



Theos

Volume 5

The Struggle Over Spirit



The Struggle Over Spirit

This issue of *Theos* investigates in detail the identity of the Holy Spirit.

We have been given considerable counsel on this important topic. We are told that “silence is golden” in the area of discussing the “nature” of the Spirit, of *what* it is.

“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.’” *Acts of the Apostles*, p. 51 1911; letter to Brother Chapman June 11, 1891; Manuscript Release volume 14, No. 1107

“The **nature** of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. ...Regarding such mysteries, which are too deep for human understanding, silence is golden.” *Acts of the Apostles*, p. 52

But we must know **Who** the Holy Spirit is. Our eternal destiny depends

on who we worship. A case of mistaken identity here will be lethal. Will we worship the Lamb or unknowingly the Lamb-like Beast?

Scripture clearly reveals the Spirit of God in personal terms with traits and attributes that are distinctly personal. The Spirit is said to

Know the things of God (1Cor 2:11)
Search our hearts (1Cor 2:10)
Speak to us (Acts 1:16; 8:29; Rev 2:7)
Teach us (Luke 12:12; John 14:26)
Direct us (Acts 8:29; 11:12; 16:6; 10:20)
Guide (John 16:13)
Hear (John 16:13)
Help (Rom 8:26)
Wash, Justify, Sanctify (1Cor 6:11)
Groan and intercede for us (Rom 8:26)
Witness to us (Acts 20:23; Heb 10:15)
Reprove, convict (John 16:8)
Intercede (Rom 8:26)
Be grieved (Eph 4:30)
Be blasphemed (Mark 3:29)

The Bible also reveals a human spirit as having the same attributes. It can

Understand (Job 20:3)
Search (Ps 20:27)
Speak (1Cor 14:2)
Commune (Ps 77:6)
Bear witness (Rom 8:16)
Constrain (Job 32:18)
Rejoice (Luke 1:47)
Glorify God (1Cor 6:20)
Pray, bless (1Cor 14:14, 16)
Perceive (Mark 2:8)
Sigh deeply (Mark 8:12)
Worship (John 4:24)
Be measured out (John 3:34)
Be wounded (Prov 18:14)
Be jealous (Num 5:14)
Be faithful (Prov 11:13)
Be quiet (1Pet 3:4)
Feel heaviness, anguish, sorrow, sadness (Isa 61:3; Ex 6:9; 1Sam 1:15; 1Ki 5:21; Job 21:4)

It is really not surprising that both the Spirit of God and the spirit of man share the same qualities of personality because man is made “in the image of God.” The spirit of man is also called the “**heart** of man” (1Cor 2:9), the

“inner man” (Eph 3:16), the “inward man” (Rom 7:22; 2Cor 4:16). The spirit of man is “within” (Zech 12:1; Ps 43:4; Isa 26:9), “in the midst of my body” (Dan 7:15). It is “renewed after the image” of our Creator as we “put on the new” man (Col 3:9). This inner human spirit in the mind is contrasted with the “outward man,” “old man” of flesh, the physical human body.

“Man was to bear God’s image, both in outward resemblance and in character.”
Patriarchs and Prophets p. 45

But the spirit of man is not the Spirit of God for “the Spirit itself bears witness with our spirit” (Rom 8:16). Thus, the human spirit is the center of a man’s thoughts, feelings, and will; it is where the Spirit of God operates to renew the spirit of our minds (Eph 4:23).

Likewise, the Spirit of God and the spirit of man are also called “the breath of life.” Without it a body dies. But it cannot function without the body “For the body without the spirit is dead” (James 2:26). The spirit of a man at death returns to God for safe keeping until the resurrection.

“The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character.” (SDABC Vol 6, p. 1093).

The spirit of man has no independent existence as a separate living being. A living, thinking soul can only exist when the spirit, the breath of life, dwells within the body. The spirit is the software that runs within the hardware of the body. Thus, there is no visible description of man’s spirit; it is never said to have a form or body.

Likewise, many texts describe the Spirit of God in distinctly impersonal terms. For example, **the Holy Spirit is manifested as**

A gift (Acts 10:45; 1Tim 4:14)

A dove (Matt 3:16)

Wind (Acts 2:2; John 3:8)

which is breathed on us (John 20:22)

Oil (Ps 45:6; Acts 10:38; Matt 25:1-10)

which is poured out (Acts 2:4,17,33)

on all flesh (Joel 2:28)

Water (John 4:14;)

which we can drink (John 7:37-39)

Fire (Acts 2:3)

which can be Quenched (1Thes 5:19)

Words (John 6:63)

In addition the Spirit of God

Is Life (Rom 8:10)

Can be put in us (Isa 63:11)

Can be stirred up in us (2Tim 1:6)

Can fill us (Eph 5:18)

Renews us (Titus 3:5)

Is shed abroad in our hearts (Rom 5:5)

But the reality of the Spirit is undeniable. The Holy Spirit exists, is powerful, and exerts a personal influence in the lives of men. Yet, there is real uncertainty for many over the Spirit’s identity. Is *it* simply the Spirit of God or is *he* God the Spirit?

There was clear consensus among the early Adventists on this subject. For over 40 years, they taught a consistent belief that the Spirit of God was the presence and power of God as stated in Psalm 139. James White formulated and Uriah Smith propagated this in the original Fundamental Principles first published in the 1874 debut issue of the *Signs of the Times*.

After briefly mentioning that the Holy Spirit was the presence of God, Principle number 2 continues with the truth about Christ as the Father’s agent in creation, taking the seed of Abraham and dwelling among men, dying for us on the cross and now our only mediator in the sanctuary in Heaven where he is making atonement with his own blood which is the very last portion of his work as priest.

Principle 3 addresses the inspiration of the Holy Scriptures; 4 deals with the ordinance of baptism by immersion commemorating the resurrection of Christ; 5 confesses the need of the new birth, etc, etc.

The point being there is no further elaboration on the Holy Spirit as a third member of the Godhead, other than what is mentioned in the first principle—that the one God is everywhere present by His representative, the Holy Spirit.

This belief was indeed held “with great unanimity” by the church for many decades. Just a few months after the Fundamental Principles appeared

in the *Signs*, James White wrote an editorial expanding on this belief entitled, “The Spirit of Christ in the Prophets.”

FUNDAMENTAL PRINCIPLES.

In presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline, aside from the Bible. We do not put forth this as having any authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them. We often find it necessary to meet inquiries on this subject, and sometimes to correct false statements circulated against us, and to remove erroneous impressions which have obtained with those who have not had an opportunity to become acquainted with our faith and practice. Our only object is to meet this necessity.

As Seventh-day Adventists, we desire simply that our position shall be understood; and we are the more solicitous for this because there are many who call themselves Adventists, who hold views with which we can have no sympathy, some of which, we think, are subversive of the plainest and most important principles set forth in the word of God.

As compared with other Adventists, Seventh-day Adventists differ from one class in believing in the unconscious state of the dead, and the final destruction of the unrepentant wicked; from another, in believing in the perpetuity of the law of God, as summarily contained in the ten commandments, in the operation of the Holy Spirit in the church, and in setting no times for the advent to occur; from all, in the observance of the seventh day of the week as the Sabbath of the Lord, and in many applications of the prophetic scriptures.

With these remarks, we ask the attention of the reader to the following propositions which aim to be a concise statement of the more prominent features of our faith.

1. That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139 : 7.

2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by

“The Spirit of Christ inspired the prophets of the former dispensations.”

“The Spirit of Christ was in Enoch”

“The Spirit of Christ testified in Moses that Christ, as a prophet, or teacher, was to be like himself. Hence the men of our times who labor to show a wide contrast between the teachings of Moses and those of the Son of God have not in this the mind of Christ.”

“The angel that went before them, Ex. 23:20, 21, 23; 14:19; 32:34; 33:2, 14; Num. 20:16; Josh. 5:13, 14; Acts 7:37, 38 was the Lord Jesus Christ.” “For my name is in him.” “Such language can be applied to no other than **the Son of God**.” “This [Moses] is he that was in the church in the wilderness with **the angel [Christ]** which spake to him [Moses] in the Mount Sinai...”
“The captain of the host of the Lord is **the head over angels**, or **the archangel** of Jude 9, and **the Lord himself** of 1 Thess. 4:16.” **“Michael** and his angels”
“The Spirit of Christ was in Abel.”
“The Spirit of Christ was in Daniel”
“The Spirit of Christ was in Isaiah”

Then James observes just how this “Spirit of Christ” was given to the prophets. He begins with Daniel 10.

“And I heard a man’s voice between the banks of the Ulai, which called, and said, Gabriel, make this man understand the vision.” This command to Gabriel to further instruct the prophet Daniel came from Michael, as no other held with him in the things of the prophecy. Hence **Michael, or the Son of God**, having **received the great things of the prophecy from the Father**, shows them **to the angel Gabriel**, with the order for him to reveal them **to the prophet Daniel**.”

“There is a striking similarity in the manner in which the prophecy of this book was given, in the Jewish dispensation, and the manner in which the last book of the New Testament was given, in the Christian dispensation. The book of Revelation opens thus: ‘The **Revelation of Jesus Christ**, which **God gave unto him**, to show unto his servants things which must shortly come to pass; and he sent and signified it **by his angel unto his servant John**.’ Chap. 1:1. They came **from the Father to the Son**, and both were **shown to the angels by the Son**, to be revealed **by them to Daniel and to John**, for the benefit of the servants of God. The object of one was to show ‘**what shall be in the latter day**,’ Dan. 2:28, and the object of the other is to show the ‘**things which must shortly come to pass**.’ Rev. 1:1.”

He concludes by quoting Ephesians 2:11-19 to demonstrate that both the Old and New Testament prophets and apostles were united into “one

new man” by the same Spirit, the Spirit of Christ. “For **through him [Christ]** we both [Gentiles and Jews] have **access by one Spirit** unto the Father.” (brackets in original).

Following the 1888 General Conference in 1890 Ellet Waggoner published his presentation notes in book form called “Christ and His Righteousness.” During his discussion on the oneness of Christ with his Father, Waggoner commented on their Spirit.

“Finally, we know the Divine unity of the Father and the Son from the fact that both have **the same Spirit**. Paul, after saying that they that are in the flesh cannot please God, continues: ‘But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.’ Rom. 8:9. Here we find that **the Holy Spirit is both the Spirit of God and the Spirit of Christ**.” CHR p. 23, 24.

The Signs of the Times.

“Can ye not discern the signs of the times?”

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An editorial appears in the *Signs of the Times* of October 4, 1889 on the subject of the Holy Spirit and Angels. There were some at this time who were entertaining notions that the Holy Spirit was actually the ministration of angels who are “ministering spirits.”

C.P. Bollman answered the question.

“That the Spirit of God existed before the creation and was the efficient actor in creation, appears from Gen. 1:2 and also from Ps. 104:30. These texts certainly teach that the Spirit of God is the subtle force by which all things were created; it must, therefore, have been before the angels, and by this power they, in common with all other *creatures* [sic], must have been created. Of course we understand from Job 38:4-7 that the angels existed prior to the creation of this earth, but that does not weaken in the least degree the force of

what has been said, for, as will presently appear, the Scriptures plainly teach that the angels are themselves created beings. They were created by the Son of God through the power of the divine Spirit; this we know from Col. 1:16 and 17, and from Eze. 28:15, the latter scripture expressly stating that Satan was created.”

“That **the Spirit of God is an essential part of God**, and therefore necessarily divine, is clearly shown by 1 Cor. 2:11, which certainly teaches that the divine Spirit is just as much a part of God as is the human spirit of man. The apostle says: ‘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.’ This text shows an intimate connection between God and the Spirit that cannot be understood of the angels, for of them we read (1 Peter 1:12) that there are **certain things which they desired to look into**, showing plainly that they are finite beings, dependent for knowledge upon revelation and research, just as man is. This alone precludes the idea that they constitute the Spirit of God, that knows the things of God.”

“It may be objected, however, that in thus ascribing creation to the Spirit we contradict those scriptures which ascribe creation to the Son. But we do nothing of the kind. It is true that the Bible does ascribe creation to the Son, but, as we have shown, it also ascribes it to the Spirit; [perhaps they are one and the same] we are therefore shut up to one conclusion, namely, **to use the words of a former editor of this paper, that “the Spirit of God is that awful and mysterious power which proceeds from the throne of the universe, and which is the efficient actor in the work of creation and redemption,” and that that power was directed by the Son of God**, by whom, the apostle declares, “all things were created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; **all things were created by him, and for him; and he is before all things, and by him all things consist**.” Col 1:16, 17.” (bracket comment added)

Ellen White addressed this same issue when responding to a brother Chapman, who believed among other things that “the Holy Ghost’s not

being the **Spirit of God, which is Christ**, but the angel Gabriel.” After quoting John 14:16-17 she says,

“This refers to **the omnipresence of the Spirit of Christ**, called the Comforter.” 14MR p. 179 (Letter 7, 6-11-1891)

Just three months earlier, Uriah Smith delivered a Sabbath morning sermon in which he expressed the same thought regarding the Spirit.

“It is called **the Eternal Spirit**; it is a spirit that is **omniscient** and **omnipresent**; it is the spirit that moved, or brooded, upon the face of the waters in the early days when chaos reigned, and out of chaos was brought the beauty and the glory of this world.” *General Conference Bulletin* March 18th 1891

In 1895 Ellen White further elaborated on the Omnipresent Christ.

“Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is **Himself** divested of the personality of humanity and independent thereof. He would represent **Himself** as present in all places by His Holy Spirit, as the Omnipresent.” 14MR MS 1084, p. 21, Feb. 18, 1895

Because Christ was cumbered with humanity, he could not be in every place personally. Therefore, he divested (removed, stripped, disposed) himself of his human personality so that he could represent himself as present in all places by his Spirit, as the Omnipresent One.

“The Holy Spirit is Himself” is ambiguous. Does *Himself* refer to the Spirit or to Christ? The next sentence clarifies it. Notice the pronouns. “*He* (Christ) would represent *Himself* (Christ) as present in all places by *His* (Christ’s) Spirit.”

When this quote was incorporated into the *Desire of Ages* three years later it appeared in a significantly modified form:

“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.” *Desire of Ages* p. 669.

“Himself” has been removed, yet the Spirit is still divested of Christ’s human personality. If the Spirit is not Christ Himself how can it be divested of something it never had? Only the Son of God took on humanity; only Christ could dispose of that. His Spirit is Himself, the same person, the same identity, but divested of his humanity.

The *Desire of Ages* had even more to say about Christ’s presence.

“After His ascension He [Jesus] was to be absent in person; but **through the Comforter He would still be with them**, and they were not to spend their time in mourning. This was what Satan wanted. He desired them to give the world the impression that they had been deceived and disappointed; but by faith they were to look to the sanctuary above, where Jesus was ministering for them; they were to open their hearts to **the Holy Spirit, His representative**, and to rejoice in the light of **His presence**.” *Desire of Ages* p. 277.

“While Jesus ministers in the sanctuary above, **He is still by His Spirit the minister** of the church **on earth**. He is withdrawn from the eye of sense, but His parting promise is fulfilled, ‘Lo, I am with you alway, even unto the end of the world.’ Matt. 28:20.” *Ibid* p. 166

Jesus received his Father’s Spirit, as he did “all things,” by inheritance as the divine Son of God from eternity. He received his Father’s Spirit when he came into the world to be “manifest in the flesh.”

