own handwriting just as it had been published.** It was so with the other statements. As I checked them up, I found that they were Sister White’s own expressions.

Were there no corrections made in her manuscripts? Yes, corrections were made. She wrote rather fast, yet her writing was quite legible. But she would make spelling mistakes at times. There were also errors in punctuation. To her, punctuation was a minor matter. At times she would leave out not only a comma and semicolon, but also periods. This would cause difficulty at times to decide where the period should be. In all cases where Sister White wrote by hand the manuscript would be taken by the copyist and comma and periods inserted; Then it would be taken to Sister White for her approval or correction. In the final analysis it was her work all the way through” (*Andreasen, Chapel Talk*, Loma Linda, California, Nov. 30, 1948, DF 961).

“Christ was not compelled to endure this cruel treatment. The yoke of obligation was not laid upon Him to undertake the work of redemption. **Voluntarily He offered Himself, a willing, spotless sacrifice. He was equal with God, infinite and omnipotent.** He was above all finite requirements. *He was Himself the*

*law in character.* Of the highest angels it could not be said that they had never borne a yoke. The angels all bear the yoke of dependence, the yoke of obedience. They are the appointed messengers of Him who is Commander of all heaven.

No one of the angels could become a substitute and surety for the human race, *for their life is God’s; they could not surrender it.* On Christ alone the human family depended for their existence. **He is the eternal, self-existent Son, on whom no yoke had come.** When God asked, “whom shall I send, and who will go for Us?” Christ alone of the angelic host could reply, “Here am I; send Me.” He alone had covenanted before the foundation of the world to become a surety for man. **He could say that which not the highest angel could say—“I have power over My own life. I have power to lay it down, and I have power to take it again”** [see John 10:18]. (*Manuscript Releases*, vol. 12, p. 395).

“What *a Saviour* 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” (*The Review and Herald*, February 18, 1896).

## THE HOLY SPIRIT

Perhaps the most frequently discussed topic is the Holy Spirit. Some people believe that The Holy Spirit is only a spirit (or even a person) of the Father and the Son. Others believe that the Holy Spirit is a part of the Godhead. We have to admit that we do not understand this topic fully, not at all, and each one of us has to consider this following quote:

“**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 Acts of the Apostles*, p. 52).

Even though this topic is difficult and even though we cannot understand *the nature* of the Holy Spirit, God has revealed some important information about the Holy Spirit!

Let us consider some texts! The first is Genesis, chapter 1, verse 2.

“And the earth was without form, and void; and darkness was upon the face of the deep. And the **Spirit of God** moved upon the face of the waters.”

We also read many times in the Old Testament about the Spirit of God or the Holy Spirit, statements such as these: “And when they came thither to the hill, behold, a company of prophets met him; and **the Spirit of God** came upon him (Saul), and he prophesied among them” (1 Samuel 10:10).

“Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and **the Spirit of the LORD** came upon David from that day forward. So Samuel rose up, and went to Ramah” (1 Samuel 16:13).

We have many examples in the Old Testament telling us about the work of the Holy Spirit or the Spirit of God.

In the New Testament we read about the Holy Spirit in connection with the baptism of Christ. It says, “And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw **the Spirit of God** descending like a dove, and lighting upon Him: And lo a voice from heaven, saying, **This is my beloved Son**, in whom I am well pleased” (Matthew 3:16-17).

Here we find the voice from Heaven, which is the Father, then Christ and the Holy Spirit. **There are three distinct beings or persons**, and the Spirit of God is not Christ or the Father, but the third

being or person descending as a dove and lighting upon Christ.

This happened when Christ was baptized. And while we are on the subject of baptism, it is interesting to note that Christ, just before He ascended to heaven, told His disciples that they should baptize the people in the name of the three persons. We read:

“And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of **the Father, and of the Son, and of the Holy Ghost**: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen” (Matthew 28:18-20).

Here we again have the three persons; the Father, the Son and the Holy Ghost. And Christ has commanded us that all people who are baptized should be baptized in this way. If we do not accept this, then we break the Testament that Christ has given us.

Consider that when we are baptized **all the three divine persons** are there and want to co-operate with us in our daily life. Christ is ascended to heaven, and both the Father and the Son are working through the Holy Spirit in order to help us. (We will write more about this a little later).

When a person is living on this earth he has the opportunity to write a Will or Testament, and the Testament will start to work when the person is dead. It is like this also with Christ. All His life and teaching was His Testament to us. His words in Matthew 28, 18-20, are a part of that Testament. After Christ died we should not change his Testament and baptize people in another way. We should use the words that Christ used, and baptize people in the names of **the Father, The Son and the Holy Spirit**.

Paul writes: “The grace of **the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost**, be with you all. Amen” (2 Corinthians 13:14).

Here again we have the three living persons: Jesus Christ, God the Father and the Holy Spirit. And Paul wants us to have all these three with us.

Peter starts his writing like this: “Peter, an apostle of **Jesus Christ**, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect according to the foreknowledge of **God the Father**, through sanctification of **the Spirit**, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied” (1 Peter 1:1-2).

Peter is writing about **God the Father, the Holy Spirit and Jesus Christ**. Three persons.

