A hand is shown holding a glowing, translucent orb. The background is a vibrant, multi-colored rainbow. The text is overlaid on this scene.

THIRD PERSON of THE GODHEAD

TRUTH?

FALLACY?

MYSTERY?

OR MISUNDERSTOOD?

A MUST READ FOR SEVENTH-DAY ADVENTISTS

third person of the Godhead

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EGW Writings Website References

Today all through the Seventh-day Adventist denomination, we hear a term when discussing the Holy Spirit. And it's a popular term, the "third person of the Godhead." These five words have to be the most quoted in the modern Seventh-day Adventist denomination. It is interesting to note that most Catholics aren't even familiar with these words. New Adventist converts are taught this and the new way of ignoring context and meaning, and to only take a sentence from a quote or two from Sister White's writings. We will show the greater meaning of these words, and where this thought, or these words actually came from. Because they were not Heavenly inspired as one might expect. However, a few times in Sister White's life, she took something from someone else and repurposed it into a different meaning and reasoning. Sadly, it is times like this that have left the door open for heated exchange and arguments. In Ellen White's lifetime up to 1915, these words were quoted and used five times, but published only ten times. That is it! We will share all of those quotations for all to see. After she passed away, they were chopped up and used in all kinds of compilations. Not something that is reliable whatsoever. You will see from the small clip-it below, the Ellen White writings website considers her "Lifetime works" up to two years after she passed away, extending this to 1917.



10 Result(s) for: ("third person of the Godhead")	
1 EGW 1896	Lt8-1896 (February 6, 1896) par. 2 (Lt 8, 1896) ... of the Holy Spirit, the third person of the Godhead , who would come with no ...
2 EGW 1897	SpTA10 25.2 (Special Testimonies for Ministers and Workers—No. 10) ... of the Holy Spirit, the third person of the Godhead , who would come with no ...
3 EGW 1897	SpTA10 37.1 (Special Testimonies for Ministers and Workers—No. 10) ... power of God in the third person of the Godhead , the Holy Spirit.
4 EGW 1897	Ms22-1897 (March 5, 1897) par. 19 (Ms 22, 1897) ... power of God in the third person of the Godhead , the Holy Spirit.
5 EGW 1898	DA 671.2 (The Desire of Ages) ... the mighty agency of the Third Person of the Godhead , who would come with no ...
6 EGW 1898	Ms44-1898 (March 29, 1898) par. 11 (Ms 44, 1898) ... gave His representative, the third person of the Godhead , the Holy Spirit. This ...
7 EGW 1898	ST December 1, 1898, par. 2 (The Signs of the Times) ... to give His representative, the third person of the Godhead . This gift could not ...
8 EGW 1904	RH May 19, 1904, par. 3 (The Review and Herald) ... the mighty agency of the third person of the Godhead , who would come with no ...
9 EGW 1905	SW November 28, 1905, par. 2 (The Watchman) ... to give his representative, the third person of the Godhead . This gift could not ...
10 EGW 1908	RH November 19, 1908, Art. B, par. 5 (The Review and Herald) ... the mighty agency of the third person of the Godhead , who would come with no ...

<https://legacy.egwwritings.org>

TPOTG quotes
Published 10 times while Ellen White was alive
from only 5 original writing sources

1) 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 fulness 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. {Letter 8-1896.2, February 6, 1896}

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2) The striking feature of divine operations is the accomplishment of the greatest work that can be done in our world, by very simple means. It is **God's plan** that every part of his government shall depend on every other part, the whole as a wheel within a wheel, working with entire harmony. **He moves upon human forces, causing his Spirit** to touch invisible chords, and the vibration rings to the extremity of the universe. {Ms22-1897.17}

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**. {Ms22-1897.19, March 5, 1897} (also printed in SpTA-No. 10, 33-39)

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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**. {SpTA10 37.1, January 28, 1897 (part of Letter 8, February 6, 1896)}

3) The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. **It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself**. {Desire of Ages, 671.1, 1898}

In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the **third person of the Godhead**, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon the church. {**Desire of Ages, 671.2, 1898**}

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4) Christ determined to bestow a gift on those who had been with Him and on those who should believe on Him, because this was the occasion of His ascension and inauguration, a jubilee in heaven. What gift could Christ bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. Christ gave His representative, the **third person of the Godhead**, the Holy Spirit. This gift could not be excelled. The divine Spirit, converting, enlightening, sanctifying, would be His donation, because He would give all gifts in one. {Ms44-1898.11, March 29, 1898, par. 11}

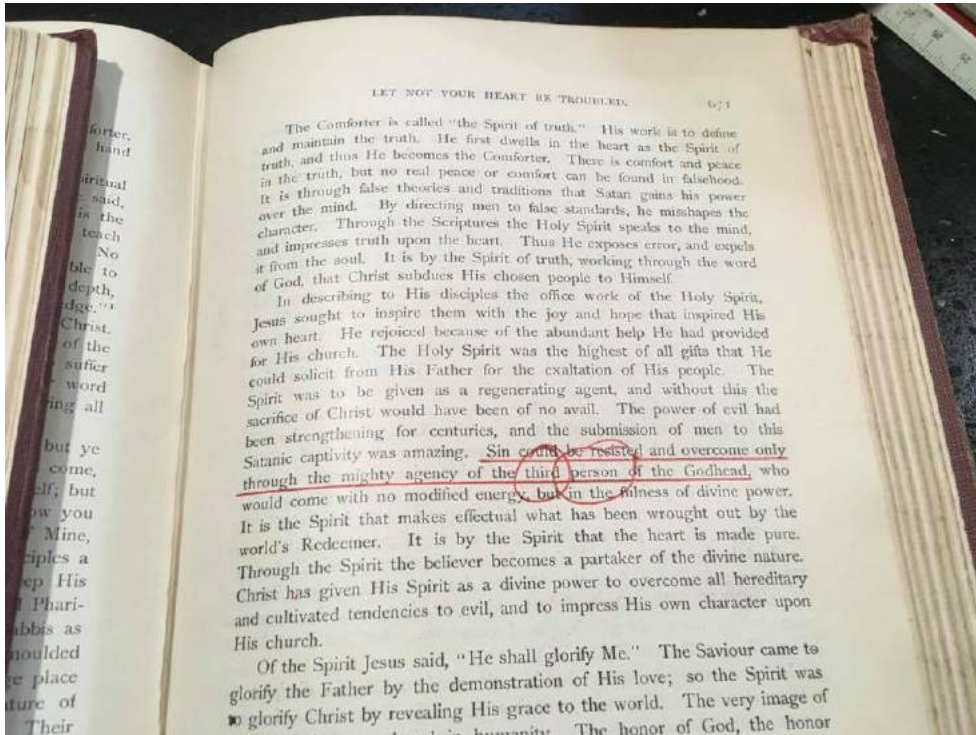
5) During the Jewish economy, the influence of God's Spirit had been seen in a marked manner, but not in full. For ages prayers had been offered for the fulfilment of **God's promise to impart his Spirit**, and not one of these earnest supplications had been forgotten. {Signs of the Times, December 1, 1898, par. 1}

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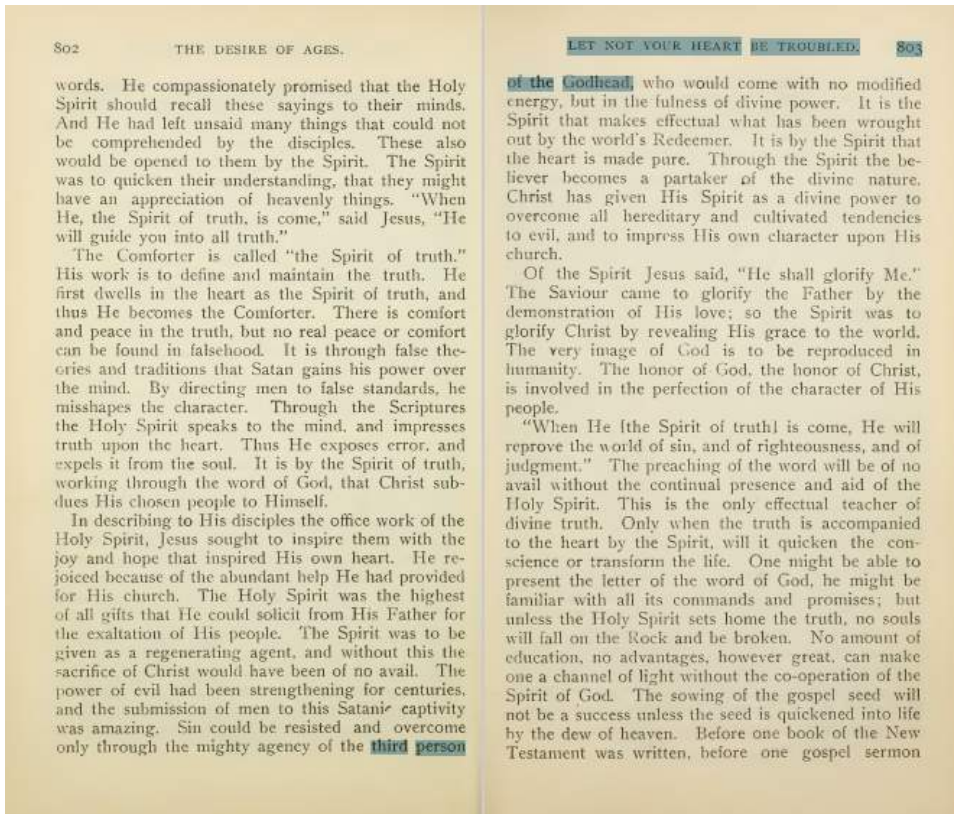
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What has taken place along the way is to misconstrue Ellen White's usage of these words. One of the key ways in doing this is to change her original writing using "lower case" letters and changing them to an "Upper Case" "T" and "P" trying to denote deity and teaching that this is another being that has nothing to do with the Father's Spirit (Spirit of God, God's Spirit, God's own Spirit, His Spirit) as used in other parts of her writings or even Jesus coming to us as the Comforter as in the Spirit of Christ or Christ's Spirit. This is SO DISHONEST. This teaches another gospel! Shown below are two examples of the original writing and a third picture showing the changed book with the agenda carried out in "The Desire of Ages." The original book publishing was in 1898. The two small cutouts that follow this are from the 1904 and 1908 Review & Herald publications.



Two examples of the original publishing of "third person of the Godhead." Note the usage of lower case lettering.



Review and Herald – May 19, 1904

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Review and Herald – November 19, 1908

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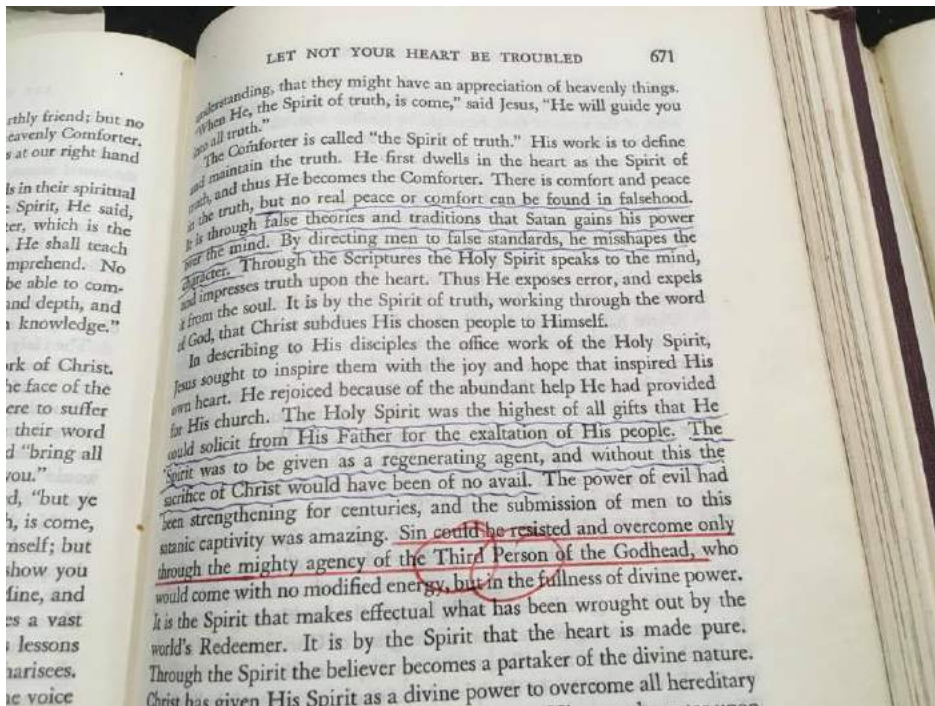


THE DARLING RAN

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“third person of the Godhead” in lower case lettering.

Years after Sister White's death, those in charge changed the "t" and "p" to capital letters trying to denote deity to support their new doctrine with a mystery ghost. Ellen White pointed us to Christ coming in the Spirit as our Comforter. But church leaders today vehemently say, NO!



Ellen White never referred to the Holy Spirit intentionally as a third being. She never used the words "god the holy spirit." She never taught that the Holy Spirit was a "separate and distinct" person from the Father and the Son. Many times however, Sister White did refer to the Holy Spirit as an "it." However the White Estate decades and decades later were caught that they changed some of these to "he" or "He." This was notably done in a compilation called "Ye Shall Receive Power." She would never refer to a Divine being as an "it." What she has shared and written in the context of her writings on this is that the third person is a divine power, a converting power. And what Ellen White used is most appropriately when she said, "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." "Tendencies to evil", don't you suppose that is sin? Christ has given "His Spirit," don't you suppose that is the Spirit of Christ? For those that are struggling with sin, it is only through the divine power of Christ's Spirit that we can overcome what the flesh drives us to. This Spirit that comes from Christ subdues the flesh. A converted Christian that has this conversion process and knows and allows the Spirit of Christ to take over in their life now walks in the Spirit and not the flesh.

I recall many people holding onto their "mystery ghost" belief and struggling secretly with sin. They have not had the conversion of a true Christian and it starts with what they believe, and WHO they believe in. A false god is never going to help you stop sinning. After the resurrection of Christ and his glorification in Heaven, he received the Father's Spirit in full measure. Refer to "Christ gets Glorified" under the Bible Scripture heading on this website: <https://www.truthseeker.church/christ-gets-glorified>. It is the Father and Son's PERSONAL DIVINE OMNIPRESENT SPIRIT that the believer can partake in. So next time when someone or the pastor tells you all these personality traits of the Holy Spirit, trying to make it out to be some other being or spirit, you can reflect on why the Holy Spirit has a personality or character traits. It is what is coming from the Father and/or Son.

THE MYSTERY OF THE THIRD PERSON

Many people today are caught totally unaware of what the Bible really says about the Godhead. And that will be shared in a section later in this book. They copy what their denomination says in their “creed” with a laundry list of Scripture references that totally leaves out the three actual references to “the Godhead.” And in those verses, the Bible doesn’t tell us there is a membership or how many persons are in this Godhead. None of this is found in Scripture. And the words “third person of the Godhead” are not found in the Bible either. Yet people have built this up into an idol, holding it above the Bible, propping up what they want the truth to be, NOT what the truth actually is.

Ellen White never wrote first person of the Godhead. She never wrote second person of the Godhead. But those terms have been used and misused in the Adventist church since the 1940’s by the Leroy Froom’s of the world to take this denomination in a different direction. Froom was a church historian that did a number on our church as a revisionist. Ellen White did however write third person of the Godhead (without capitalization of the “t” in “third” and without capitalization of the “p” in person as to NOT show deity, although others have changed that on her behalf), but where did it come from? Did it come from an inspiration from God?

We think you will be shocked to find out exactly where this expression comes from. So many people have a death grip on this formulation of words. And because of it, many are blinded as to the topic of the Holy Spirit. And if you dare approach it, you are rebuked not to blaspheme the Holy Spirit. And they are blinded as to what Sister White wrote in detail in some of her writings. Those writings seem to be obscured today in the church. We will show exactly where this expression or term came from without question.

