

## **The Nature of the Godhead**

**The erroneous teaching that there is no Holy Spirit (the Holy Spirit does not exist separately as the Third Person of the Godhead) is being taught more widely, now that Bill Stringfellow has joined Fred Allebach and William Grotheer in promoting it. But, in addition, Bill Stringfellow is also teaching the Arian error: that Christ is a created being, and not eternal. So, in this present study we will focus, from the Bible and Spirit of Prophecy, on replying to those two ancient errors. There is no controversy about the nature of the Father.** In our time in history, every type of error is being foisted on our people. At the same time that men are teaching a false view of the human nature of Christ, other men are presenting false concepts about the divine nature of Christ — and the existence of the Holy Spirit!

Down through the centuries, the most controverted Biblical facts have been those which directly affect our salvation, facts such as these:

Christ is fully equal to the Father in every way. He has existed from all eternity. He became fully man, like us. He was fully tempted, but never sinned. He really died on the cross. He ministers for us in the Sanctuary above. It required His life, death, and heavenly mediation to provide an atonement for us. There is a coming judgment, and we must now obey God, by the enabling grace of Jesus Christ. The Holy Spirit is the Third Person of the Godhead. The Holy Spirit is working to bring us to repentance. There is a real devil and actual demons. The Bible accurately instructs us in the way of salvation. Sincere prayer is heard and answered by Heaven.

Satan wants to eradicate from our minds any or all of the above great truths.

Two crucial facts in the working out of the great plan of redemption — is the truth that Christ is fully God and has existed from all eternity, and the truth that the Holy Spirit is a distinct Personage, and the Third Person of the Godhead.

It is vital that you have a personal understanding of these truths, for they affect your salvation.

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The Godhead

The Godhead in the Bible

1 — Several times in the Old Testament, God speaks of Himself as "Us." Note Genesis 1:26, where the ones who do the creating of man are plural. Created beings do not create, so the "Us" can only refer to the Godhead. Also see Genesis 11:7.

2 — Elohim is one of the Old Testament words for "God." This Hebrew word is a plural ("Gods," not "God").

3 — The Angel of Jehovah is mentioned several times in the Old Testament. This Angel is not only identified with the Father, but is also distinguished from Him. Thus, we find here a reference to two persons of the Godhead (Gen 16:7-13; 18:1-21; 19:1-28; Mal 3:1).

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

5 — Still elsewhere, God is the speaker, and He mentions both the Messiah and the Spirit or, the Messiah is the speaker who mentions both God and the Spirit (Isa 48:16; 61:1).

6 — In the New Testament we find a clearer revelation of the Godhead. In the Old Testament, the Redeemer and Saviour is Jehovah (Job 19:25; Ps 78:35; 106:21; Isa 41:14; 43:3, 11,14; 47:4; 49:7, 26; 60:16). In the New Testament, this individual is clearly Jesus (Matt 1:21; Lk 1:76-79; 2:17; Jn 4:42; Gal 3:13; 4:5; Titus 2:13-14). [We are here saying that some of the "Jehovah" passages in the Old Testament refer to Christ; we are not saying that all of them do.]

7 — In the Old Testament, it is Jehovah that dwells among Israel and in the hearts of those that fear Him (Ps 135:21; Isa 8:18; 57:15; Eze 43:7-9; Joel 3:17-21; Zech 2:10-11). In the New Testament, it is the Holy Spirit that dwells among God's people (Rom 8:9; 11:1 Cor 3:16; Gal 4:6; Eph 2:22; James 4:5; 57:15; Eze 43:7-9; Joel 3:17-21; Zech 2:10-11). In the New Testament, it is the Holy Spirit that dwells among God's people (Eph 2:22; James 4:5).

8 — The New Testament represents God as sending His Son into the world (Jn 3:16; Gal 4:4; Heb 1:6; 1 Jn 4:9).

9 — In the New Testament, both the Father and the Son send the Spirit (Jn 14:26; 15:26; 16:7; Gal 4:6).

10 — The Father speaks to the Son (Mk 1:11; Lk 3:22).

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

12 — The Holy Spirit intercedes for believers, and through them prays to God (Rom 8:26).

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

14 — In the Great Commission, Jesus mentions the three Persons (Matt 28:19-20).

15 — In addition, the Three are named alongside of each other in these passages (1 Cor 12:4-6; 1 Peter 1:2).