The Dove and the Cloud

Jesus also received his Father’s Spirit when he was baptized, when he was transfigured, when he rose from death. Of particular interest to us is the depiction of Christ’s baptism. Instead

of featuring the Holy Spirit’s prominent appearance as the third divine person of the Godhead, it is a *visible* manifestation of the Father’s glory to match His *audible* voice, taking the form of a dove to symbolize the Son.



“Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; **the Father Himself** will answer the petition of His Son. **Direct from the throne issue the beams of His glory**. The heavens are opened, and upon the Saviour’s head descends a dovelike form of purest light,—fit emblem of Him, the meek and lowly One.” *Ibid* p. 112.

John the Baptist was told to watch for one upon whom he would see “the Spirit descending and remaining” John 1:33. We, too, must see the One upon whom the Spirit descended and abode. We must “look unto Jesus, the Author and Finisher of our faith” Heb 12:2. Jesus wants to give to us what his Father gave to him—His glory, His name, His word, and His Spirit. Jesus is the one who baptizes with the Spirit and with fire. As the Father baptized His Son with His own Spirit, so Jesus baptizes us with his Spirit.

John did not know him (verse 31). But John was aware that Jesus was “mightier” than himself (Matt 3:11). John understood that Jesus would “baptize with the Holy Spirit” John 1:33. But John misapplied the prophecies concerning the second coming to reap the earth’s harvest and “burn up the chaff with unquenchable fire” (Matt 3:12) fulfilled by the autumn feasts with the prophecies regarding the sacrifice of God’s Son, “the Lamb

of God” (John 1:29) at his first coming fulfilled by the spring feasts.

The day finally came when “the heavens were opened unto him” (John) and he “saw the Spirit of God descending as a dove and lighted upon him” (Jesus) Matt 3:16, while Jesus was praying (Luke 3:21). The Holy Spirit was “in a bodily shape like a dove” Luke 3:22. Then a voice which came “from heaven said, This is my beloved Son” Matt 3:17, “You are my beloved Son; in you I am well pleased” Luke 3:22. This was the first of three times that Jesus heard the audible voice of his Father. With the first two times, the Father identifies Jesus as his beloved Son.

Isaiah had even prophesied this. “Behold my servant, whom I uphold; my elect, in whom my soul delights; I have put my Spirit on him” Isa 42:1. Matthew recognized that these words applied to Jesus. “Isaiah said, Behold my Servant, whom I have chosen, my beloved, in whom I am well pleased. I will put my Spirit on him” Matt 12:18. The dove was the Father’s Spirit, fit symbol also for “the God of peace” Heb 13:20.

The second occurrence was on the mount of transfiguration. Jesus took Peter, James, and John “up into a high mountain” Matt 17:1. There he was “transfigured,” transformed, changed before their very eyes: his “face shining as the sun,” his clothes “white as the light.” After Moses and Elijah appeared, all six “entered into the cloud” Luke 9:34. “A bright cloud overshadowed them” Matt 17:5. Just as “the power of the most High” overshadowed Mary (Luke 1:35) when Jesus was “conceived of the Holy Spirit” Matt 1:20, the glorious visible presence of the Father appeared as a bright cloud overshadowing them. They did not see the Father. Jesus said “No man has seen the Father” John 6:46, “no man has seen God at any time” John 1:18, men have not even “seen his shape” John 5:37. But then “a voice from out of the cloud said, This is my beloved Son, in whom I am well pleased; hear him.”

Just like the Father’s witness at the baptism of Jesus, there was both a visible and audible manifestation of the Father’s presence. In one He appeared in a bodily form shaped like a dove, and in the other as a bright cloud reminiscent of the pillar of cloud that led God’s people through the wilderness.

“It is **through the Spirit** that **Christ dwells in us**; and the **Spirit of God**, received **into the heart by faith**, is the beginning of the life eternal.” *Desire of Ages*, page 388.

Ellen White thus applies Rom. 8:9 to the Spirit of the Father and Son.

“**They beheld Him** ‘whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.’ John 14:17. The only way in which we can gain a more perfect apprehension of truth is by keeping the heart tender and subdued by the **Spirit of Christ.**” *Ibid* p. 494.

The Two Comforters

Jesus told his disciples that the Spirit of truth **was with them** and **shall be in them**. John 14:17. John later declared that “**The truth dwells in us** and **shall be with us** forever” 2John 1:2. This Truth is the same Spirit of truth, the Comforter that Jesus promised to send after returning to the Father. This “Truth came by Jesus Christ” John 1:17. Jesus is “full of truth” John 1:14. He is the truth. John 14:6. He is the “true witness” Rev 3:14. And because Jesus is the Truth that dwells in us, he promised to “never leave us or forsake us” Heb 13:5 but would be with us “always even unto the end” Matt 28:20.

That Jesus is the Comforter who comes to dwell in us, is both obvious and confusing. After all, he clearly said, “I will not leave you comfortless (orphaned): I will come to you” John 14:18. This is a very plain statement. But then he also said, “I will pray the Father and he shall give you another Comforter” verse 16. This sounds as if there is a second, different Comforter: Jesus being the original Comforter,

while the Holy Spirit, the Spirit of truth, is another separate Comforter.

So, are there two Comforters? Yes. But Jesus is not the first Comforter—his Father is.

“God, even the Father of our Lord Jesus Christ” is “the Father of mercies and the **God of all comfort**” 1Cor 1:4.

The Father is the one “who **comforts** us in all our tribulation” verse 4.

God comforts those that are cast down. 2Cor 7:6.

“The **God of consolation** (comfort) grant you to be likeminded one to another” Rom 15:5.

The Original Comforter

“God is a spirit” John 4:24 and He gives His Spirit to His Son “without measure” John 3:34. He is the “Father of spirits” Heb 12:9.

And before Jesus was born in Bethlehem, the Father’s Spirit was also active in the lives of men.

John the Baptist was “filled with the Holy Spirit, even from his mother’s womb” Luke 1:15

Elisabeth, his mother, “was filled with the Holy Spirit” when he leaped in her womb. Luke 1:41

When Zacharias’ tongue was loosed “he was filled with the Holy Spirit and prophesied” Luke 1:67

Then, in the fullness of time, the Holy Spirit came upon Mary, and “the power of the Highest” overshadowed her. Luke 1:35. That which was “conceived in her” was “of the Holy Spirit” Matt 1:20. She was “with child of the Holy Spirit.” This was the Father’s Spirit, the Spirit of God the Father. That’s why Jesus was “called the Son of God” Luke 1:35, “the Son of the Highest” Luke 1:32.

He was not called the Son of the Holy Spirit, or even the Son of God the Holy Spirit. Such language is not found in scripture. “God the Holy Spirit” is an extra-biblical term; men frequently employ it, but it is only human tradition. However, “the Spirit of God” is prevalent throughout scripture. We do not worship the Spirit but “worship the Father in

Spirit” John 4:23. We “worship by the Spirit of God” Phil 3:3. “God the Son” is likewise alien to God’s word, while “the Son of God” is found abundantly. It should be our desire to “rightly divide the word of God,” using only words and terms of biblical origin, not teaching for commandments the doctrines of men.

“And Jesus being full of the Holy Spirit returned from Jordan” Luke 4:1. Who did Jesus say was in him? “I am in the Father, and the Father in me... the Father that dwells in me, He does the works” John 14:10. “That you may know and believe that the Father is in me” John 10:38.

And who gave Jesus the words to speak? “The words that I speak unto you they are spirit and they are life” John 6:63. “I speak unto the world those things which I have heard of Him. Then they understood that he spoke to them of the Father” John 8:26. “I have not spoken of myself; but the Father which sent me, He gave me commandment what to say, and what I should speak...as the Father said to me, so I speak” John 12:49.

So also, Jesus said, “It is not you that speak, but the Spirit of your Father which speaks in you” Matt 10:20. The Father, who is holy (John 17:11) and spirit (John 4:24), is the source of Christ’s power, words, and doctrine (John 7:17). The “one God and Father of all is above all, and through all and *in* you all” Eph 4:6.

The Second Comforter

But “in these last days God has spoken to us by his Son” Heb 1:2. Jesus is now the Comforter, the Spirit of truth. For “the Lord comforts our hearts” Eph 6:22.

“There is consolation in Christ, comfort in love, fellowship of the Spirit” Phil 2:1. Not fellowship *with* the Spirit, but *of* or *by* or *through* his Spirit who is with us and in us. “Truly our fellowship is *with* the Father and *with* His Son Jesus Christ” 1John 1:3.

He is the *parakletos*, the Greek word that is translated Comforter, in John 14, 15, and 16.

He is the *parakletos*, the same word translated Advocate, in 1John 2:1—“We have an Advocate with the Father, Jesus Christ the righteous.” While Jesus is *with* the Father in person he is also *in* us in Spirit.

There are two ways in which we can make this truth (that the Spirit dwells within us) a reality. Either we can increase our efforts to make the Holy Spirit a different, distinct, individual personality separate from the Father and Son, a third person, someone else—or we can truly accept Christ’s own testimony that this indwelling Spirit of truth is indeed the shared presence and personality of Jesus himself and his Father. “The spirit of Him that raised up Jesus from the dead dwells in you” Rom 8:11.

In the attempts to make the Holy Spirit real, a conflict of interest has been created. Two mediators are today proposed; two intercessors praying for us before the Father; two Spirits that promise to dwell within us: the Holy Spirit and the Spirit of Christ.

The name of the Father by Himself is God. The name of the Son by himself is Michael (the Son of God) and Jesus Christ (the Son of man). The name of the Father and Son together (“the Father in me, and I in the Father”) is the Holy Spirit, a descriptive name of the Spirit of God and the Spirit of Christ (Rom 8:9).

Although we are limited by the lack of a specific name, the various titles are given separate personhood by speaking of the Holy Spirit, the Comforter, the Spirit of truth, the Eternal Spirit, the Promise of the Father, the Unction, the Anointing, the Presence—as if “He” is someone other than the Father and Son.

But the presence of the Comforter is mutually exclusive with the presence of Jesus. We can have one or the other, but not both at the same time. Jesus said, “It is expedient for you that I go away: for if I go not away, the Comforter will not come to you. But if I depart, I will send him to you.” John 16:7.

Third Person Pronouns

Now, wait right there. Jesus *must* be talking about someone other than himself, it is argued, because he says, “I will send *him* to you,” not “I will send myself to you.” Well, actually, this is characteristic of how Jesus often referred to himself—as if he was speaking of someone else.

To Nicodemus Jesus said, “No man ascended up to heaven, but **He** that came down from heaven, even **the Son of man**. He that believes on **Him** shall not perish, he that believes on **Him** is not condemned.” John 3:13-19

“God sent his Son into the world that the world through *him* might be saved” John 3:17. He certainly could have said, “God sent *me* into the world so that *I* might save the world.” But, instead, he chose this third person approach to describe himself.

To the woman at the well Jesus said, “If you knew who it is that says to you, Give me to drink, you would have asked of *him*, and *he* would have given you living water.” John 4:10. Why didn’t he just come out and say, “You would have asked *me*, and *I* would have given you living water?” He could have, but he didn’t.

When confronting the leaders in the temple, Jesus announced, “The Son can do nothing of *himself* but what *he* sees the Father do” John 5:19. This is proper grammar, yet Jesus is the Son, and as such, he later said, “I do nothing of *myself*, but as my Father has taught *me*, *I* speak these things” John 8:28.

To the man born blind Jesus said, “You have both seen **Him** and it is **He** that talks with you” John 9:38. To a would-be disciple he said, “The **Son of man** has nowhere to lay **his** head” Matt 8:20. To both he spoke of himself in the third person.

After his transfiguration, Jesus repeatedly said to his disciples, “The Son of man shall be betrayed into the hands of men: and they shall kill *him*, and the third day *he* shall be raised again” Matt 17:22,23. The persistent confusion about what Jesus meant by these warnings was partly due to this

indirect third person reference to himself. “**He** shall be delivered unto the Gentiles...And they shall scourge and put **him** to death.” Luke 18:32, 33. It sounded like he was talking about another Son of man. But he was simply talking in the third person.

As Jesus walked to Emmaus he said to his unsuspecting traveling companions, “Ought not Christ to have suffered these things, and to enter into **his** glory?” Luke 24:26. This kind of language added to their failure to recognize him as the risen Savior. Then to further his anonymity, when “they drew nigh unto the village, where they were going, he **made as though** he would have gone further” Verse 28. But when “he took bread, and blessed it, and brake, and gave to them, their eyes were opened” (perhaps they saw the scars in his outstretched hands) “and they **knew** him: and he vanished out of their sight.” Verses 30, 31. This person, whom they thought was someone else, was actually Jesus himself.

Jesus said the Spirit of truth was “another Comforter.” Clearly he was referring to a real person.

“I will pray the Father, and He (the Father) shall give you another Comforter, that **he** (the Comforter) may abide with you forever;” John 14:16. John clarifies who this last **he** is by continuing in verse 17: “the Spirit of truth; whom the world cannot receive, because it sees **him** not, neither knows **him**” Did this mean that the disciples could receive the Spirit of truth because they *did* see him and know him? Yes!

Jesus continued, “But you **know** him because he dwells **with** you.” Cleopas and his friend “constrained” Jesus. “Abide **with** us.” Luke 24:29.

Jesus was dwelling *with* them, staying for supper. They saw him, and then they “knew him.” Though Jesus suddenly disappeared, he didn’t leave them. He had promised them that as the second Comforter, he would abide with them forever. John 14:16; Matt 28:20; Heb 13:5. They arose that same hour and returned to Jerusalem, but

Jesus never left their side. He returned with them to the upper room.

Jesus had already identified this Spirit of truth that cannot be received or seen or known by the world.

“The Father himself...you have neither heard his voice at any time, nor seen his shape.” John 5:37

“Not that any man has seen the Father” John 6:46

“I am come in my Father’s name, and you receive me not.” Verse 43

“He that sent me is true, whom you know not” John 7:28

“You neither know me nor my Father” John 8:19

Unlike the world, however, the disciples *do* know the Spirit of truth.

“But you know him; for he dwells with you, and shall be in you.” John 14:17

*Abide with me;
fast falls the even tide;
The darkness deepens;
Lord, with me abide!*

*When other helpers
fail, and comforts flee,
Help of the helpless,
O abide with me!*

Henry F. Lyte 1847

Jesus had just finished saying that they know the Father because Jesus had “been so long time with” them.

“Have I been so long time with you, and yet have you not known me? ...the Father in me...the Father that dwells in me...Believe me that I am in the Father and the Father in me” John 14:9, 10.

The disciples already know who this Spirit of truth is because he *has been* dwelling with them in Jesus—the Father’s Spirit. Jesus said that he is in the Father, his Spirit dwells in the Father just as the Father’s Spirit dwells in him. This same Spirit (the Spirit of Jesus and his Father) is to dwell in the disciples.

To Nicodemus, to the woman at the well, to the elders, to the man born blind, to the would be disciple, Jesus referred to himself indirectly, in the third person, as if the Son of man were someone else. That’s how Jesus spoke of himself.

“Words of life and assurance fell from the Saviour’s lips. But still their eyes were holden. As He told them of the overthrow of Jerusalem, they looked upon the doomed city with weeping. But little did they yet suspect who their traveling companion was. They did not think that the subject of their conversation was walking by their side; for **Christ referred to Himself as though He were another person.**” *Desire of Ages* p. 800.