“Now there are diversities of gifts, but the same **Spirit**. And there are differences of administrations, but **the same Lord**, and there are diversities of operations, but it is the same **God** which worketh all in all” (1 Corinthians 12:4-6).

Here the Holy Spirit, Jesus the Lord and God the Father are mentioned. Three persons.

John writes much about the three divine persons, for example:

“For there are **three** that bear record in heaven, **the Father, the Word and the Holy Ghost**: and **these three are one**. And there are **three** that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one” (1 John 5:7-8).

Here we also have the three persons, namely the Father, The Word and the Holy Spirit.

Many Bible commentators today refer to this full text as *Comma Johanneum*. They do not think that this verse should be in the Bible, just as some people also think that the verses in Matthew 28:18-20 should not be in the Bible. Both these texts are dealing with **the Godhead**, and some people do not like to have it, because it does not fit into their theology. Even if we omit 1 John 5:7 from the Bible, it is still

*the case that many other texts also speak of the three persons in the Godhead.*

1 John 5:7 belongs in the King James Bible and was preserved by faithful Christians. But the passage was removed from many Greek manuscripts, because of the problems it seemed to cause.

It is true that there are a small number of Scriptures that are not the same between the King James Bible and the so-called “Majority” Greek text. There are a number of reasons for this:

1. The so-called “Majority” text was not really based on the majority of texts, but rather a relatively small number of manuscripts. The last person to try to find the differences between the majority of Greek manuscripts, Dr. Von Soden, did not collate more than 400 of the more than 5,000 Greek texts available. In other words, what is commonly called the “Majority” Greek text is not a collation of the majority of manuscripts at all.

2. The “Majority” Greek text is also the main Greek text used by the Eastern Orthodox religion. They had a vested interest in changing (or deleting) some texts.

The Greek Eastern Orthodox religion was combating a heresy called “Sabellianism”, and would have found it easier to combat

the heresy by simply removing the troublesome passage from their Bibles.

But writers like Tertullian (200 AD), Cyprian of Carthage (250 AD), Priscillian (350 AD), Idacius Clarus (350 AD), Athanasius (350 AD), Aurelius Augustine (398 AD), Council of Carthage (415 AD) and African writers like Vigilus Tapensis, Victor Vitensis and Fulgentius quoted and defended the full text in 1 John 5:7, and of course, the Waldensians (that is Vaudois) Bibles have it.

The Waldensian or Vaudois Bibles stretch from about 157 to the 1400s AD. The fact is, according to John Calvin's successor Theodore Beza, that the Vaudois received the Scriptures from missionaries of Syria in the 120s AD and finished translating it into their Latin language by 157 AD. This Bible was passed down from generation to generation, until the Reformation of the 1500s, when the Protestants translated the Vaudois Bible into French, Italian, etc. This Bible carries heavy weight when finding out what God really said. John Wesley and Jonathan Edwards believed, as did most of the Reformers, that the Vaudois were the descendants of the true Christians, and that they preserved the Christian faith for Bible-believing Christians today.

The evidence of history shows us that the Roman Catholic religion was relentless in its effort to destroy the Vaudois and their

Bible. But the Vaudois were successful in preserving God's words to the days of the Reformation. Today we have this text in the King James Bible, and therefore we refer to this Bible. This is the real Bible based on the Groundtext Textus Receptus (meaning The Received Text).

Most modern Bibles do not have this full verse in 1 John 5:7-8. Usually it stands like this: "There are three that testify: the Spirit and the water and the blood, and these three agree.»

In this text we see that they have removed the words "in heaven" and in verse 8 they have removed the words "in earth." In addition they have removed the words, "the Father, the Word and the Holy Ghost: and these three are one." In doing so, they have avoided discussion on this topic. But we also read in the Bible:

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 22:18-19).

"For **I am the LORD**, I change not..." (Malachi 3:6).

The text in 1 John 5:7 is not the only text that has been changed in many Bibles. The enemy, Satan, has worked through human agencies to make so many different Bibles, that it is difficult to find out what is the right Bible that is inspired by God. Therefore we appeal to you to use the old and good King James Bible, that is most loyal to the correct Groundtext, Textus Receptus. May God help you to make the right choice on this subject!

## GODHEAD

In the King James Bible the word 'Godhead' is used three times, as follows:

“Forasmuch then as we are the offspring of God, we ought not to think that the **Godhead** is like unto gold, or silver, or stone, graven by art and man’s device” (Acts 17:29).

“For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and **Godhead**; so that they are without excuse” (Romans 1:20).

“For in Him dwelleth all the fullness of the **Godhead** bodily” (Colossians 2:9).

In each of these scriptures, a different Greek word is used! In Colossians and Romans, 'Godhead' is used in its correct

sense to mean the *quality of being God, divine nature*. In Acts 17:29 it appears to mean *God*.

So we use the word Godhead and not the word Trinity, because many people think that the word Trinity is linked to the teaching of the Catholic Church. But she has a different teaching on this topic. We will come back to that later on in this booklet.