16 — We find "I," "Thou," and "He" in several passages, which indicates separate Persons, yet interpersonal relations between them (Matt 3:16; 14:26; 15:26; 16:13-15).

17 — In 1 John 5:7, in the King James Version, the Three are also mentioned. But there are those who question the validity of this passage (whether or not it really is genuine). But, as we are observing elsewhere in this present study, the great truth of the triune Godhead stands sure, all aside from 1 John 5:7.

#### The Godhead in the Spirit of Prophecy

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

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

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

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

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

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

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

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

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

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

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

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

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

The Holy Spirit in the Godhead

## Introduction

Satan wants to destroy the great facts which are the pathway to eternal life. It is little wonder that He is anxious to destroy the Bible truth that there is a Holy Spirit. But it is astounding that frail, fallible human beings, who so much need the Holy Spirit themselves, are willing to cooperate with him.

Throughout church history, there have been few Bible facts more controverted and opposed than the great truths about the Holy Spirit.

There are two primary errors which are taught about the Holy Spirit: (1) He is not part of the Godhead, and therefore there are not three members of the Godhead. (2) He is not an actual Person, but instead only an "attribute of God."

To begin with, let us clear the record by stating that we do not believe in the dogma of "*the Trinity*." We do not even use the term (nor does the Bible or Spirit of Prophecy). The "Trinity" error is that there are three members of the Trinity and the three are one in person, purpose, and work.

Instead, we believe in the doctrine of the Godhead, which teaches that there are three fully divine Persons (separate individuals) in the Godhead, and they are one in character, purpose, eternity, and divinity, but not one in person.

The Holy Spirit has a unique position: It never reveals itself in a visible form. We have absolutely no record of that ever occurring — in heaven or on earth. Yet this need not be surprising, for we are also told that the angels are ministering spirits (Hebrews 1:14), and we know that they can appear in visible bodies, — or not. Angels are not flesh and blood as we are. Why then should it be thought unusual that the Holy Spirit apparently never takes bodily form.

There are physical laws of which we know nothing. We should not presumptuously imagine that only that which we can grasp in our small minds can be so. In the present writer's book, *The Origin of the Universe*, one will learn that the existence of galaxies — vast orderly collections of stars — cannot possibly occur. It violates physical law, as we know it. But they are there anyway — and the atheists are confounded by the fact. For that matter, it is said that the honey bee cannot fly, because its wings are too small for the size of its body. Many of the errors of mankind are due to presuming to know so much, when actually we know so little. We ought to accept God's truths as He reveals them to us, rather than presuming to sit in judgment on those truths and attempting to deny them.

## THE PERSONALITY OF THE HOLY SPIRIT ( BIBLE )

***The Holy Spirit is a Person.*** First, He exhibits five attributes of a person:

*He has intellect* — The Holy Spirit has intellect, for "the Spirit searches all things." (1 Cor 2:10). The Holy Spirit reveals the deep things of God and reveals them to us. The same word is used by Christ in John 5:39, where He says, "Ye search the Scriptures."

*He has knowledge* — No human being can know the thoughts of God, but the Holy Spirit understands the mind of God (1 Cor 2:11).

*He has a mind* — Just as the Holy Spirit knows the Father, so the Father knows the mind of the Spirit (Rom 8:27). This passage clearly indicates that the Holy Spirit has intellect, because the word, "mind," (phronema) means "way of thinking, mind-set; aim, aspiration, striving" (cf. Eph 1:17).

*He has emotions* — As used in the Bible, it means to have feelings, awareness, and an ability to respond to something. Ephesians 4:30 is a command: "Grieve not the Holy Spirit of God." The Holy Spirit is grieved when we lie (v. 25), are angry (v. 26), steal or are lazy (v. 28), or speak unkind words (v. 29). The noun form of the same Greek word is used in 2 Corinthians 2:2, 5, about the sorrowful feelings of the Corinthians after Paul wrote them a stern letter of reproof. Only a person can be grieved; a mere influence cannot be grieved.

*He has a will* — The Holy Spirit can choose and make decisions. He has a will. This is shown in several passages. In Acts 16:6, for example, the Holy Spirit exercised His will to forbid Paul to go to a certain place, and instead directed him to go to Europe and preach.