Now, back to the upper room. Why didn’t Jesus say, “And when I am come, I will lead you into all truth?” Well, actually he did in verse 18.

“I will not leave you comfortless (orphans): I will come to you.” John 14:18

Here Jesus plainly states that he is the Comforter that will come to dwell in them. They know him; he has been dwelling *with* them, but soon he will dwell *in* them, abide in them, and “manifest” himself to them (verse 21).

Judas (the brother of James, the son of Alpheus) asked Jesus “how is it that you will manifest yourself to us?” Jesus answered, I “and my Father... we will come unto him and make our abode with him” verse 23.

Both the Father and Son abide in us; both come to us, both dwell in us, they are the Spirit of truth.

Jesus said, “I am the way, the truth, and the life” John 14:6. In the next verse he says, You know me and you know my Father, and you have seen him—because he dwells in me. Jesus is the Spirit of truth, because he is the truth. His Father is the Spirit of truth, because “God is a spirit” John 4:24 and He is “the only true God” John 17:3, “Him that is true” 1Jn 5:20.

Jesus continued.

“But the Comforter, the Holy Spirit, whom the Father will send **in my name**, **he** shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John 14:26

The Holy Spirit comes in Jesus’ name; he is the Spirit of Jesus, the Spirit of Christ. He knows all that Jesus said because it is the mind of Jesus. It is Jesus in the third person.

Ellen White also spoke of herself in the third person.

“I understood that some were anxious to know if **Mrs. White** [third person] still held the same views that **she** [third person] did years ago when they had heard **her** [third person] speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. **I** [first person] assured them that the message **she** [third person] bears today is the same that **she** [third person] has borne during the sixty years of **her** [third person] public ministry. **She** [third person] has the same service to do for the Master that was laid upon **her** [third person] in **her** [third person] girlhood **She** [third person] receives lessons from the same Instructor. The directions given **her** [third person] are, ‘Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them.’ This is what **she** [third person] has endeavored to do.” *Review & Herald*, July 26, 1906

Of course, we understand that she was not promoting the idea that there was another Mrs. White, another person beside herself.

Sometimes the Holy Spirit is referred to as “he” and sometimes as “it.” Why is this? because the Greek language has a grammatical rule requiring each pronoun to match the gender of its related noun. Comforter (Greek: *paracletos*) is a masculine noun—one who stands by to aid, to help. Correctly, the Comforter is referred to as a “he” and Jesus spoke of “him.” English also recognizes gender for nouns related to people. For example, “She” matches “Girl” and “He” matches “Boy”.



But in Greek, as in many other languages, this extends to objects as well. Yet not all nouns are male or female; some are neither. The Greek word for spirit or breath or wind is *pneuma* a neutral noun that is neither male nor female. Consequently when a pronoun is used, the neuter pronoun “it” is employed. For example,

The **Spirit itself** bears witness with our spirit, that we are the children of God. Romans 8:16

the **Spirit itself** makes intercession for us. Rom 8:26.

Searching what, or what manner of time the **Spirit of Christ** which was in them did signify, when **it** testified beforehand the sufferings of Christ, and the glory that should follow. 1 Peter 1:11.

Ellen White did this as well.

“The Holy Spirit seeks to abide in each soul. If **it** is welcomed as an honored guest, those who receive **it** will be made complete in Christ; the good work begun will be finished; and holy thoughts, heavenly affections, and Christlike actions will take the place of impure thoughts perverse sentiments, and rebellious acts.” 18MR p. 47.

“Instead of being repressed and driven back, the Holy Spirit should be welcomed, and **its** presence encouraged.” *NPU Gleaner*, May 26, 1909

“Have you not been afraid of the Holy Spirit? At times **it** has come with all-pervading influence into the school at Battle Creek, and into the schools at other localities. Did you recognize **it**? Did you accord **it** the honor due to a heavenly messenger?” *Special Testimonies on Education* p. 203, 1896.

Then, still within the same paragraph, she changes the identity of the heavenly messenger to Jesus himself.

“The Great Teacher **himself** was among you. How did you honor **him**? Was **he** a stranger to some of the educators? Was there need to send for some one of supposed authority to welcome or repel this messenger from heaven? Though unseen, **his** presence was among you.” *Ibid.*

Again, from a pamphlet, *Individual Responsibility and Christian Unity*, Jan 16, 1907 p. 22, she alternates freely from Jesus to the Holy Spirit.

The words of the Master-Worker should be diligently studied; for they are spirit and life.”

Jesus is the Master-Worker.

“Laborers who are striving to work in harmony with this instruction, are under the leadership and **guidance of the Holy Spirit**, and need not always, before they make any advance move, first ask permission of someone else.” *Ibid.*

Now she switches to being under the guidance of the Holy Spirit.

No precise lines are to be laid down. Let **the Holy Spirit** direct the workers. As they keep **Jesus**, the author and finisher of their faith, the gifts of grace will increase by wise use.” *Ibid.*

The Holy Spirit is to direct the workers. But they are to look to Jesus! If the Holy Spirit is someone other than Jesus then these instructions present a confusing conflict of interest. Who do we pay attention to? The Holy Spirit or Jesus? No problem: they are one and the same.

But today’s editors know better than Ellen White. As they did to Uriah Smith after his death, they have also improved on Mrs. White after hers.

“When the Spirit of God takes possession of the heart, **it** transforms the life.” *Desire of Ages* p. 173 1898.

but in the 1995 devotional book...

“When the Spirit of God takes possession of the heart, **He** transforms the life.” *Ye Shall Receive Power* p. 15.

The work of cleaning up doctrinal error requires never ending vigilance.

“The change of heart represented by the new birth can be brought about only by the effectual working of the Holy Spirit. **It** alone can cleanse us from all impurity. If **it** is allowed to mold and fashion our hearts, we shall be able to discern the character of the kingdom of God, and realize the necessity of the change which must be made before we can obtain entrance to this kingdom.” *Youth’s Instructor*, September 9, 1897

The prophet’s original wording may read much more correctly in the devotional book for 1996, but she was not around to authorize the change.

“The change of heart represented by the new birth can be brought about only by the effectual working of the Holy Spirit. **He** alone can cleanse us from all impurity. If **He** is allowed to mold and fashion our hearts,...” *Ye Shall Receive Power* p. 24.

Who alone can cleanse us from all impurity? Truly it is Jesus who performs this great work. His blood cleanses us from all sin (1John 1:7); as our Advocate He cleanses us from all unrighteousness (1John 1:9). Ellen White agrees.

“**Nothing but Christ’s** loving compassion, his divine grace, his **almighty power**, can enable us to baffle the relentless foe, and subdue the opposition of our own hearts.” *Review & Herald* Mar 31, 1904.

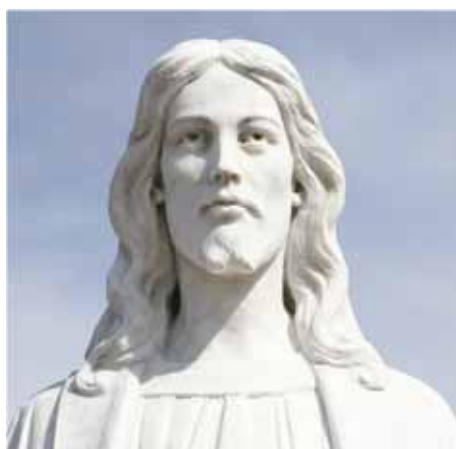
“There is **but one** power that can break the hold of evil from the hearts of men, and that is the **power of God in Jesus Christ**. **Only through the blood** of the Crucified One is there cleansing from sin. **His grace alone** can enable us to resist and subdue the tendencies of our fallen nature.” *Testimonies Vol. 8*, p. 291, 1904.

Why is the grace of Jesus the only power that can enable us to resist and subdue the evil impulses of our fallen natures? Because only He lived a perfect life in fallen human flesh. Only by his experience as the Son of man, who overcame sin for us, can we resist and overcome sin.

This is why we are sanctified by his name and by his Spirit (1Cor 6:11; 2Thes 2:13; Rom 15:16). His Spirit sanctifies us unto obedience (1Pet 1:2) and we obey the truth through the Spirit (verse 22). The victorious life of Jesus is the third person.

“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.” *DA* p. 671 1898.

Only the victorious Son of God living in us by faith in the form of his Spirit, his mind, can bring us victory in the battle against sin and temptation.



But the editors of the compilations were not satisfied with treating the Spirit as merely the power of God to influence and transform our minds. They wanted to reinforce their opinion that the Spirit is His own Person, a separate and distinct Being from the Father and the Son.

“We need to open our hearts to the influence of the Spirit, and to experience **its** transforming power.” *Review & Herald* June 24, 1884 is now:

“We need to open our hearts to the influence of the Spirit, and to experience **His** transforming power.” *Ye Shall Receive Power*, 1995 p. 56

“Their minds were illuminated by the Holy Spirit, their hearts felt **its** softening, subduing influence.” *Review & Herald*, May 23, 1893 is now:

“Their minds were illuminated by the Holy Spirit, their hearts felt **His** softening, subduing influence.” *Ye Shall Receive Power*, p. 89

This is how their doctrine is defended—by altering the prophet’s words. If changes are to be made then identify them and the source, but don’t attribute them to the deceased author.

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Deut 12:32

Definite Articles

Besides the issue of pronouns, there is a tendency for Bible translators to inject their personal bias when it comes to the use of *the* definite article. In the English language we make a distinction between “a” thing and “the” thing by using the indefinite “a” and the definite “the.” An indefinite item can be any one of many possible choices; a definite object is one specific, particular subject. We understand the difference between “a holy spirit” and “the Holy Spirit.” Capitalization doesn’t hurt either.

In Greek, depending on several more grammatical rules, the definite article is a definite word: some form of *ho*, *heh*, *hoi*, *hai*, or adding an *-s* or *-n* on the end, or substituting *t-* for the *h-* at the beginning. The indefinite article is much, much less complex: just don’t use a definite article!

We already encountered this in *Theos* Part 1. ...“and the word was God” John 1:1 for which the Greek is *kai theos hen ho logos*—and God was the word. Notice that *theos* is not preceded by a definite article as *ho* is before *logos*. Some have concluded that since there is no definite article preceding *theos*, it should be translated “a god” because it doesn’t say “the God.” But there’s more to Greek articles than just this one simple rule.

Theos, in this setting where God has already been introduced earlier in the sentence, is recognized as a qualifying anarthrous predicate noun, and as such is treated as an attribute of “the word” *ho logos*. In this case the *logos*, the word, is divine, *theos*, even as the God (*ton theon*) is divine.

A number of modern English translations recognize this.

“what God was, the Word was”

New English Bible

“the Word was the same as God”

Today’s English Version

“the Word was divine” *Goodspeed*

“the logos was divine” *Moffat*

The lack of a definite article in the original Greek manuscript is often not appreciated when reading many English translations. For example, notice the following texts which originally spoke of “a holy spirit” (*pneuma hagion*) but were translated “the Holy Spirit.”

Who, when they were come down,
prayed for them, that they might receive
the Holy Ghost... Acts 8:15 KJV
Greek: *labosin pneuma hagion*,
they might receive (a) spirit holy

How God anointed Jesus of Nazareth
with the Holy Ghost... Acts 10:38
Greek: *echruten auton ho theos*
anointed him the God
pneumati hagiw:
(with a) spirit holy

Shall your heavenly Father give the
Holy Spirit to them... Luke 11:13
Greek: *dwdei pneuma hagion*
will-give (a) spirit holy

Have you received the Holy Ghost?
Acts 19:2
Greek: *ei pneuma hagion elabete*
[asked] if (a) spirit holy you-received?

And the Holy Ghost was upon him
(Simeon) Luke 2:25
Greek: *kai pneuma hen hagion ep auton*
And spirit it-was holy on him

The Holy Ghost in you... 1Cor 6:19
En humin hagiou pneumatos estin
In you (a) holy spirit is

The writers do use the definite article
with *pneuma hagion* and it is correctly
translated when it occurs:

The Holy Ghost whom God has given
Acts 5:32
Greek: *to pneuma to hagion*
The spirit the holy
ho edwken ho theos
which he-gave the God

Grieve not the Holy Spirit of God
Eph 4:30
Greek: *me lupeute to pneuma to hagiwn*
Don’t grieve the spirit the holy

Trinitarian scholar Jason BeDuhn is concerned about the integrity of translators who have distorted “the texts by reading into them biased interpretations rooted in our later positions in history.” *Truth in Translation*, 2003 p. 136. This is the same treatment given by our book editors to Uriah Smith and *Bible Readings for the Home* as they imposed their later theological bias on earlier authors thereby distorting the historical integrity of their texts. (See *Theos* 3)

Father of Spirits

The Bible, however, is quite clear on the spirit nature of the Father and Son. True worshipers of the Father will worship Him in spirit because God is a Spirit (*pneuma ho theos* John 4:24). The Father has a spirit. “The spirit of your Father” (*to pneuma tou patros*) speaks in us (Matt 10:20). He is the Father of Spirits (*tw patri twn pneumatwn* Heb 12:9). Likewise, the Son is made a “quickening spirit” (1Cor 15:45), and has a spirit: “the Lord is that Spirit”... “the Spirit of the Lord” (2Cor 3:17), the Spirit of Christ (Rom 8:9, 1Pet 1:11), the Spirit of God’s Son (Gal 4:6).

But “certain men crept in unawares” “denying the only Lord God, and our Lord Jesus Christ” (Jude 4). The “only Lord God” is *despoten*, the “only Potentate” of 1Tim 6:15, who “only has immortality” “whom no man has seen, nor can see.” This speaks of God the Father. The “Lord” who is Jesus Christ is *kurios*, master, who has supreme authority over us. Thus these infiltrators deny the Father and His Son.

These are the same ones that John identified as the antichrist “that denies the Father and the Son” (1John 2:22). How do they deny them? They deny that they have a real Father and Son relationship as we saw in *Theos* Parts 1-4. But they also deny them by claiming that Their Spirit is someone else. Instead of the Father and Son coming to dwell in us, they propose to introduce another person, a surrogate divine being to take their place.

The Spirit of the Spirit

Question: if the Father has a Spirit (the Spirit of God) and the Son has a Spirit (the Spirit of Christ), does the Holy Spirit have a Spirit? This is no trivial inquiry. Consider the following comparison of Father, Son, and Spirit.

The Father, the Ancient of Days, is depicted sitting on a throne in Daniel 7 “whose garment was white as snow, and the hair of his head like the pure wool” Verse 9. John saw God the Father sitting on a throne in heaven. “And he that sat was to look upon like a jasper and a sardine stone.” Rev 4:3. These are the first and last stones of the High Priest’s breast plate. The four living creatures that were around the throne call Him “Lord God Almighty” verse 8, “that liveth for ever and ever” verse 10, who “created all things” verse 11. In his right hand He holds a book. Rev 5:1.

Ellen White, once in vision with Jesus in heaven, inquired about the form of his Father.



Reflection Nebula in Orion M42

The Son also appears as a person before the throne. First, John sees him walking among the seven candlesticks. “His head and hairs white like wool, as white as snow; and his eyes as a flame of fire” “and his countenance as the sun shines in his strength” Rev 1:14-16.