“The enemy was overcome by Christ in His human nature. **The power of the Saviour’s Godhead** was hidden. He overcame in human nature, relying upon God for power. This is the privilege of all. In proportion to our faith will be our victory” (*The Youth’s Instructor*, April 25, 1901).

## THEY ARE ONE

Many times the Bible refers to God as one, for example, in 1 Corinthians 8:4: “...and that there is none other God but one.”

“One God and Father of all, who is above all, and through all, and in you all” (Ephesians 4:6).

How can we understand this word *one*? In Galatians 3: 28-29 we read, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for **ye are all ONE in Christ**

Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Jesus prayed that the apostles would be one, saying, "And the glory which You gave Me I have given them, that they may **be one** just as We are one: I in them and You in Me; that they may be made perfect in one" (John 17:22,23).

Here in these two examples we read that we are ALL ONE in Christ and that we shall be ONE just as the Father and Christ are one. How can this be? What does it mean? Well, the people must then all have accepted Christ as their Saviour and they have the same faith as Christ and the Father. In that way they are one in Christ and one with the Father.

In the beginning God said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and **they shall be ONE flesh**" (Genesis 2:24). The words «one flesh» does not mean that a married couple melt into one human after their wedding, but rather they are to be united into one family. Like one rope with three united strands, the three persons of the Father, Son and Spirit have the same faith, the same mind, the same goal ...and so on.

## MORE ABOUT THE HOLY SPIRIT

Some people think that the Holy Spirit is a part of the Godhead, but some other people only see the Holy Spirit as a person of the Father and Christ, and some people believe that the Holy Spirit is a cosmic force or essence – an impersonal power that is doing the bidding of the Father and the Son.

Let us now examine if the Holy Spirit has all the credentials of a separate and distinct, intelligent, individual being?

Jesus said: "And I will pray the Father, and He shall give you **another Comforter**, that He may abide with you for ever" (John 14:16).

Jesus was a Comforter when He was here on this earth. (1. John 2:1-2). But here we read that Christ will send to us ANOTHER Comforter. The Greek word of Comforter is paraclete. This word signifies a multi-sided personal ministry as counselor, advocate, helper, comforter, ally and supporter. These are all traits that usually belong to a person or friend.

Christ speaks: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, **I will send Him unto you**. And when **He** is come, **He** will reprove (convict) the world of sin, and of righteousness, and of

judgement...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. **He** shall glorify me: for **He** shall receive of mine, and shall shew it unto you. All things that the Father hath are Mine: therefore said I, that **He shall take of Mine, and shall shew it unto you**” (John 16:7-8,13-15).

It is obvious from this text that the Holy Spirit would be more personally present after Jesus ascended to heaven. If the Holy Spirit is mere energy, there is simply no explanation or logic as to why he would not come unless Jesus left.

In this text we also notice that the Holy Spirit is called “**He**” many times. This tells us that He is a person. Jesus will send Him to us. He will glorify Christ. **He will receive from Christ – He will take from Christ and give to us.** Christ is working through the Holy Spirit. This is the mission of the Holy Spirit. He is the representative of Christ. He is like an ambassador for Christ. **What He has received from Christ, He will give to us.** So He has the same truth to tell us as Christ told us. He is Christ’s spokesman, representative or ambassador. He will guide us into all the truth! Hallelujah! Praise the LORD!

We have now seen that the Holy Spirit leads and guides. “He will lead you into

all truth.” It’s true that a map or GPS can lead you, but no one calls a map “he”. It would be very easy for Jesus to say, “When *it* comes,” but Jesus called the Holy Spirit “**He**” more than 15 times.

Paul writes: “And **grieve** not the Holy Spirit of God, whereby ye are sealed unto the day of redemption” (Ephesians 4:30). **So the Holy Spirit can be grieved.** If it were just a spirit or a force, then it could not be grieved. A car can act, but it does not have feelings like a man and it cannot be grieved like a human. It seems as if robots could have a personality, but in fact they cannot produce inspired thoughts. Robots are directed by computer programmes made by men. The Holy Scriptures were inspired by the Holy Spirit (2 Peter 1:21).

The Holy Spirit can be both grieved, and **speak**. “Then the **Holy Spirit said** to Philip, ‘Go near and overtake this chariot’” (Acts 8:29). Since the Holy Spirit can be grieved and speak, He must have a personality and be a person.

It is a serious matter to speak against the Holy Spirit. “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the **blasphemy against the Holy Ghost** shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever

**speake**th against the **Holy Ghost**, it shall not be forgiven him, neither in this world, neither in the world to come” (Matthew 12:31,32).

We can wonder why it is so, but this does tell us that the Holy Spirit must also be God. This is the reason why Peter said that to lie to the Holy Spirit is to lie to God. The text says, “But Peter said, Ananias, why hath Satan filled thine heart to **lie to the Holy Ghost**, and to keep back part of the price of the land? Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? **Thou hast not lied unto men, but unto God**” (Acts 5:3,4).

The Holy Spirit can be a **witness**. We read that he should testify of Christ (John 15:26). In Hebrews 10:15 we also read, “Whereof **the Holy Spirit also is a witness to us.**” In any court of the world, only living beings can be called witnesses. In this connection the Holy Spirit is also said to have **his own mind**. We read, “And he that searcheth the hearts **knoweth what is the mind of the Spirit**, because **he maketh intercession for the saints according to the will of God**” (Romans 8:27).