Herbert Camden Lacey
1871-1950



Have you ever heard of a man named Herbert Camden Lacey? Lacey was born in England in 1871 and raised in India and Tasmania, an Australian island state located off the southern coast of the mainland, where his family settled in 1882. They were members of the Church of England with a staunch Trinitarian background. Some five years or so later, the entire family joined the Seventh-day Adventist Church.

Lacey, was a student in an Episcopal college in Hobart at that time. This is important to note the background of Herbert Camden Lacey, because it would influence his beliefs while in the Seventh-Day Adventist Church and it would influence his actions and role. And this would have a profound effect on the denomination that would extend to this very day.

Something of interest to note about the family’s conversion to Sabbath keeping is that Lacey’s Mother was talked into remaining in the Anglican Church to worship on Sunday’s because it wouldn’t interfere with their Sabbath attendance at the Adventist Church. She was the church organist besides. She just loved those Sunday hymns. So she continued to give her services to the Sunday church even after the family was baptized into the SDA denomination until an illness would take her in 1891. This was about 4-5 years after their Sabbath and Adventist conversion.

Lets now look at some details by listing facts and confessions that Herbert Camden Lacey made in a letter written on August 30, 1945 to Leroy Froom. Leroy Froom who is nineteen years younger, was a church historian and had been coming up in the ranks and was groomed by Elder statesmen like Arthur Daniells (G.C. President for 22 years). Froom is fishing for information, anything that he can use to prop up his agenda going forward. And at this time in Froom's life, he is right in the middle of trying to legitimize and bring in the Trinity doctrine into the SDA denomination. He writes Lacey fishing for some history on the whispers of hearsay. In particular, "the eternal pre-existence of Christ". But the context of Lacey's response would be far different than what he would imagine.

William Warren Prescott, a prominent figure within the Church had just died a year or so earlier at 89 years old. Prescott was a Vice-President of the General Conference for years and a well-established, educated man. He was responsible for the upstart of many of our colleges. Froom and others finally succeeded in bringing in new language for a baptismal certificate in 1941 that would outline three persons in the Godhead in its language. This was their work, not Sister White's work, and it wasn't the Adventist Pioneer's belief who through the Spirit of God formed the foundation of our faith. The baptismal certificates would now state a "First person of the Godhead, Second person of the Godhead, Third person of the Godhead." Not a full-fledged trinity doctrine, but on its way to 1980 when it would finally happen, and a monstrosity of what it is today. And you will see from this letter who the invention of all of that was, and where it came from about 45 years earlier from 1941.

The story line of this letter starts off with the year 1896. William Warren Prescott would have been 41 years old, and Lacey was a young 25 years old. Prescott was highly educated in the secular world and would help form many of the SDA colleges. A.G. Daniells who would later become the General Conference President for 21 years (1901-22) was 38 years old in 1896. (The publisher's comments of this document will be in brackets going forward in this section.)

Interesting facts within Herbert Camden Lacey's written testimony

- Professor Prescott was tremendously interested in presenting Christ as the great "I AM" and in emphasizing the "Eternity of His existence," using the expression "The Eternal Son". (Prior to this, this was not the church's belief, nor the following statements on Christ)
- Prescott connected the "I AM" of Exodus 3:14 to Christ as the Second Person of the Godhead.
- Connected Christ to John 8:58 and also to the other "I AM's" in the Gospel. (7 of them. Christ was answering the Jewish accusers about his age, not stating that he was God in John 8:58.)
 - I am the Bread of Life
 - I am the Light of the World
 - I am the Door of the Sheep, etc.
 - All very rich in their spiritual teaching
- Prescott insisted on his interpretation even thou Lacey thought it was far-fetched to himself as he didn't quite believe that. (Prescott's view was not the view of the denomination).
- Sister Marian Davis, literary assistant to Sister White "seemed to fall for it".
- As a result, Prescott's expressions start to show up in the Desire of Ages (refers to pages 24 & 25), but not in any published works of Ellen White prior to that.
- Sister Marian Davis was entrusted with the preparation of Desire of Ages; she gathered her material from all available sources; Sister White's books already in print, from unpublished manuscripts, private letters, and even stenographer's reports of her talks.
- She was greatly worried about finding material suitable for the first chapter.

- Sister Marian Davis appealed to Lacey many times for help and as well to Professor Prescott frequently for similar aid.
- Sister Marian Davis got help from Prescott far richer and more abundant measure than Lacey could render.
- Marian Davis was a young worker, just out of college.
- At the time, Lacey and his wife were teachers in the Adventist schools. (Willie White would end up marrying Lacey's sister. So Lacey would indirectly become family in a sense.)
- Based on Prescott's teachings and help to Marian Davis, it is explainable why certain inclusions of the mentioned teachings found their way into the Desire of Ages. Teachings like "the Eternity of the Son" and the great "I AM."
- Lacey recalls Uriah Smith and says that "our people undoubtedly generally followed that view," labeling Smith an Arian. (This is an inaccuracy. It is stated that Arian's believed Christ was created and does not have divinity. Our people believed Christ was begotten and did have the divine nature of the Father. Something that was created comes from nothing, like the angels. Something that is begotten comes from an original source. Christ came out from the Father is the true belief of the early Adventist Pioneers.)
- Lacey and his family had been brought up in the Church of England (full-fledged Sunday keepers).
- Lacey and his family were Trinitarians.
- Regarding the trinity doctrine, "We just believed it, subconsciously. He does not remember discussing it with the brethren that brought him and his family into the denomination. (Elder E.C. Israel and brother W.L.H. Baker)
- Lacey's mother remarked about the strange language used by Adventist ministers in speaking about the Holy Ghost as "it" and "its" as though they thought of the Holy Spirit as an influence, instead of as a Person. This language from the ministers seemed strange to her, and in a way, also to Lacey (he was only 17 at the time). (He calls the Holy Spirit the "Third Person of the Godhead").
- He went through Healdsburg College and Battle Creek College with a "dim sort of feeling that there was something wrong about our teaching on the Ministry and Personality of the Holy Ghost." He said he was "really a Trinitarian at heart." The terms used were always "Holy Spirit" when not directly read out of the King James Bible and referred to as an "it."
- In the Testimonies for the Church, he noticed the same, "as though the Spirit of God were an influence instead of a Person, the Third Person of the Godhead."
- While in his late years in college, 1894, he was a delegate at the 2nd International Convention of the Student Volunteer Movement for Foreign Missions in Detroit, Michigan. This is an event with the world's Christians, outside of our faith.
- Lacey is impressed with the "spirit-filled" servants, the presenters of this convention. He recalls how his female counterpart, Sister Georgia Burruss, attendee to this mentions that these men are "not Sabbath-keepers, but the Lord is certainly using them mightily". They are deeply moved by these men and take note of their emphasis placed on the "Holy Ghost" in our lives and come away with the teaching that the Holy Ghost is a "divine person, always with us, and in us, the Comforter as taught by Jesus Christ in His last pascal discourse." (The Comforter taught and believed by our denomination at the time was "the Spirit of Christ," post-resurrection.)
- September 1895, on a voyage back to Australia, Lacey makes "The Personality and Work of the Holy Spirit" a special subject of Bible study.
- 1896 at the Cooranbong convention, Lacey presents his theme on "The Personality and Work of the Holy Spirit."
- Marian Davis took copious notes of Lacey's presentation at this Cooranbong convention.
- A. G. Daniells was frequently present and expressed conservative appreciation.

- 1898, the Desire of Ages comes out in print. A.G. Daniells brings to Lacey's attention, a quote found on page 671, where the spirit is spoken of as "the third person of the Godhead." A.G. Daniells makes some kindly comments.
- Later on in November 1905, Lacey finds this paragraph in print, Testimonies for the Church, Series B, No. 7:

"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 believe in Christ as a personal Saviour. THERE ARE THREE LIVING PERSONS IN 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 those powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ. (The original handwritten manuscript shows Sister White wrote "personalities" but somehow when it went to print, it was changed to persons, quite possible by the final print editors or Marian Davis.)

- Lacey notes that he endeavoured to teach that 9 years previously. (9 years previous to 1905 would be 1896)
- Lacey then ends his letter, "I was interested to note the language used in the article "The Holy Spirit in our Schools" found in Testimonies for the Church, vol. 8, p. 61, 62, bearing the date of May 10, 1896, Cooranbong, N.S.W. He notes that the Holy Spirit is now being referred to with the pronouns 'He', 'Him', 'His' and called a 'heavenly messenger', 'the heavenly guest', and 'the great Teacher Himself.'

You see with Herbert Camden Lacey's teachings', he has made the Holy Spirit into very personal personhood. This is where this subject came from. In a statement made July 27, 1936, Herbert Camden Lacey writes, "I conducted these Bibles studies in 1895 and 1896. Before 1896, the Spirit of God is never spoken of as a "Person" in the writings of Sister White; after that date, "He" is several times so referred to.

So we can see that the invention of the "third person of the Godhead" came from not a Heavenly inspiration, but that of a Sunday keeper, Herbert Camden Lacey. Sister White took this term, and changed the usage of its meaning to denote the Spirit of Christ that would come to us as the Comforter. This would be perfectly suitable. Christ after his resurrection and glorification in Heaven could now abide in those believers and disciples as it was no longer Christ in human form, but in spiritual form. She did not capitalize the letters in 'third' and 'person', although the printing houses changed that later under the direction of men in suits years later after she died.

Besides "He, Him, His", Lacey would give the Holy Spirit a different identity other than what Sister White and the Pioneers have taught and believed. He didn't believe it to be Christ coming to us in the Spirit as the Spirit of Christ. The Spirit of God originated from God the Father then was sent through Jesus as He is "the way, the truth and the life"; the channel, "no man cometh unto the Father, but by me." Lacey instead brought his Sunday keeper theology into the Seventh-Day Adventist church and it has grown to uncontrollable proportions to this day. Remember, he came from the Anglican Church and his beliefs were increased after attending a Sunday church convention from spiritualizers.

This is the naked truth of the present condition of the church today. Shown below is the response given by Herbert Lacey to Leroy Froom's inquiry from 1845 in a three-page letter. The previous summary given here is from this letter. Following this letter is one from Lacey to A. W. Spalding from

1947. Through both of these, you can see the underlining work of Lacey and a bit of prior history of the denomination in some of his comments before his influence.

Letter from H. C. Lacey to Leroy Froom answering his inquiry about the church's history

2854 Piedmont Avenue
La Crescenta, Calif.
Aug 30, 1945

Elder L. E. Froom
Ministerial Association
Takoma Park, Washington 13, D. C.

Dear Brother Froom:

The celebrations, with their aftermath, are over, and I can now attempt to answer some of the questions you asked in your letter of the 8th inst.

1st. "The beginnings of the discussion of Trinitarianism versus Arianism."

Well, that was not quite the angle in which I was involved in the studies conducted at Cooranbong way back in 1896. At that time, Professor Prescott was tremendously interested in presenting Christ as the great 'I AM' and in emphasizing the Eternity of His existence, using frequently the expression 'The Eternal Son'. Also he connected the 'I AM' of Exodus 3:14, which of course was Christ the Second Person of the Godhead, with the statement of Jesus in John 8:58, which we all agreed to; but then linked it up also with other 'I am's' in that Gospel - 7 of them, such as 'I am the Bread of Life' 'I am the Light of the World' 'I am the Door of the Sheep' etc. all very rich in their spiritual teaching - but which seemed a little far-fetched to me especially, as the 'I am' in all those latter cases is merely the copula in the Greek, as well as in the English. But he insisted on his interpretation. Sr Marion Davis seemed to fall for it, and lo and behold, when the 'Desire of Ages' came out, there appeared that identical teaching on pages 24 and 25, which, I think, can be looked for in vain in any of Sr. White's published works prior to that time!

In this connection, of course you know that Sr Marion Davis was entrusted with the preparation of 'Desire of Ages' and that she gathered her material from every available source - even Sr White's books already in print, from unpublished manuscripts, from private letters, stenographical reports of her talks, etc. - but perhaps you may not know that she (Sr Davis) was greatly worried about finding material suitable for the first chapter. She appealed to me personally many times as she was arranging that chapter (and other chapters too for that matter) and I did what I could to help her; and I have good reason to believe that she also appealed to Professor Prescott frequently for similar aid, and got it too in far richer and more abundant measure than I could render. Perhaps I MAY SAY THAT SR DAVIS WAS, ~~UNWITTINGLY~~ ~~STRUCK~~ to me as a young worker, just out of College, and was anxious to have me join the editorial staff of Sr White's books etc; but I was far too much interested in the Educational work to give that up, even though Elder W.C. White the editor of the idea

W.C.White favored the editorial idea quite a bit. But my wife and I were teachers in our school, and wished to continue in it.

However, Professor Prescott's interest in the "Eternity of the Son," and the great "I AM'S" coupled with the constant help he gave Sr Davis in her preparation of the 'Desire of Ages,' may serve to explain the inclusions of the above-named teachings in that wonderful book.

As to any special controversy, or agitation, over the matter of the Trinity, I cannot recall anything serious at all. Of course I have always known that Elder Uriah Smith was an Arian in belief, ("Thoughts of Daniel and the Revelation" reveal that!) and that our people undoubtedly generally followed that view. But we, as a family, had been brought up in the Church of England, and were naturally, may I say, Trinitarians. We just ~~know~~ believed it, subconsciously, and I do not remember our ever discussing the question with the brethren who brought us into the Truth, Elder H.C.Israel, and young brother W.L.R.Baker. One thing I do recall is my mother's remarking on the strange language used by our ministers in speaking of the Holy Ghost as 'it' and 'its' as though they thought of the Holy Spirit as an influence, instead of as a Person. That seemed very strange to her, and in a measure to me also (I was about 17 then)

Now this brings me to the second point in my letter: The angle in which I was involved in that convention at Coorambong was, not the Eternity of the Son, but the Personality of the Holy Ghost.

Perhaps a few words of historic background may be helpful here:-

As already stated, I was really a Trinitarian at heart. And I went through Healdsburg College, and Battle Creek College, with a dim sort of a feeling that there was something wrong about our teaching on the Ministry and Personality of the Holy Ghost. (Of course, that term was never used, except in reading from the Bible, - it was always 'Holy Spirit' and referred to as 'it') And then in the Testimonies I noticed that, practically everywhere, the same language was used, - 'Holy Spirit' 'it' 'its' etc. as though the 'Spirit of God' were an influence, instead of a Person, the Third Person of the Godhead.

During my college course at Battle Creek, in March 1894, I attended as a delegate from the College, the second international convention of the Student Volunteer Movement for Foreign Missions, held at Detroit Michigan. There I heard such men as Mr J.R.Lott, Mr Robert Spzer, and such Spirit-filled servants of the Lord as J.Hudson Taylor, A.T.Pierson, A.J.Gordon, with Miss Geraldine Guinness and others. I remember too how Sr.Georgia Burruss (now Mrs L.J. Burgess of National City, California, who was also a delegate at that convention, and who became afterwards our first woman missionary to India, I believe) was impressed by the spiritual teachings and appeals of these men. I recall her saying something like this: Brother Lacey, these men are not Sabbath-keepers, as we understand it, but the Lord is certainly using them mightily: I have never felt the deep moving of the Spirit of God upon my heart, as I have here at this convention. And I couldn't help agreeing with her exactly.

Well now, one thing I noticed vividly; the emphasis placed by all these teachers upon the ministry of the 'Holy Ghost' in our lives as God's servants and missionaries, a ministry as of a real, definite, divine person, always with us, and in us; the Comforter as taught by Jesus Christ in His last paschal discourse, and as revealed in the book of Acts, and presented everywhere throughout the Epistles and the Revelation.

On the voyage back to Australia during September 1895, I made that theme, the Personality and Work of the Holy Ghost, a special subject of Bible Study. And I became convinced for myself! So when I was asked to conduct a series of Bible Studies at the 9:00 o'clock hour in a convention in Cooranbong in 1896, I presented that theme very much to the interest (I well remember!) of Sr Marian Davis, who took copious notes, and also to that of Elder A.G. Daniells, who was frequently present, and expressed conservative appreciation.

