

Evidence for the Third Person of the Godhead

Evidence from Scripture

1. Scripture clearly attests to three Creators - the Father, the Son, and the Holy Spirit (Genesis 1:1,2, 27; John 1:1-3; 1 Corinthians 8:6; Colossians 1:13-17; Hebrews 1:1,2). The Holy Spirit was involved in the process of formation, working upon the formless, lifeless mass, separating, quickening, and preparing the living forms, which were called into being by the creative words that followed (Psalm 33:6; 104:30). The verb translated "moved" (*râchaph*) in Genesis 1:2 signifies a vibrant moving, a protective hovering. The Holy Spirit's work was preparatory for leading over from the inorganic to the organic, bringing the confused matter of the earth and water into form and order (Job 26:13).

There are at least three New Testament allusions to the Holy Spirit's work in creation, confirming that He is not merely a lifeless force or power. Christ plainly utilized the wind as a symbol of the Holy Spirit in His conversation with Nicodemus (John 3:8). Again, when the Holy Spirit descended upon those gathered in the upper room on the day of Pentecost, the same symbolism was employed (Acts 2:2). And in Luke 1:35 when Mary is told that the Holy Ghost would come upon her in the conception of Jesus, there is a plain allusion to the Spirit of God brooding over the face of the water. These New Testament references to the Holy Spirit's role in creation make it clear that He is an individual Person, distinct from the Father and the Son who also participated in creation.

2. On two occasions the prophet Isaiah spoke of the three distinct members of the Godhead:

"Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I [Christ]: and now the Lord GOD [the Heavenly Father], and his Spirit [the Holy Ghost], hath sent me." (Isaiah 48:16)

This is a Messianic prophecy. Christ is speaking through the prophet Isaiah of His first advent. That the "I" and "me" in this verse is our Redeemer, is without dispute for so He declares Himself in the verse that follows ("Thus saith the Lord, thy Redeemer", Isaiah 48:17). In verse 16 we see that Christ is a distinct being from both the Father and the Holy Ghost. Further, the conjunction "and" appears between "God" and "his Spirit" certifying that they are distinct beings and that the two sent Christ (c.f. John 5:23 and Luke 1:35 which attest that Christ came to the earth from the Father and He was conceived of the Holy Ghost. Two separate divine beings were involved as Isaiah 48:16 certifies).

Earlier in his prophetic book, Isaiah declared:

"Behold my servant [Jesus Christ], whom I [the Heavenly Father] uphold; mine [the Father's] elect, in whom my soul delighteth; I [the Heavenly Father] have put my spirit [the Holy Ghost] upon him [Jesus Christ]: he [Jesus Christ] shall bring forth judgment to the Gentiles. (Isaiah 42:1)

3. Both Matthew and Luke testify that Christ was conceived through a miraculous act of the Holy Spirit (Matthew 1:18-20; Luke 1:34,35). Clearly the Holy Spirit was distinct from Christ Himself. It was not Christ's own doing to become a zygote in Mary's womb. It was a distinct Being - the Holy Spirit.

Further, we notice that Luke accorded the Holy Spirit the appellation "the Highest." The Greek word used by Luke is *hupistos*, which is defined in Strong's as "the Supreme (God)". This places the Holy Spirit on equal terms with the other two members of the Godhead. Thus we see that the Holy Spirit is not only a distinct Being, but equal in status with the Father and the Son as the Supreme God.

4. Luke further establishes the distinction between Christ and the Holy Spirit at the occasion of Christ's blessing placed upon Him by the prophet Simeon:

"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the **Holy Ghost** was upon him. And it was revealed unto him by the **Holy Ghost**, that he should not see death, before he had seen **the Lord's Christ**. And he came by **the Spirit** into the temple: and when the parents brought in the **child Jesus**, to do for him after the custom of the law." (Luke 2:25-27)

5. Matthew calls the Holy Spirit "the Spirit of God", "the Spirit of your Father", "the Spirit", and "the Holy Ghost"; Mark calls Him "the Spirit" and "the Holy Ghost"; Luke calls Him "the Spirit", "the Holy Spirit", "the Holy Ghost"; John calls Him "the Spirit", "the Comforter", and "the Holy Ghost".