“But God hath revealed [them] unto us by His Spirit: for **the Spirit searcheth all things, yea, the deep things 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**” (1 Cor 2:10-11).

We can clearly see that the Holy Spirit is not simply a force, but **the third divine person of the Godhead**. Though a spirit, He has all the characteristics of a person and individual. The Spirit is plainly portrayed as a being who speaks, teaches, guides, makes choices, witnesses, comforts and can be grieved.

**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).

“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.

To the repentant sinner, hungering and thirsting for righteousness, **the Holy Spirit reveals the Lamb of God** that taketh away the sin of the world. “He shall receive of Mine, and shall show it unto you,” Christ said. “He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John 16:14; 14:26.

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.

**From the beginning, God has been working by His Holy Spirit** through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race....” (*The Acts of the Apostles*, p. 51-53).

“Christ, our Mediator, **and** the Holy Spirit are constantly interceding in man’s behalf, but **the Spirit pleads not for us as does Christ who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving**” (*Manuscript 50*, 1900).

“At the age of twelve **the Holy Spirit was abiding upon Jesus**, and He felt something of the burden of the mission for which He had come to our world. His soul was stirred into action” (*The Signs of the Times*, July 30, 1896).

**“The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ.** It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church” (*The Desire of Ages*, p. 805).

Now we will give you some comments on this topic, that will open your eyes even more, and you will see that these comments are fully in harmony with the Bible. Be ready!

## IS HIMSELF

“Let not man seek to fasten minds to himself. God Himself is the Founder of His church, and we have His unalterable promise that His presence and protection will be given to His faithful ones, who walk in His counsel. **To the end of time, Christ is to be first. He is the source of life and strength and righteousness and holiness**” (*Letter 39*, March 12, 1902; *The Upward Look*, p. 85).

“By receiving Christ we are made partakers of this nature. We live in Him, and are enriched by the highest, fullest blessedness. This means a life hid with Christ in God, a life purified, exalted, devoted to the grandest, noblest purposes. This is indeed having eternal life. **God Himself is enthroned in the hearts of His people**, who are His representatives” (*Youth’s Instructor*, July 13, 1899).

“The messengers who proclaim the truth for this time are labouring in co-operation with all the forces of heaven. In tender compassion **God Himself is speaking** to an impenitent world through judgements; and will continue to speak in this manner” (*Review & Herald*, July 5, 1906).

“There is no excuse for man to remain in transgression and sin, because strength has been provided for him in Jesus, that he may overcome. **The God of heaven Himself is working by His Holy Spirit**”

(*Manuscript 18*, 1887; *Manuscript Releases*, Volume 9, p. 233).

“The promise of the gift of the Holy Spirit is not comprehended as it should be; the privileges to be enjoyed through its acceptance are not appreciated as they might be. God desires that His church should lay hold by faith upon His promises, and **ask for the power of the Holy Spirit** to help them in every place. He assures us that He is more willing to give the Holy Spirit to those that ask Him, than parents are to give good gifts unto their children. Since it is possible for every one to have the heavenly unction, ‘ye need not that any man teach you,’ and there is no excuse for shunning responsibilities; no duty should be unwelcome, no obligation evaded. **Christ Himself is the renewing power**, working in and through every soldier by the agency of the Holy Spirit. The efficiency of the Spirit of God will make effective the labours of all who are willing to submit to His guidance” (*Australasian Union Conference Record*, April 1, 1898).

## THE OFFICE (WORK) OF THE HOLY SPIRIT

“**The Holy Spirit exalts and glorifies the Saviour. It is His office to present Christ**, the great salvation that we have through Him, and the sacred, elevated purity of His

righteousness. Says Christ, **‘He shall take of Mine, and shall show it unto you.’** The Spirit of truth is the only effectual teacher of divine truth; those who are taught of Him have entered the school of Christ. How must God esteem the race, that he gave His Son to die for them, and appoints His Spirit to be man’s teacher and continual guide” (*Signs of the Times*, April 3, 1884; *Signs of the Times*, October 24, 1906, *Steps to Christ*, 1892, p. 91; *Christian Education*, 1893, p. 59).

“Christ, our Mediator, is the one who **gives the Holy Spirit**; and by **the office work of the Holy Spirit**, the atonement made on Calvary is brought in contact with the soul of man to transform his character, and change his nature, until it can be said in heaven, ‘Ye are labourers together with God, wearing Christ’s yoke, bearing his burden’” (*Youth’s Instructor*, July 5, 1894).

“What wonderful statements Christ has made concerning **His representative** to the world! This is the theme of encouragement to be kept before the people. In comprehending the office work of the Holy Spirit, we shall bring all blessings to ourselves. He will make us complete in Christ” (*Manuscript 8*, 1898; *Manuscript Releases*, volume 2, p. 23; *Manuscript Releases*, volume 4, p. 329).