When the "Desire of Ages" came out in 1898, Brother Daniells himself called my attention to the expression found on page 871, where the Spirit is spoken of as 'the third person of the Godhead' (I had not at that time seen a printed copy) and made some kindly comments. Later, in 'Testimonies for the Church, Series B, No 7' on page 63 (Nov 1905) I found this paragraph:-

"The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fulness of the Godhead, making manifest the power of divine grace to all who believe in Christ as a personal Saviour. THERE ARE THREE LIVING PERSONS IN 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 cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ."

exactly as I had endeavoured to teach 9 years previously.

In this same connection I was interested to note the language used in the article "The Holy Spirit in our Schools" found in ST. 61, 62, and bearing date 'May 10, 1896' Cooranbong N.S.W., where every time the Holy Spirit is referred to, the pronouns 'He,' 'Him,' 'His' are employed. And He is called a 'heavenly messenger' 'The heavenly guest' repeatedly, and apparently 'the great Teacher Himself.'

Well, I fear this reply has dragged on too long! Please forgive me for any undue loquacity. But I was mightily interested in these matters over there in Cooranbong, and am still, for that matter, and shall be pleased to communicate with you further, if you wish it.

Very fraternally yours,

H. C. P. P. P.

On June 2, 1947, A. W. Spalding from the Review & Herald writes H.C. Lacey to inquire about some of our denominational history. He is preparing a manuscript that will cover some history of the church in a book. He questions where we stood in the controversy of trinitarian vs anti-trinitarian doctrines among us. And then asks about the death of Christ and his Atonement at the cross. Did a human nature only die, or did his divine nature die, or a blended divine with the human, etc. Mr. Spalding quotes what Ellen White had said, but was still left wondering and not fully understanding.

Summary of Lacey's Letter to A.W. Spalding in response:

- The SDA denomination was anti-trinitarian when the Lacey family came to the truth in 1888.
- They were previously strong Church of England members; one of the main supporters of St. John's church which was a state church.
- His mother was the organist and practically the choir leader. Herbert and his sister, May were in the choir.
- His mother was a composer of music. She would take songs from our Hymns & Tunes and adapt them for the Church of England folks because they still attended there even after becoming Seventh-day Adventists. She was often complimented for her work.
- They noticed two primary differences with the hymns in the Adventist church vs the Church of England (Anglican church). The missing references to the Trinity. And the "weakening of the truth of the Personality of the Holy Ghost" as Lacey puts it.
- In sermons and prayers, the Holy Spirit was referred to as "IT," never "HE" except when they were reading the verses in John. Then they would immediately correct it afterwards to IT.
- He makes mention of the comparison between a few songs in the England hymnal vs the Adventist Hymnal and how the words in ours were changed or different than what he was accustomed to. The England hymnal leaned toward threesome singing of a trinity god and the Adventist hymnal praised and held to God being one being. (No mention of three.)
- But in 1941, "the great truth of the Trinity has been, in a measure, restored. See for instances, Nos. 9, 205, 287, 649 to name but a few, casually observed."
- He discusses when Christ died, if it was just his human nature that died for man, or if it was his God-Man who died for us and therefore a Divine sacrifice for our sins.
- He answers A.W. Spalding's question with a brief comment about William Prescott and his teaching on Christ being Eternal (not readable print) and the great "I AM." (It is Prescott that brought in that teaching on the "I AM" being Christ trying to make Christ out to be "the God," an additional God.
- Lacey says it was him that was teaching that "the Holy Ghost was not a mere influence, but a distinct Person, even the Third Person of the Godhead." He takes full credit for teaching the "Personality of the Holy Spirit."
- Lacey states that Sister Marian Davis was in the charge of the production of the Desire of Ages along with A. G. Daniells and Sister A.T. Robinson (sister of Elder Farnsworth).
- The statement "Third Person of the Godhead" appeared in Desire of Ages, page 671. Also references to the personality (of the Holy Spirit) in Testimonies vol. 8, page 61, 62. And in Testimonies Series B, No. 7, on page 63, "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," etc.
- He claims that since then, the doctrine of the Trinity has been established among us—although, apparently not fully accepted by all.
- He comments about the inadequate views of the Adventist Pioneers and correlates that to sinning as they did not believe in the 'Eternity of the Son' and therefore his essential Deity. (The Adventist Pioneers believed Christ was begotten of the Father sometime in eternity. Yes, he had a beginning. It is because of his Son-ship that he has divine nature. He literally

came out from the Father. Eve coming out from Adam is a parallel to begin human nature. They had to refute often the accusation of not believing Christ had Deity. They did not believe that he was the second person or god of the trinity god, because the trinity doctrine takes away the relationship of the Father and Son and makes it a metaphor.)

- He compares the Pioneers as Arian (which they were not) and himself and others in the faith now as Athanasians.

Letter from Herbert Lacey to A. W. Spalding from 1947.

2854 Piedmont Avenue
La Crescenta, Calif.
June 5, 1947

Professor A.W.Spalding
Review and Herald
Takoma Park, Washington 12, D.C.

Dear Brother Spalding:

I will attempt now to answer some of the queries you propound in your recent letter of the 2nd.inst. And in doing so, I will refer to them under numbers appended to the paragraphs of your letter, listed from 1 to 8.

P. 2. Most assuredly our people were anti-trinitarians, when we (the Lacey family) accepted the 'Truth' in 1888. Atleast, that is how it appeared to us at that time.

You see, we were pretty strong 'Church Of England' members then, - my father, one of the main supporters of St John's (of course it was a state church), my mother, the organist, and practically the choir leader, and May (now Mrs W.C.White) and I, singers in the choir.

Mother, who was something of a composer of church music too, often adapted selections from 'Hymns & Tunes' - our old Church Hymnal - for voluntaries (for we still remained members of the 'Church' even after we had become 'Adventists) and those 'Voluntaries' were greatly liked by the congregation: Mother was often complimented upon them!

Now we couldn't help noticing two things about the wording of the hymns in our book, as contrasted with the standard Church of Hymnal: - 1st. the obliteration of all references to the Trinity; 2nd, the weakening of the truth of the Personality of the Holy Ghost! (Perhaps the latter, chiefly in the sermons, etc, and prayers of our ministers, who always spoke of the Holy Spirit as IT: never 'HE' except when they were reading the verses in John, and then immediately afterwards they would say IT, again! I particularly remember Mother commenting wonderingly on that!)

As to point 1, compare Charles Wesley's Hymn 'Come Thou Almighty King' as printed in the Church of Hymnal Hymnbook No 328, with ours in 'Hymns and Tunes, no.36

Stanza 4 - "To Thee, great One in Three

The highest praises be,

Hence evermore," etc in Ch. of Eng. book

Stanza 4 - "Thou art the mighty One,

On earth thy will be done,

From shore to shore." etc in our Hym. and Tunes

(Incidentally, it is interesting to observe how our 'emender' (whoever he was) of Chas. Wesley's great hymn, cut out that reference to righteousness by faith in the latter part of stanza 2, -

Wesley - "Come, and thy people bless;

Come, give Thy word success;

'Stablish Thy righteousness,

Saviour and Friend!

Our book - "Come and thy people bless,

And give thy word success;

Spirit of holiness. (!!! - but no comment!)

could go on interminably in noting the changes (all for the worse) made in outstanding hymns of the Christian church when they were re-printed in our 'Hymnal'

Take Reginald Heber's great hymn "Holy, Holy, Holy! Lord God Almighty"
Last line of 1st stanza "God in Three Persons, blessed Trinity!"
Now in ours - "God over all, who rules eternity."
And then we omit this 4th stanza entirely, -

"Holy, Holy, Holy, Lord God Almighty!

All Thy works shall praise Thy name, in earth, & sky, & sea;
Holy, Holy, Holy; merciful and mighty!

God in Three Persons, blessed Trinity."

One more example - Wordsworth's great hymn, "Holy, Holy, Holy, Lord" which we exclude from our hymnal - for obvious reasons! See last stanza

"Alleluia! Lord, to Thee,

Father, Son, and Holy Ghost,

Three in One, and One in Three,

Join we with the heavenly host,

Singing everlastingly

To the blessed Trinity."

I am glad to note that, in our Church Hymnal, issued in 1941, the great truth of the Trinity has been, in a measure, restored. See, for instance Nos. 9, 205, 487, 649 to name but a few, casually observed.

June 6. I have been hindered, and I see I must be briefer!

P. 2 (continued) I have J.H. Waggoner's "Atonement" - bought it indeed in 1889; but had not studied it very carefully. All I know is, that, as a student herein Heidelberg College, I gathered the idea that when Christ died, it was the 'God-Man' who died for us; and that we therefore have a Divine Sacrifice for our sins, which of course would not be the case, if it were merely Christ's human nature that suffered death on the Tree. In the process of the years this mystery has crystalized itself in my own mind as follows:-

When Christ died, His human nature died when his heart was literally broken by His soul-anguish under the weight of all the sin of the world. D.A. 772. Physicians tell us that a 'piercing EMBELL shriek' is uttered at the moment of heart-rupture! See Geikie's Life of Christ, chap. 63, and notes. But He died as GOD, when He 'laid down His life' John 10:15, 17, 18. 'for the sheep.' And this phase of His Dual Death followed that 'loud cry' immediately, after He had said 'Father, into Thy hands I commend my Spirit!' and having said this, He gave up the ghost' or 'expired.' An insoluble mystery, of course! But so also, in the Incarnation: 'The Word', 'God Only-Begotten', 'becoming flesh and tabernacling among us' (John 1:1, 18 R.V. Margin, 14) - think of Him, between the moments of conception and birth, and indeed till He was 12, one 'who is over all, GOD blessed for ever!' Romans 9:4. The two mysteries are quite insoluble, but we accept them by faith as divinely revealed truths.

Thus one is saved from accepting merely a human sacrifice on Calvary! The statements from the Testimonies must be read in the light of Scriptural teaching. 1 Thes. 5:19-22.

P. 6 in your letter. It was Elder W.W. Prescott who stressed especially the 'Personality' (not as W.N. B. put it) of the 'GOD' the eternal 'I AM', in his at conferences and camp-meetings in Australia. It was your humble servant who taught the Personality of the Holy Spirit (not Corporality - a very different thing, as I know you understand!) but that the Holy Ghost was not a mere Influence, but a distinct Person, even the Third Person in the Godhead, and should therefore be spoken

He, Him, His, Himself, if we would be truly reverent! Just as Jesus did, in John 14-15. Now of course that was merely introductory, and almost incidental, the main emphasis being put, as I well remember, upon the various phases of His ministry in our lives. We had a good time in those studies, and among the most interested ones were Sr. Marian Davies (who had charge of the production of the 'Desire of Ages,') and Elder A.G. Daniells, and Sr A.T. Robinson, who was a sister of Elder W.V. Barnsworth. We were tremendously interested when, in due time, that statement appeared in the 'Desire of Ages' page 671, 'the Third Person of the Godhead'; also the references to His personality in ST 61, 62; and the further statement in Series B No. 7 Testimonies for the Church, page 63, '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 - etc' Since which time the doctrine of the Trinity has been established among us - although, apparently, not fully accepted by all!

you ask
Now your questions: 'Did all the fathers sin?' Well, 'sin' is perhaps too strong a word. But they certainly 'all' held inadequate views on both the 'Eternity of the Son' (and therefore His essential Deity) and the 'Personality of the Holy Ghost.' (And why do we not more generally speak of Him in that way, as does our Authorized translation, and the Early Writings of Sr White, until she came under the influence of her husband and other of the pioneers? And by the way: Is not the first chapter of Elder W.H. Taggner's otherwise good book on 'The Spirit of God: Its (sic) Offices and Manifestations to the End of the Christian Age' very painful reading?)

'And if so, did they repent?' Not so as you could notice it, I fear. The attitude of some of those pioneers to the preaching of 'Righteousness by Faith' in 1838, illustrates pretty well their reactions to any 'New Light' that might come to them! Nevertheless they were wonderfully used of God in laying the foundations of our Message.

'How prove the unity of the faith in our succession if our pioneers were Arians, and we are Athanasians?' Well now, the answer is obvious - to you, as well as to the rest of us; so, let us leave it there!

P. 7 in your letter. Your questions regarding my part in this movement' seem to relate to discussions of the 'Son' rather than on the 'Spirit' what I have said above will show that my interest, and any contribution the Lord has used me to make to the Truth as we now hold it, have been in the realm of the latter, rather than of the former phase of doctrine.

Sincerely your brother in the Message,

H. Camden Lacey

Prior to all this letter writing from Froom and Spalding, in 1936, Herbert Camden Lacey found himself in a heap of trouble answering to numerous people to dispel a rumor, or the truth that he was taking credit for writing the Desire of Ages.

C O P Y

Box 112,
Loma Linda
California

July 24, 1936.

Elder Samuel Kaplan,
628 West 139th St.,
New York, New York.

Dear Elder Kaplan:

The enclosed copy of your amazing letter to Elder W. C. White has been forwarded me to answer.

First, let me say unqualifiedly, and as before God as witness, that I never made the statement--at any time or to any one--which you refer to when you say "that Elder Lacey while he was here has been telling various ones that he and not Sister White is the author" of "Desire of Ages". I never made such a statement.

Secondly, I gladly and with all my heart accept the "Desire of Ages" as an inspired book; indeed I regard it as the most spiritual Life of Christ, outside the Gospels, ever given to His Church. In my own Bibles, on extra sheets gummed in at the front and the back, I have scores of extracts taken from this wonderful book, and from other writings of Sister White. I value them as products of the same "Spirit of Prophecy" as indited the Scriptures. And thousands of my hearers in church and classroom will bear witness to that.

You ask for "a brief statement of the facts in the case." They are these:

Miss Marion Davies, who was intrusted with the preparation of "Desire of Ages", frequently came to me in 1895 and 1896 asking help in the arrangement of the material which she gathered from Sister White's various manuscripts. Sister Davies was a warm personal friend of mine, and I did the best I knew how to aid her, especially in the first chapter. As I recall it, this help was only in the arrangement of the sentences, or paragraphs, or the choice of a more suitable word. Never at any time, was there any alteration of the thought, or the insertion of an idea that was not already expressed in the original text. The resultant "copy" was always submitted to Sister White herself for final approval.

The entire "Desire of Ages" as it is now printed is, therefore, I hold, the product of Sister White's mind and heart, guided by the good Spirit of God. All the "editing" was merely technical.

If I mentioned these facts to any one in New York, it must have been in consequence of some situation arising like the present,-- the revival of that preposterous rumor dating back to the Bible Teachers' Council of 1919 in Washington, when I was first charged with saying that I had written the book. There was no foundation then or since for such a ridiculous and malicious charge.

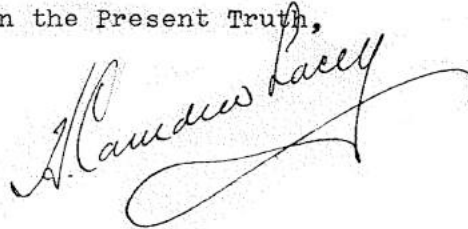
Further, let me say that so far from belittling or disparaging the Testimonies, I have ever upheld them, and quoted largely from them in my public ministry. It was because of that that the Greater New York Book and Bible House gave me, for the Temple Church in 1930 an entire set of the writings of Sister White; and at the time the gift was made, that thought was expressed by the donor.

In conclusion, may I ask, Brother Kaplan, why you did not come to me personally when you first heard these rumors which you say you have heard "ever since you came to labor in New York City." We were associated in Christian work together for several years in that great center, and there was abundant opportunity for you to come to me as a brother minister and ask for the facts then. Had you done that, just a kind thing for any Christian to do, these malicious rumors would have been strangled at their birth. Has not your failure to do so made you a partner in this misrepresentation?

Some amends may perhaps yet be made by your going at once to each "reporter" and showing him this letter.

I am sending a copy to Elder White, and another copy, with your letter, to Elder M. N. Campbell.

Ever yours, in the Present Truth,

A handwritten signature in cursive script that reads "A. Andrews Bailey". The signature is written in dark ink and is positioned below the typed text of the letter.