This is the glorified Son of God as he appeared on the mount of transfiguration, but now at this time in

history, John sees him ministering in the holy place of the heavenly sanctuary.

The seven-branched candlestick is located on the south wall of the holy place apartment opposite the table of showbread —the throne of the Father and Son during the phase of Christ's work in the holy place. The table of showbread is the only piece of furniture that had a double gold crown signifying two kings: Father and Son.

Both the Father and the Son appear in bodily form as individual persons. They are separate and distinct from each other, yet they are united, one in purpose and character. The Son comes to the Ancient of days; the Lamb takes the book from the Father's right hand. The Son sits on His Father's throne

But the Spirit is never described as having a body, a separate personal being. The Spirit does not have a throne nor is the Spirit ever said to sit down with the Father and Son on their throne. Rather, the seven lamps of fire burning before the throne, are the seven Spirits of God (Rev 4:5).

**“I asked Him
if His Father
was a person
and had a form
like Himself.**

**Said Jesus, ‘I am in
the express image
of My Father’s person.’”**

Early Writings, p. 77 1851

Jesus is not only “in the midst” of them (Rev 1:13), but they are in the midst of him! He appears as “a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth” (Rev 5:6). Now he *has* the seven Spirits as part of himself, seven horns of power (omnipotence) and seven eyes of understanding (omni-

science). The seven spirits are sent forth “into all the earth.”

God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Galatians 4:6

The seven Spirits of God that are sent forth into all the earth are the Spirit of his Son which He has sent forth into our hearts. We know it is the Son's Spirit because it cries, “Abba,” Father.

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. For **through him** we both have **access by one Spirit unto the Father**. Eph 1:17,18

Jesus said that he is the only way to the Father; no one comes to the Father but by him. John 14:6

But not only does the Father send the Spirit of His Son, but the Son sends the Spirit of his Father!

...the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father... John 15:26

Jesus says that he will send the Spirit of truth which proceeds from the Father, because Jesus proceeded from the Father.

I proceeded forth and came from God. John 8:42.

I came out from God. I came forth from the Father. John 16:27,28

The Father is the great Source of all things. He gave His only begotten Son. He gives a holy Spirit to those who ask (Luke 11:13). Jesus is that Spirit (2Cor 3:17). And because Jesus is God's Son, his Spirit is God's Spirit. This is how both dwell in us.

But you are not in the flesh, but in the Spirit, if so be that **the Spirit of God** dwell in you. Now if any man have not **the Spirit of Christ**, he is none of his. And if **Christ be in you**, the body is dead because of sin; but the Spirit is life because of righteousness. But if the **Spirit of him** that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by **his Spirit that dwelleth in you**. Rom 8:9-11

That is,
The Spirit of God dwells in us.
We have the Spirit of Christ.
Christ is in us.
Him that raised up Jesus
from the dead is the Father.
His Spirit dwells in us.

The Golden Oil

Revelation 11:4 identifies the two witnesses who prophesy during the Dark Ages as “the two olive trees and the two candlesticks standing before the God of the earth.” There are two candlesticks because John is living in 90 AD and has both the Old and New “Testaments,” testimonies, witnesses.



Zechariah was also shown a vision of two olive trees. But in his day there was only a single candlestick, the Old Testament witness.

“I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and **two olive trees** by it, one upon the right side of the bowl, and the other upon the left side.” Zechariah 4:2,3.

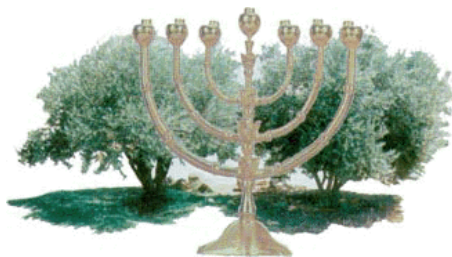
The Candlestick has seven lamps. The lamps burn oil from the olive trees giving light to the world. The olive trees are the source of the oil; they produce the olive oil for the lamps. They are the source of power and light. When the angel asked Zechariah what the trees and the candlestick and the bowls and the pipes meant he deferred to the angel who explained, “Not by might, nor by power, but by **my spirit**, saith the LORD of hosts.”

“Christ breathed on his disciples, and said, ‘Receive ye the Holy Ghost.’ This is **the great gift of heaven**. Christ imparted to them through the Spirit **his own sanctification**. He imbued them with **his power**, that they might win souls to the gospel. Henceforth **Christ would live through their faculties**, and **speak through their words**. They were privileged to know that hereafter he and they were to be one. They must cherish his principles and be **controlled by his Spirit**.” *General Conference Bulletin* October 1, 1899

God from the beginning has chosen us to salvation through **sanctification of the Spirit**. 2Thes 2:13.

It is by means of His Spirit that we are sanctified. Jesus breathed on them his Spirit. The sanctifying Spirit came from him just as the oil came from the olive trees.

Zechariah asked the angel about the two olive trees (verse 11) and then asked again! “What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?” Verse 12.



The two branches and the two pipes are new details that did not appear in the first description of verses 2 and 3. A branch apparently extended from each tree and a golden pipe conducted the olive oil from the branch to the bowl where the oil from both trees mixed together. The Father’s Spirit comes from the Father; the Son’s Spirit comes from the Son. Through their Spirit they come and abide in us (John 14:23).

Jesus is the Light of the world and God is the Father of lights (James 1:17). Father and Son are the light of the New Jerusalem (Rev 21:23).

The Spirit of Christ, controlling us, living in us and through our mental and physical faculties, “does the works,” “speaks the words” as the Spirit of the Father did in the life of Christ on earth (John 8:26;14:10). When controlled by the indwelling Spirit of Christ we “can do nothing” of ourselves but only what we see Christ do (John 5:19; 8:28). We seek not our own will “but the will of the Father” (vs. 30). We “live by the Father” (John 6:57). His words are His Spirit and they give us life (vs. 63). We live but it is not ourselves that do the living, and the life which we now live, we live by the faith of the Son of God (Gal 2:20).

“Christ waits for the cooperation of His church. **He does not design to add a new element** of efficiency to **His word**; He has done His great work in giving His inspiration to the word. **The blood** of Jesus Christ, **the Holy Spirit**, the divine word, are ours.” *Counsels to Parents and Teachers and Students*, p. 22

Jesus gave us his blood (his life). He gives us his Spirit (his word).



The Israelites, during their wilderness travels “drank of that spiritual rock which followed them: and that Rock was Christ.” 1Cor 10:4. The pre-incarnate Christ, Michael, the Son of God led the Israelites in the wilderness. Paul, writing to the Hebrews, identified him as the Holy Spirit.

“Wherefore (as the Holy Spirit said, Today if you will hear his voice harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation...” Heb 3:7-10.

In the next chapter Paul repeats the same words and this time identifies the speaker as Jesus. Heb 4:8.

Peter in his first epistle says that the Spirit of Christ was in the prophets signifying to them what the sufferings of Christ would be.

Of which salvation the prophets have inquired and searched diligently, who prophesied of **the grace that should come to you**: Searching what, or what manner of time **the Spirit of Christ** which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 1Pet 1:10,11.

But in his second epistle Peter says that the prophets spoke as they were “moved by the Holy Spirit” 2Pet 1:21. The Spirit of Christ is the Holy Spirit. This is perfectly logical. Jesus is the Holy One of God, so his Spirit is holy. This is why the angel told John that “the testimony of Jesus is the Spirit of prophecy” Rev 19:10.

The Spirit of Christ which was in them did signify
Holy men of old were moved by the Holy Spirit

The Mind of Christ

Biblical anatomy does not directly correlate with modern western concepts. The bowels of mercy are what we would call an aching heart. Solomon said that as a man “thinketh in his heart, so is he” Prov 23:7. We understand the thinking heart to mean the mind, the brain.

The Bible also uses different terminology for one’s character, thinking, and personality. Take, for example, this verse from Isaiah 40:13:

Who has directed the **Spirit** of the Lord,
or being his counselor has taught Him?

When quoted by Paul in the New Testament this text becomes:

Who has known the **mind** of the Lord?
Or who has been his counselor?
Rom 11:34; 1Cor 2:16

Paul understood that the Spirit of the Lord is the same as the mind of the Lord, His thoughts and character which belong to both the Father and the Son. And the gift of His Spirit is the distribution of His divine mind by His ministering spirits the angels to receptive human minds.

Let this mind be in you, which was also
in Christ Jesus. Phil 2:5

We have the mind of Christ. 1Cor 2:16

Because God has sent forth the Spirit of
His son into our hearts (mind). Gal 4:6

Strengthened with might by his Spirit in
the inner man (the mind). Eph 3:16

Be renewed in the spirit of your mind
Eph 4:23

Be not conformed to this world but be
ye transformed by the renewing of your
mind. Rom 12:2

Let the word of Christ dwell in you
richly in all wisdom. Col 3:16 (we remem-
ber words of wisdom in our minds)

He that is joined to the Lord is one spirit
1Cor 6:17 (of one mind)

This was the understanding in 1893.

“We receive the promise of the Spirit
through faith; but what brings it? The
Spirit of God; and when we have that,
Christ dwells in the heart. Then it is
the Holy Spirit that brings **the personal**

presence of Jesus Christ, and in bring-
ing His personal presence to us, He
brings **Himself**. Then it is **the mind of
Christ**, by which we may comprehend,
investigate, and revel in, the deep things
of God which He reaches down and
brings forth to our understanding and
sets them before us in their plainness.”
A.T.Jones, *General Conference Bulletin*
1893 #11, p. 31.

The Spirit of God is Christ dwelling in
our heart; it is the personal presence
of Jesus; it is the mind of Christ.

The One Mediator-Advocate

“If any man sin, we have an advocate
(Strong’s #3875) with the Father,
Jesus Christ the righteous.” 1John 2:1

Advocate is Greek *paracletos* a com-
pound word from *para-* beside and
-clete to stand, one who stands beside
to help, to assist, to intercede, to
comfort, to console.

Jesus said, the Comforter (#3875)
which is the Holy Spirit, will be sent
by his Father in his name. John 14:26.

Jesus is our Advocate and our
Comforter. He is also our intercessor.
Isaiah prophesied that he would make
intercession for us.

“He bare the sin of many, and made
intercession for the transgressors.” Isa
53:12

“He is able to save them to the uttermost
that come unto God by him, seeing that
he ever lives to make intercession for
them.” Heb 7:25

“But the Spirit itself makes intercession
for us” Rom 8:26

Both Christ and his Spirit make inter-
cession for us because Christ and his
Spirit are the same person. But the
location of intercession is in different
places: in heaven and on earth.

In heaven, he ministers the benefits
of his innocent, voluntary sacrifice:
forgiveness for sin, justification, in his
humanity as our High Priest mediator,
the man Jesus Christ.

On earth, he ministers the benefits of
his perfect, victorious life: grace, the
power to overcome sin, sanctification,
in his divinity as our Comforter and
intercessor, **the Spirit of Christ**.

Then Paul adds:

“Christ...who is even at the right hand
of God, who **also** makes intercession for
us” Rom 8:34

This means that in addition to stand-
ing at the right hand of God, Christ
also makes intercession for us as our
heavenly High Priest.. It cannot mean
that there are two intercessors for the
Bible plainly teaches

“There is **one mediator** between God
and man, the man Jesus Christ” 1Tim
2:5

“Consider **the Apostle and High Priest**
of our profession, Christ Jesus” Heb 3:1

The sanctuary doctrine reveals Jesus
as our High Priest, Jesus as the Lamb,
Jesus as the Bread of life on the table
of Shewbread, Jesus as the Light of
the world in the seven-branched can-
dlestick, Jesus as the sweet smelling
incense bearing our prayers before his
Father, Jesus as the door, Jesus as the
veil, Jesus as the Water of life in the
laver, Jesus as the Mercy Seat, Jesus
as the Judge on the Day of Atone-
ment, Jesus as the resurrection in
Aaron’s budding rod, Jesus as the
incorruptible manna preserved over
the Sabbath rest in the tomb. Indeed,
God’s Way *is* in the sanctuary. Ps
77:13. Jesus is that Way. John 14:6.

Jesus told Moses, Let them make
me a sanctuary that I might dwell
among them. Ex 25:8. He said, I will
walk among you and will be your
God. Lev 26:12. I will dwell in the
midst of thee, saith the Lord. Zech
2:11. Not in a temple made with
hands, but in living temples. For you
are the temple of the living God. 2Cor
6:16. Then Jesus became flesh and
tabernacled among us. John 1:14. A
body was prepared for him. Heb 10:5.

Jesus came to combine God’s divi-
nity with man’s humanity, “making
of twain, one new man” Eph 2:15. He
took on the seed of Abraham, con-
demning sin in the likeness of sinful
flesh, but his mind, his spirit, was
filled with the mind, the Spirit of God
his Father.

He is the only Mediator, the only
Intercessor, the only Advocate, the

only Comforter. Therefore, the disciples were thrilled at the thought that the presence of Jesus would be with them still to comfort and to cheer.

“The disciples rejoiced, not that they were deprived of their Master and Teacher, for this was to them a cause for personal mourning rather than joy; but Jesus had assured them that he would send **the Comforter, as an equivalent for his visible presence.**” *Signs of the Times* August 1, 1887

The Spirit of Satan

The modern Trinitarian concept of God, however, diverts the focus on Jesus as our all in all. The antichrist power has cast down the place of His sanctuary and has taken away the daily ministration of our High Priest.

Instead of a High Priest in heaven, a hierarchy of human priests take our Saviour’s place here on earth, sitting in confessionals presuming to forgive sins, pronouncing penance for helpless offenders: repeating Hail Mary’s or Our Father’s, and accepting indulgences to pray loved ones out of purgatory.

The great Deceiver seeks to fulfill his ambition of being worshiped “like the Most High.” By impersonating Christ he will shortly deceive the entire world; by masquerading as the Holy Spirit, sitting in our body temples as God, he already has. When Jesus moved from the holy to the most holy place in 1844, those who did not follow him were left behind, deceived by a counterfeit Holy Spirit.

“Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, “Father, give us Thy Spirit.” Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace.” *Early Writings* p. 54

The Roman system teaches that man is incapable of overcoming sin.

“Having a form of godliness, but denying the power thereof” 2Tim 3:5

The power that is denied is the power of God’s transforming grace, sent as a gift from Jesus, the same

power that he depended on to overcome sin and live a perfect, victorious life, the spirit “of power, and of love, and of a sound mind” 2Tim 1:7.

Instead of being the sole Author and Finisher of our faith, a ghost writer has been introduced, a third person, God the Holy Spirit who, it is said, is separate and distinct from the Father and Son. This third member is now worshipped and adored, praised and honored, without recognizing the real Person of the Spirit.

If the Spirit of God is really a separate person from God Himself, then this could equally apply to the spirit of Satan, who must be a separate person or being from that of Satan himself.

“...the majesty of heaven guards his every word lest he should stir up **the spirit of Satan...**” *Review & Herald*, April 13, 1911

“...when degraded by our fellow-beings, who are inspired by **the spirit of Satan**, God will give us grace...” *Signs of the Times*, September 2, 1897

“When the woman was dispossessed of **the spirit of the devil**, and restored to herself, her masters were alarmed for their craft.” *Spirit of Prophecy* vol. 3, p. 380

Ellen White understood that the spirit of Satan was Satan himself, not



some other independent being, an Evil Twin. The spirit of Satan is his personality, his character, the mind of Satan, how he thinks and behaves.