## THE HOLY SPIRIT AS GOD’S REPRESENTATIVE

“These are our themes – Christ crucified for our sins, Christ risen from the dead, Christ our intercessor before God; and closely connected with these is the office work of the Holy Spirit, **the representative of Christ**, sent forth with divine power and gifts for men” (*Letter 86*, September 25, 1895; *Evangelism*, p. 187).

“The Holy Spirit **leads men to Christ**, links the soul to the Saviour, and causes the human agent to identify himself with Christ” (*Signs of the Times*, October 3, 1895).

“The Holy Spirit, **sent in the name of Christ**, was to teach them all the things and bring all things to their remembrance. The Holy Spirit was to be the representative of Christ, the Advocate who is constantly pleading for the fallen race. He pleads that spiritual power may be given to them, that by the power of One mightier than all the enemies of God and man, they may be able to overcome their spiritual foes” (*Manuscript 44*, 1897, p. 2; *Reflecting Christ*, p. 129; *Southern Review*, September 13, 1898).

“**The Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ.** For ages prayers had been offered for the fulfillment of the promise,

for the impartation of the Spirit; and not one of these earnest supplications had been forgotten. Now for ten days the disciples sent up their petitions, and Christ in heaven added His intercession. He claimed the gift of the Spirit that He might pour it out upon His people. . . . [Christ] having reached His throne, the Spirit was given as He had promised, and like a rushing, mighty wind, it fell upon those assembled, filling the whole house. It came with a fullness and power, as if for ages it had been restrained, but was now poured forth upon the church, to be communicated to the world. What followed this outpouring? Thousands were converted in a day” (*Manuscript 44*, 1898).

“**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 the 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 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” (*Manuscript 20*, 1906).

“**The Holy Spirit is the Comforter, in Christ’s name. He personifies Christ, yet is a distinct personality.** We may have the Holy Spirit if we ask for it and make it a habit to turn to and trust in God rather than in any finite human agent who may make mistakes. **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” (*Evangelism*, p. 616).

“When God’s people search the Scripture with a desire to know what is truth, **Jesus is present in the person of His representative, the Holy Spirit**, reviving the hearts of the humble and contrite ones” (*Manuscript 158*, 1898; *Manuscript Releases*, volume 12, p. 145).

“We need to realize that **the Holy Spirit is as much a person as God is a person.** 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.** The Holy Spirit is a free, working, independent agency. The God of heaven uses His Spirit as it pleases Him; and human minds, human judgement, and human methods can no more set boundaries to its working, or prescribe the channel through which it

shall operate, than they can say to the wind, "I bid you to blow in a certain direction, and to conduct yourself in such and such a manner." From the beginning God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. The same power that sustained the patriarchs, that gave Caleb and Joshua faith and courage, and that made the work of the apostolic church effective, has upheld God's faithful children in every succeeding age. The Holy Spirit was the highest of all gifts that He [Jesus] could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of **the third person of the Godhead**, who would come with no modified energy, but in the fullness of divine power. The Holy Spirit is an effective helper in restoring the image of God in the human soul" (*The Faith I Live By*, p. 52).

"The Lord says this because He knows it is for our good. He would build a wall around us, to keep us from transgression, so that His blessing and love may be bestowed on us in rich measure. This is the reason we have established a school here. The Lord instructed us that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been

brought together as a school, and we need to realize that **the Holy Spirit, who is as much a person as God is a person**, is walking through these grounds, that the Lord God is our keeper, and helper. He hears every word we utter and knows every thought of the mind" (*Manuscript 66*, 1899. (From a talk to the students at the Avondale School, April 15, 1899. Also quoted in the book *Evangelism* p. 616.)

"The Holy Spirit indites all genuine prayer. I have learned to know that in all my intercessions the Spirit intercedes for me and for all saints; but his intercessions are according to the will of God, never contrary to His will. "The Spirit also helpeth our infirmities;" **and the Spirit, being God, knoweth the mind of God;** therefore in every prayer of ours for the sick, or for other needs, the will of God is to be regarded. "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" (*The Signs of the Times*, Oct. 3, 1892).

**"The Holy Spirit is Christ's representative**, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that **He should go to the Father, and send the Spirit to be His successor on earth**. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if

He had not ascended on high” (*The Desire of Ages*, p. 668-669).

## THE FATHER, SON AND HOLY SPIRIT

“Before He left them, Christ gave His followers a positive promise that after His ascension He would send them the Holy Spirit. ‘Go ye therefore,’ He said, ‘and teach all nations, baptizing them in the name of the Father (a personal God) and of the Son (a personal Prince and Saviour), and of the Holy Ghost (**sent from heaven to represent Christ**); teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world” (*Manuscript 41*, 1897, p. 11,12; *Manuscript Releases*, volume 12, p. 260; *Review & Herald*, October 26, 1897).

“If a man love Me, he will keep My words, and My Father will love him, and We will come unto him.» We, that is, **the Father, Son, and the Holy Ghost**, and make our abode in him” (*Letter 44*, April 9, 1893, p. 5; *Manuscript Releases*, volume 8, p. 408; *Manuscript Releases*, volume 9, p. 12).

“The waters cover the candidate, and in the presence of the whole heavenly universe the mutual pledge is made. 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...