"The Spirit of God" is one of the various names accorded the Holy Spirit. It is a false dichotomy to assert that the Holy Spirit must be either the Spirit of the Father or a distinct personal being. The genitive (possessive) case in Greek is frequently used to express the origin or source of something (e.g. "salvation of God", Luke 3:6; "righteousness of God", Romans 1:17;3:21,22; "righteousness of the faith", Romans 4:11,13). Thus the term "Spirit of God" can well mean "the Spirit which came from God." Since we are clearly told that the Holy Spirit was sent by God (John 14:26), this could well be the meaning in many cases. Likewise, since Jesus also has sent the Holy Spirit (John 15:26;16:7) the Spirit can properly be called "the Spirit of Christ" (see point 22).

Another use of the genitive case in Greek is to express quality or attributes. Thus we have the example "sons of thunder" being used of James and John to describe their fiery temperament. Concerning the Holy Spirit, He is called "the Spirit of truth," meaning "the truthful Spirit" or "the spirit who teaches truth". Thus the expression "the spirit of Christ" would mean the Spirit who is like Christ. In like manner, "the Spirit of God" can mean "the Godly Spirit" which is another way of saying "the Holy Spirit." Thus the exclusive possessive aspect seen by non-Trinitarians as indicating that the Holy Spirit is literally God's spirit (i.e. His mind, character, etc) restricts the full meaning of the genitive case, whereas the Trinitarian understanding embraces the fuller meaning of the use of the genitive as indicating that the Holy Spirit is one of the members of the Godhead as a distinct being.

Further, the non-Trinitarian idea of two beings manifested in three persons is nonsensical and makes a false distinction between a being and a person (as if an entity could exist as a person but not as a separate being). Webster's 1828 Dictionary defines a person as "a thinking intelligent being" and defines a being as "a person existing." The two words are synonymous.

6. All three members of the Godhead were present at the baptism of Christ (Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:32-34). In John's account Christ is referenced five times, the Father twice, and the Holy Spirit twice.

7. No man has seen the Father (John 1:18; 6:46; 1 John 4:12). But at Christ's baptism the Holy Spirit as a dove was seen, so the Holy Spirit could not be the Father.
8. Matthew recorded three distinct divine Beings in whose name every baptismal candidate must be baptized (Matthew 28:19). Although three Beings are mandated in the baptism, the singular Greek word *onoma* ("name") is used, certifying the oneness of the Godhead.

[Some non-Trinitarians have asserted that this text does not belong in the Bible. But there is an abundance of evidence that this text rightfully belongs in Scripture. Every known Greek manuscript of this portion of Matthew contains the Lord's command to baptize in the name of the Father and of the Son and of the Holy Spirit. Every extant version that has this portion of Matthew has it also. The Didache about A.D. 100 has it. Justin Martyr (A.D. 150-160) gives it. It is quoted by Iranaeus (A.D. 130-202). It is also quoted by Ellen White over 200 times.]