STATEMENT FROM H. C. LACEY

Made July 27, 1936

Let me say to you again that I gladly and whole-heartedly accept the writings of Sr. E.G. White as the genuine product of the "Spirit of Prophecy" as stated in Rev 12:17 and 19:10. I believe them to be God's special message to His people in these last days since 1844. In rank I hold them as standing next to the Bible in spiritual authority; I think that, as standing the Bible, they should be studied and obeyed prayerfully and intelligently, and under the guidance of the Holy Spirit. Whenever I read them I always get a spiritual blessing from them; and I know, from personal experience, that they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness," and that, if I follow them out, I shall be a "man of God, perfect, and thoroughly furnished unto all good works."

You say "We have heard that you have made some startling statement, regarding theories advanced by you to Sr. Davis as to the personality of the Holy Spirit which you think she passed on to Ellen White and which resulted in a change of the teachings of Ellen White regarding this important matter."

The facts in this case are these: I conducted the early morning Bible studies for workers after the Armidale Camp-meeting, and at the Institute at Cooranbong (1895 and 1896) during which I developed a series on "The Personality and Work of the Holy Spirit. I tried to harmonize the position apparently taken in the Testimonies up to that date, that the Holy Spirit is an influence (the pronoun "it" being generally used when referring to the Spirit) with the position obviously taken in the Bible and the New Testament particularly, that the Holy Ghost is a Person, as Jesus always spoke of Him in that way, using the pronoun "He" which in the Greek is very emphatic. I said that the Holy Spirit, or Holy Ghost is a distinct "Person" in the Godhead having as the Bible shows all the attributes of "Personality" namely, Intellect, Sensibility, Will, Self-Consciousness, Power to Direct others, etc., but without any corporeal "body" or frame, as the Scriptures reveal the Father and Son to possess. And so the "Spirit" can be everywhere and is everywhere, since He is without "bodily" restrictions. And I distinctly remember saying that the best way to harmonize all these teachings is to say that "the Holy Spirit is an Influence, having all the attributes of personality, so that "He" knows, and feels, and chooses, and speaks, and directs others, etc. He is a definite "Person" in the Godhead, but we must never imagine "Him" as having any definite "form" whatever, as of course we do image the Son and the Father.

Both Elder Daniells and Sister Davis were deeply interested in these studies, Sister Davis especially. She seemed to understand at once, and to be very sympathetic. Brother Daniells was inclined to be a bit skeptical, but I distinctly remember him one day saying something like this, "well, Herbert, I think you have the truth on that point as near as we can get it." Some years passed, and the Desire of Ages came out. One morning (I have the clearest and most definite recollection of it) Brother Daniells said to me, "Have you seen that statement in the "Desire of Ages" about the Holy Spirit?" I said, "No, what do you mean?" He replied, "The statement that the Spirit is 'The Third Person of the Godhead'", adding "So you were right in your position," "Desire of Ages" and found it on page 671.

You as for "references to statements with which you are familiar and the places where they are to be found within the dates of their issue.

1. I know of no reference up to 1896 where the Spirit of God is spoken of as a "Person". He is always referred to as an "Influence".

2. In Special Testimonies for Ministers and Workers, No. 10, page 25, occurs this sentence. "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." This is dated, Sunnyside, Cooranbong, February 6, 1896 (copied January 28, 1897)
3. This same statement is reprinted, with the date February 6, 1896, in Testimonies to Ministers, page 392. T.M. was published in 1923* (not entirely readable)
4. "Desire of Ages" was published in 1898. On page 671 occurs the sentence, "Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer."
5. In 1904 appeared the Eighth volume of the Testimonies. One page 254, we read "in the great closing work we shall meet with perplexities that we know not how to deal with; But let us never forget that the three great powers of heaven are working, that a divine hand is on the wheel and that God will bring His promise to pass.
6. In the same volume, on page 61 is the quotation, under date of May 10, 1896, and written from Cooranbong, N.S. W., 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?" And so on repeatedly, on pages 61 and 62, the pronouns He, Himself, His, are used with direct reference to the Spirit of God. Contrast with this the statement in 1T 124, written in 1855, "God's Spirit will not always be grieved. It will depart if grieved a little longer." And so on, all through for 41 years, until 1896.
7. In 1906 appeared "Series B, No. 7, Testimonies for the Church. " On page 63 is this sentence, "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 cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ.

To sum up: I conducted these Bible studies in 1895 and 1896. Before 1896, the Spirit of God is never spoken of as a "Person" in the writings of Sister White; after that date, "He" is several times so referred to.

STATEMENT FROM H. C. LACEY

Made July 27, 1936

Copied from a letter to
W.C.White.

Let me say to you again that I gladly and whole-heartedly accept the writings of Sr. E.G.White as the genuine product of the "Spirit of Prophecy" as stated in Rev. 12:17 and 19:10. I believe them to be God's special message to His people in these last days since 1844. In rank I hold them as standing next to the Bible in spiritual authority; I think that, like the Bible, they should be studied and obeyed prayerfully and intelligently, and under the guidance of the Holy Spirit. Whenever I read them I always get a spiritual blessing from them; and I know, from personal experience, that they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness," and that, if I follow them out, I shall be a "man of God, perfect, and thoroughly furnished unto all good works."

You say "We have heard that you have made some startling statements regarding theories advanced by you to Sr. Davis as to the personality of the Holy Spirit which you think she passed on to Ellen White and which resulted in a change of the teachings of Ellen White regarding this important matter."

The facts in this case are these: I conducted the early morning Bible studies for workers after the Armidale Camp-meeting, and at the Institute at Coornabong (1895 and 1896) during which I developed a series on "The Personality and Work of the Holy Spirit. I tried to harmonize the position apparently taken in the Testimonies up to that date, that the Holy Spirit is an influence (the pronoun "it" being generally used when referring to the Spirit) with the position obviously taken in the Bible and the New Testament particularly, that the Holy Ghost is a Person, as Jesus always spoke of Him in that way, using the pronoun "He" which in the Greek is very emphatic. I said that the Holy Spirit, or Holy Ghost is a distinct "Person" in the Godhead having as the Bible shows all the attributes of "Personality" namely, Intellect, Sensibility, Will, Self-Consciousness, Power to Direct others, etc., but without any corporeal "body" or frame, as the Scriptures reveal the Father and Son to possess. And so the "Spirit" can be everywhere and is everywhere, since He is without "bodily" restrictions. And I distinctly remember saying that the best way to harmonize all these teachings is to say that "the Holy Spirit is an Influence, having all the attributes of personality, so that "He" knows, and feels, and chooses, and speaks, and directs others, etc. He is a definite "Person" in the Godhead, but we must never imagine "Him" as having any definite "form" whatever, as of course we do image the Son and the Father

Both Elder Daniells and Sister Davis were deeply interested in these studies, Sister Davis especially. She seemed to understand at once, and to be very sympathetic. Brother Daniells was inclined to be a bit skeptical, but I distinctly remember him one day saying something like this, "Well, Herbert, I think you have the truth on that point as near as we can get it. Some years passed, and the 'Desire of Ages' came out. One morning (I have the clearest and most definite recollection of it) Brother Daniells said to me, "Have you seen that statement in the 'Desire of Ages' about the Holy Spirit?" I said, "No, what do you mean?" He replied, "The statement that the Spirit is 'the Third Person of the Godhead'", adding "so you are right in your position," or something to that effect. I at once looked it up in my "Desire of Ages" and found it on page 671.

You ask for "references to statements with which you are familiar and the places where they are to be found with the dates of their issue.

1. I know of no reference up to 1896 where the Spirit of God is spoken of as a "Person." He is always referred to as an "Influence."
2. In Special Testimonies for Ministers and Workers, No. 10, page 25, occurs this sentence "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 fulness of divine power." This is dated, "Sunnyside," Cooranbong, February 6, 1896 (Copied January 28, 1927).
3. This same statement is reprinted, with the date February 6, 1896, in Testimonies to Ministers, page 322. T.M. was published in 1893.
4. "Desire of Ages" was published in 1898. On page 671 occurs the sentence: "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 fulness of divine power. It is the Spirit that makes effectual that has been wrought out by the world's Redeemer."
5. In 1904 appeared the Eighth Volume of the Testimonies. On page 254, we read "In the great closing work we shall meet with perplexities that we know not how to deal with; But let us never forget that the three great powers of heaven are working, that a divine hand is on the wheel and that God will bring His promises to pass."
6. In the same volume, on page 61 is the quotation, under date of May 10, 1896, and written from Cooranbong, N.S.W., "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?" And so on repeatedly, on pages 61 and 62, the pronouns

He, Himself, His, are used with direct reference to the Spirit of God. Contrast with this the statement in 1T 124, written in 1855, "God's Spirit will not always be grieved. It will depart if grieved a little longer." And so on, all through for 41 years, until 1896.

7. In 1900 appeared "Series B, No. 7, Testimonies for the Church," On page 63 is this sentence, "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 cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ."

To sum up: I conducted these Bible studies in 1895 and 1896. Before 1896, the Spirit of God is never spoken of as a "Person" in the writings of Sister White; after that date, "He" is several times so referred to.

For those that want to know first hand what Ellen White taught and believed, and want to be in control of their destiny and no longer treat going to church as a spectator sport, please continue reading.

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." - Ellen White, Life Sketches, p. 196.

What Did Ellen White Actually Believe and Teach?

The majority of Seventh-day Adventists today believe that Ellen White became a Trinitarian based on a handful of quotes that relate to the Holy Spirit. They mistakenly believe these quotes saying the Holy Spirit is a third being when in fact, she actually taught the Holy Spirit is the Spirit of God coming to us through His Son. Where do they get this? From the leadership at the local pulpits.

But in the thousands of pages that Ellen White wrote, she called the Holy Spirit the “third person” in five quotes and called the Holy Spirit a “person” twice. This is unfortunate as it has caused many to wrongly conclude that she was a Trinitarian.

Ellen White taught that the Holy Spirit is the Spirit of Christ. So it was actually the Spirit of Christ she called a person. Do not get confused by this next statement.

Ellen White revealed “3 PERSONS,” but only “2 BEINGS.”

You may be confused. But there is no need to be. There is no confusion once you know what else Ellen White wrote and taught in regards to the Holy Spirit.

We must note this next extremely important point. Ellen White demonstrated a distinction between the words “PERSON” and “BEING.” While she speaks of three “persons” or “personalities” and “powers” in the Godhead, she consistently identifies “ONLY” two beings—the Father and His Son.

The words “PERSON” and “BEING” have different meanings to Ellen White. If you miss this, you could end up thinking the Holy Spirit is another “BEING” as the Catholic Church made up over 200 years after the Bible was written.

Since the Holy Spirit is the “third person” in a few of these writings, then whoever Ellen White says is the Holy Spirit has to be the “third person.” So who is this “third person” according to Ellen White? Who did she say the Holy Spirit was?

“The HOLY SPIRIT is the SPIRIT of CHRIST; it is His representative.” — Ellen White, 13MR 313.3, 1895

“CHRIST has left HIS HOLY SPIRIT to be HIS representative in the world,” — Ellen White, Letter 84, October 22, 1895

“The HOLY SPIRIT is the SPIRIT of CHRIST, which is sent to all men to give them sufficiency,” — Ellen White, 14MR, 84.3

“We want the HOLY SPIRIT, which is JESUS CHRIST.” — Ellen White, Letter 66, April 10, 1894

“but it is the leaven of the SPIRIT of JESUS CHRIST, which is sent down from heaven, called the HOLY GHOST,” — Ellen White, Ms36-1891

As you can see, the “third PERSON” is not a “third BEING” but the Spirit of Christ (which is post-ascension and different than Christ in person in human form to the disciples), and hence the Spirit of Christ is the “third person” by Ellen White’s thinking and terminology.

Note that the trinity doctrine teaches three gods as follows:

- 1st - Father = God the Father
- 2nd - Son = God the Son
- 3rd - Holy Spirit = God the Holy Spirit

But since Ellen White states the Holy Spirit is the Spirit of Christ, she taught:

- 1st - Father = God the Father
- 2nd - Son = Son of God
- 3rd - Holy Spirit = Spirit of Christ (post-ascension and glorification in Heaven)

If you can count to three then you should have no trouble verifying who the third person is. ONE + ONE + ONE = "the Spirit of Christ."

"They have **ONE** God and **ONE** Saviour; and **ONE** Spirit—the **Spirit of Christ**—is to bring unity into their ranks." — Ellen White, Testimonies for the Church, vol. 9, p. 189.3, 1909

But why did Ellen White frequently call the Holy Spirit the Spirit of Christ, when the Holy Spirit is also called the Spirit of God or the Spirit of the Father? Because the Holy Spirit is the mind, power and personal presence of the very life of God. The Father sends this through His Son to us. This is FAR different than the naysayers comment about some believing this is just an influence. That is a lie spread by the leaders from the pulpit. No one believes like that. This is not a separate person of the Godhead who is being sent. It is the very life of God coming to us through His beloved Son. But again, how can this be?

Ephesians 4:4 says there is "one Spirit." And yet the Bible speaks about the "Spirit of God" and the "Spirit of Christ", which involves "two" Divine beings. If the Father has a Holy Spirit, the Son must too. So how then is there only one Spirit?

Paul explains in Romans 8:9 where he uses the terms Spirit of God and Spirit of Christ interchangeably. Being indoctrinated with a lie most people miss this and more. Note that Ellen White endorsed the following works by Waggoner and Romans 8:9 is quoted.

"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." — E. J. Waggoner, CAHR, p. 23, 1890

John also explains it is thru their Holy Spirit that both the Father and Son make their abode in us.

John 14:23 – *"If a man love me, he will keep my words: and my Father will love him, and **We will come unto him, and make our abode with him.**"*

Ellen White confirms this by giving further clarity by quoting John 14:23:

"BY the SPIRIT the FATHER and the SON will come and make their abode with you." — Ellen White, The Bible Echo, January 15, 1893

So how can be the Holy Spirit both the Spirit of God and the Spirit of Christ? Because Christ inherited everything from His Father including His life. *“For as the Father has life in himself; so has he given to the Son to have life in himself.”* **John 5:26**

As Ellen White said, *“All things Christ received from God, but He took to give.”* — Ellen White, Desire of Ages, p. 21

And so God gave not only His self-existent LIFE but also HIS SPIRIT as the Father gave “all things” to His Son.

“The Father gave HIS Spirit without measure to HIS Son,” — Ellen White, Review & Herald, November 5, 1908

And so the Father and Son are one in Spirit and share the same Spirit.

*“They were two, yet little short of being identical; two in individuality, **yet one in spirit**, and heart, and character.”* — Ellen White, Youth's Instructor, December 16, 1897

The Holy Spirit is therefore not another being but the very presence of God Himself coming to us through His Son.

“In giving us HIS Spirit, God gives us HIMSELF,” — Ellen White, Testimonies for the Church, vol. 7, p. 273.1, 1902

So as Ellen White said, the Spirit of God comes to us through His only begotten Son and this is why the Holy Spirit can rightfully be called the Spirit of Christ.

“The Holy Spirit, which proceeds from the only begotten Son of God,” — Ellen White, Review & Herald, April 5, 1906

The Holy Spirit is the Spirit of God coming to us through His Son. This means that the Comforter is also Christ by His Spirit as Ellen White states many times. Below is one of many examples proving this.

*“This refers to the omnipresence of the **SPIRIT of CHRIST, called the COMFORTER.**”* — Ellen White, 14MR 179.2

Speaking of the Comforter, Jesus said, “I will not leave you comfortless: I will come to you.” **John 14:18**

*“The Holy Spirit [of CHRIST] is the Comforter, in Christ's name. **He PERSONIFIES CHRIST, yet is a distinct PERSONALITY.**”* — Ellen White, 20MR 324.2. Parenthesis are added.

So CHRIST's own Holy Spirit “PERSON-IFIES” Himself and thus could be likened to a “PERSON” with a “PERSON-ALITY” but it is NOT a literal person. So it is NOT a “BEING,” which Ellen White ONLY called the Father and Son.