***The Holy Spirit is a Person.*** Second, He does ten things which the Father and the Son also do:

*He testifies* — The promise of Jesus was that the Holy Spirit "will bear witness of Me" (Jn 15:26). In John 15:27, the same word is used of the disciples' testifying about Christ. As the disciples would bear witness concerning Christ, so the Holy Spirit would bear witness of Christ.

*He helps* — Jesus promised to send His disciples "another Comforter" (Jn 14:16). "Another" means that the Holy Spirit would be a helper, as Jesus was.

*He teaches* — Just as Christ taught the disciples (Matt 5:2; Jn 8:2), so the Holy Spirit would teach them also (Jn 14:26). He would do the same teaching ministry and bring to their remembrance the words of Christ.

*He guides* — Jesus assured His disciples that, when the Holy Spirit came, He would guide them in their search for truth (Jn 16:13). He would be as a guide, escorting a traveler through an unknown country.

*He convinces and convicts* — It was promised that the Holy Spirit would "convict the world" of sin, righteousness, and judgment (Jn 16:8). The word, "convict" (elegcho) means to "convince someone of something; point out to someone."

*He regenerates* — Everyone who experiences the new birth has been regenerated by the Holy Spirit (Eze 36:25-27; Titus 3:5).

*He intercedes* — The Holy Spirit takes the pleadings of the believer and intercedes on his behalf before Christ (Rom 8:26). He intercedes for humans just as Christ does (Rom 8:34; Heb 7:25). An inanimate quality cannot intercede for anyone.

*He commands* — The Holy Spirit commanded that Paul and Barnabas be set apart for missionary work (Acts 13:2).

*He sends out* — In Acts 13:4, He sends two men out to do missionary work.

*He forbids and prohibits* — In Acts 8:29, the Holy Spirit directed Philip to go and speak to the Ethiopian eunuch.

***The Holy Spirit is a Person.*** Third, certain things can be done toward Him, which could not be done if He did not have a personality:

He can be obeyed — In Acts 10, the Lord told Peter to go to the house of Cornelius. He obeyed the Holy Spirit and went.

*He can be resisted* — Stephen told the Jews, about to stone him, that they were "stiff-necked . . . always resisting the Holy Spirit" (Acts 7:51).

*He can be grieved* — The Holy Spirit is grieved when a person sins (Eph 4:30; cf. Isa 63:10).

*He can be blasphemed* — God can be blasphemed (Rev 13:6; 16:9), Christ can be blasphemed (Matt 27:39; Lk 23:39), and the Holy Spirit also can be blasphemed (Matt 12:32; Mk 3:29-30).

*He can be lied to* — Peter told Ananias and Sapphira that, because of their deceit, they had lied to the Holy Spirit (Acts 5:3). Because of that sin, they died.

***The Holy Spirit is a Person.*** Fourth, He is frequently referred to in the grammatical masculine:

"Pneuma" is the Greek word for "Spirit." It is a neuter gender word, and should have neuter pronouns accompanying it. However, the Biblical writers did not follow this proper grammatical pattern. Instead, in Greek, they used masculine pronouns.

Here are several examples: John 15:26, John 16:13, and John 16:14. In each instance, pneuma (Spirit) is the neuter noun, and ekeinos (He) is the masculine pronoun. This is a very purposive change. If the Spirit was not a person, it would not have been done.

#### THE DEITY OF THE HOLY SPIRIT

The Holy Spirit is divine. Its Deity is clearly taught in the Bible. If the Holy Spirit is not divine, then there is no Godhead. It is of interest that those who deny the existence of the Holy Spirit frequently go on to deny the full deity and/or the pre-existence of Christ!

***The Holy Spirit is divine.*** First, He has the attributes of divinity:

*He is Omniscience* — The Holy Spirit is all-knowing (1 Cor 2:10-12). The Holy Spirit searches the deep things of the Godhead (1 Cor 2:10). This word, "deep," (bathos) is used of the knowledge of God. It is unfathomable to man, but the Holy Spirit understands it (Rom 11:33).

*He is Omnipotent* — The Holy Spirit is all-powerful (Job 33:4). His omnipotence is seen in the Creation. In Genesis 1:2, the Holy Spirit is seen hovering over creation as a hen over its young. The Holy Spirit was used to give life to created beings.