9. John was baptizing in the name of the Father (John 1:6; 1:33a). But in Acts 19:1-5 believers who were previously baptized by John had not received the Holy Spirit. This means being baptized in the name of the Father was not the same as being baptized with the Holy Spirit (Mark 1:8).
10. John contrasted his baptismal use of water with the baptism of the Holy Ghost with fire (Matthew 3:11). Had Christ been the power in his baptism and the future baptisms, surely John the Baptist would have rather stated that the baptism is of Christ or the Messiah rather than invoking the Holy Spirit. John the Baptist well understood the presence of a third Person of the Godhead.
11. It was the Holy Spirit who led Christ into the wilderness (Matthew 4:1; Mark 1:12). Christ did not proceed to the wilderness on His own initiative. It was the Holy Spirit who guided the Saviour there.
12. According to Matthew 12:31,32 the ultimate, irredeemable sin is to cut off the Holy Spirit in our lives. This revelation emphasizes the significance of the Holy Spirit to our salvation. God forbid that we would ever blaspheme our Saviour. But even such a vile sin, if sincerely repented of, is forgiven us. But notice a significant and life-destroying contrast: "...but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." If Christ and the Holy Spirit were one and the same being, this distinction could not be properly made. It would make no sense. If the Holy Spirit were merely the spirit of Christ, then to blaspheme Christ or to blaspheme His own spirit, would produce identical consequences. This revelation completely destroys any basis for equating the Holy Spirit with the personhood of Christ. The Holy Spirit is a being distinct from Christ.
13. When Christ warned that His followers would be brought before rulers to answer for the faith, He promised them that the Holy Spirit would speak through them by focusing their minds upon appropriate answers which bore witness to the truth (Mark 13:10,11). Christ spoke of events which would transpire after His ascension; yet He spoke not of Himself but of the Holy Ghost as the Guide for these persecuted souls, thus distinguishing Himself from the Holy Ghost.
14. John confirms the presence of the three members of the Godhead no less than eight times in his Gospel (John 1:32-34; 3:33-36; 14:13-16; 14:26; 15:26; 16:7-10; 16:12-15;).
15. In John 14:13-16 the Holy Spirit is referred to as "another Comforter". Here Christ plainly declared that the Holy Spirit was not Himself. The word "another" cannot be misconstrued to mean Christ

Himself, Christ's own spirit, or His power. The Holy Spirit is a distinct personage.

Further, the Greek word translated "another" in verse 16 is *allos*, which means "another of like kind" in contrast to *heteron* which means of a different kind. Besides Jesus who becomes our *Paraclete* with the Father (1 John 2:1), the Holy Spirit is another *Paraclete* (c.f. Romans 8:26). The Advocate who is sent is not different from Christ, but another similar to Him. Not only does this show that the Holy Spirit must be a Person, like Jesus is a Person, it also shows that He must be a divine Person, like Jesus is.

16. In John 14:26,27 Jesus especially reveals the role of the Holy Spirit, and all three members are presented as distinctive beings. This passage dispels the error that the Holy Spirit is emanating from either God the Father or God the son, for the Father sends the Holy Ghost in the name of Jesus (see also point 22).
17. In John 16:7-10 Christ is distinguished between the Comforter who He was to send for us, and His Father to whom He was to return. Jesus' words are so plain, so clear, that there is no excuse to doubt that there truly are three separate but united beings ministering for the salvation of the human race. It also dispels the false Godhead of the Roman Catholic Church, which proclaims one divine being with three manifestations.
18. Christ, while on earth, had forfeited His divine omnipresence. He could only be in one location at any time. The above passage (John 16:7-10) strongly suggests that Christ, even after His resurrection, had forfeited this characteristic, which from eternity He had shared with the Father and the Holy Spirit. Thus there was a need for Him to send the Holy Spirit to minister on His behalf to the billions of people upon this planet. Since the Holy Spirit is omnipresent in the universe, He is simultaneously with both us and Christ and can instantly know Christ's will for us and convey our petitions to the Saviour. Notice as well that this passage as well as others (Luke 24:49; John 14:26-29; 15:26) say that the Holy Spirit is sent by God, not that the Holy Spirit emanates from God. He is not the power or disembodied spirit of God or of Christ; He is distinct from them.
19. In John 16:12-15 the Holy Spirit possesses the ability to guide, He hears, He speaks, He shows, He enlightens, and He glorifies Christ. These are qualities of a sentient being (see also points 30-32).
20. Through the ages past the Holy Spirit had been *with* men, but from Pentecost forward (Joel 2:28,29; Acts 2:1-4; 4:8; 4:31; 6:3; 7:55; 9:17) God's purpose was that He "shall be *in* you" (Matthew 10:20; John 14:17; Romans 8:10; 1 Corinthians 14:15; 2 Corinthians 13:5; Galatians 4:6; Colossians 1:27; 1 John 4:4). The Christian is to realize the personal occupancy and indwelling of God the Spirit. The first and second persons of the Godhead hold their residence on earth through the third. He is the abiding representative. The presence of the one involves the presence of the others. To know the Father we must know the Son (Matthew 11:27), and to know the Son we must know the Spirit. So the Son reveals the Father, and the Spirit reveals the Son (see also points 28 and 29).
21. Christ stated that He was sent of His Father (John 14:24; 15:21; 16:5) and in John 8:42 both the words "proceeded" and "sent" are used in reference to Christ. When Christ was sent of the Father, He came to earth as a distinct being, not as an inanimate power. So, too, is the Holy Spirit a distinct being who proceeds from and is sent from the Father (John 15:26).