Thus Christ's very own Spirit personifies HIMSELF, and yet has a distinct personality. What has a "person-ality?" A "person!" Is the Holy Spirit of Christ a literal person? Of course not. This is the language of Ellen White which ONLY confuses those who are prejudiced or do not look at what else she wrote. Do not forget this next very important point, which also verifies the truth. Ellen White calls Christ by His Spirit, a "PERSON."

*"When trials overshadow the soul, remember the words of **CHRIST**, remember that **HE** is an unseen presence in the **PERSON of the Holy Spirit**." — Ellen White, Daughters of God 185.2, 1897*

*"Lift up **CHRIST** in His power in the **PERSON of the Holy Spirit**. He is waiting for them to open the door and admit Him." — Ellen White, Letter 59, March 29, 1899*

Some wrongly conclude that the Holy Spirit is another being because Ellen White wrote that the Holy Spirit represents Christ. Because of this, they assume it must be someone else. But that isn't so.

Ellen White states that the Holy Spirit is the Spirit of Christ and that His OWN Spirit represents Himself in the world. Therefore, the second quote is also saying that the Holy Spirit is the Spirit of Christ, which she calls a "PERSON." She is saying that because His Spirit can represent Himself. He comes to us in person by His Spirit. Obviously the Spirit of Christ is not a literal person and definitely not a third being as per the trinity doctrine. Is your spirit a separate person from you? No. Treat this with common sense, not a man-made mystery story.

*"**CHRIST** has left **HIS Holy Spirit** to be **HIS representative** in the world." — Ellen White, Letter 84, October 22, 1895*

*"**JESUS** is present in the **PERSON of His representative, the Holy Spirit**, reviving the hearts of the humble and contrite ones." — Ellen White, 12MR 145.2, 1898*

From these two quotes we find another reason Ellen White called the Spirit of Christ a person, which is because Christ's Spirit can function independently of Himself. Do not miss this, that His very own Spirit represents Himself. So we know that the word "PERSON" in this context has a different meaning to her.

Speaking of "another," **John 14:16-23** tells us many times who the Comforter is. But the moment Jesus says "another Comforter," most become blind to the fact that He is referring to Himself despite His clear words that follow. The Greek word for another is "allos," which means another of the same kind. So this would mean another as the same kind as Christ. Jesus was present with His disciples in physical form (human) but after His ascension He comes back in another form, that is, by His Spirit. If the Comforter was someone different, then John would have used the word "heteros" meaning another of a different kind. Easy to understand once you know. Most also fail to notice that Jesus often speaks of Himself in third person language (a grammatical term also known as an "illeism") as He did in this passage.

John 17:1-3 – *"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: v2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. v3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."*

Also when speaking of His second coming, Jesus never used the word “I”, which is in first person language.

Matthew 16:27 – “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.”

Isn't this interesting that at the time of the most momentous event in earth's history, the Holy Spirit is not mentioned? Christ will come in the glory of His Father and with his angels. If there were a third being, he would certainly be mentioned. Unless that is, he is staying alone in heaven.

Another example is Jesus appearing in the Spirit to two disciples who were on the road to Emmaus.

Luke 24:15-16 - “And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. v16 But their eyes were holden that they should not know him.”

Mark 16:12 – “After that he appeared in another form unto two of them, as they walked, and went into the country.”

If the Holy Spirit really was a third “BEING,” then the Holy Spirit would be the third highest being in heaven according to the trinity doctrine. And if Ellen White was teaching that the Holy Spirit was a third “BEING,” then she would have said the Holy Spirit was the third highest being in heaven. But she didn't. Before the fall of man, she said that it was the Father, Son and Satan.

“Satan in Heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son.” – Ellen White, Spirit of Prophecy, vol. 1, p. 17.1

After the fall of man and Lucifer was cast out of heaven: **“It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel.”** – Ellen White, Desire of Ages, p. 234

Here are more quotes for even more clarity on this truth revealing point.

“Satan, who was once a beautiful angel in the heavenly courts, became a fallen angel because he did not want to occupy a secondary place, but to be next to God. He would have the Lord Jesus become second to him, for his own glory was very precious in his own sight. He was jealous of Christ, the Saviour. Study the Word of God, and see what this jealousy led to in the end. There is nothing to be gained by jealousies. Although in the beginning Satan was an exalted angel of great glory in the heavenly courts, that glory became extinguished through his craving to be the highest one next to God.” — Ellen White, Ms74, March 20, 1910

“Satan was once an honored angel heaven, next to Christ. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect; his bearing noble and majestic. But when God said to His Son, “Let us make man in our image,” Satan was jealous of Jesus. He wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy, and hatred. He desired to receive the highest honors in heaven next to God.” - Ellen White, Early Writings, 145.1

So Ellen White did NOT teach that the Holy Spirit was a third “BEING” like the Father and Son.

We find that Ellen White reveals in many ways that the Spirit of Christ is what she called the “third person,” and did NOT mean a third “BEING.” For example, count to see whom Ellen White says is the “third person.” Its so simple and clear!

*“They have **ONE** God and **ONE** Saviour; and **ONE** Spirit—the Spirit of Christ—is to bring unity into their ranks.”* — Ellen White, 9T 189.3, 1909

Ephesians 4:4 likewise says there is “one Spirit.”

“There is one body, and one Spirit, even as ye are called in one hope of your calling.”

The truth can also be found by comparing the following two quotes.

*“Christ gave His representative, **the third person of the Godhead, the Holy Spirit.**”* — Ellen White, Ms44, March 29, 1898, par. 11; Christ Triumphant, p. 301.4

“The Holy Spirit is the Spirit of Christ; it is His [Christ] representative.” — Ellen White, 13MR 313.3, 1895

Christ's representative, the Holy Spirit which is the third person of the Godhead, is the Spirit of Christ. It is His Spirit. Not another being as so many wrongly conclude due to a wrong mindset from years of believing a lie that originated from the early Catholic Church.

And for even further proof, Ellen White said, sin can be resisted ONLY through the “third person.”

*“Sin could be resisted and overcome **ONLY** through the mighty agency of the third person of the Godhead,”* — Ellen White, Desire of Ages, 671.2

Since Ellen White says the Holy Spirit is the Spirit of Christ, then the Spirit of Christ has to be the “third person” by her terminology. And she also revealed that this “third person” is the ONLY one who can overcome sin in us. Who would that be? It is none other than Christ! All you have to do is look at what else she wrote to confirm what should be obvious.

*“There is no power in you apart from **CHRIST**, but it is your privilege to have Christ abiding in your heart by faith, and **HE** can **OVERCOME SIN** in you, when you cooperate with His efforts.”* — Ellen White, Our High Calling, 76.5

“With HIS SPIRIT CHRIST sends a reconciling influence and a power that TAKES away SIN.” — Ellen White, Review and Herald, May 19, 1904

Sadly there are people in the church today that think you will be sinning until Christ comes and that you cannot overcome sin. And Pastors teach that message today as well. And it is them that believe and teach a mystery ghost third being. Perhaps that is because they have not accepted Christ as their Comforter. For it is Christ in His Spirit that is the one that abides in us and enables us to overcome sin.

Ellen White said ONLY the “third person” can overcome sin in you. This is so consistent with everything else she wrote as she reveals what she called, the “third person” as the “Spirit of Christ.” Why would we think it was anyone else other than the One who conquered and overcame sin on the cross?

Would you like more proof? Who is the “third person” who ALONE can keep in check the “power of evil” and save us from sin?

“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.” — Ellen White, Special Testimonies, Series A, No. 10, p. 37, 1897

“**JESUS ALONE** has power to **SAVE FROM SIN**, to free from the **POWER OF EVIL**; and to doubt him who has laid down his life for us, is to grieve and insult the Father.” — Ellen White, Review and Herald, February 10, 1891

“The **ONLY** defense **AGAINST EVIL** is the indwelling of **CHRIST** in the heart through faith in His righteousness.” — Ellen White, Desire of Ages, 324.1

Over and over again she reveals the Holy Spirit is the Spirit of Christ. And while it is Christ by His Spirit that she called a “person,” she never meant a literal person as we have just seen many times already. And hence she NEVER called the Holy Spirit a “BEING” as she expressed “ONLY” with the Father and Son.

Let's give even more proof that cannot be denied.

If Ellen White taught that the Holy Spirit is a third “BEING” or a literal “person” if you prefer, then the following quotes would all reveal three “BEINGS.” But if the Holy Spirit is the person of the Spirit of Christ as per the expression she used that has confused so many, then she will reveal “ONLY” two beings “ALONE” every time without fail.

Note that she wrote ALONE and ONLY.

“The Father and the Son **ALONE** are to be exalted.” — Ellen White, The Youth's Instructor, July 7, 1898 --- **ONLY TWO BEINGS.**

Did she say the Father, Son and Holy Spirit ALONE are to be exalted? No she did not!

And again, “God and Christ **ALONE** know what the souls of men have cost.” — Ellen White, Signs of the Times, January 13, 1909 --- **ONLY TWO BEINGS.**

“God informed Satan that to **his Son ALONE** he would reveal his secret purposes, and he required all the family in heaven, even Satan, to yield him implicit, unquestioned obedience.” — Ellen White, Signs of the Times, January 9, 1879 --- **ONLY TWO BEINGS.**

“Can anyone consider the condescension of God in preparing the gospel feast, and its great cost, and treat the invitation slightly? **No man, nor even the highest angel, can estimate the great cost; it is known ONLY to the Father and the Son.**” — Ellen White, The Bible Echo, October 28, 1895 --- **ONLY TWO BEINGS.**

If the Holy Spirit was a third co-equal being then it would also know. But since it is the Spirit of Christ, then not so.

“The ONLY Being who was one with God lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter’s bench with His earthly parent.” — Ellen White, Signs of the Times, October 14, 1897 --- **ONLY TWO BEINGS.**

“CHRIST the Word, the only-begotten of God, was one with the eternal Father,-one in nature, in character, and in purpose,-the ONLY being in all the universe that could enter into all the counsels and purposes of God. By Christ, the Father wrought in the creation of all heavenly beings.” — Ellen White, The Great Controversy, p. 493 --- **ONLY TWO BEINGS.**

A Trinitarian cannot make any of these statements above. There can be no doubt that Ellen White declares that there are “ONLY” two beings “ALONE” as the third entity is not a third BEING but the Spirit of Christ. All these statements is just a small example of what could be given. Ellen White not only states hundreds of times in different ways that the Holy Spirit is the Spirit of Christ and not a third being, but she also confirms that there are only two beings.

How many beings does the Bible say there are? *“But to us there is but ONE God, the Father, of whom are all things, and we in him; and ONE Lord Jesus Christ, by whom are all things, and we by him.”* **1 Corinthians 8:6** --- **ONLY TWO BEINGS.**

Trinitarians and even the President of the Seventh day Adventist Church claim that three beings were involved in creation and that Genesis 1:26 refers to three beings. Below Ellen White quotes Genesis 1:26 and states exactly who is speaking and who He is speaking to. The “us” in this verse is the Father and Son just as Scripture states. --- **ONLY TWO BEINGS**

“The Father and the Son engaged in the mighty, wondrous work they had contemplated, of creating the world. ... After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God said to His Son, “Let us make man in our image.” — Ellen White, 1SP, 24.1, 2

With the already massive weight of evidence given, no more proof should be required, but let's give more anyway.

If the Holy Spirit is the Spirit of Christ then Ellen White will write and teach that the COMFORTER is the SPIRIT of CHRIST. With that said, the Holy Spirit is NOT and CANNOT be a third being.

“This refers to the omnipresence of the Spirit of Christ, called the Comforter.” — Ellen White, 14MR, 179.2

“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.” — Ellen White, Review and Herald, January 27, 1903

“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.” — Ellen White, 19MR, 297.3

“Christ is to be known by the blessed name of Comforter. “The Comforter,” said Christ to His disciples, “which is the Holy Ghost, 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 quoted]” — Ellen White, Ms7-1902, January 26, 1902

“The Saviour is our Comforter. This I have proved Him to be.” — Ellen White, 8MR, 49.3

And if the Holy Spirit is the Spirit of Christ then Ellen White will write and teach that the SPIRIT of TRUTH is the SPIRIT of CHRIST. Therefore, the Holy Spirit is NOT and CANNOT be a third being.

“JESUS comes to you as the SPIRIT of TRUTH; study the mind of the Spirit, consult your Lord, follow His way.” — Ellen White, 2MR, 337.1

“To the guidance of this Comforter all who believe in CHRIST may implicitly trust. HE is the Spirit of truth, but this truth the world can neither discern nor receive.” — Ellen White, 12MR, 260.1

“We cannot be with Christ in person, as were His first disciples, but HE has sent HIS Holy Spirit to guide us into all truth, and through this power we too can bear witness for the Saviour. [John 16:13 quoted]” — Ellen White, Ms30, June 18, 1900

Whose Spirit did Christ send to guide us into all truth? It was HIS Spirit, not another being!

If the Holy Spirit is the Spirit of Christ, then Ellen White will write and teach that the Holy Spirit that Christ breathed on His disciples was HIS very own Spirit, and the Holy Spirit is NOT and CANNOT be a third being. And this would go for that same Spirit given at Pentecost.

“JESUS is waiting to breathe upon all his disciples, and give them the inspiration of HIS sanctifying SPIRIT, and transfuse the vital influence from HIMSELF to his people.” — Ellen White, Signs of the Times, October 3, 1892

“JESUS is seeking to impress upon them the thought that in giving HIS Holy SPIRIT He is giving to them the glory which the Father has given him, that He and his people may be one in God.” — Ellen G. White, Signs of the Times, October 3, 1892

“And when He had said this, He [Christ] breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension. Not until this was received could the disciples fulfill the commission to preach the gospel to the world. But the Spirit was now given for a special purpose. Before the disciples could fulfill their official duties in connection with the church, CHRIST breathed HIS Spirit upon them.” — Ellen White, Desire of Ages, p. 805

“When the HOLY SPIRIT was poured out upon the early church, ‘The whole multitude of them that believed were of one heart and of one soul.’ The SPIRIT of CHRIST made them one. This is the fruit of abiding in Christ.” — Ellen White, GCDB, February 6, 1893

*“Christ ascended on high, to take His position as our Advocate in the heavenly courts. Having reached His throne, **HE SENT HIS HOLY SPIRIT**, as He had promised, in response to the prayers of His disciples.”* — Ellen White, 10MR 98.1, 1899; Letter 133, September 10, 1899

*“The promise of the Holy Spirit is not limited to any age or to any race. **CHRIST** declared that the divine influence of **HIS SPIRIT** was to be with His followers unto the end. 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.”* — Ellen White, Acts of the Apostles, 49.2

If the Holy Spirit is the Spirit of Christ then what Ellen White called the “third power” will be the Spirit of Christ and she will write and teach that HIS Spirit is divine power. As a result, the Holy Spirit is NOT a third being.

*“**Christ has given HIS Spirit as a DIVINE POWER.**”* — Ellen White, Review and Herald, November 19, 1908

*“You need to cultivate steady, uniform, unyielding energy. You cannot gain this without an entire surrender to God. The influence of the **Spirit of God** will have a direct power to call the force of the intellect and the affections into the most healthful state of action. God calls for the whole heart, the strength and might; and the grace of God is sufficient for you that you may meet **the mind of the Spirit of God**. **DIVINE POWER** will work with your human efforts and you may stand forth a successful workman in His cause. Let the **SPIRIT OF CHRIST** clothe you with righteousness and stimulate you by its mighty life-giving force, and you may make a success in winning souls to Christ.”* — Ellen White, Letter 53 to M. E. Cornell, par. 50, 1876

And if the Holy Spirit is the Spirit of Christ, then Ellen White will write and teach that the Holy Spirit that Christ sends to represent Himself is HIS very own Spirit and the Holy Spirit is NOT and CANNOT be a third being.