“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*, August 12, 1900, p. 4; *The Faith I Live By*, p. 146).

“The fact that you have been baptized in the name of **the Father, the Son, and the Holy Spirit** is an assurance that, if you will claim Their help, **these powers** will help you in every emergency” (*Testimonies*, volume 6, 1900, p. 99).

“Those who claim to be Christ’s followers pledge themselves to obedience at the time of their baptism. When they go down into the water, they pledge themselves in the presence of **the Father, the Son, and the Holy Ghost** that they will henceforth be dead unto the world and its temptations, and that they will arise from the watery grave to walk in newness of life, even a life of obedience to God’s requirements” (*Manuscript 80*, August 1, 1903; *Manuscript Releases*, volume 1, p. 222; *Manuscript Releases*, volume 1, p. 312; *Sermon and Talks*, volume 2, p. 228).

## THE THREEFOLD POWERS OF THE GODHEAD

“**The three highest powers of heaven** combined to organize a church composed of members who would be distinguished from world-lovers and world-servers by the spiritual nature of their profession and their practical godliness” (*Manuscript 27 ½*, April 19, 1900, p. 4).

“**Three distinct agencies, the Father, the Son, and the Holy Ghost**, work together for human beings. **They are united** in the work of making the church on earth like the church in heaven. They place the resources of heaven at the disposal of those who will appreciate and impart these spiritual treasures, multiplying them by using them to the glory of God” (*Manuscript 27 ½*, April 19, 1900, p. 7).

“In the name of the Father, the Son, and the Holy Spirit, man is laid in the 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...

“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*, August 12, 1900, p. 4; *The Faith I Live By*, p. 146).

“Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfillment of the covenant God has made with those who bind themselves up with Him, to stand with Him, His Son, and His Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then cooperate with **the three great powers of heaven** who are working in your behalf” (*Manuscript 11*, February 5, 1901, p. 2).

“We are baptized in the name of the Father, and of the Son, and of the Holy Ghost, and **these three great, infinite powers** are unitedly pledged to work in our behalf if we will cooperate with them” (*Manuscript 144*, 1901; *Lift Him Up*, p. 109; *Sermons and Talks*, volume 2, April 3, 1901, p. 167).

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

“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*, September 22, 1901, p. 9).

“Christ has given you a work to do. His commission is, go throughout the world and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Before the disciples shall compass the threshold, there is to be the imprint of the sacred name, baptizing the believers in the name of **the threefold powers** in the heavenly world. The human mind is impressed in the ceremony, the beginning of the Christian life. It means very much. The work of salvation is not a small matter, but so vast that **the highest authorities** are taken hold of by the expressed faith of the human agency. The Father, the Son, and the Holy Ghost, **the eternal Godhead** is involved in the action required to make assurance to the human agent to unite all heaven to contribute to the exercise of human faculties to reach and embrace the fullness of **the threefold powers** to unite in the great work appointed, confederating the heavenly powers with the human that man may become through heavenly efficiency, partakers of the divine nature, and workers together with Christ” (*Manuscript 45*, May 14, 1904, p. 9,10; partly in *The Upward Look*, p. 148).

“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*, pages 62-63; *Evangelism* p. 615).

“We are to cooperate with **the three highest powers in heaven**, the Father, the Son, and the Holy Ghost, and these powers will work through us, making us workers together with God” (*Special Testimonies*, p. 617).

“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” (*Manuscript 21*, January 9, 1906, p. 4; *Special Testimonies*, Series B, No, 7, p. 63; *Evangelism*, p. 615).

“In the first chapter of Second Peter is presented the progressive work in the Christian life. The whole chapter is a lesson of deep importance. 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).

“In the name of whom were you baptized? You went down into the water in the name of **the three great Worthies in heaven** – the Father, the Son, and the Holy Ghost. In the name of the Father, and of the Son, and of the Holy Ghost you were buried with Christ in baptism; and you were raised up out of the water to live in newness of life” (*Sermons and Talks*, volume 1, October 20, 1906, p. 363).

“Here is where the work of the Holy Ghost comes in, after your baptism. You are baptized in the name of the Father, the Son, and of the Holy Ghost. You are raised up out of the water to live henceforth in newness of life – to live a new life. You are borne unto God, and you stand under the sanction and the power of **the three holiest beings in heaven**, who are able to keep you from falling” (*Manuscript 95*, October 20, 1906, p. 8; *Manuscript Releases*, volume 7, p. 267,268; *Sermons and Talks*, volume 1, p. 367,368).

“In whose name are we baptized? ***In the name of the Father, and of the Son, and of the Holy Ghost—the three highest powers in the heavenly courts***. They pledge ***Themselves*** in our behalf. We may claim the strength and the victory that They may give us as we stand before the world, not to ape its fashions, not to study the fashion books, but to walk humbly with our God. “Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory” [Col. 3:3]. Then do not dishonor your Saviour by lightness, or trifling, or by seeking for the things of the world” (*Sermons and talks*, vol. 2, p. 287).