22. On numerous occasions Christ spoke of the Holy Spirit in the third person (e.g. Mark 13:11; John 14:26; Acts 1:8), which would be strange if the Holy Spirit were simply His own disembodied spirit. It would have been a straightforward matter of simply using the first person pronoun, "I," rather than "the Holy Ghost" if the Holy Spirit was not a distinct divine Being but simply the power or spirit of Christ.

In John 16:1-33 Christ refers to Himself no less than 52 times and is mentioned by His disciples another seven occasions and by John twice, for a total of 61 times in this chapter.

In this chapter the Father is specifically distinguished from Christ. He is referred to by Christ on 17 occasions. In these references the third person pronouns are used by Christ, clearly distinguishing the Father from Christ.

Similarly, the Holy Spirit is referred to using the third-person pronouns and by name twice for a total of 14 references. If Christ spoke of Himself and the Father using personal pronouns, why did He introduce the Comforter into this conversation if the Holy Spirit was actually Christ or the Father? Christ could not have possibly made it plainer that the Holy Spirit is a Being separate from Himself and from the Father.

23. In the Greek language pronouns are related to gender, and the pronoun always agrees with the noun it refers to (its antecedent noun). In John 14:16 and 16:7 the pronoun following "Comforter" (*Paracletos* in the Greek) is masculine. However, the pronoun following "Spirit" in John 14:17; 14:27; and 15:26 is in the neuter. Therefore the pronoun should also be in the neuter ("it" instead of "He"). But the New Testament writers wrote the masculine, not the neuter pronoun, clearly emphasizing the fact that the Holy Spirit is a person, not a thing.

24. Each member of the Godhead was specifically identified in Luke's introduction to the book of Acts:

"The former treatise have I made, O Theophilus, of all that **Jesus** began both to do and teach, Until the day in which he was taken up, after that he through the **Holy Ghost** had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the **Father**, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the **Holy Ghost** not many days hence." (Acts 1:1-5).

25. Later in his history of the infant Christian Church Luke identified, once more, each member of the Godhead:

"The word which **God** sent unto the children of Israel, preaching peace by **Jesus Christ**: (he is **Lord** of all:) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How **God** anointed **Jesus of Nazareth** with the **Holy Ghost** and with power: who went about doing good, and healing all that were oppressed of the devil; for **God** was with him." (Acts 10:36-38)

26. Peter's sermon, recorded in Acts 2:14-36, makes multiple references to all three members of the Godhead. In his powerful sermon, Peter quotes from the prophecy of Psalm 110:1, which he

attributes to the Holy Ghost. If the Holy Spirit is simply the power of Christ and the Father, or their disembodied spirit, then surely Peter would have declared that Christ or the Father had placed that prophecy in the mind of David. If it was the Father who inspired David's psalm, then it might have possessed a greater impact to the Jews to whom Peter was preaching if Peter had attributed the prophecy to the Father. But Peter plainly attributes the prophecy to the Holy Ghost, which is yet further evidence that the Holy Spirit is distinct from the Father.