*He is Omnipresent* — The Holy Spirit is everywhere present. In Psalm 139:7-10, David says he cannot flee from the presence of the Holy Spirit. Christ taught His disciples that the Holy Spirit would be with them, wherever they might go. This would require omnipresence (Jn 14:17).

*He is Eternal* — The Holy Spirit is called the Eternal Spirit in Hebrews 9:14. Through the Eternal Spirit, Christ offered Himself without blemish to God.

*He is Holy* — As with the other Persons in the Godhead, the Third Person is holy (Matt 12:32). They are entirely separate from sin.

*He is Love* — As with the other members of the Godhead, the Holy Spirit is love, and, because of it, is able to produce love in those submitted to the rule of the Godhead (Gal 5:22).

*He is Truth* — He is the "Spirit of truth" (Jn 14:17; 15:26). He is the truth, as Christ is the truth (Jn 14:6). The Holy Spirit leads into truth.

***The Holy Spirit is divine.*** Second, He does the works of divinity.

*The Creation* — The Holy Spirit took part in the Creation (Gen 1:2). Another description of the Creation event is given in Psalm 104:24-26. In verse 30, God is said to have done it through the Spirit "Thou dost send forth Thy Spirit, they are created" (Ps 104:30). Job 26:13 reveals that the Holy Spirit created, not only the earth, but also the heavens.

*The Birth of Christ* — The Holy Spirit took part in the incarnation of Christ (Matt 1:20).

*The Inspiration of God's Word* — As the Spirit was present to bring Christ, the Word, to humanity; so He is present to bring the Word, through inspired prophets, to mankind (2 Peter 1:21). The Holy Spirit's work, in doing this, is similar to the Father's work (2 Tim 3:16).

*The New Birth* — The Holy Spirit is an active agent in bringing men to Christ in repentance, forsaking of sin, and willingness to obey God's laws. The Holy Spirit produces the new birth (Titus 3:5; Jn 3:6), but He does it through the Word (1 Peter 1:23), which He also helped produce.

*Intercession* — The Holy Spirit is an intercessor (Rom 8:26), as Christ is. The Holy Spirit pleads with us; Christ pleads with the Father on our behalf (1 Jn 2:1).

*Ministry* — The Holy Spirit is the "Helper" of John 14:16. It is "parakletos" in the Greek, and means "one called along side to help."

At this point, it should be noted that the Holy Spirit comes forth, or proceeds, from the Father (Ps 104:30), and the Son (Jn 15:26). This closeness of relationship between the three, should not be thought to indicate subordination of the Spirit to the other two. All three of fully equal, but each has chosen a different appearance and activity.

#### SYMBOLS OF THE HOLY SPIRIT

**There are symbols and representations in the Bible, which strikingly portray His Person and ministry:**

*Dove* — The Holy Spirit descended "like a dove" at the baptism of Christ (Matt 3:16; Mk 1:10; Lk 3:22; cf. Jn 1:32). We are told elsewhere that it was "a dovelike Form of purest light" (DA 112). It was in the shape of a dove alighting with his wings outward and upward, but it was not a bird.

*Pledge* — The Holy Spirit is given us as a pledge of something more to come. The Greek word is arrabon, meaning a "first installment, deposit, down payment, or pledge." It obligates the contracting party to make further payments. Ephesians 1:14 adds to the explanation.

*Oil* — The oil of Zechariah 4:1-14 is explained in verse 6 as the Spirit. Ordaining with oil so the Spirit could come upon the person (1 Sam 10:6, 10). The Spirit given for ministry (Ex 40:9-16; Acts 1:8). The illuminating, enlightening Spirit (Ex 27:20-21; 1 Jn 2:20). The cleansing, sanctifying Spirit (Lev 8:30; 14:17; Rom 8:2-3).

*Fire* — Fire is another symbol of the Holy Spirit (Acts 2:3; cf. Ex 3:2). It is cleansing, enlightening, purifying, and judging.

*Seal* — The Holy Spirit seals the believer (2 Cor 1:22; Eph 1:13; 4:30; cf. Matt 27:66) Sealing indicates ownership, security, and authority.

*Water* — Water is also a symbol of the Spirit (Jn 7:37-38, explained in 7:39). Water as an emblem of the Holy Spirit signifies eternal life (cf. Jn 4:14; 7:37-38), a reception of the Holy Spirit (Eze 37:25-27; Jn 7:39).