The Son of God has come and has given us understanding (1John 5:20 Greek *dianoian* “mind”). This Greek word occurs only four times in the NT, here where the KJV translates it “understanding,” and 3 other texts in which it is translated “mind.” Heb 8:10 quoting Jer 31:34, “I will put my laws in their mind (*dianoian*)”; Heb 10:16 same quote again, and 2Pet 3:1 “I stir up your mind (*dianoian*).”

The Bible teaches that all men are possessed by one of two spirits: a holy spirit or an evil spirit. We have only two choices. We can be possessed

1. by the mind of God, or
2. by the mind of Satan

When David realized that he had succumbed to the thoughts of an evil spirit, he prayed that God would “renew a right spirit,” a good spirit, a holy spirit within him (Ps 51:10).

He pled, “Cast me not away from Thy presence; and take not Thy Holy Spirit from me (vs. 11). God’s Spirit is His Presence. Consequently, the spirit of Satan is his presence within our minds taking possession of our thoughts and behavior.

But we were created to be “the temple of the living God” Who desires to “dwell in” us “and walk in” us (2Cor 6:16). How does He do that? by inhabiting our minds.

Jesus was filled with the mind of his Father; we must be filled with the mind of Jesus. Jesus prayed to his Father, “I in them, and Thou in me” John 17:23. “Our fellowship is with the Father and the Son” 1John 1:3.

Jesus is the Comforter, our Advocate, the only Mediator between God and man, the Spirit of Christ which is joined with the Spirit of the Father. “The Son of God has come and has given us a mind.” Thus “we have the mind of Christ” 1Cor 2:16. This mind is a third personality, the third divine form, the omnipresent form of Christ. In human form, Jesus could not be everywhere present. But after return-

ing to the Father, he “divested” his human limitations in giving his mind, his words, his Spirit to live in us.

“They have one God and one Saviour; and **one Spirit—the Spirit of Christ**—is to bring unity into their ranks.” *Testimonies* vol 9 p. 189 1909.

“When God’s people search the Scriptures with a desire to know what is truth, Jesus is present **in the person** of His representative the Holy Spirit...” 12MR No. 954, p. 145.

“...the words that I speak unto you, they are spirit, and they are life.’ Christ is not here referring to his doctrine, but to his **person, the divinity of his character.**” *Review & Herald* Apr 5, 1906.

The Spirit of Christ is his representative, is his person, the divinity of his character, his divine mind.

When Christ removed an evil spirit from demon possessed men they were restored to sanity. The people came and saw “him that was possessed with the devil, and had the legion, sitting, and clothed, and **in his right mind**” Mark 5:5.

For God has not given us a spirit of fear; but of power, and love, and a **sound mind**” 2Tim 1:7.

Perfect love casts out all fear.

God is love. He casts out the spirit of fear. He give us His Spirit. It is holy. It is powerful. It is His life-changing love, His presence. It transforms our minds which become sound and able to think His thoughts.

“The regenerating **Spirit of God**, taking possession of the **mind**, transforms the life; wicked thoughts are put away, evil deeds are renounced, love, peace, and humility take the place of anger, envy, and strife. That **power** which no human eye can see, has created a new being in the image of God.” *Spirit of Prophecy* vol. 2 p. 128, 1877.

As the Spirit of God takes possession of our mind, so also the spirit of Satan can possess the mind and take control.

“To whatever degree or in whatever form **demons gain control** of a human being, they do so through the sensory nervous system. Through the higher powers of **the mind** – the conscience, the power of choice and the will – **Satan possesses the person.** Through

the motor nervous system the evil one exercises control over his subjects.” *SDA Bible Commentary* vol. 5 p. 576.

The Spirit of Christ will control us or the spirit of Satan. “Man cannot serve two masters” but there are *only* two and we must serve one or the other. We were designed by God to be temples for His Spirit, but if we consent, the spirit of Satan can invade our minds and take control of our life.

Miriam’s Rebellion

Moses, Aaron and Miriam typify the elements of the Great Controversy While Moses and Aaron were types of the Father and Son: “he (Aaron) shall be to thee (Moses) instead of a mouth, and thou shalt be to him instead of God” (Ex 4:16), they were also types of Christ. “God intended that these great leaders of His people should be representatives of Christ” PP p. 426.

Moses received the law on a mount and Jesus gave it in his sermon on the mount; Moses led 12 tribes of Israel and Jesus led 12 disciples; Moses officiated the first Passover, Jesus officiated the last Passover.

Aaron bore sacrificial blood into the most holy place even as “the blood of Christ, who through the eternal Spirit offered himself without spot to God” Heb 9:14. Aaron represents Christ in his intercessory role as High Priest and dispenser of his grace, his Spirit. Then, as Jesus sends his Spirit, Moses sends Aaron among the people.

“By his brother’s direction, Aaron took a censer and hastened into the midst of the congregation to ‘make an atonement for them.’” PP p. 402.

Miriam was “Richly endowed with the gifts of poetry and music” PP p. 382. “Miriam, the sister of Moses, a prophetess, led the women in music.” *Spirit of Prophecy* vol. 1, p. 210. “In the affections of the people and the honor of Heaven **she stood second only to Moses and Aaron.** But the same evil that first brought discord in heaven sprang up in the heart of this woman of Israel, and she did not fail to find a sympathizer in her dissatisfaction.” PP p. 382.

Miriam was a type of Lucifer and like the original covering cherub, who

was second only to Christ among the angelic host, she became jealous of her brother’s position. She was struck with leprosy, a symbol of sin. The spirit of Satan took control of her thinking and possessed her mind.

“Miriam and Aaron spoke against Moses” “And they said, Has the LORD indeed spoken only by Moses? Has he not spoken also by us?” Num 12:1,2. Then the cloud departed and only she became leprous. Yet, unlike Lucifer, she was convicted of her error and was healed of her sin.

Jesus is the one who gives conviction.

“The priests and rulers, on first coming into **the presence of Christ**, had felt the same conviction. Their hearts were deeply moved, and the thought was forced upon them, “Never man spake like this Man.” But they had stifled the conviction of **the Holy Spirit.**” *Desire of Ages* p. 459.

But when they resisted, his presence was removed.

“The **presence of Christ** having been removed, **Satan works** wonders to support his claims. He makes the weak strong and inspires all with **his own spirit** and energy.” *Great Controversy* p. 663.

It all has to do with how we use our mind, how we focus our attention.

“The beginning of yielding to temptation is in **the sin of permitting the mind to waver**, to be inconsistent in your trust in God. The wicked one is ever watching for a chance to misrepresent God, and **to attract the mind** to that which is forbidden. If he can, he will **fasten the mind** upon the things of the world. He will endeavor to excite the emotions, to arouse the passions, to fasten the affections on that which is not for your good; but it is for you to hold every **emotion and passion** under control, in calm subjection to reason and conscience. Then Satan loses his power to **control the mind.** The work to which Christ calls us is to the work of progressive conquest over spiritual evil in our characters. Natural tendencies are to be overcome; for the natural disposition is to be transformed by the grace of Christ. **Appetite and passion** must be conquered, and the will must be placed wholly on the side of Christ. This will

not be a painful process, if **the heart** is opened to receive the impression of the Spirit of God.” *Review & Herald*, June 14, 1892.

“When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, **the mind becomes one with His mind**, the thoughts are brought into captivity to Him; we live **His life**.” *Christ’s Object Lessons* p. 311

Ellen White describes the Holy Spirit as a living Spirit.

“**the living Spirit**” Letter 7, 6-11-1891 in 14MR p. 176.

“**an ever living Spirit**” Letter 93, 9-30-1896 in 491MR p. 83.

Because it is the *life* of Christ.

“The **Holy Spirit** is the breath of spiritual life in the soul. The **impartment of the Spirit** is the impartation of the **life of Christ**.” *Desire of Ages* pp. 805.

“**Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit** puts forth its highest energies to work in heart and mind.” *Desire of Ages*, p. 827 also in *Review and Herald*, January 5, 1911 par. 6.

“**The influence of the Holy Spirit is the life of Christ** in the soul. **We do not see Christ and speak to Him, but His Holy Spirit is just as near us** in one place as in another. **It works** in and through every one who receives Christ.” 12MR p. 260 (*Manuscript* 41, 1897).

The Spirit is Christ’s manifestation.

“no circumstance, no distance, can separate us from **the heavenly Comforter**. Wherever we are, wherever we may go, **He is always at our right hand** to support, sustain, uphold, and cheer.” “**By the Spirit**, He said, **He would manifest Himself** to them.” *Desire of Ages* p. 670

“What was the strength of those who in the past have suffered persecution for Christ’s sake? It was **union with God, union with the Holy Spirit, union with Christ**.” “When for the truth’s sake the believer stands **at the bar of earthly tribunals, Christ stands by his side**. When he is confined **within prison walls, Christ manifests Himself** to him and cheers his heart with His love.” *Acts of Apostles* p. 85.

It is Christ’s representative.

“His [Christ’s] **representative**” *Acts of the Apostles* p. 47.

“The Lord **Jesus acts through the Holy Spirit, for it is his representative. Through it** he infuses spiritual life into the soul...” *Review & Herald*, Feb 10, 1903 Vol. 4 p. 492, col. 2.

His omnipresence.

“Receive the **Holy Spirit**, and your efforts will be successful. **Christ’s presence** is that which gives power.” *Notebook Leaflets* from Elmshaven Library, Letter 32 (1903).

“**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.” *Desire of Ages* p. 669.

Jesus is the Bread of God

Jesus is our light, the Light of life.

Jesus is the living water.

Jesus is to us the dew of heaven.

Jesus shall come like the rain.

“The plant, the child, grows by receiving from its surroundings that which ministers to its life —air, sunshine, and food. What these gifts of nature are to animal and plant, such is **Christ** to those who trust in Him. He [Christ] is their “everlasting light,” “a sun and shield.” Isaiah 60:19; Psalm 84:11. He [Christ] shall be as “**the dew** unto Israel.” “He [Christ] shall come down like rain upon the mown grass.” Hosea 14:5; Psalm 72:6. He [Christ] is **the living water**, “the Bread of God . . . which cometh down from heaven, and giveth life unto the world.” John 6:33. *Steps to Christ*, pp. 67, 68.

Jesus will come as the latter rain.

“As the plant receives the sunshine, the dew, and the rain, we are to open our hearts to **the Holy Spirit**. The work is to be done “not by might, nor by power, but **by My Spirit**, saith the Lord of hosts.” Zech. 4:6. If we keep our minds stayed upon **Christ**, He **will come unto us “as the rain, as the latter and former rain unto the earth.”** Hosea 6:3. *COL*, pp. 66, 67.

Repent therefore and be converted that you sins may be blotted out, when the **times of refreshing** shall come from **the presence** of the Lord; And he shall **send Jesus Christ**. Acts 3:19,20

But today there is a coordinated effort to rewrite history. The same talking point is echoed repeatedly:

“Ellen White played a critical role in the development of the doctrine of the Godhead or Trinity within the Seventh-day Adventist Church.” Merlin Burt “History of Seventh-day Adventist Views on the Trinity” *J. of the Adventist Theological Society*, Spring 2006.

“Ellen White played an influential role in helping us accept a biblical view of God.” Denis Fortin, “Ellen G. White and God: One, Two or Three?” Baden-Wurttemberg Conference, Stuttgart, Germany, July 2007.

This mantra is repeated with a scripted sameness that begs inquiry. Indeed, Ellen White did play a most important role in guiding the church away from the shoals of the Kellogg storm and its threat of new theology.



Kellogg’s New Theology

During the early 1900s John Harvey Kellogg began entertaining new ideas about the nature of God. He emphasized the indwelling nature of God, not only as Spirit but power; and not only in humanity, but in every living cell.

We get a glimpse of these concepts within the book he later published, the *Living Temple*. Some of Dr. Kellogg’s ideas indeed realized the presence of God in everything and drifted toward an impersonal universal power, as illustrated by the quotes shown above. But he also made a number of statements that were very much like those of Ellen White herself.

“The Spirit of God is the Lord, the Christ, that made us and dwells in us (Job 33:4, 32:8; 2Cor 3:16,17)” p. 457.

Ellen White would later note that some of Kellogg’s statements and sentiments were in harmony with her writings. But she refused to allow this alone to support all the teachings in the book. As early as 1881 she was forced to send him a warning.

“Those theories are wrong. I have met them before.” *Manuscript Releases*, vol. 5, p. 278.

Which theories was Ellen White referring to? Was she objecting to the view that God Himself dwells within us? This is the teaching of scripture. Or to the conclusion that the Spirit of God is Jesus Christ? That’s biblical.

More likely she was addressing the pantheistic notions that God was in sunlight, water, air, and every living thing—even rebellious sinners.

In 1897 Kellogg began to express his ideas publically and joined forces with his wife’s Seventh-day Baptist preacher and, sadly, E.J. Waggoner. It was Waggoner who then presented Kellogg’s new concept to the General Conference that same year.

“What a wonderful thought, that this mighty God that keeps the whole universe in order, is in us! ...What an amazing thing that this almighty, all-powerful, and all-wise God should make Himself a servant of man by giving man a free will-power to direct the energy within his body!” *General Conference Daily Bulletin* 1897 p. 83.

God in us. Sounds biblical. The Holy Spirit dwells in us; Christ in us, the hope of glory. But these sentiments are different: Not a personal indwelling, abiding, Spirit of Christ, but the focus is on the “power” an “energy” within. This was actually the precursor of what has become New Age spiritualism. But most of all Ellen White objected to the thought that God would dwell in everyone, even the unrepentant sinner.

“In Living Temple the assertion is made that God is in the flower, in the leaf, in

Excerpts from the Living Temple

Sunlight is divine energy and the presence of God p. 64, 87.

God is the very substance of the food we eat p. 88

The Creator is himself present in our blood p. 252

The divine Intelligence thinks and wills within the white blood cells p. 261

God is ever present within us acting through our instincts p. 432

The great Designer is a personal being

yet an all-pervading, all-controlling personality within nature p. 451

There is a universal unity of being, an infinite indwelling presence p. 459

Every meal is a sacrament, a partaking of God’s substance p. 459

the sinner.” *Sermons and Talks*, Vol. 1 Manuscript 46, 1904, MR 900, p. 343.

“But God does not live in the sinner. The Word declares that He abides only in the hearts of those who love Him and do righteousness.” *ibid*.

“If God is an essence pervading all nature, then He dwells in all men: and in order to attain holiness, man has only to develop the power that is within him.” *Testimonies* Vol. 8, p. 291, 1904

These direct counsels from Ellen came after previous warnings to Dr. Kellogg had been ignored. When the Battle Creek Sanitarium burned down in 1902, Kellogg proposed to finance the building of a new facility with the proceeds from a book he was writing on health called the *Living Temple*. General Conference President, A.G. Daniels, cautioned Kellogg to not include any of his “new ideas” in the book. But Kellogg included a considerable amount of his fanciful, mystical ideas anyway.

Ellen White responded by forcefully expounding the real, literal person and personality of God and His Spirit. She began to emphasize the true reality of God’s Spirit as never before because a distortion was being promoted from right within the church. If Kellogg would pull God’s Presence into everything, Ellen would make that Presence “as much a person as God is a person.”