27. In 1 Corinthians 12:13 Paul sets forth but one Holy Spirit. If the Holy Spirit is the disembodied power of Christ and the Father, it would consist of two entities, not one. The idea of a "shared" spirit that emanates from the Father and Son is not only unscriptural, but is nearly identical with the mystical Roman Catholic teaching that "the Holy Spirit is passively spirated of the Father and the Son, constituting the person of the Holy Spirit." (source: *Explaining the Trinity*, catholic.com).
28. In John there is a circuit of glorification, where each member of the Godhead glorifies the other. Jesus did not come to this earth to glorify Himself. He came to reveal the Father and to give glory to Him (John 14:9; 17:1,4). In turn, the Father glorifies the Son (John 17:1,5,24; 13:31,32). And in John 16:13-15 we also see that the Holy Spirit does not glorify Himself, but rather He glorifies the Son. This would make no sense if the Holy Spirit were simply Christ's own spirit, for Christ would then be speaking of and glorifying Himself.
29. We see in the Godhead mutual subjection of the members to one another. The three Persons of the Deity act in common accord, and subject themselves to the decisions made by them in their eternal councils (Zechariah 6:13; Romans 16:25; 1 Corinthians 2:7; Ephesians 3:9; Colossians 1:26; 2 Timothy 1:9).

Christ's condescension and submission to the Father did not begin at the Incarnation. It's evident from Scripture that the voluntary submission of the Son to the Father existed from all eternity (Revelation 13:8; 2 Timothy 1:9; Titus 1:2,3; 1 Peter 1:18-20; Romans 16:25,26; Ephesians 1:4; 3:9,11; Colossians 1:26). From time eternal the Word existed as a divine Being, even as the eternal Son of God, in union and oneness with His Father (John 1:1,2). Before heavenly beings were created—from everlasting, the Son existed as the Mediator of the everlasting covenant, a role that required submission to the Father's authority (1 Corinthians 11:3; Luke 10:22; John 1:14; 5:19-26; 10:36; 17:1-13, 21-25; 1 John 2:22-24). From everlasting the Son voluntarily functioned in the role as Word and Mediator between God and all future created beings (1 Timothy 2:5; Hebrews 7:25; 8:6; Proverbs 8:22-31). Christ has existed in His office as the eternal Son, Mediator, and the Word by voluntary submission to the Father from times eternal.

The submission of the Son of God, functioning as Michael the Archangel, was misunderstood by Lucifer, requiring the Father to declare to the host of heaven that He had invested His Son with authority, endowed Him with unlimited power, and that the Son would carry out His will and His purposes, but would do nothing of Himself alone. From the viewpoint of the angels, it was apparent that the Son of God was submissive to the Father, although it was not clear to the angels that it was a role of voluntary submission. Although invested with equal power and authority, the Son of God voluntarily submitted to the Supreme Sovereign of the universe in His role within the Godhead (c.f. Philippians 2:6-11).

The Son's humble and willing subjection to the Father continued while here on earth. Christ did not act on His own, but said and did all that He heard and saw the Father do (John 5:19,30; 7:16-18;

8:28,38; 12:49; 14:10).

In John 7:18, Jesus says "he that speaketh of himself seeketh his own glory" - that is, someone who speaks by his own authority seeks his own praise. As God, Jesus could have spoken and acted on His own divine authority. But Jesus spoke not on His own authority, and as heavenly Ambassador He thus sought the will and the glory of the Father who sent Him (John 8:50; 17:4).