*Wind* — The wind represents the Holy Spirit (Jn 3:8), and the very word in the Greek and Hebrew means just that.

#### OTHER ACTIVITIES OF THE HOLY SPIRIT

*Revelation* — It is the Holy Spirit which has been the channel through which all Inspired messages and writings have come to mankind from the God of heaven (2 Sam 23:2; Acts 4:25; Matt 22:43; Eze 2:2; 3; 3:24; etc.)

*Ministry and Evangelism* — The Holy Spirit enables men to aid their fellowmen, and lead them closer to God (Jn 14:16-17; Acts 2).

*Ability to do things* — The Holy Spirit also enables men to do exploits (Judg 3:10; 6:24; 11:29; 14:6), artistic craftsmanship (Ex 31:2-5; 35:30-35); 1 Kg 7:14), manage governments (Num 27:16-18; 1 Sam 10:10; 1 Sam 16:13).

*Restraining sin* — The Holy Spirit strives with men and keeps them from plunging too rapidly into sin (Gen 6:3).

*The Baptism of the Holy Spirit* — The Spirit baptizes with enabling strength to do a necessary work, to the degree that they will continue to remain humble, submitted, obedient, and teachable to God and His Word (Acts 1:15; 1 Cor 12:13; Acts 11:15).

*The Indwelling of the Holy Spirit* — (Jn 14:16).

*The Sealing of the Spirit* — The Holy Spirit seals men to the day of redemption (1 Cor 1:22; Eph 1:13; 4:30).

*The Gifts of the Spirit* — There are a variety of gifts which a true believer can have, but only as long as He is submitted to be led by God (1 Cor 12; Rom 12:3, 6; Eph 4:11-13).

#### THE SIN AGAINST THE HOLY SPIRIT

There is a sin against the Holy Spirit (Matt 12:31). The movings of the Holy Spirit on the heart can be quenched (1 Thess 5:19), grieved away (Eph 4:30), and blasphemed (Matt 12:32).

It is a serious thing to grieve away the Holy Spirit; how much more serious to deny that He exists! The One upon whom God put His Spirit (Matt 12:18) was the One whom the Pharisees said was working through Satan (Matt 12:24). God said, "I will put My Spirit upon Him" (Matt 12:18), but the leaders said, "this man casts out demons by Beelzebub the ruler of the demons" (Matt 12:24). That was said after having seen the character-changing power of the Holy Spirit in the hearts of men. What greater sin is it to declare that there is no Holy Spirit and those who believe in Him — are worshiping Satan?

#### ADDITIONAL INFORMATION ON THE HOLY SPIRIT

Here, reprinted from one of our earlier studies, are additional facts about the Holy Spirit.

1 — In the Old Testament, the term, "Holy Spirit" is only found in Psalm 51:11 and Isaiah 63:10-11.

2 — Some say that the descriptions of the Personality of the Holy Spirit in the New Testament are only personifications. But such an explanation would clearly destroy the meaning of such passages as John 14:26; 16:7-11; Rom 8:26.

3 — Though the word "*pneuma*" [Spirit] is a naturally occurring Greek neuter, yet the masculine pronoun, "*ekeinos*" [that or that one] is used of the Holy Spirit in John 16:14.

4 — In many Greek texts, "*hos*" [which or the one which], a masculine relative pronoun, is used in Ephesians 1:14 to refer to the Holy Spirit. The Holy Spirit is a definite Person, not an immaterial nothingness.

5 — He is called the "*Paraclete*" [*Parakletos*] — the Comforter or Advocate (Jn 14:26; 15:26; 16:7). This is another indication, not only of His personality but of His personhood. The Greek word, "parakletos," cannot be translated by "comfort," or be regarded as the name of any abstract influence. It has to refer to a distinct person. Another indication that a person is meant, is the fact that the Holy Spirit as Comforter is placed in juxtaposition with Christ as the Comforter about to depart, to whom the same term is applied in 1 John 2:1

6 — The characteristics of a person are ascribed to Him, such as intelligence (Jn 14:26; 15:26; Rom 8:16).

7 — The fact that He has a will is another important characteristic of His Personhood (Acts 16:7; 1 Cor 12:11).

8 — Yet another characteristic of this Divine Person are His affections (Isa 63:10; Eph 4:30).