*“**CHRIST** has left **HIS Holy Spirit** to be **HIS representative** in the world, to give celestial aid to every hungering, thirsting soul.”* — Ellen White, Letter 84, October 22, 1895

*“**The Holy Spirit is the SPIRIT of CHRIST; it is HIS representative.** Here is the divine agency that carries conviction to hearts. When the power of His Spirit is revealed through the servants of God, we behold divinity flashing through humanity.”* — Ellen White, 13MR, 313.3, 1895

*“**CHRIST** came to our world, but the world could not endure His purity. He has gone to His Father, but **HE** has sent **HIS Holy Spirit** to represent **HIM** in the world till he shall come again.”* — Ellen White, Ms1, January 11, 1897

*“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 [Christ] 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.”* — Ellen White, Letter 119, February 18, 1895

With total consistency the answer is always the same. The weight of evidence is undeniable. So when Ellen White states the following, she means exactly what she says. And since she called the Holy Spirit the third person, then the third person must be whoever she states is the Holy Spirit,

which is exactly what she revealed. All that we have looked at here and that Ellen White wrote reveals that she called the Spirit of Christ the third person. And if she did not state the following, her writings would be in serious contradiction, which is not the case. So in every single way she is consistent that it is the Spirit of Christ, not another being.

“The Holy Spirit is the Spirit of Christ.” — Ellen White, 13MR, 313.3, 1895

“We want the Holy Spirit, which is Jesus Christ.”— Ellen White, Letter 66, April 10, 1894

Some assume the Holy Spirit is a literal being because as they claim, the Bible always calls the Holy Spirit a “He” or “Him.” But this is incorrect. There are in fact two verses that “directly” call the Holy Spirit, “It.” And yet you would never, ever, refer to the Father or Son as “It.” So how can the Holy Spirit be an individual co-equal being as the Father and Son? Modern translations that come from the Catholic sources (codex Vaticanus) have deliberately changed these words from ITSELF to HIMSELF to hide this fact, to try and make the Spirit appear as another being. This is not only dishonest but it is changing the Word of God, and that carries severe penalties. Below are the two verses from the KJV that are correctly translated.

Romans 8:16 - *“The Spirit itself beareth witness with our spirit, that we are the children of God:”*

Romans 8:26 - *“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”*

While there are verses that “directly” call the Holy Spirit “It,” there is in fact not one single verse that “directly” calls the Holy Spirit a “He” or “Him,” which would be a contradiction of Scripture if there were. But there are five passages in John that “indirectly” call the Holy Spirit “He” or “Him” in three consecutive chapters. Since the Holy Spirit cannot be called both “It” and “He” or “Him,” then there has to be something different about these verses and who and what they are referring to. The answer becomes very clear once you know who the Comforter is. Because every single one of these verses all refer to the “Comforter” and the “Spirit of truth” which is the very same person. So who is the Comforter that is also called the Spirit of truth that guides us into all truth? It is in fact Christ by His Holy Spirit as you have just seen previously. This is why the personal pronouns “He” and “Him” are used as John was specifically referring to Christ even if it was by His Spirit.

Others have been taught that the Holy Spirit has a mind, and will and emotions so therefore it must be a literal person. You often hear, “How can you grieve the Holy Spirit if it's not a real person?” When we grieve the Holy Spirit, whose spirit do we grieve?

“O, how we grieve the pure, Holy Spirit of Christ with our defiling sins! We are not prepared for the appreciation of the holy communion with Christ and with one another unless we are cleansed by his efficacy.” — Ellen White, Review & Herald, July 5, 1898

The spirit of every living being has a personality because our spirit is our personality. So the Holy Spirit has a personality because God and His Son have a personality. ***“In giving us His Spirit, God gives us Himself,”*** — Ellen White, 7T, 273.1, 1902

It is not another being or some impersonal force. It is the presence and power of God Himself. It is God's own Spirit having God's own personality. If I could give you my spirit, whose personality would

you have? Mine! So God's Spirit has God's personality. And since your spirit is your mind, will and emotions, we find that the Greek and Hebrew word for "Spirit" also means "mind" as you would expect. Strong's dictionary says, "breath, figuratively life, spirit, mind." As Paul said, "no one knows the thoughts of God except the Spirit of God." **1 Corinthians 2:11**. Why? Because it is God's own Spirit, His Spirit.

Ellen White had many reasons for calling the Spirit of Christ a person as we have seen above. The idea of the Holy Spirit as another BEING is the second and final part of the trinity doctrine that is a man made doctrine from the Catholic Church, which was inspired by Satan so he could achieve the worship he desires. This is the lie that most have been indoctrinated with and so they struggle when they finally hear the real truth as it seems foreign to them despite being truth. The real third person that is not a literal person is the Spirit of Christ. Ellen White revealed that so clearly over and over again. The following quote is very clear who she called the third person, and it is obviously not a literal person and NOT a third BEING. If you can count to three then you should have no trouble with this quote. ONE + ONE + ONE = the Spirit of Christ.

"They have One God and One Saviour; and One Spirit—the Spirit of Christ—is to bring unity into their ranks." — Ellen White, 9T, 189.3, 1909

One might also ask why some think God's Spirit is another being. Is our spirit another being? So why do many conclude that the Spirit of God is another being?

The Bible refers to the Holy Spirit as the Spirit of God, Spirit of the Father and the Spirit of Christ. All these state that it is a Spirit that belongs to that being. If the Holy Spirit was another god then it would be called "god the spirit" in Scripture. And yet the Bible NEVER uses this phrase. Why? Because it is Biblically incorrect. This phrase originated from the same antichrist power that made up the false doctrine of the trinity. It is amazing how more and more people every day are using this unbiblical phrase that has its origins in antichrist.

And so we also find that the Bible never literally says the Holy Spirit is another being. The so-called evidence is always some idea that is assumed from being indoctrinated with wrong ideas that are not Biblically correct.

Trinitarians are forever pushing the issue of the Holy Spirit as a third being as if it cannot possibly be wrong, and as if it is unmistakably stated in Scripture. If the Holy Spirit really was a third being and contrary to what a spirit actually is, then it certainly would be stated in unmistakable words somewhere in Scripture. And yet the Bible does NOT in fact say any such thing anywhere. And why would it? It is nothing more than a manmade idea from the antichrist power that many have been indoctrinated with from unbiblical assumptions and erroneous ideas.

Also note that in the introductions to all of his letters to the believers in the various churches, the apostle Paul only extends the grace from the Father and the Son. Never does he include the Holy Spirit. It begs to question, why not? There must have been a very good reason for the exclusion of the Holy Spirit from these introductions. We must also remember that Paul wrote under the direct inspiration of the Holy Spirit. We must remind ourselves of the prayer that Jesus offered up to His Father. In this prayer he said, "*And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*" — **John 17:3**

If as some purport that the Holy Spirit is a person like the Father and Son, then why did Jesus not mention that life eternal was getting to know him as well? In other words, why exclude the Holy Spirit? Did Jesus have a good reason for doing this? Obviously he must have had a reason.

Ellen White is 100% consistent in all that she wrote and the evidence is undeniable. Only the prejudiced will not see the obvious truth rather than the lie that so many have been indoctrinated with.

She wrote "*The Holy Spirit is the Spirit of Christ,*" — 14MR, 84.3

She also wrote that:

The Comforter is the Spirit of Christ,
the Spirit of truth is the Spirit of Christ,
the third person is the Spirit of Christ,
the third great power is the Spirit of Christ,
the Holy Spirit given at Pentecost was the Spirit of Christ,
the Holy Spirit Jesus breathed on His disciples was His own Spirit,
the Holy Spirit Christ sent to represent Himself was His own Spirit,
the heavenly dignitaries are the Father, Son and Spirit of Christ,
the Heavenly trio is the Father, Son and Spirit of Christ,
and when we grieve the Holy Spirit it is the Spirit of Christ we grieve.

And we saw that Ellen White reveals again and again that there are only two beings. All you have to do is want the truth and to stop reading some of those unclear quotes from her with the mindset of a Trinitarian. The early pioneers had no problem with these few quotes because they knew who the Holy Spirit was and would never read them the wrong way. But if your belief is that the Holy Spirit is another being, then that is what you will see when you read them. And if you believe this, then you will be inadvertently giving your adoration to a creation of Satan, or even worse, your worship.

So you now have a serious choice to make. Acknowledge the truth we have been given through the Spirit of Prophecy and the Bible, by accepting this most beautiful truth that the Holy Spirit is the presence of Christ in you. Acknowledge that it is your Lord and Saviour who died on the cross for you and it is His Holy Spirit that Comforts and guides us into all truth. Jesus is the truth (**John 14:6**) and it is through His Spirit that He is with you always, even unto the end of the world as our Comforter and guide. (**Matthew 28:20**) Only Christ has lived a human life as we have and no one is more qualified to be our Comforter than He. Since it was Christ who conquered sin on the cross, it is He alone that can overcome sin in us. Their Holy Spirit is the means by which God the Father and His Son live in us and through us. And so we fellowship with the Father and Son through their Spirit. Their Spirit is the communication channel through which we commune with them. Fellowship cannot be possible when conducted through an intermediary middle-man such as the Catholic Church created in some made up idea of a third being.

As John said, "*That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*" **1 John 1:3.**

The real truth is so precious and beautiful that it makes me wonder why any sane person would reject it. And how can you have righteousness by faith in Christ if the Holy Spirit is not Christ in you?

You cannot. There is only one mediator between God and man and that is Jesus Christ.

"For there is one God, and one mediator between God and men, the man Jesus Christ." **1 Timothy 2:5**

"Although He is High Priest and Mediator in the sanctuary above, yet He walks up and down in the midst of the churches on the earth." – Ellen White, Ms100, par. 4, Christ our Helper in the Great Crisis, 1893; similar in The Acts of the Apostles, 1911

If your allegiance is to man and to your Church, then you can continue to deny the hundreds of clear quotes from the Spirit of Prophecy and the Bible, and hold on to the lie you have been indoctrinated with. This lie came from the Antichrist power through Satan so that he can achieve your worship. The idea of the Holy Spirit as another being also creates a second Mediator, and that of course is contrary to Scripture. There is no beauty or truth in the lie. It is a counterfeit from Satan.

"And the council of peace shall be between them both." The love of the Father, no less than of the Son, is the fountain of salvation for the lost race. Said Jesus to his disciples, before he went away, "I say not unto you, that I will pray the Father for you; for the Father himself loveth you." [John 16:26, 27.] God was "in Christ reconciling the world unto himself." [2 Corinthians 5:19.] And in the ministration in the sanctuary above, "the counsel of peace shall be between them both." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish but have everlasting life." [John 3:16.] – Ellen White, GC88, 416.4

Referring to the Godhead	King James Bible	Ellen White
God the Father	13 times	172 times
Son of God	47 times	5102 times
Spirit of God	26 times	4949 times
Holy Spirit 7x (Holy Ghost 89x)	96 times	11,878 times
Spirit of (Jesus) Christ	3 times	1249 times
Referred to "God and Christ"	534 times	225 times
His Holy Spirit	3 times	959 times
God's Holy Spirit	1 time**	68 times
God's Spirit	12 times*	253 times
Referred to "God and the Holy Spirit"	0 times	0 times
Called the Holy Spirit a "Being"	0 times	0 times
Called the Holy Spirit a "God"	0 times	0 times
* Int'l. Std. Version		
** New Living Translation		
Trinitarian Phrases		
God the Holy Spirit	0 times	0 times
God the Spirit	0 times	0 times
God the Son	0 times	0 times
God in three persons	0 times	0 times
Trinity	0 times	0 times
Triune God	0 times	0 times
Co-equal	0 times	0 times
Co-eternal	0 times	0 times
Consubstantial	0 times	0 times
First Person	0 times	0 times
Second Person	0 times	0 times
Third person	0 times	5 times

"...and he shall be a priest upon his throne: and the council of peace shall be between them both." **Zechariah 6:13**

Is your council of peace between the Father and Son as the Bible and Spirit of Prophecy teach? Or is your counsel between the false doctrine of the Trinity?

What Does the Bible say about the Godhead?

The word, “**Godhead**” was only mentioned three times by the apostle Paul in the Scriptures and in this study we will take a look at those three instances and learn how the apostle used the word in each case.

The first was recorded in:

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

The context that surrounds this verse was the objective of Paul to reveal the true God to the people in Athens which were wholly given up on idolatry (vs. 16-28), and he specifically contrasted their false image of the “**UNKNOWN GOD**” as inscribed on the altar (v23) by speaking against their ideology that God could be known through the graven works of their imagination of God.

The apostle declared to them, “...Whom therefore ye ignorantly worship, **him** declare I unto you” (v23). But who was this God that Paul desired to reveal to them? When he said, “**HIM**,” did he wish it to be understood as “**EloHIM**” in the plurality of divine persons that make up the Godhead? Or was “**HIM**” a single divine person in this context? It was a single Divine being and Paul confirms this in verse 24. “God that made the world and all things therein, seeing that he is **Lord of heaven and earth**, dwelleth not in temples made with hands.”

Who is this God that made the worlds and is Lord of heaven and earth? Jesus confirms this in two particular verses.

Matthew 11:25 – At that time Jesus answered and said, I thank thee, O Father, **Lord of heaven and earth**, because thou hast hid things from the wise and prudent, and hast revealed them unto babes.”

Luke 10:21 – “In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, **Lord of heaven and earth**, that thou has hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.”

This is the same **God** that is revealed in **Revelation 14:7** when it says to “Fear **God**, and give glory to **him**; for the hour of **his** judgment is come: and worship **him that made heaven, and earth, and the sea, and the fountains of waters.**” These verses are void of the identity of such words as “Gods,” “them,” “their.” They are VERY singular as in One, with no plurality.

Paul declared the “**HIM**” as a **single person** (God, as in the Father) and He will one day judge the world by “...that man whom **he** hath ordained; whereof **he** hath given assurance unto all men, in that **he** hath raised him from the dead.” (v31) This man who he hath ordained is none other than Jesus Christ, the Son of God.

Peter testified that God raised Jesus from the dead whom He ordained to judge the living and the dead (Acts 10:40-42). So therefore Paul in this context used the word Godhead to reveal God as the One that raised Jesus from the dead, which was specifically the Father (Galatians 1:1) and not a plurality of divine persons.

The second time Paul mentioned **Godhead** was in his letter to the believers in Rome.

2) Romans 1:20 “For the invisible things of **him** from the creation of the world are clearly seen, being understood by the things that are made, *even his eternal power and Godhead*; so that they are without excuse.” This usage of eternal power and Godhead is broken down and explained in the majority of other translations as **eternal power and divine nature**.

From the beginning of this chapter in Romans 1 you will quickly notice that the apostle distinctly **referred to the Father as “God”** and to **Jesus as the “Son of God” or “Lord”**, therefore in context, the **“HIM”** again refers to the **Father**. No one else, and nothing else. Read the chapter for yourself, don’t listen to what the pastor says, or any other leader. Prove all things!

Many times throughout Paul’s writings we have a greeting or salutation like the one in **Romans 1:7** – “To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from **God our Father**, and the Lord Jesus Christ.” Does this verse say that God is Father, Son and Holy Spirit? No. You will not find a statement like that in the Bible anywhere, in any translation. And you won’t find the Bible stating that the Godhead comprises of a Father, Son and Holy Spirit either. People have given up their understanding and reasoning over to the seminary graduates.

God has a chosen people that know about God because he has made it plain to them. They have a deep desire to search the Scriptures, praying for discernment and are honest in their seeking Him.

(v19) “Because that which may be known of **God is manifest in them; for God hath shewed it unto them.**” (v20) “**For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead**; so that they are without excuse.” (eternal power and divine nature)

(v21) “Because that, **when they knew God, they glorified him not as God**, neither were thankful; but **became vain in their imaginations, and their foolish heart was darkened.**” v22 “**Professing themselves to be wise, they became fools,**” (v23) “**And changed the glory of the uncorruptible God into an image made like to corruptible man**, and to birds, and fourfooted beasts, and creeping things.” (v24) “Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:” (v25) “**Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator**, who is blessed for ever. Amen.

God has allowed those that want to follow fables and not retain the real one true God in their knowledge, over to vile affections, lust, a reprobate mind, unrighteousness, fornication,

wickedness, murder, deceit and all kinds of lawlessness as the rest of Romans 1 says. The third time Paul mentioned **Godhead** was in his letter to the Colossians.