When the time came to be delivered in Gethsemane, the cup of pain the Son was to drink to save mankind trembled in his hands. And when the Son was executed, He cried in anguish from his humanity to the Father, "why have you forsaken me?" (Matthew 27:46). Jesus could have called ten thousand angels to be freed. But His was a responsible, submissive, obedient and unalterable love to the will of the Father, according to the plan that the Godhead agreed from the beginning (Hebrews 5:8; Philippians 2:8).

The Father also restricts Himself to the plan established by the Deity to the point of surrendering His Son to die for fallen humanity (John 3:16-17; Romans 8:9). God the Father took an oath in establishing their plan of redemption, to show that their plan to redeem humanity is immutable, and from which He will not retract, for it is impossible for God to lie (Psalm 110:4; Hebrews 6:17,18; 7:21).

We see the same pattern of willing subjection with the Holy Spirit. The Holy Spirit does nothing on His own. He does not speak as prompted by Himself for His own glory or praise, but He declares what is communicated to Him (John 16:13). The Spirit says all that He hears, and fulfills the Father's decision to send Him into this world at the request of the Son (John 14:26; 15:26; 16:7,13). The Holy Spirit could speak of His own volition, but He will not do it. The Holy Spirit's ministry is revealing Jesus to us. He has many different ways, and many different gifts He uses to accomplish this, but the purpose is always the same: to reveal Jesus.

Just as Christ, the Son, spoke not of Himself in opposition to the Father, so the Spirit speaks not of Himself in opposition either to the Father or the Son, but in perfect agreement with both. The Father, Son, and the Holy Spirit give one conjoint testimony, in which the honor and glory of the Godhead and man's salvation are equally concerned.

30. The Holy Spirit exhibits five attributes of a person: He has an intellect ("the Spirit searcheth all things", 1 Corinthians 2:10); He has knowledge (the Holy Spirit understands the mind of God, 1 Corinthians 2:11); He has a mind (the Father knows the mind of the Spirit, Romans 8:27); He has emotions ("Grieve not the Holy Spirit of God", Ephesians 4:30); He has a will (the Holy Spirit can choose and make decisions, Acts 16:6,9).
31. The Holy Spirit does ten things that provide further evidence that He is a person: He testifies ("He shall testify of Me, John 15:26); He helps ("another Comforter", John 14:16); He teaches ("He shall teach you all things", John 14:26); He guides ("He will guide you into all truth", John 16:13); He convinces and convicts ("reprove the world" of sin, righteousness, and judgment, John 16:8; "convince all that are ungodly", Jude 1:15); He regenerates ("renewing of the Holy Spirit", Titus 3:5; Ezekiel 36:25,27); He intercedes (Romans 8:26,34; Hebrews 7:25); He commands (Acts 8:29;13:2); He sends out (Acts 13:2-4); He forbids and prohibits (Acts 16:6,7).

32. Certain things can be done toward the Holy Spirit which could not be done if He did not have a personality: He can be obeyed (Acts 10 - Peter obeyed the Holy Spirit's command to go to the house of Cornelius); He can be resisted (Stephen told the Jews that they were "always resisting the Holy Ghost", Acts 7:51); He can be grieved (Ephesians 4:30; Isaiah 63:10); He can be blasphemed (Leviticus 24:10-16; Mark 3:29); He can be lied to (Peter told Ananias and Sapphira that they had lied to the Holy Spirit, Acts 5:3-12).
33. The Holy Spirit has the attributes of divinity: He is Omniscient (1 Corinthians 2:10-12; Romans 11:33); He is Omnipotent (Genesis 1:2; Job 33:4); He is Omnipresent (Psalm 139:7-10; John 14:17); He is Eternal (Hebrews 9:14); He is Holy (Matthew 12:32; John 3:4-6); He is Love (Galatians 5:22); He is Truth (John 14:17;15:26).
34. In a number of texts the Holy Spirit stands in such a relationship to other persons that His own personality is implied. He is placed in juxtaposition with the apostles (Acts 15:28), with Christ (John 16:13-14), and with the Father and the Son (Matthew 28:19; 1 Peter 1:1,2; Jude 1:20,21).