She had already battled to preserve the personhood of the Father; now she would defend His Spirit,

“...the **third person of the Godhead, the Holy Spirit.**” *Special Testimonies*,

Series A, No. 10, p. 37. (1897) also in *Evangelism* p. 617

“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.**” *DA* p. 671 1898 (‘third person’ was capitalized in later editions)

“We need to realize that **the Holy Spirit**, who is **as much a person as God is a person**, is walking through these grounds.” *Manuscript* 66, 1899. (From a talk to the students at the Avondale School.) in *Evangelism* p. 616 compiled posthumously.

This last selectively edited excerpt, when seen in its full context demonstrates that it is “the Lord God” who knows, who hears, who is our Keeper and Helper, who walks unseen by human eyes:

“**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, **unseen by human eyes**; that **the Lord God is our Keeper and Helper. He hears every word we utter and knows every thought of the mind.**” *Sermons and Talks* Vol. 2, pp. 136, 137; also in 7MR, p. 299

Even though the Lord God is unseen, He is personally present in His Spirit. The Holy Spirit is a person because He is the person of Jesus Himself. The messenger didn't say "they" she said "He." She speaks of only one person, the Lord God Jesus Christ.

The word "person" comes from the Latin word *persona* which is formed from two roots: *per-* "through" and *-sona* "sound." It was used in ancient Roman times to refer to the masks that actors wore in plays and dramas. The actors would speak through the mask the words of their character.

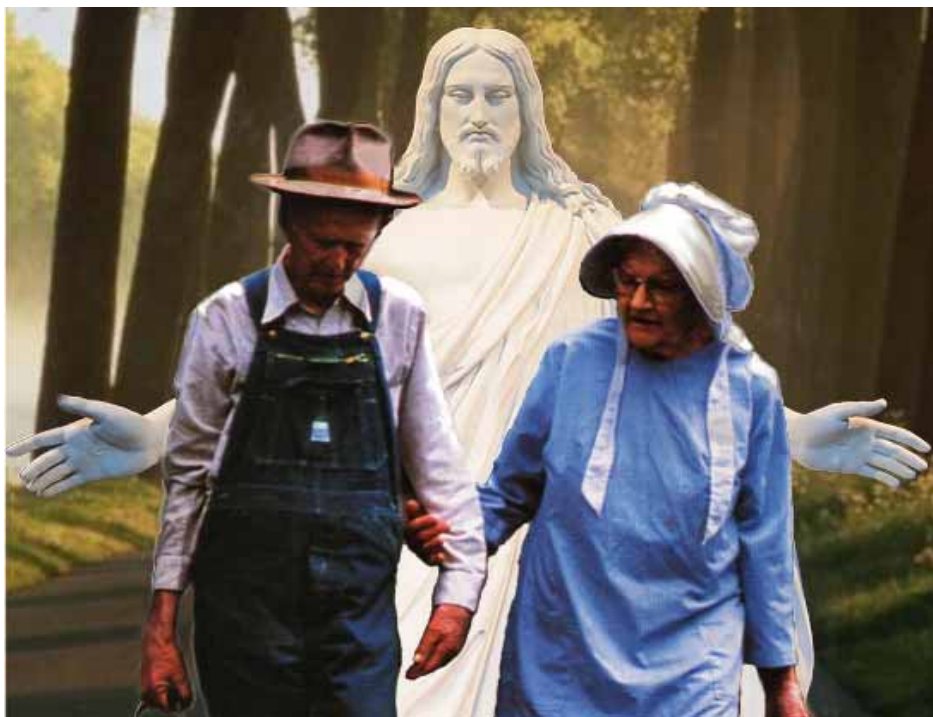
Jesus promises to "be present" when the scriptures are read, to speak through his representative, through the *persona* of his divine character. He communicates with our minds the thoughts of his divine mind.

Psalms 139 is all about thoughts—God's and ours.

O LORD, you have searched me and **known** me. You **know** my sitting down and my rising up; you understand my **thoughts** from far away...You are acquainted with all my ways...Such knowledge is too wonderful for me; it is so high, I cannot grasp it. Where shall I go from your Spirit? Or where shall I flee from your presence? Though I should go to heaven or hell, You are there. I can't hide from You in the dark. You **knew** me before I was born. The very details of my genetic code were already written in your book. How precious are your **thoughts** unto me, O God!...Search me, O God, and know my heart: examine me and know my **thoughts**

God knows all about us. He knows everything we do, every thought we think no matter where we are or where we go. His presence is everywhere and He can lead us, guide us, into all truth. Just as our thoughts represent us, so His thoughts represent Him. As Jesus is God's thought made audible, the Word, so the Spirit of Christ is Christ's thought impressed upon our minds, spoken to our hearts.

Evangelism p. 616 is a direct reference to Psalm 139. The Lord hears, the Lord knows. This is perfectly consistent with her many other statements that Jesus is the Comforter, the Spirit of truth.



Who, then, is this Person that walks unseen among us?

"Christ walks unseen through our streets. With messages of mercy **He** comes to our homes. With all who are seeking to minister in His name, **He** waits to co-operate. **He is in the midst of us**, to heal and to bless, if we will receive **Him.**" *The Ministry of Healing*, p. 107.

"Remember that Jesus is beside you wherever you go, noting your actions **and listening to your words.** Would you be ashamed to hear his voice speaking to you, and to know that **he hears your conversation?**" EG White, *The Youth's Instructor*, February 4, 1897 par. 3.

"The Lord Jesus standing by the side of the canvasser, walking with them, is the chief worker. If we recognize **Christ** as the **One** who is with us to prepare the way, **the Holy Spirit by our side will make impressions in just the lines needed.**" E. G. White, *Colporteur Ministry*, p. 107.

The mystery is not that there is a separate third person who is God, but that God and His Son can be personally yet invisibly with us:

"That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of

Christ in their spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have **the presence of Christ** with them, and yet **He be unseen by the world.** They did not understand the meaning of a spiritual manifestation." *The Southern Work*, September 13, 1898.

We may notice that the section in the book *Evangelism* from which this and other quotes appear is titled "The Trinity." Just remember, the unauthorized subheadings added to compilations such as the book *Evangelism* are just one example of what Ellen White warned would happen:

"There will be those once united with us in the faith who will search for new, strange doctrines, for something odd and sensational to present to the people. They will bring in all conceivable fallacies, **and will present them as coming from Mrs. White,** that they may beguile souls." *Selected Messages* Book 1, p. 41

Notice once again Psalm 139:

Where shall I go from **Your Spirit?**
Or where shall I flee
from **Your presence?**
If I ascend up into heaven,
You are there;
If I make my bed in hell,
behold, You are there. Psalm 139:7, 8

Cast me not away from **Your presence**;
And take not **Your Holy Spirit** from
me. Psalm 51:11.

In typical Hebrew poetic form,
God's Spirit is God's presence.

The Bible also speaks of the "angel
of His presence."

In all their affliction he was afflicted
and **the angel of His presence** saved
them: in his love and in his pity he
remembered them: and he bare them,
and carried them all the days of old.
Isaiah 63:9.

Jesus is still with us today.

"I will not leave you comfortless; **I will come to you.** The **divine Spirit** that the world's Redeemer promised to send, is **the presence and power of God**. He will not leave his people in the world destitute of his grace, to be buffeted by the enemy of God, and harassed by the oppression of the world; but **he will come to them**. The world cannot see the truth; they know not the Father or the Son, but it is only because they do not desire to know God, they do not wish to look upon Jesus, to see his goodness, his love, his heavenly attractions. Jesus is inviting all men to accept him; and wherever the heart is open to receive him, **he will come** in, gladdening the soul with the light and joy of **his presence**." *Signs of the Times*, November 23, 1891.

"...the holy Spirit is the comforter, as **the personal presence of Christ** to the soul." *Review and Herald* November 29, 1892.

"The Holy Spirit is **the vital presence of God**, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life." *Bible Echo*, August 5, 1901.

"After His ascension He [Jesus] was to be **absent in person**; but through the Comforter **He would still be with them**, and they were not to spend their time in mourning." *Desire of Ages* p. 277.

His Bodily presence is in heaven
His Divine presence is on earth

"While Jesus **ministers** in the sanctuary above, **He is still by His Spirit** the **minister** of the church on earth." *Desire of Ages* p. 166.

Christ...is even at the right hand of God
who also **makes intercession** for us.
Romans 8:34.

Christ and his Spirit are one and the
same mediator. There is only one.

The Spirit makes intercession for us
with **groanings** that cannot be uttered.
Romans 8:26.

Christ offered up prayers and supplica-
tion with **strong cries and tears**.
Hebrews 5:7.

"**Every sincere prayer** is heard in
heaven. It may not be fluently ex-
pressed; but if the heart is in it, it **will ascend to the sanctuary** where **Jesus ministers**, and **He will present it to the Father without one awkward, stam-mering word**, beautiful and fragrant with the incense of His own perfection." *Desire of Ages* p. 667.

"We have **only one channel of ap-
proach to God**. Our prays can come to
him **through one name only,--that of
the Lord Jesus our advocate**. **His Spirit must inspire** our petitions. No
strange fire was to be used in the
censers that were waved before God in
the sanctuary. So **the Lord himself must kindle in our hearts the burning**
desire, if our prayers are acceptable to
him. The **Holy Spirit within** must make
intercessions for us." *Review & Herald*
Feb 9, 1897.

We need a Word from God (Jesus)
and a Way to God (Jesus)

Jesus is our intercessor
His Spirit is our intercessor
This is describing two natures
(body / spirit) of the same person

"While **Jesus, our Intercessor, pleads for us in heaven**, the **Holy Spirit works in us**, to will and to do of His good pleasure." *Signs of the Times* Oct 3, 1892.

"Do not forget that **you have a Com-
forter, the Holy Spirit, which Christ has appointed**. You are never alone. If you will listen to the voice that now speaks to you, if you will respond without delay to the knocking at the door of your heart, '**Come in, Lord Jesus, that I may sup with Thee**, and Thee with me,' the **heavenly Guest** will enter. When **this element**, which is **all divine**, abides with you, there is peace and rest." *Letter 124 to Mrs. Wessels, March 7, 1897*.

Who comes in? Jesus, of course.

Behold, I stand at the door and knock:
If any man hear my voice, and open the
door, **I will come in to him** and sup
with him. Revelation 3:20.

Into my heart, into my heart,
Come into my heart, Lord Jesus.
Come in today, come in to stay.
Come into my heart, Lord Jesus.

But since the Father is in the Son, and
the Son is in the Father, we get both!

Jesus answered and said unto him,
If a man loves me, he will keep my
words: and my Father will love him, and
we will come unto him, and make our
abode with him. John 14:23

It was "expedient" for Christ to leave
this earth and return to his Father that
he might dispense his omnipresent
Spirit to all his children. And his
Spirit is a real person, the personality
of Jesus Christ himself. It is his mind,
his "conscious presence." Not a separ-
ate mind of a separate person.



"on the Day of Pentecost the promised
Comforter descended and the power
from on high was given and the souls of
the believers **thrilled with the con-
scious presence of their ascended
Lord**" *Great Controversy* p. 350

Since the Spirit of God is the
presence of God (Ps 139:6), the mind
of God (Isa 40:13; Rom 11:34), the
mind of Christ (1Cor 2:16; Phil 2:5),
the life of His own life (DA p. 827;
Col 3:4), "Himself" (7T p.273), it is
what allows the Father and Son to "be
in" each other (John 14:10; John 17).

When we “lie to” (Acts 5:3) or “grieve” (Eph 4:30) it we are dealing with the Father and the Son themselves. It is their personality. You are likewise dealing with me when you read these words—not in person, but anything I say through this “medium” is being said by me, a person. The Spirit is the medium, the agency, the communication (communion, 2Cor 13:14) between God and us. He speaks to our mind through His Spirit, which is His mind.

But we do not pray *to* the spirit. Jesus prayed to His Father; Jesus said “Pray to your Father which is in secret” (Matt 6:6). Stephen prayed to Jesus (Acts 7:59). There is, however, no example of anyone in scripture praying to or worshipping the Spirit. Rather, we worship *in* the Spirit (John 4) and pray *in* the Spirit (Eph 6:18; Jude 20).

Neither do we fellowship *with* the Spirit. Our fellowship is with the Son and His Father. (1John 1:3; 1Cor 1:9).

Read the first chapter of *Patriarchs and Prophets* and the last chapter of *Great Controversy*. God and Christ, the Father and Son, are the only ones described because they deal directly with their unfallen and redeemed creatures. After the Fall of man, Christ dealt with humanity either directly or in the form of His Spirit.

For example, he appeared to Abraham, to Jacob, to Moses, to Gideon, and to Manoah. He appeared between the cherubim as the shekinah glory above the mercy seat.

During his life on earth, the Spirit of the LORD was upon him (Isa 61:1; 42:1; 11:2) without measure (John 3:34) and others as well (Luke 1:67; 2:25). But after Christ completed his earthly life of perfect obedience to his Father, he was given the promise of his Father (Acts 1:4), the outpouring of his own spirit (mind, character, life) that would come and dwell in us.

It is not a separate being or person: it IS the person of Jesus, the Spirit of Christ (Gal 4:6; Phil 1:19), the Lord is that Spirit (2Cor 3:17); it IS the person of the Father, the Spirit of the Father, the Spirit of God (Rom 8:9).



Because Jesus is

Matt 13:33	the Son of God
2Peter 3:5	the Word of God
John 1:29	the Lamb of God
Col 1:15	the image of God

it should be no surprise that he is also

Rom 8:9	the Spirit of God
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He belongs to God his Father Who is one with the Spirit of Christ.

God is Spirit (John 4; Heb 12:9) and we must worship Him now "in spirit" because of the physical separation imposed by sin.

But after sin is eradicated, and this mortality puts on immortality (the eternal life that is “in the Son” and “in the Father” John 5:26) we will worship before the throne of God and of the Lamb face to face.

When we are restored to the full image of God once again and stand in His presence, we will be once more in physical union with Him, the marriage of the Lamb will be consummated, His Spirit will still exist but there is no throne for the Spirit. He will be truly “in us” and we will be “in Him”.

The Gift of God

“Every **good gift** and every **perfect gift** comes down from the Father of lights” James 1:17. Jesus is the “**Gift of God**” John 4:10, both good and perfect. The exceeding riches of His grace in His kindness toward us through Christ Jesus...is the **gift of God**” Eph 2:7,8. “Thanks be to God for **his unspeakable Gift**” Rom 9:15.

The Holy Spirit is also called the gift of God Acts 8:20. “If you then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him? Matt 7:11. “And you shall receive the gift of the Holy Spirit” Acts 2:38. “On the Gentiles also was poured out the gift of the Holy Spirit” Acts 10:45. “The gift of God is eternal life through Jesus Christ our Lord” Rom 6:23.

The gift of God is within us. “Neglect not **the gift that is within** you, which was given you by prophecy, with the laying on of the hands of the presbytery” 1Tim 4:14. “Stir up **the gift of God which is in you** by the putting on of my hands. For God has not given us the spirit of fear; but of power, and of love, and of a sound mind” 2Tim 1:7. This gift which is in us has been given to us by God. It comes by the laying on of hands. It is the spirit of power, love, and a sound mind. It is the mind of Jesus in us “which was in Christ Jesus” Phil 2:5.