3) Colossians 2:9 “For in **him** dwelleth all the fulness of the **Godhead** bodily.”

In this text, the “**HIM**” referred to Jesus, and “**IN HIM**” dwelleth all the fullness of the **Godhead**. This is God’s Divine nature that dwells in bodily form, in Christ. Leading up to verse 9 are some important points that cannot be missed as you can come to the (v2) “full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ.” (v3) “In whom are hid all the treasures of wisdom and knowledge.” (v4) And this I say, lest any man should beguile you with enticing words.” (v6) “As ye have therefore received Jesus Christ the Lord, so walk ye in him:” (v8) Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (v9) For in him dwelleth all the fullness of the Godhead bodily.” (v10) And ye are complete in him, which is the head of all principality and power.” (v11) “In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.” (v12) “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”

According to Paul, the Godhead was the Father and His eternal power, which is his divine nature. That is what is dwelling in Christ!

2 Corinthians 5:19 - “To wit, that **God was in Christ**, reconciling the world unto himself...”

Colossians 1:19 - “For it pleased the Father that **in him should all fullness dwell**.”
(him = Christ)

Ephesians 3:19 – “And to know **the love of Christ**, which passeth knowledge, that ye might be filled with all the **fullness of God**.”

Within these Scriptures, the use of the word **Godhead** by the apostle Paul always referred to the Father and His eternal power, which pleased Him to see it dwelling in His Son. But, is the Father physically dwelling in His Son, or is it by His Spirit that He dwells in his Son?

John 3:34 - “...for God giveth not the Spirit by measure unto him.”
And since it was given to Jesus not by measure, then it must be in its fullness.

In conclusion, the usage of the word **Godhead** by Paul never alluded to a plurality of persons that make up one God, but always to a single divine Person, namely the Father. And this was his belief and the belief of the other disciples.

Paul said, “But to us there is but **one God, the Father**, of whom are all things, and we in him; and **one Lord Jesus Christ**, by whom are all things, and we by him.” **1 Corinthians 8:6**

So at this point you can see what is missing from the only three verses in the Bible with the word **Godhead**. And that is the defining of persons. Also not found is the mention of a membership or group of three. The Holy Spirit is missing. Why? Let the scriptures speak to you without any preconceived notions. Let the scriptures speak to you and not what you have been told to regurgitate.

One thing is certain, the word **Godhead** has nothing to do with a trinity or trinity explanation, or a three being, three person doctrine of any kind.

Colossians 2:8 - Beware lest any man spoil you through **philosophy and vain deceit, after the tradition of men, after the rudiments of the world,** and not after Christ.”

WHAT or WHO Does the Bible say IS the **Godhead** in Acts 17:29?

New International Version - Therefore since we are God's offspring, we should not think that the **divine being** is like gold or silver or stone—an image made by human design and skill.

New Living Translation - And since this is true, we shouldn't think of **God** as an idol designed by craftsmen from gold or silver or stone.

English Standard Version - Being then God's offspring, we ought not to think that the **divine being** is like gold or silver or stone, an image formed by the art and imagination of man.

Berean Study Bible - Therefore, being offspring of God, we should not think that the **Divine Being** is like gold or silver or stone, an image formed by man's skill and imagination.

Berean Literal Bible - Therefore, being offspring of God, we ought not to consider the **Divine Being** to be like to gold or to silver or to stone, a graven thing of man's craft and imagination.

New American Standard Bible - Being then the children of God, we ought not to think that the **Divine Nature** is like gold or silver or stone, an image formed by the art and thought of man.

New King James Version - Therefore, since we are the offspring of God, we ought not to think that the **Divine Nature** is like gold or silver or stone, something shaped by art and man's devising.

Christian Standard Bible - Since we are God's offspring then, we shouldn't think that the **divine nature** is like gold or silver or stone, an image fashioned by human art and imagination.

Contemporary English Version - Since we are God's children, we must not think that **he** is like an idol made out of gold or silver or stone. He isn't like anything that humans have thought up and made.

Good News Translation - Since we are God's children, we should not suppose that **his nature** is

anything like an image of gold or silver or stone, shaped by human art and skill.

Holman Christian Standard Bible - Being God's offspring then, we shouldn't think that the **divine nature** is like gold or silver or stone, an image fashioned by human art and imagination."

International Standard Version - So if we are God's children, we shouldn't think that the **divine being** is like gold, silver, or stone, or is an image carved by humans using their own imagination and skill.

NET Bible - So since we are God's offspring, we should not think the **deity** is like gold or silver or stone, an image made by human skill and imagination.

New Heart English Bible - Being then the offspring of God, we ought not to think that the **Divine Nature** is like gold, or silver, or stone, engraved by human art and design.

Aramaic Bible in Plain English - Men, therefore, because our lineage is from **God**, we ought not to think that gold or silver or stone carved by the skill and knowledge of a man is like The **Godhead**.

GOD'S WORD® Translation - So if we are God's children, we shouldn't think that the **divine being** is like an image made from gold, silver, or stone, an image that is the product of human imagination and skill.

New American Standard 1977 - Being then the offspring of God, we ought not to think that the **Divine Nature** is like gold or silver or stone, an image formed by the art and thought of man.

Jubilee Bible 2000 - Being therefore of the lineage of God, we ought not to think that which is **Divine** is like unto gold or silver or stone, bearing the mark of art and man's imagination.

King James 2000 Bible - Therefore then as we are the offspring of God, we ought not to think that the **Deity** is like unto gold, or silver, or stone, graven by art and man's device.

American King James Version - For as much then as we are the offspring of God, we ought not to think that the **Godhead** is like to gold, or silver, or stone, graven by art and man's device.

American Standard Version - Being then the offspring of God, we ought not to think that the **Godhead** is like unto gold, or silver, or stone, graven by art and device of man.

Douay-Rheims Bible - Being therefore the offspring of God, we must not suppose the **divinity** to be like unto gold, or silver, or stone, the graving of art, and device of man.

Darby Bible Translation - Being therefore [the] offspring of God, we ought not to think that which is **divine** to be like gold or silver or stone, [the] graven form of man's art and imagination.

English Revised Version - Being then the offspring of God, we ought not to think that the **Godhead** is like unto gold, or silver, or stone, graven by art and device of man.

Webster's Bible Translation - Being then the offspring of God, we ought not to think that the **Godhead** is like to gold, or silver, or stone graven by art and man's device.

Weymouth New Testament - Since then we are God's offspring, we ought not to imagine that **His**

nature resembles gold or silver or marble, or anything sculptured by the art and inventive faculty of man.

World English Bible - Being then the offspring of God, we ought not to think that the **Divine Nature** is like gold, or silver, or stone, engraved by art and design of man.

Young's Literal Translation - Being, therefore, offspring of God, we ought not to think the **Godhead** to be like to gold, or silver, or stone, graving of art and device of man;

WHO or WHAT Does the Bible say ABOUT the **Godhead** in Romans 1:20?

New International Version - For since the creation of the world God's invisible qualities—**his eternal power and divine nature**--have been clearly seen, being understood from what has been made, so that people are without excuse.

New Living Translation - For ever since the world was created, people have seen the earth and sky. Through everything God made, they can clearly see his invisible qualities—**his eternal power and divine nature**. So they have no excuse for not knowing God.

English Standard Version - For his invisible attributes, namely, **his eternal power and divine nature**, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

Berean Study Bible - For since the creation of the world God's invisible qualities, **His eternal power and divine nature**, have been clearly seen, being understood from His workmanship, so that men are without excuse.

Berean Literal Bible - For from *the* creation of *the* world His invisible qualities, both **His eternal power and divinity**, are clearly seen, being understood by the things made, for them to be without excuse.

New American Standard Bible - For since the creation of the world His invisible attributes, **His eternal power and divine nature**, have been clearly seen, being understood through what has been made, so that they are without excuse.

New King James Version - For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* **His eternal power and Godhead**, so that they are without excuse,

Christian Standard Bible - For his invisible attributes, that is, **his eternal power and divine nature**, have been clearly seen since the creation of the world, being understood through what he has made. As a result, people are without excuse.

Contemporary English Version - **God's eternal power and character** cannot be seen. But from

the beginning of creation, God has shown what these are like by all he has made. That's why those people don't have any excuse.

Good News Translation - Ever since God created the world, his invisible qualities, both **his eternal power and his divine nature**, have been clearly seen; they are perceived in the things that God has made. So those people have no excuse at all!

Holman Christian Standard Bible - For His invisible attributes, that is, **His eternal power and divine nature**, have been clearly seen since the creation of the world, being understood through what He has made. As a result, people are without excuse.

International Standard Version - For since the creation of the world God's invisible attributes—**his eternal power and divine nature**—have been understood and observed by what he made, so that people are without excuse.

NET Bible - For since the creation of the world his invisible attributes--**his eternal power and divine nature**—have been clearly seen, because they are understood through what has been made. So people are without excuse.

New Heart English Bible - For since the creation of the world his invisible attributes, **his eternal power and divine nature**, have been clearly seen, being understood from what has been made. So they are without excuse.

Aramaic Bible in Plain English - For the secrets of God from the foundation of the world are appearing to his creatures through intelligence, even **his power and his eternal Godhead**, that they will be without a defense,

GOD'S WORD® Translation - From the creation of the world, God's invisible qualities, **his eternal power and divine nature**, have been clearly observed in what he made. As a result, people have no excuse.

New American Standard 1977 - For since the creation of the world His invisible attributes, **His eternal power and divine nature**, have been clearly seen, being understood through what has been made, so that they are without excuse.

Jubilee Bible 2000 - For the invisible things of him, **his eternal power and divinity**, are clearly understood by the creation of the world and by the things that are made so that there is no excuse;

King James 2000 Bible - For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even **his eternal power and deity**; so that they are without excuse:

American King James Version - For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even **his eternal power and Godhead**; so that they are without excuse:

American Standard Version - For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even **his everlasting power and divinity**; that they may be without excuse:

Douay-Rheims Bible - For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; **his eternal power also, and divinity**: so that they are inexcusable.

Darby Bible Translation - for from [the] world's creation the invisible things of him are perceived, being apprehended by the mind through the things that are made, both **his eternal power and divinity**, -- so as to render them inexcusable.

English Revised Version - For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even **his everlasting power and divinity**; that they may be without excuse:

Webster's Bible Translation - For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even **his eternal power and Godhead**; so that they are without excuse:

Weymouth New Testament - For, from the very creation of the world, His invisible perfections--namely **His eternal power and divine nature**--have been rendered intelligible and clearly visible by His works, so that these men are without excuse.

World English Bible - For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even **his everlasting power and divinity**; that they may be without excuse.

Young's Literal Translation - for the invisible things of Him from the creation of the world, by the things made being understood, are plainly seen, both **His eternal power and Godhead**—to their being inexcusable;

WHAT or WHO Dwells in WHOM in Colossians 2:9?

New International Version - For in Christ all the fullness of the **Deity** lives in bodily form,

New Living Translation - For in Christ lives all the fullness of **God** in a human body.

English Standard Version - For in him the whole fullness of **deity** dwells bodily,

Berean Study Bible - For in Christ all the fullness of the **Deity** dwells in bodily form.

Berean Literal Bible - For in Him all the fullness of the **Deity** dwells bodily.

New American Standard Bible - For in Him all the fullness of **Deity** dwells in bodily form,

New King James Version - For in Him dwells all the fullness of the **Godhead** bodily;

Christian Standard Bible - For the entire fullness of **God's nature** dwells bodily in Christ,

Contemporary English Version - **God** lives fully in Christ.

Good News Translation - For the full content of **divine nature** lives in Christ, in his humanity,

Holman Christian Std Bible - For the entire fullness of **God's nature** dwells bodily in Christ,

International Std Version - because all the **essence of deity** inhabits him in bodily form.

NET Bible - For in him all the fullness of **deity** lives in bodily form,

New Heart English Bible - For in him all the fullness of **Deity** dwells in bodily form,

Aramaic Bible in Plain English - For all The Fullness of The **Deity** dwells in him bodily.

GOD'S WORD® Translation - All of **God** lives in Christ's body,

New American Standard 1977 - For in Him all the fulness of **Deity** dwells in bodily form,

Jubilee Bible 2000 - For in him dwells all the fullness of the **Godhead** bodily,

King James 2000 Bible - For in him dwells all the fullness of the **Deity** bodily.

American King James Version - For in him dwells all the fullness of the **Godhead** bodily.

American Standard Version - for in him dwelleth all the fulness of the **Godhead** bodily,

Douay-Rheims Bible - For in him dwelleth all the fulness of the **Godhead** corporeally;

Darby Bible Translation - For in him dwells all the fulness of the **Godhead** bodily;

English Revised Version - for in him dwelleth all the fulness of the **Godhead** bodily,

Webster's Bible Translation - For in him dwelleth all the fullness of the **Godhead** bodily.

Weymouth New Testament - For it is in Christ that the fulness of **God's nature** dwells embodied, and in Him you are made complete,

World English Bible - For in him all the fullness of the **Godhead** dwells bodily,

Young's Literal Translation - because in him doth tabernacle all the fulness of the **Godhead** bodily,

From the study of the three main Scriptures using the word Godhead, we can see what the Bible is telling us, and we can see what the Bible is not telling us. Now it is up to you to reconcile your thinking to the Bible, instead of trying to reconcile the Bible to your thinking.

JOHN 14 – the Comforter - the Spiritual Manifestation

Jesus would leave the disciples in how they knew him, in bodily human form. And he would return to them in spiritual form. They didn't ask who was coming when he told them that he will come to them as "another comforter", but they wondered "how." See verse 22.

"v1 Let not your heart be troubled: ye believe in God, believe also in me. v2 In my Father's house are many mansions: if *it were* not so, I would have told you. **I go to prepare a place for you.** v3 And if I go and prepare a place for you, **I will come again, and receive you unto myself;** that where I am, *there ye may be also* v5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? v6 Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me.** v7 If ye had known me, **ye should have known my Father** also: and from henceforth ye know him, and have seen him. v8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. v9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father;** and how sayest thou *then*, Shew us the Father? v10 Believest thou not that I am in the Father, and the Father in me? **the words that I speak unto you I speak not of myself: but the Father that dwelleth in me,** he doeth the works. v11 **Believe me that I am in the Father, and the Father in me:** or else believe me for the very works' sake. v12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. v13 And **whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.** v14 If ye shall **ask any thing in my name, I will do it.** v15 If ye love me, keep my commandments. v16 And I will pray the Father, and he shall give you **another Comforter,** that he may abide with you for ever; v17 **Even the Spirit of truth;** 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.** v18 **I will not leave you comfortless: I will come to you.** v19 Yet a little while, and the world seeth me no more; but **ye see me: because I live,** ye shall live also. v20 At that day **ye shall know that I am in my Father, and ye in me, and I in you.** v21 **He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.** v22 Judas saith unto him, not Iscariot, Lord, **how is it that thou wilt manifest thyself unto us, and not unto the world?** v23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and **we will come unto him, and make our abode with him.** v24 He that loveth me not keepeth not my sayings: and **the word which ye hear is not mine, but the Father's which sent me.** v25 These things have I spoken unto you, being *yet* present with you. v26 But the **Comforter, which is the Holy Ghost,** 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.** v27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. v28 **Ye have heard how I said unto you, I go away, and come again unto you.** If ye loved me, ye would rejoice, because I said, **I go unto the Father: for my Father is greater than I.** v29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. v30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. v31 But that the world may know that I love the Father; and as **the Father gave me commandment, even so I do.** Arise, let us go hence."

NOTE: The many clues that Jesus gave are highlighted.

Comforter, Advocate, Parakletos

Strong's Concordance, Greek Lexicon #G3875 illustrates the same meaning for these three words in the following 5 texts:

John 14:16 - And I will pray the Father, and he shall give you another **Comforter**, that he may abide with you for ever;

John 14:26 - But the **Comforter**, *which is* the Holy Ghost, 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 15:26 - But when the **Comforter** is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

John 16:7 - Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the **Comforter** will not come unto you; but if I depart, I will send him unto you.