There are also passages of Scripture in which the Holy Spirit is distinguished as a person apart from His own power (Luke 1:35; 4:14; Acts 10:38; Romans 15:13; 1 Corinthians 2:4). Such passages would become redundant, meaningless, and even absurd if they were explained as indicating that the Holy Spirit were merely a power, an influence, or an inanimate force.

35. According to Romans 8:26-27 the Holy Spirit serves as an intercessor on behalf of mankind. Likewise, in 1 Timothy 2:5 Christ is set forth by Paul as being our Mediator with the Father. Scripture thus declares both Christ and the Holy Spirit to be intercessors/mediators. The need for an intercessor arises when there are two parties that are unable to settle a dispute between themselves. And it is a matter of principle that an intercessor is never one of the disputants. The disputants in this situation are human beings and our heavenly Father (the fault being entirely with the human being who by their own volition is unreconciled to God). The very fact that the Holy Spirit is appointed as an intercessor between us and the Father is evidence that the Father and the Holy Spirit are not identical.
36. Romans 8:26-27 further reveals that the Holy Spirit possesses a mind. We also see from this passage that the Holy Spirit "utters" or speaks. Knowledge is accorded the Holy Spirit, for He intercedes "according to the will of God". Only a being capable of possessing knowledge would be in a position to know God's will. Thus we learn from this short passage that the Holy Spirit possesses four characteristics which are attributable to a being: 1) He possesses a mind; 2) He speaks; 3) He intercedes; 4) He possesses knowledge.
37. The apostle Paul mentions all three persons of the Godhead in Romans 15:30. He talks about the "love of the Spirit." Love implies personhood. An impersonal, disembodied spirit, influence, or power doesn't love. Indeed it is through the Holy Spirit that the love of God is shed abroad in our hearts (Romans 5:5).

Note: Love is by nature others-centered, which rules out God as an absolute singularity at any point in eternity past, since the Bible says that God *is* love (1 John 4:8,16). A minimum of two persons are necessary for love to exist. However, in order to experience selfless love (*agape*) three is the minimum number of persons necessary. This is because three constitutes a state in which each one enjoys both being the center of attention and deferring the center of attention. Three persons can

experience giving love, receiving love, and expanding love to the level of third-party exclusion. The moment there are three, each recipient of love must also humbly yield love to the third party, and each one then occupies the position of the third party to the other two. Pure selfless *agape* love can now occur by virtue of the fact that each one must love and be loved with both an exclusive and a divided interest.

38. Writing to the believers in Corinth, Paul in his exposition upon the gifts of the Holy Spirit chose to set forth the three distinct members of the Godhead (1 Corinthians 12:3-6), attributing to the Holy Spirit the empowerment of humans with the virtues of wisdom, knowledge, faith, healing, miracles, prophecy, discernment of spirits, and the gifts of speaking in and interpreting foreign languages.
39. In his benediction of his second epistle to the Corinthians Paul again presents the three members of the Godhead: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." (2 Corinthians 13:14) If the Holy Spirit were simply the power or the disembodied spirit of the Father and the Son of God, to which Paul referred as the Holy Ghost, his benediction would have been fully covered simply by his mention of the Lord Jesus Christ and God. The addition of the Holy Ghost would have been superfluous.
40. Writing to the Galatian Christians, Paul once more cited the three members of the Godhead: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Galatians 4:6) That the "Spirit of His Son" is the distinct being of the Holy Spirit is evidenced by the reference to the incarnation in the preceding verses (vss. 4,5), in which the Holy Spirit implanted the zygote of the incarnate Saviour in Mary's womb (Matthew 1:8; Luke 1:35). It is thus not surprising that yet another appellation of the Holy Spirit is "the Spirit of His Son", as Christ was conceived in a human by the Holy Spirit.
41. In his epistle to the Ephesian believers, Paul left no doubt that three distinct beings form the Godhead. He stated emphatically that there was one Spirit, one Lord [Christ], and one God and Father (Ephesians 4:4-6; c.f. 1 Corinthians 12:3).
42. Writing to the believers in Thessalonica Paul again set forth the work of the Godhead (2 Thessalonians 2:13-16). The manner in which Paul wrote makes it evident that he had instructed them in the work of the Godhead during his evangelistic meetings in that city, for his letter assumes a knowledge of these three Deities (verse 5: "Remember ye not, when I was yet with you, I told you these things?").