Jesus is the Promised one. “God according to His **promise** raised unto Israel a Saviour” Acts 13:23. He is sent again as the Promise of the Father. Jesus said, “I send **the promise of my Father** upon you” when “you be endued with power from on high” Luke 24:49. He told the disciples to “wait for **the promise of the Father**” Acts 1:4. Those who “have tasted the good word of God and the powers of the world to come” “have tasted of the heavenly gift” and “made partakers of the Holy Spirit” Heb 6:4.

“That we might receive the **promise of the Spirit** through faith” Gal 3:14. “That the **promise of Jesus** Christ might be given to them that believe” Gal 3:23. “The **promise** of life which is in Christ Jesus” 2Tim 1:1. “Eternal life, which God, that cannot lie, **promised** before the world began” Titus 1:2. “This is the **promise** that He has promised us, even eternal life” 1John 2:25. “After you have done the will of God, you might receive **the promise**” Heb 10:36.

“We are sealed with the **Holy Spirit of promise**” Eph 1:13. “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the *spirit of wisdom* and revelation in the *knowledge* of him: the eyes of your understanding being enlightened;” Eph 1:17,18. The Spirit of God is the Spirit of promise, the spirit of wisdom and knowledge and understanding.

“For to one is given by the Spirit the word of *wisdom*; to another the word of *knowledge* by the same Spirit” 1Cor 12:8. Jesus is both the **wisdom** and the **power** of God (1Cor 1:24). And God desires to give us this wisdom and power, just as He gave us His Son “that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of **His power** to usward who believe, according to the working of **His mighty power**, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.” Eph 1:18-20.

This power is God’s power to give life. He raised His Son from the dead. As God has life in Himself, so also He has given this resurrecting life to His Son, that he might have **life in himself** (John 5:26). Therefore, “the **Spirit of life**” is “in Christ Jesus” (Rom 8:2) for “the **Spirit of life**” is “from God” (Rev 11:11). “And if Christ be in you” then “the spirit is life” (Rom 8:10) be-cause “the Spirit gives life” (2Cor 3:6; John 6:63). When God puts His Spirit in us, we live! (Ezek 37:14). This is why Ellen White could say

“The influence of the Holy Spirit is the **life of Christ** in the soul.” *Manuscript Releases* Vol. 4, p. 332, 1896.

“The impartation of the Spirit is the impartation of the **life of Christ**.” *Desire of Ages*, p. 805, 1898

God “sent forth” His Spirit to create all life on “the face of the earth” (Ps 104:30). Job said “The Spirit of the LORD has made me, and the breath of the Almighty has given me life” (33:4).

And yet we know that “by the Word of the Lord was the heavens made” (Ps 33:6), that “all things were made by him” (John 1:3), “for by him were all things created” (Col 1:16), “by whom also [God] made the worlds” (Heb 1:2). The Son of God is also the Creator.

There is only one Spirit (Eph 4:4) “For through him [Jesus] we both [Jews and Gentiles] have access by one Spirit unto the Father” (Eph 2:18). “No one comes to the Father but by me,” Jesus said (John 14:6). “For by one Spirit are we all baptized” (1Cor 12:13).



Paul has just stated that “the body is one” and yet “has many members.” He is making a comparison between the unity of mind, purpose and spirit that exists among the members of Christ’s body, the Church, and between Christ and his mind and his Spirit. He concludes verse 12 by saying “so also is Christ.”

Paul then continues in verse 13, “and have been all made to drink into one Spirit.” This is a direct reference

to what he had previously said in chapter 10. “All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea...And did **all drink the same spiritual drink: for they drank of that spiritual Rock** that followed them: and that Rock was Christ” (1Cor 10:1-4).

Christ, the Son of the living God, was the spiritual Rock that gave them spiritual drink. The Son, in spirit form, manifested himself in fire and cloud throughout all their wilderness wanderings. He was the Rock; he was the water of life. They were baptized into Christ, into one Spirit.

This one Spirit was in the prophets of old “searching what manner of time the Spirit of Christ which was in them did signify” (1Pet 1:11). This Spirit of Christ is the same one Spirit that moved the holy men of God to speak (2Pet 1:20). This explains how Christ “went and preached unto the spirits in prison...in the days of Noah” (1Pet 3:19,20): “by the Spirit” verse 18.

“The Saviour had spoken through all the prophets.” *Desire of Ages* p. 234

“It was Christ that spoke to His people through the prophets...It is the voice of Christ that speaks to us through the Old Testament. ‘The testimony of Jesus is the spirit of prophecy.’ Revelation 19:10.” *Patriarchs and Prophets* p. 366.

The Spirit of prophecy, the Spirit that speaks through the prophets is the voice of Christ, the testimony of Jesus.

This was the personal nature of God’s Spirit that Ellen White sought to impress on the church in countering the mystical views of John Harvey. But despite her words of caution, Kellogg persisted undeterred and the Review and Herald printing house, which was printing his book, burned to the ground later that same year in December, 1902.

Kellogg's Conversion

Kellogg immediately started to make plans to print his book with another printer. George Butler came to discuss the matter still concerned about what the doctor was planning to include concerning the nature of God.

"As far as I can fathom (sic), the difficulty which is found in the Living Temple, the whole thing may be simmered down to this question: **is the Holy Ghost a person? You say no.**" "How the Holy Ghost can be the third person and not be a person at all is difficult for me to see." "I had supposed the Bible said this [the Holy Spirit is a person] for the reason that **the personal pronoun he** is used in speaking of the Holy Ghost. Sister White uses **the pronoun he** and has said in as many words **that the Holy Ghost is the third person of the Godhead.**" Letter, Kellogg to G. I Butler, October 28, 1903

Kellogg stated that Butler did not believe the Holy Spirit to be a person. But Kellogg confessed that now he did. He appealed to the use of the personal pronoun "he" by Ellen White and Jesus himself in the gospel of John. His conclusion was that the Holy Spirit was a person, and cited Ellen White in identifying him as "the third person of the Godhead."

He was correct in recognizing the Spirit of God as a person for God is a person (Heb 1:3) who has a shape (John 5:37), a back and a face (Ex 33:23). So also the Spirit of Christ is a person because Jesus is a person. But Kellogg announced the next day that he now believed the Holy Spirit to be a different person—God the Spirit.

A.G. Daniells, the General Conference president, confronted Kellogg with the "objections" in his material:

"He [Kellogg] then stated that **his former views regarding the trinity** had stood in his way of making a clear and absolutely correct statement; **but that in a short time he had come to believe in the trinity** and could now see pretty clearly where the difficulty was, and believed that he could clear the matter up satisfactorily.

He told me that he now believed in God the Father, God the Son, and God the Holy Ghost; and his view was

that it was **God the Holy Ghost**, and not God the Father, that **filled all space and every living thing**. He said that if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives.

I placed before him the objections I found in the teaching, and tried to **show him that the teaching was so utterly contrary to the gospel** that I did not see how it could be revised by changing a few expressions." Letter: A. G. Daniells to W. C. White. Oct 29. 1903, p.12.

Ellen White explained the nature of her objections by giving examples.

"The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made:

'The Father is as the **light invisible**: the Son is as the light embodied; the Spirit is the light shed abroad.'

'The Father is like the dew, invisible vapor; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life.' Another representation:

'The Father is like the **invisible vapor**; the Son is like the leaden **cloud**; the Spirit is **rain** fallen and working in refreshing power.'

Here, Ellen White is actually quoting the words of William Boardman, an associate of Pentecostal evangelist Dwight L. Moody. Boardman published "The Higher Christian Life" in 1858. In Part 2 Chapter 1 pages 201-203 he wrote the following:

"The Father is as the light invisible. The Son is as the light embodied. The Spirit is as the light shed down."

"The Father is like the dew in invisible vapor. The Son is like the dew gathered in beauteous form. The Spirit is like the dew fallen to the seat of life."

"The Father is like to the invisible vapor. The Son is as the laden cloud and falling rain. The Spirit is the rain — fallen and working in refreshing power." "These likenings are all imperfect. They rather hide than illustrate **the tri-personality of the one God**, for they are not persons but things, poor and earthly at best, to represent **the living personalities of the living God.**"

The Spirit the Comforter whom Christ
promised to send after he ascended to heaven
is Christ is the Spirit in all the fullness
of the God head making manifest to the
All who receive him and believe in him
These are the living three persons of the heavenly
trio in which every soul repenting of their
sins believing receiving Christ by a living
faith to them who are baptized in the name
of Jesus Christ in the name of the

This actual photocopy of Ellen White's handwritten manuscript begins with her version of Boardman's description of the Holy Spirit.

The Spirit ^{is} the Comforter whom Christ
Promised to send after he ascended to heaven
~~is~~ Christ is the Spirit in all the fullness
Of the God head making manifest to the
All who receive him and believe in Him
These are ^{the} living three persons ^{alities} of the heavenly
trio in which every soul repenting of their
Sins ~~believing~~ receiving Christ by a living
Faith to them who are baptized...

While Boardman admitted such examples are “imperfect,” Ellen concluded that they were also “untrue.”

“All **these spiritualistic representations** are simply nothingness. They are **imperfect, untrue**. They weaken and diminish the Majesty which no earthly likeness can be compared to. **God cannot be compared with the things His hands have made**. These are mere earthly things, suffering under the curse of God because of the sins of man. **The Father cannot be described by the things of earth.**” *Special Testimonies Series B, No. 7, p. 62, 63, November, 1905, in Evangelism p. 614*

Boardman continued to expound on the three personalities of God. Ellen also followed suit and adjusted each of Boardman’s statements to what she considered to be the correct version, shown side-by-side below.

Where Boardman declares the triune God to consist of living persons, Ellen White concludes “There are three living **personalities** of the heavenly trio.”

Some will dispute this because the published version of her statement appears as “persons” in print. However, inspection of her original handwritten manuscript reveals her intent. The sixth line in this photocopy reads:

“These are ^{the} living three persons ^{alities} of the heavenly trio...” Ellen White clearly is modifying her text as she writes. We can see that she adds “the” to improve the grammar, and then crosses out the final “s” on the end of “persons” and adds above it “alities”. It should be quite clear that rather than simply quoting what Boardman had said, she was making a correction to his statements.

Boardman

“They may also illustrate the truth that all the fullness of Him who filleth all in all, dwells in each person of the Triune God.

The Father **is all the fullness** of the Godhead invisible.

The Son **is all the fullness** of the Godhead manifested.

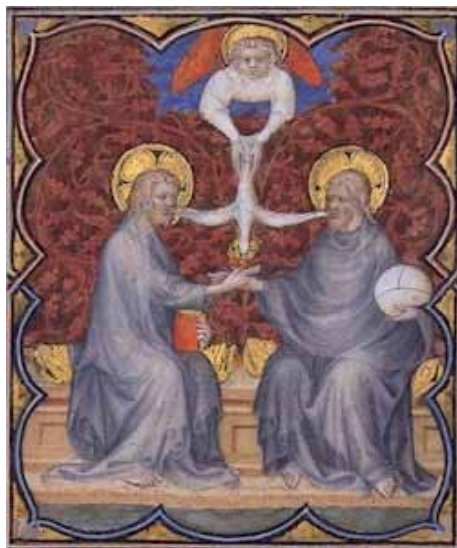
The Spirit **is all the fullness** of the Godhead making manifest.

The persons are not mere offices, or modes of revelation, but living persons of the living God.”

But there’s more.

Notice that in line three she originally said that “The Spirit...is Christ.” This was correct but she wanted to not only identify him, but indicate his agency, his function. Instead of saying that each of the three personalities “**is** the fullness of the Godhead” as Boardman does, she changes the pattern when she comes to the Spirit, and says it is **in** the fullness of the Godhead.

The Spirit is shared between the Father and Son. It is how they are “in” each other.



This is why she could say that Jesus is the Comforter, the Spirit of truth, the Paraclete, our Advocate.

“**The Saviour is our Comforter**. This I have proved Him to be.” 8MR p. 49 July 16, 1892

“As by faith **we look to Jesus**, our faith pierces the shadow, and we adore God for His wondrous love in giving **Jesus the Comforter**.” 19MR No. 1405 from Preston, Melbourne, July 26, 1892 p. 297; *Sons and Daughters of God* p.124

“There is **no comforter like Christ**, so tender and so true. He is touched with the feeling of our infirmities. **His Spirit** speaks to the heart.” *Review and Herald* Oct 26, 1897

“He is coming to us by **His Holy Spirit** today. Let us **recognize Him now**; then we shall recognize Him when **He comes in the clouds of heaven**, with power and great glory.” *Review and Herald*, April 30, 1901

“Let them study the seventeenth of John, and learn how to pray and how to live the prayer of **Christ**. **He is the Comforter**. He will abide in their hearts, making their joy full.” *Review & Herald*, January 27, 1903

Why is it so important that we know **who** the Spirit of Christ is?

“The reason why the churches are weak and sickly and ready to die is that **the enemy** has brought influences of a discouraging nature to bear upon trembling souls. He has sought to **shut Jesus from their view as the Comforter**” *Review & Herald*, August 26, 1890.

Why does the devil want to keep us in the dark about Christ’s Spirit?

“The **impartation of the Spirit** is the impartation of the **life of Christ**. It imbues the receiver with **the attributes of Christ**.” *Desire of Ages* pp. 805; RH June 2, 1896

“**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 the church.” *Review & Herald*, May 19, 1904

“Christ declared that after his ascension, he would send to his church, as **his crowning gift**, the **Comforter**, who was to take his place. **This Comforter is the Holy Spirit,—the soul of his life**, the

White

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.” [John 3:16]

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.

efficacy of his church, the **light and life** of the world. With **his Spirit Christ sends** a reconciling **influence and a power** that takes away sin." *Review & Herald*, May 19, 1904

"It is His purpose that **the highest influence in the universe, emanating from the source of all power**, shall be theirs. They are to have **power to resist evil, power** that neither earth, nor death, nor hell can master, **power** that will enable them to **overcome** as Christ overcame." *Desire of Ages* p. 679

"**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**." *Desire of Ages* p. 671 1898

"There is **but one** power that can break the hold of evil from the hearts of men, and that is the **power of God in Jesus Christ**. **Only through the blood** of the Crucified One is there cleansing from sin. **His grace alone** can enable us to **resist and subdue** the tendencies of our fallen nature. *Testimonies Vol. 8*, p. 291 1904

"The **only** defense against evil is **the indwelling of Christ in the heart** through faith in His righteousness. Unless we become **vitaly connected with God**, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin." *Desire of Ages* p. 324

"Let those who bear responsibilities remember that it is the **Holy Spirit who is to do the fashioning**. It is the Lord who controls. We are not to try to mold, according to our own ideas, those for whom we work, but to **let Christ do the molding**." *Testimonies Vol. 9*, p. 135 1909

Neither the church leadership nor Ellen White congratulated Kellogg on his discovery of the *truth* about "God the Holy Ghost." Instead, she repeatedly emphasized the separate persons of the Father and Son while excluding the Spirit.

"We know that **Christ came in person** to reveal God to the world. **God is a person and Christ is a person**. Christ is spoken of in the Word as 'the brightness of His Father's glory, and the express image of His person.'" "I was

forbidden to talk with Dr. Kellogg on this subject, because it is not a subject to be talked about. And I was instructed that **certain sentiments in Living Temple were the Alpha of a long list of deceptive theories**." Ellen G. White, Talk given on May 18, 1904, *Sermons and talks*, Volume one, page 341, *Manuscript 46*, 1904.