1 John 2:1 - My little children, these things write I unto you, that ye sin not. And if any man sin, we have an **advocate** with the Father, **Jesus Christ the righteous**:

This last verse, Strong's parallels "Advocate" as the same definition as "Comforter." But in this case, they tell the reader that it is Christ the righteous.


Who is the 'Comforter'?



English (KJV)	Strong's	Root Form (Greek)	Tense
But	α1161	ὅτε δε	αἰ
when	α3752	ὅταν hotan	αἰ
the Comforter	α3875	παράκλητος paraklētōs	αἰ
is come,	α2064	ἔρχομαι erchomai	αἰ

That's right, 'the Comforter' is named Jesus Christ the righteous.

Strong's G3875 gives the clue



Clues to John 14

Jesus gave many clues in John 14 that HE is the Comforter.

v6 Jesus is the channel, the way to the Father. He is our go between, our Mediator. Jesus says that he is the way, THE TRUTH, and the life. As you read further, you will discover that it is Jesus that comes to us in the Spirit, the Holy Spirit, the Comforter. Therefore he is also known as “the Spirit of Truth.”

v7-9 Because Christ is Begotten of the Father before the creation of the worlds, he has a special identity. He has the same nature and character of the Father. He came out from God and was sent from God. He is the express image of the Father. So in knowing the Son of God, you know God in heaven.

v10-11 The Father’s Spirit dwells in Christ, the Spirit of God aka Holy Spirit. That is how the Father communicates to His Son and tells Him what and how to speak.

v12 This verse ends with a hint that Jesus is leaving them soon.

v13-14 Jesus tells them to pray, to ask in His name. By doing so the Father will be glorified in the Son.

v15 Are we to be obedient in the instruction from Jesus? If you love me, keep my commandments. Remember the Father is speaking to us through His Son.

v16 Another Comforter – a substitute of Christ in the flesh– will abide (be with) with you for ever. Refer to Mark 16:12 – “After that he appeared in another form unto two of them.” This is Jesus in Spirit form. Also Matthew 28:20 – “I am with you always, even unto the end of the world.”

Don’t let this single verse trip you up. Jesus was using third person language (illeism - usage of parable style language, not meant for just anyone or everyone to understand) to explain that he would come to them in another form, another comforter that would be more of the same.

The definition of an **Illeism** is the act of referring to oneself in the third person instead of the first person.

Jesus tells the disciples, **John 16:25** – “These things have I spoken to unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.” And then the disciples confirm that they understand, **John 16:29** – “His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.”

How was the Lord working with them at the time? He was dwelling with them in the flesh as their Comforter in human form. But in the next verse (17) he says that he would be in them through the Spirit. This is how he would be “another Comforter.” In the Spirit!

If we reference another account of this in **Mark 16:9-12, 19-20**, it says that Jesus “appeared in another form unto two of them,” and “the Lord working with them, and confirming the word with signs following.” How was the Lord working with them but wasn’t there in person? **By His Spirit!**

v17 Isn’t Jesus “the truth” according to John 14:6? Then what would be the Spirit of truth?

Spirit of truth – world can’t receive because it doesn’t know him or see him.

Spirit of truth – the disciples know him and the Spirit of truth dwells with them.

Christ was with them in the flesh, in human form. But now he was going to be with them in Spirit form. Christ, the Spirit of truth now it will be in them (the disciples).

Spirit + Christ = Spirit of Christ Christ in His Spirit is the Spirit of Truth

Galatians 4:6 “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts.”

Jesus	Comforter
The world seeth me no more – v19	The world seeth him not – v17
But ye seek me – v19	but ye know him – v17
(Jesus was with them at the time)	he dwelleth with you – v17
I in you – v20	shall be in you – v17
I will come to you – v18	give you another comforter – v16
Lo, I am with you always, even	he may abide with you forever – v16
Unto the end of the world – Matt. 28:20	

v18 This is a rare time when Jesus speaks of Himself in speaking in first person language. Typically He speaks about himself in third person language speaking about the “Son of Man”. But here He says TWICE, “I”. “I will not leave you comfortless. I will come to you.” **DON’T IGNORE THIS!** Here Jesus is promising to come to us. He, Himself. He won’t leave us comfortless. Does he say he is sending a friend? No. Someone else? No.

v19 Jesus tells them that the world is not going to see him any more. But they will still see Him because He lives. They believed so they would be able to see Him.

v20 A real trinity. The union of a true Christian, his creator = God the Father, and Jesus Christ, the Son of God. “I am in my Father, and you in me, and I in you.”

v21 Again reinforcement of obedience to the commandments. It is a reflection of love to the Father and the Son. And in return, the Father and the Son will love us. Then Jesus says that He will manifest Himself unto us that keep the commandments, and love God and Christ. What does manifest mean in this? He will come to us, come upon us.

v22 Judas is wondering why Jesus is going to come to them (manifest himself unto them), but not the rest of the world. He asks “**HOW**” are you going to do this? You see, there was no question who was going to come to them. It would be Jesus in another form. Not in the flesh, but in the spirit. Judas didn’t ask “WHO”. He asked “HOW?”

v23 Through faith, obedience and love, there is the union of the believer with the Father and the Son. It is the Father and the Son it says here that are going to come and make their “ABODE” with you. In your heart and mind. And this is done through their Spirit. It belongs to them, not someone else. There is no third mystery-being here. Not ANYWHERE in John 14!

v24 What Jesus is telling them is coming from the Father. It is the Father’s message. If we love Him, we will obey and keep the teachings within our hearts and minds.

v25 You are a testimony, a witness that Jesus said all of this while he was with them in the flesh, in person.

v26 the Comforter (Advocate)

Comforter = Holy Ghost (Spirit) + Father will send in Christ’s name

Comforter = Spirit that is holy (Holy Spirit) + in Christ’s name

Comforter = Holy Spirit of Christ also known as the Spirit of Christ

He will teach you all things and remind you of all things

v28 Jesus reminds them that he told them that he would need to go away. However, he is coming back “unto you” he says. He tells them that he is going “unto the Father”.

v29 Jesus tells them this before it happens so when it does happen, they will realize what is going on and believe.

v30 He warns them that the evil one is coming but he has no control over Jesus.

v31 But the evil one must come so that the world will learn a lesson. That the Son loves the Father and is obedient to the Father regardless of what is going to happen.

Jesus Speaking in First Person and Third Person Language

So we see that Jesus did not speak of or for himself in the above examples. However, he did at times speak in two typical forms in many other parts of Scripture. One is called first person language, the other is called third person language or illeism.

“**ILL-ee-iz-um**” or third person language is a grammatical use or type where you would speak or talk about yourself as if you were another person present in the conversation with someone. So it would be you, the other person you are speaking to, and another of yourself.

First person examples:

It is obvious and easy to tell when Jesus is speaking in “**First Person language**”. It is a direct communication that leaves nothing to guess. He speaks of himself as “**I**”, “**me**”, “**my**”, “**own**”, “**myself**” in the following verses.

John 4:14 - But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

John 5:24, 30-32, 34, 5:46-47 - Verily, verily, **I say** unto you, He that heareth my word, and believeth on him that sent **me**, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. v30 **I** can of mine **own self** do nothing: as **I** hear, **I** judge: and **my** judgment is just; because **I** seek not mine **own** will, but the will of the Father which hath sent **me**. v31 If **I** bear witness of **myself**, my witness is not true. v32 There is another that beareth witness of **me**; and **I** know that the witness which he witnesseth of **me** is true. ... v34 But **I** receive not testimony from man: but these things **I say**, that ye might be saved. v46 For had ye believed Moses, ye would have believed **me**: for he wrote of **me**. v47 But if ye believe not his writings, how shall ye believe **my** words?

John 6:32-33 - Then Jesus said unto them, Verily, verily, **I say** unto you, Moses gave you not that bread from heaven; but **my** Father giveth you the true bread from heaven.

John 6:35, 38-39, 47-48, 51, 54 – And Jesus said unto them, **I am** the bread of life: he that cometh to me shall never hunger; and he that believeth on **me** shall never thirst. v38 For **I** came down from heaven, not to do mine **own** will, but the will of him that sent **me**. v39 And this is the Father's will which hath sent **me**, that of all which he hath given **me** **I** should lose nothing, but should raise it up again at the last day. v47 Verily, verily, **I say** unto you, He that believeth on **me** hath everlasting life. v48 **I am** that bread of life. v51 **I am** the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that **I** will give is **my** flesh, which **I** will give for the life of the world. v54 Whoso eateth **my** flesh, and drinketh **my** blood, hath eternal life; and **I** will raise him up at the last day.

John 8:12 - Then spake Jesus again unto them, saying, **I am** the light of the world: he that followeth **me** shall not walk in darkness, but shall have the light of life.

John 14:14, 18, 21 – If ye shall ask any thing in **my** name, **I** will do it. v18 **I** will not leave you comfortless: **I** will come to you. V21 He that hath **my** commandments, and keepeth them, he it is that loveth **me**: and he that loveth me shall be loved of **my** Father, and **I** will love him, and will manifest **myself** to him.

Now let's see what happens when Jesus is speaking about himself in "**Third Person language**". For some reason people get tripped up on this. This is a grammatical type of language used more common than you would think. Jesus is speaking about himself as if he had "**ANOTHER**" of himself standing before him and whomever he is conducting his conversation with.

Third person examples:

So now Jesus is speaking about himself as "**the Son**", the "**Son of man**", "**he**", "**his**", "**him**", "**himself**", "**Son of God**" which in the context is "**Third Person language**". The words, "**Son of man**" are in the New Testament 84 times. And almost everyone of them is Jesus speaking about himself as an "**illeism**," or "**third person language**." If you can understand this, the parable in John 14 thru 16 will come to life!

Matthew 16:27, 28 - For the **Son of man** shall come in the glory of **his** Father with his angels; and then **he** shall reward every man according to his works. v28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the **Son of man** coming in his kingdom.

Matthew 25:31 - When the **Son of man** shall come in **his** glory, and all the holy angels with **him**, then shall **he** sit upon the throne of his glory:

Mark 8:38 - Whosoever therefore shall be ashamed of **me** and of **my** words in this adulterous and sinful generation; of him also shall the **Son of man** be ashamed, when **he** cometh in the glory of **his** Father with the holy angels. ("**me**", "**my**" is in the **First person**; "**Son of Man**", "**he**", "**his**" is in **third person language**.)

Mark 9:31 - For he taught his disciples, and said unto them, The **Son of man** is delivered into the hands of men, and they shall kill **him**; and after that **he** is killed, **he** shall rise the third day.

Mark 14:41 - And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the **Son of man** is betrayed into the hands of sinners.

Mark 14:62 - And Jesus said, I am: and ye shall see the **Son of man** sitting on the right hand of power, and coming in the clouds of heaven.

Luke 5:24 - But that ye may know that the **Son of man** hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

Luke 6:5 - And he said unto them, That the **Son of man** is Lord also of the Sabbath.

Luke 18:8 - I tell you that he will avenge them speedily. Nevertheless when the **Son of man** cometh, shall he find faith on the earth?

John 1:51 - And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the **Son of man**.

John 3:13, 14 - And no man hath ascended up to heaven, but he that came down from heaven, *even* the **Son of man** which is in heaven. v14 And as Moses lifted up the serpent in the wilderness, even so must the **Son of man** be lifted up:

John 3:16-18 - For God so loved the world, that he gave his only begotten **Son**, that whosoever

believeth in **him** should not perish, but have everlasting life. v17 For God sent not his **Son** into the world to condemn the world; but that the world through **him** might be saved. v18 He that believeth on **him** is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten **Son of God**.

If Jesus were to speak in First Person language in John 3:16-18, it would look very different:
'For God so loved the world, that he gave **ME**, the only begotten Son, that whosoever believeth **ME** should not perish, but have everlasting life. v17 For God sent not **ME** into the world to condemn the world; but that the world through **ME** might be saved. v18 He that believeth on **ME** is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of **ME** the only begotten Son of God.'

Back to more third person language examples:

John 5:19-23 - Then answered Jesus and said unto them, Verily, verily, I say unto you, The **Son** can do nothing of **himself**, but what **he** seeth the Father do: for what things soever he doeth, these also doeth **the Son** likewise. v20 For the Father loveth **the Son**, and sheweth **him** all things that himself doeth: and he will shew **him** greater works than these, that ye may marvel. v21 For as the Father raiseth up the dead, and quickeneth *them*; even so **the Son** quickeneth whom he will. v22 For the Father judgeth no man, but hath committed all judgment unto **the Son**: v23 That all *men* should honour the **Son**, even as they honour the Father. He that honoureth not the **Son** honoureth not the Father which hath sent **him**.

John 5:25-27 - Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the **Son of God**: and they that hear shall live. v26 For as the Father hath life in himself; so hath he given to **the Son** to have life in **himself**; v27 And hath given **him** authority to execute judgment also, because he is the **Son of man**.

Combined First Person and Third Person verses:

John 6:40, 46, 53 - And this is the will of him that sent me, that every one which seeth **the Son**, and believeth on **him**, may have everlasting life: and I will raise him up at the last day. v46 Not that any man hath seen the Father, save **he** which is of God, **he** hath seen the Father. v53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of **the Son of man**, and drink **his** blood, ye have no life in you. ("I", **first person**; "he", "him", "his", "the Son", "Son of man" is **third person**.)

John 8:28 - Then said Jesus unto them, When ye have lifted up the **Son of man**, then shall ye know that I am **he**, and *that* I do nothing of **myself**; but as **my** Father hath taught **me**, I speak these things. ("I", "me" and "myself" are **first person**; "Son of man" and "he" are **third person**.)

"And I [**first person**] will pray the Father, and he shall give you another Comforter, that **he** [**third person**] may abide with you for ever; Even the **Spirit of truth** [**third person**]; whom the world cannot receive, because it seeth **him** [**third person**] not, neither knoweth **him** [**third person**]: but ye know **him** [**third person**]; for **he** [**third person**] dwelleth with you, and shall be in you. I [**first person**] will not leave you comfortless: I [**first person**] will come to you. Yet a little while, and the world seeth **me** [**first person**] no more; but ye see **me** [**first person**]: because I [**first person**] live, ye shall live also. At that day ye shall know that I [**first person**] am in **my** [**first person**] Father, and ye in **me** [**first person**], and I [**first person**] in you." -- John 14:16-20.

John 14:16 - And I will pray the Father, and he shall give you **another Comforter**, that **he** may abide with you for ever. (“I” is first person; “another Comforter” and “he” is third person)

Anyone with any knowledge of grammar will recognize how simple and clear the above passage is. Notice how Jesus said, “he...shall be in you” (v.17) speaking in the third person. And then a few breaths later Jesus says, “I in you” (v.20) speaking in the first person. Is that not plain enough for anyone?

Back to third person language only:

John 14:17 - *Even* the Spirit of truth; 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.

Ellen White Speaking in Third Person Language

Not only Christ, but Ellen White also spoke of herself in the third person. She spoke of herself as though she were another person. (Please note this is Ellen White writing about herself in this passage):

Here is an example of Ellen White speaking in third person language

"I [first person] 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 [first person] have revealed to you. Write out the messages that I [first person] give you, that the people may have them.' This is what she [third person] has endeavored to do." - Ellen White, Review & Herald, July 26, 1906

Did you notice how in the same passage she alternates between speaking in the first person (I) to the third person (she, her)? But in the whole passage she is referring to herself, not two people. Jesus spoke in the exact same way! In His discourse on the Holy Spirit, he alternated between speaking in the first person and in the third person.

So it is not strange that the Messenger of the Lord refers to the Spirit of God also in the third person. The expression 'third person' does not support a trinity doctrine when it is harmonized with the Bible.

From Ellen White:

“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 and Herald, August 26, 1890**

“**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 Review, Sept. 13, 1898 par. 2; Manuscript 44, May 13, 1897, par. 3**

“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 [Jesus] divested of the personality of humanity and independent thereof. He [Jesus] would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.** — **Letter 119, February 18, 1895, par. 18; MR, vol. 14, p. 23.3**