9 — He performs the distinct acts of a person. He searches, speaks, testifies, commands, reveals, strives, creates, makes intercession, raises the dead, etc. (Gen 1:2; 6:3; Lk 12:12; Jn 14:26; 15:26; 16:8; Acts 8:29; 13:2; Rom 8:11; 1 Cor 2:10). Only a definite person could do all of these things; it cannot be a mere power or influence.

10 — He stands in such a relationship to other persons, that His own personality and Personhood are implied. He is placed in juxtaposition with the apostles (Acts 15:28), with Christ (Jn 16:14), and with the Father and the Son (Matt 28:19; 1 Peter 1:1-2; Jude 20-21).

11 — There are also passages of Scripture in which the Holy Spirit is distinguished as a person apart from His own power (Lk 1:35; 4:14; Acts 10:38; Rom 15:13; 1 Cor 2:4). Yet such passages would become redundant, meaningless, and even absurd, if they were explained as indicating that the Holy Spirit were merely "a power" or inanimate force. In the above quoted passages, substitute the word "power" or "influence" or the name "Holy Spirit" — and see how ridiculous the sentences become.

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

13 — He also has the attributes of the Godhead. One example is His omniscience (Isa 40:13-14). He has fullest knowledge.

14 — The Holy Spirit is eternal (Heb 9:14).

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

16 — The Holy Spirit can create and restore (Ps 104:30).

17 — The Holy Spirit regenerates men: works in them the New Birth (Jn 3:5-6; Titus 3:5).

18 — The Holy Spirit can raise the dead (Rom 8:11).

19 — As with Christ, divine honor is ascribed to the Holy Spirit (Matt 28:19; Rom 9:1).

20 — The Holy Spirit both inspires and enables men to do the tasks assigned them (Ex 28:3; 35:35; 1 Sam 11:6; 16:13-14).

21 — The Holy Spirit has a part in the work of redemption in several ways, among which is the fact that He prepared, or had a part in preparing, a body for Christ and thus enabled Him to become a sacrifice for sin (Lk 1:35; Heb 10:5-7).

22 — At His baptism, Christ was anointed with the Holy Spirit (Lk 3:22).

23 — The Holy Spirit inspired the writing of Scripture, and in this way aids in bringing to mankind the truths of God (1 Cor 2:13; 2 Peter 1:21).

24 — By regeneration and sanctification, the Holy Spirit forms and increases the body of Christ, His Church, and dwells in it (Eph 1:22-23; 2:22; 1 Cor 3:16; 12:4-31).

25 — The Holy Spirit testifies of Christ and leads His people into truth, — both of which are very important, not only to the glorification of God and of Christ, but also to the salvation of man (Jn 15:26; 16:13-14; Acts 5:32; Heb 10:15; 1 Jn 2:27).

### ***The Holy Spirit*** ( In the Spirit of Prophecy )

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

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

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

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

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

"The prince of the power of evil can only be held in check by the power of God in the Third Person of the Godhead, the Holy Spirit." — *Special Testimonies, Series A, No. 10, 37*, 1897 (*Evangelism*, 617).

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

"The office of the Holy Spirit is distinctly specified in the words of Christ: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment" (Jn 16:8). It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements . .

"Having brought conviction of sin, and presented before the mind the standard of righteousness, the Holy Spirit withdraws the affections from the things of this earth and fills the soul with a desire for holiness. "He will guide you into all truth" (Jn 16:13), the Saviour declared. If men are willing to be molded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul. By His power the way of life will be made so plain that none need err therein." — *Acts of the Apostles*, 52-53.

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

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

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

"The Holy Spirit comes to the world as Christ's representative. It not only speaks the truth, but it is the truth — the Faithful and True Witness. It is the great Searcher of hearts, and is acquainted with the characters of all.

"The Holy Spirit has often come to our schools, and has not been recognized, but has been treated as a stranger, perhaps even as an intruder. Every teacher should know and welcome this heavenly Guest." — *Counsels to Teachers*, 68.

"Have you not been afraid of the Holy Spirit? At times this Spirit has come with all-pervading influence into the school at Battle Creek and into the schools at other places. Did you recognize His presence? Did you accord Him the honor due to a heavenly messenger? When the Spirit seemed to be striving with the youth, did you say: 'Let us put aside all study, for it is evident that we have among us a heavenly guest? Let