"**Christ is one with the Father, but Christ and God are two distinct personages**. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out." *Review & Herald*, June 1, 1905.

"The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that **God and Christ** are one." *Testimonies Vol. 8*, p. 269

It is significant that she does not include the Holy Spirit in any of her many statements concerning the unity of the Father and Son and their two distinct personages. She never speaks of "three distinct personages" because the Spirit is the personal manifestation of the Father and His Son.

Loughborough's Objections

J.N. Loughborough once answered a question submitted by a reader in the November 5, 1861 issue of the *Review and Herald*: What serious objection is there to the doctrine of the Trinity?

ANSWER. There are many objections which we might urge, but on account of our limited space we shall reduce them to the three following: 1. It is contrary to common sense. 2 It is contrary to scripture. 3. Its origin is Pagan and fabulous.

These positions we will remark upon briefly in their order. And 1. It is not very consonant with common sense to talk of three being one, and one being three. Or as some express it, calling God "the Triune God," or "the three-one-God." If Father, Son, and Holy Ghost are each God, it would be three Gods; for three times one is not one, but three. There is a sense in which they are one, but not one person, as claimed by Trinitarians.

2. It is contrary to Scripture. Almost any portion of the New Testament we may open which has occasion to speak of the Father and Son, represents them as two distinct persons. The seventeenth chapter of John is alone sufficient to refute the doctrine of the Trinity. Over forty times in that one chapter Christ speaks of his Father as a person distinct from himself. His Father was in heaven and he upon earth. The Father had *sent* him. *Given* to him those that believed. He was then to *go to* the Father. And in this very testimony he shows us in what consists the oneness of the Father and Son. It is the same as the oneness of the members of Christ's church. "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which *thou* gavest me I have given



From a cathedral in Addis Ababa, Ethiopia

them; that they may be one, even as we are one." Of one heart and one mind. Of one purpose in all the plan devised for man's salvation. Read the seventeenth chapter of John, and see if it does not completely upset the doctrine of the Trinity.

Ellen White agreed, recommending John 17 as our only church creed. Loughborough continued.

To believe that doctrine, when reading the scripture we must believe that God sent himself into the world, died to reconcile the world to himself, raised himself from the dead, ascended to himself in heaven, pleads before himself in heaven to reconcile the world to himself, and is the only mediator between man and himself. It will not do to substitute the human nature of Christ (according to Trinitarians) as the Mediator; for Clarke says, "Human blood can no more appease God than swine's blood." Com. on 2 Sam. xxi, 10. We must believe also that in the garden God prayed to himself, if it were possible, to let the cup pass from himself, and a thousand other such absurdities.

After listing 36 texts that conflict "with the idea that Christ is the Omnipotent, Omnipresent, Supreme, and only self-existent God" he observes

The word Trinity nowhere occurs in the Scriptures. The principal text supposed to teach it is 1 John I, 7, which is an interpolation. Clarke says, "Out of one hundred and thirteen manuscripts, the text is wanting in one hundred and twelve. And the first place the text occurs in Greek, is in the Greek translation of the acts of the Council of Lateran, held A.D. 1215."—Com. on John I, and remarks at close of chap.

Ellen again agreed.

"I saw that God had especially guarded the Bible, yet learned men, when the copies were few, had changed the words in some instances, thinking that they were making it more plain, when they were mystifying that which was plain, in causing it to lean to their established views, governed by tradition." *Spiritual Gifts*, Vol. 1, p 117; *Early Writings*, p 220

The Johannine Comma, as this insertion is known, is recognized by most modern scholars as spurious.

"We need not hesitate to declare our conviction that the disputed words were not written by St. John: that they were originally brought into Latin copies in Africa from the margin, where they had been placed as a pious and orthodox gloss on ver. 1Jo 5:8: that from the Latin they crept into two or three late Greek codices, and thence into the printed Greek text, a place to which they had no rightful claim." F. H. A. Scrivener, *A Plain Introduction to the Criticism of the New Testament*, Cambridge, 1883, third ed., p. 654.

"This passage is absent from the original Vulgate, but later found its way into the Latin text and is present in the Clementine edition." F.F. Bruce, *The English Bible*, p.204

"...even though the inserted words taught the Trinity, Luther ruled them out and never had them in his translation." William F. Beck, *The Holy Bible in the Language of Today*.

"Anyone who uses a recent scholarly version of the NT will see that these words on the Trinity are not in verse 7. This is because they have no basis in the Greek text. Under Roman Catholic pressure, Erasmus inserted them from the Latin Vulgate. They are not a part of the inspired Bible" Ralph Earle, *Word Meanings in the NT*, p. 452.

"...they probably owe their origin to some scribe who wrote them in the margin of his copy of 1 John: later they were erroneously regarded as part of the text. Beyond any shadow of a doubt the wording of the NIV text represents what John actually wrote. We must, therefore, confine our attention to the three witnesses of whom John did write, the Spirit, the water, and the blood" I. H. Marshall, *Commentary on the Epistles of John*, p. 236.

Protected by the Vatican until 1927, the verse is no longer included in modern Catholic translations as well as the RSV, NIV, and ASV. Even the SDA Bible Commentary concurs.

"The passage as given in the KJV is in no Greek MS earlier than the 15th and 16th centuries. The disputed words found their way into the KJV by way of the Greek text of Erasmus (see Vol. 5 p. 141.) The disputed words have been widely used in support of the doctrine of

the Trinity, but, in view of such overwhelming evidence against their authenticity, their support is valueless and should not be used." SDABC Vol. 7 p. 675.

1John 2:23 is another example of interpolation. The second half of the verse is entirely added by translators. It is italicized in the KJV to show this.

1John 5:7 was originally a marginal comment made to echo the three-fold witness presented in verse 8: The Spirit, the Water and the Blood are of one accord in testifying that Jesus is the Christ, the Son of the living God and that he died completely to save us, pouring out his soul unto death. But, as has been noted before, they are a trinity of non-personalities, not in heaven but "on the earth."

Spirit	Jesus' birth and anointing
Water	Jesus' baptism
Blood	Jesus' death and burial

Nehemiah 9:20 mentions a similar "trinity" of Christ:

"Thou gavest also **thy good spirit** to instruct them, and withheldest not **thy manna** from their mouth, and gavest them **water** for their thirst."

Jesus had not yet sacrificed his life, so blood was not mentioned. But he is the Living Bread which came down from heaven which if a man shall eat he shall live forever (John 6:51). Jesus offers to all the water of life as he did to the woman at the well. Blessed are they which hunger and thirst after righteousness—after Jesus Christ the righteous (1John 2:1). He is the anointed One, the Messiah, anointed with his Father's Spirit, his Father's mind, his Father's words. His words are Spirit and they are life (John 6:63). We must eat his flesh, the Living Bread, the pure Manna; we must drink his blood, the water of life, which cleanses us from all sin (1John 1:7). Like water, his blood washes our robes and makes them white in the blood of the Lamb (Rev 7:14). His blood brings life; and life is in the blood (Lev 17:11).

John notes that Jesus came "by water and by blood. And it is the

Spirit that bears witness, because the Spirit is truth.” Jesus said, “I am...the Truth.” John 14:6. He is the “True Witness.” Rev 3:14.

Jesus is the answer to every phase of our salvation. He is the Author and Finisher, the First and the Last, the Beginning and the End and every step in between. He is our Saviour, our Example, our High Priest, our Substitute, our Advocate, our Mediator, and our very own Comforter. He intercedes for us in heaven, and lives within us on earth.

“Could our eyes have been opened, we could have seen **Jesus in our midst with His holy angels**. Many felt His grace and **His presence** in rich measure...We knew that the sin pardoning Saviour was **in our midst**...I knew that Jesus was **in our midst**.” 1888 *Materials* p. 58, 59

Jesus said, Where two or three are gathered together in my name, there am I in the midst of them. Matt 18:20 Not in human form, but with the full capacity to commune with us, instruct and empower.

“**All communication** from heaven to earth since Adam’s fall has come **through Christ**.” *General Conference Bulletin* July 1, 1900 p. 178

“For what man **knows** the things of a man save the spirit of man, which is in him; even so the things of God **knows** no man, but the spirit of God.” 1Cor 2:11

The spirit of man is in man and is aware or knows what’s going on in the man. It is his mental state of self-awareness, his thoughts, and consciousness. Spirit is not a disembodied ghost or phantom. It is our rational mental state of mind.

Just as man’s mind (spirit) cannot exist and function without his body, so also the Spirit or mind of Christ does not operate without his divine body although divested of humanity. The spirit of man is not a separate being; neither is the Spirit of God. It is His representative. Ellen White defines representative as:

“God commissions angels to minister... these heavenly **representatives of omnipotent power**...” 6*Testimonies* p. 461

“We are witnesses for Christ when we confess Christ.” “To make such a confession, **we must represent Christ**... But no one can confess Christ unless the Spirit of Christ abides within him as a **living principle**.” *Review & Herald*, Feb 12 1895

“Jesus, the express image of the Father’s person, the effulgence of His glory, the self-denying Redeemer, throughout His pilgrimage of love on earth, was a living **representation of the character** of the law of God.” *Thoughts from the Mount of Blessing* p. 49 1896

- Angels represent omnipotence
- We represent a living principle
- Jesus represents the law’s character

These are three examples where persons are not representing another person but an attribute, a concept.

“When Christ abides in the heart... **Christ’s Spirit, His love**, softens the heart...” *Steps to Christ* p. 73

“...if we have the **mind** of Christ... We shall manifest the **spirit** that dwelt in Christ.” *Bible Echo* Apr 15, 1892

“...to become a partaker of the divine nature, catching the **spirit** and **mind** of Jesus...” *Review & Herald* Apr 28, 1891

A New Way A New Day

Mrs. White foresaw that a time would come when there would be those who thought they were improving the doctrinal foundations of the church.

“Men may suppose that they have found a **new way** and that they can lay a **stronger foundation** than that which has been laid. But this is a great deception.” *Testimonies* vol. 8 p. 297

LeRoy Froom definitely believed that the “public repudiation” of the “erroneous early personal views” was a victory for the church.

“We have come, thank God, to a **new day** of frankness and soundness, with resultant **better understanding**, recognition, and acceptance that is preparing the way for the tremendous world witness and triumph that now lies shortly before us.” *Movement of Destiny* p. 36

Froom favored what he calls the “Eternal Verities,” ageless principles “centering in the three persons of the Godhead or Trinity. They are *eternal* because God the Father, Son, and Holy Spirit are eternal” p. 34. He charged papal Rome with confusing the Eternal Verities, crushing them to earth, and enthroning error in their place (p. 43). He saw the Trinity as an eternal truth, understood and taught in its true form by the apostles, but later corrupted by Rome. To him the work of Reformation was carried on by the remnant Adventist movement in restoring not only the Sabbath and the Sanctuary, but the true Triune God.

Ellen White also saw a change in the church emerging in her day.

“I see the beginning of a work that would remove some of the pillars of our faith...But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.” *Testimonies Containing Letters to Physicians and Ministers*, p. 58, 59

How could we have claimed to be the “remnant” church if we were worshiping the wrong God? How could the non-trinitarian Adventists dare call others to come out of Babylonian confusion when we were just as confused ourselves?

The evidence is abundant. As we saw in Volume 3, the Bible Conference records of 1919 demonstrate that the leadership of the church, even after Ellen White’s death, still taught and believed in the shared Spirit of the Father and Son. There was certainly differing views on the co-equal, co-eternal status of Christ and much outspoken opinions on that subject. But not a word of disagreement was raised when Prescott presented Christ as the Comforter, the Spirit of truth. Yet today that original pillar has also been fully repudiated in favor of tradition. The need to be accepted by the majority is stronger than the witness of the written Word.

Now, let's summarize our findings.

The Holy Spirit is a real person
called the Spirit of God,
The Spirit of Christ,
The Spirit of God's Son,
The representative of God and Christ.
The angel that went before them.
The captain of the Lord's host.
Michael the archangel.
The mind of Christ.
We access the Father by one Spirit.
We come to the Father only by Jesus.
Father and Son have the same Spirit.
It is an essential part of God.
Power proceeding from God's throne.
Acts in creation and redemption.
Directed by the Son of God.
The omnipresence of Christ.
The Eternal Spirit,
omniscient and omnipresent.
Christ divested of human personality.
It is Christ's Spirit.
Makes the Saviour accessible to all.
Christ's presence.
Christ dwells in us by his Spirit.
Spirit of God is received into our heart
Same spirit dwells in Father and Son.
Jesus comes to us and dwells in us.
He does not leave us comfortless.
He and the Father abide with us.
Holy Spirit comes in Jesus' name.
He is the Spirit of Jesus.
The Holy Spirit guides and convicts.
But we look to Jesus.
Spirit of our Father speaks in us
He is the Father of spirits
The Son is a life-giving spirit
The Lord is that Spirit
Jesus has the seven Spirits of God.
Holy Spirit proceeds from the Father
Jesus proceeded forth from the Father
Golden oil comes from the olive trees
Spirit of Christ was in the prophets
Prophets spoke by the Holy Spirit
Spirit of God is the mind of God
We have the mind of Christ.
We must recognize his Spirit now,
so we will recognize his coming.
We have only one mediator advocate
Christ intercedes for us in heaven
ministering the merits of his death
justification and forgiveness
His Spirit intercedes for us on earth
ministering the merits of his life
sanctification and power over sin

The Saviour is our Comforter.
Jesus is the Comforter.
There is no comforter like Christ.
Jesus comes to us by his Spirit.
Learn Christ's prayer in John 17.
He is the Comforter.
Satan seeks to hide from our view
the truth that Jesus is the Comforter.
Churches are dying because of this.
The Spirit of Jesus is his life
and all its attributes
It impresses his own character on us
It is the soul of his life
It is an influence and a power
to take away sin from our lives
His Spirit is a divine power
enabling us to overcome evil
The Spirit alone can cleanse from sin
Only Christ can enable us to resist sin.
The power to resist all evil
The power to overcome as Jesus did
This third personality is the only way
that sin can be resisted and overcome
His grace alone can enable us to resist
The indwelling of Christ in our hearts
is the only defense against evil
It is the power of God in Jesus.
The highest influence in the universe
emanating from the Source
of all power
The Holy Spirit does the fashioning;
Christ does the molding—same thing!

Jesus lived a perfect, sinless life in a totally human body "in the likeness of sinful flesh" Rom 8:3 because his Father was dwelling in him and he in his Father. He is our Great Example. He wants to live in us and give us power to resist sin, just as his Father lived in him and gave him power to overcome the devil. We must understand this. Heaven wants to fill us with all the fullness of God.

This is illustrated in the diagram below. The eternal Father is the great Source of all power, goodness, and love. From Him came forth the Son of God to create all things and manifest the Father's character to all His created beings. As a result the Son has all the power, all the wisdom, all the knowledge, the same character, the same Spirit as his Father.

Because of man's fall, the Son has committed himself to take our human nature, and live a perfect life. This experience he now shares with us by transforming our minds with his own life of victorious obedience. The Spirit mind of Jesus and the Father may now live in us. They speak the words for us, They do the works in us. Their thoughts become our thoughts. We become one with Father and Son.