“Those who proclaim the third angel’s message must put on the whole armour of God, that they may stand boldly at their post, in the face of detraction and

falsehood, fighting the good fight of faith, resisting the enemy with the word, “It is written.” Keep yourselves where **the three great powers of heaven, the Father, the Son, and the Holy Spirit, can be your efficiency.** These powers work with the one who gives himself unreservedly to God. The strength of heaven is at the command of God’s believing ones. The man who takes God as his trust is barricaded by an impregnable wall” (*The Southern Watchman*, Feb. 23, 1904, p. 122).

“He that loveth pureness of heart, for the grace of his lips the King shall be his friend.» Proverbs 22:11. By faith we behold Him here and now. In our daily experience we discern His goodness and compassion in the manifestation of His providence. We recognize Him in the character of His Son. **The Holy Spirit takes the truth concerning God and Him whom He hath sent, and opens it to the understanding and to the heart.** The pure in heart see God in a new and endearing relation, as their Redeemer; and while they discern the purity and loveliness of His character, they long to reflect His image. They see Him as a Father longing to embrace a repenting son, and their hearts are filled with joy unspeakable and full of glory” (*Thoughts from the Mount of Blessing*, p. 26).

**“The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ.** It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church” (*The Desire of Ages*, p. 805).

“In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. **The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail.** The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of **the Third Person of the Godhead**, who would come with no modified energy, but **in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world’s Redeemer.** It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has

given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church. *Of the Spirit Jesus said, "He shall glorify Me.» The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world.* The very image of God is to be reproduced in humanity. The honour of God, the honour of Christ, is involved in the perfection of the character of His people" (*The Desire of Ages*, p. 671).

"**The three powers of the Godhead** have pledged Their might to carry out the purpose that God had in mind when He gave to the world the unspeakable gift of His Son" (*Review & Herald*, July 18, 1907).

"Those who have by baptism given to God a pledge of their faith in Christ, and their death to the old life in sin, have entered into covenant relation with God. **The three powers of the Godhead, The Father, Son, and Holy Spirit**, are pledged to be their strength and their efficiency in their new life in Christ Jesus" (*Australasian Union Conference Record*, October 7, 1907).

"The presence of the Father, the Son, and the Holy Spirit, **the three highest powers in the universe** and those in whose name the believer is baptized, is pledged to be with every striving soul. It will impart

grace and strength to all who will watch unto prayer, to all who will purify the soul by obedience to the truth!" (*Pacific Union Recorder*, July 2, 1908; *The Watchman*, December 15, 1908).

"The Lord has pledged Himself to make His name a praise in the earth. What power He has promised to all who will work in co-operation with heaven! **The three highest powers in the universe** are pledged to labour with those who will seek to save the lost" (*Review & Herald*, August 12, 1909).

"Baptism is a most solemn ceremony. When men and women, truly converted, are baptized in the name of the Father, Son, and Holy Ghost, these **three representatives of heavenly authority** behold the scene, and accept the vows made by human agents to walk henceforth in newness of life" (*Letter 174*, December 21, 1909, p. 1; *Manuscript Releases*, volume 6, p. 29).

So far you have seen what the Bible has revealed about the Godhead, and you have also seen that many of the quotes from Ellen G. White are in full harmony with the Bible. Now we will compare this with the teaching of the Roman Catholic Church. They do not use the word Godhead, but the word Trinity.

## Following is the Catholic Trinity-teaching

“The Son proceeds from the Father and the Holy Spirit proceeds out of both of them-” The Father begets the Son, and the Son proceeds from the Father. The Father and Son breathe forth the Holy Ghost, and He proceeds from them, **as from one Source.**”-“One God in Three Persons” (*My Catholic Faith: A Manual of Religion*, Louis Laravoire Morrow, Bishop of Krishnagar).

“The Son proceeds from the Father; the Holy Ghost proceeds from the Father and the Son”

(The Catholic Encyclopedia, 1914 Edition, art. “Holy Ghost”).

“The Holy Ghost is the Spirit of Christ. He is also the Spirit of the Father.”

Thus St. Augustine argues (in Joan, tr. Xcix, 6, 7 in PL, XXXV, p.188).

“Just as there is only one Father, just as there is only one Lord or one Son, so there is only one Spirit, who is, consequently, the Spirit of both” (Thus St. Augustine Argues (in Joan, tr. Xcix, 6, 7 in PL, XXXV, 188).

“Proceeding both from the Father and the Son, the Holy Ghost, nevertheless, proceeds from them as from a single principle. The Holy Ghost proceeds from the two, not insofar as they are distinct, but inasmuch as their divine perfection is numerically one. Besides, such is the explicit teaching of ecclesiastical tradition, which is concisely put by St. Augustine” (De Trin., lib. V, c. xiv, in P.O., XLII, p. 921).

“We confess that the Holy Ghost proceeds eternally from the Father and the Son, not as from two principles, but as from one principle, not by two spirations, but by one single spiration. The mystery of the Trinity is the

central doctrine of the Catholic faith. Upon it are based all the other teachings of the church”

(Denzinger, *Enchiridion*, 1908, n. 460a).

**“Even though the Three Persons are One God, yet they are distinct: for the Father has no origin, He came from no one. But the Son is begotten, He comes from the Father alone. The Holy Spirit comes or proceeds from both the Father and the Son”** (*Taken*

*from The Basic Catholic Catechism.*  
Rev. William G. Most).

“And the Council of Florence, AD 1338-1445, can help us in this regard.

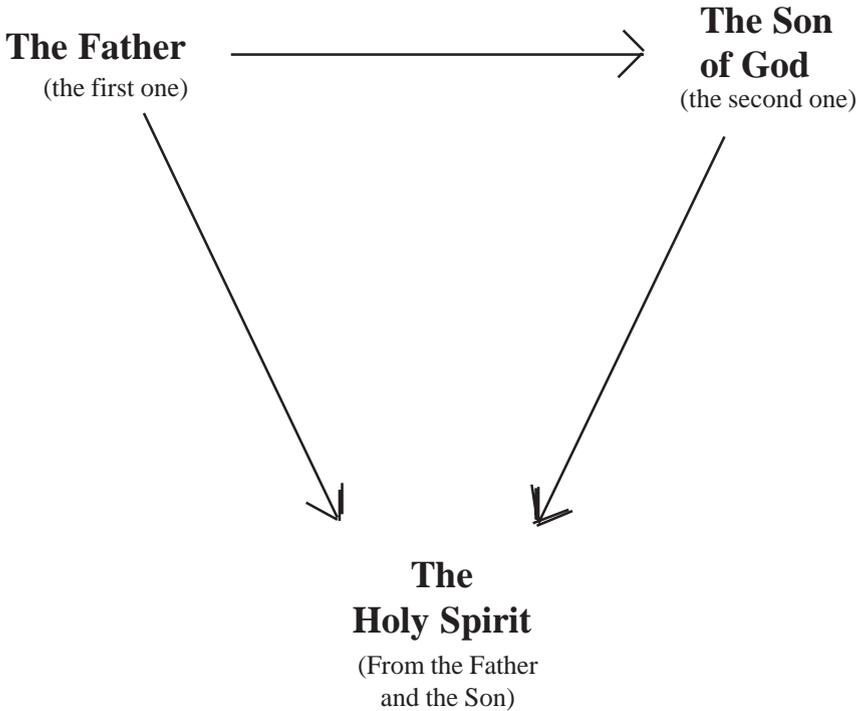
The Council’s definitions concerning the Trinity are really as easy as one, two, three... four. It taught there is one nature in God, and that there are two processions, three persons, and four relations that constitute the Blessed Trinity. The Son “proceeds” from the Father, and the Holy Spirit “proceeds from the Father and the Son.” These are the two processions in God. And these are foundational to the four relations that constitute the three persons in God. These are those four eternal relations in God:

1. The Father actively and eternally generates the Son, constituting the person of God, the Father.
2. The Son is passively generated of the Father, which constitutes the person of the Son.
3. The Father and the Son actively spirate the Holy Spirit in the one relation within the inner life of God that does not constitute a person. It does not do so

because the Father and Son are already constituted as persons in relation to each other in the first two relations. This is why CCC 240 teaches, “[The Second Person of the Blessed Trinity] is Son only in relation to his Father.”

4. The Holy Spirit is passively spirated of the Father and the Son, constituting the person of the Holy Spirit” (Catholic Answers, Explaining the Trinity, June 20, 2014).

**The Catholic Church has made the Trinity Model like this:**



The Catholic Church believes that the Father is God essentially. Jesus Christ has been born/created by him in heaven, and the Holy Spirit is the Spirit of God the Father and of his Son Jesus Christ. Many Christians have unfortunately accepted a similar teaching. They do not believe that the Holy Spirit is the third person of the Godhead, but that he proceeds from The Father and the Son. If Christ had been created or born by the Father, he would be the second one, but Christ is the first one. In the beginning he was with the Father. Then also, if Christ was born by the Father, he could not be our Saviour.

## Comment -

### TRINITY ERRORS

**\* The Son and the Holy Spirit had a beginning.**

**\* The Son has been born of the Father in heaven. (If so, he cannot be our Saviour, because no created being can be our Saviour).**

**\* The Holy Spirit is a force coming from the Father and the Son.**

The Jehovah's Witnesses has a *similar* teaching about the Father, Son and Holy Spirit – like the Catholic Church. As you will soon discover many Christians have accepted a *similar* teaching, and they deceive other Christians with their teaching. May God help everyone to see Satan's deception and cling to the teaching of the Bible. The difference between the two teachings is so big, that each one of us has to make a decision. Jesus is saying, "I am **the Way, the Truth**, and the Life: no man cometh unto the Father, but by Me» (John 14:6). Paul writes, "One Lord, **one faith**, one baptism» (Ephesians 4:5).

So it is not many ways, truths and faiths, but we have to follow the narrow path, we have to follow the footsteps of Christ

our Saviour. May the Holy Spirit guide you to the whole truth!

In the blessed hope,

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For more information, please, read the book:

**The Trinity**

**What Has God Revealed?**

**Objections Answered**

**Glyn Parfitt**

Printed in Australia by Signs Publishing Company, Victoria, Australia

*When I consider thy heavens, the work of thy fingers...*