In these verses Paul writes about the sanctification that comes through the agency of the Holy Spirit and that a key element of one's sanctification is that the professed Christian believes the truth (verse 13). Paul thus confirms the words of Christ which John later recorded ("the Spirit of truth...shall be in you", John 14:17; "the Comforter...shall teach you all things", John 14:26; "the Spirit of truth...shall testify of me", John 15:26).

43. In his letter of counsel to Titus Paul once more wrote of the three members of the Godhead (Titus 3:4-8). Christ as God our Savior in verse 4 and as Jesus Christ our Saviour in verse 6, the Holy Ghost in verse 5, and God the Father in verse 8 are each mentioned. This passage emphasizes the full deity of our Saviour ("God our Saviour") - His infinite sacrifice for us, and the separate work of the Holy Spirit in empowering a life of sanctification.

There can be no shadow of doubt that Paul plainly taught the presence of the three members of the Godhead in his epistles. Even if the only testimony of Scripture to the personage of the Holy Spirit were the Pauline epistles, we would possess ample evidence for our acceptance of the doctrine of the three-person Godhead. This is yet another powerful evidence that the Godhead is triune.

44. In Hebrews 10:9-15 the distinctive roles of the three members of the Godhead are outlined. The Father wills (verse 9), the Son works (verses 10-14), and the Holy Spirit witnesses (verse 15).
45. So united in purpose are all three members of the Godhead that it should engender no surprise that the highest Hebrew term for Deity, Jehovah, is shared by all three members. In his epistle to the Hebrews, Paul brought to our attention the fact that the name Jehovah applies equally to the Holy Spirit as it does to the Father and the Son.

"Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." - Hebrews 10:15-18

Paul explicitly declared that not only was the Holy Ghost a witness to the new covenant, but that it was He who declared it to the prophet Jeremiah. Notice by whom the promise of the new covenant was presented to Jeremiah:

"Behold, the days come, saith the LORD [Jehovah], that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more." - Jeremiah 31:31-34

The One uttering the words quoted above describes Himself as Jehovah, translated in the KJV as "LORD". And Paul in Hebrews 10:15-17 declares that the Lord who revealed the details of the new covenant to Jeremiah was the Holy Spirit.

To misapply these words to mean that the Holy Ghost was simply the disembodied spirit or power of the Father and the Son would make no sense of context of this passage, for both Christ and the Father are spoken of in the preceding verses of the tenth chapter of Hebrews (verses 5-14) as sentient, divine Persons.

Paul, expanding our knowledge of the full deity of the Holy Ghost, revealed that He, too, is integrally involved in the bestowal of the new covenant in our hearts, just as He was in the creation of the world and in all aspects of the plan of salvation.

46. In 2 Corinthians 3:17 Paul states, "The Lord is that Spirit." That Paul is not identifying the second person of the Godhead with the third is evidenced by the next clause, "the Spirit of the Lord", which as we have seen in previous points (e.g. 5 and 22) is another designation for the Holy Spirit. Paul is

here referring to the unity and purpose of the second and third persons of the Godhead. According to Christ, the indwelling of Himself is accomplished by and equivalent to the indwelling of the Holy Spirit (John 14:16-20). The Holy Spirit acts as Christ's agent in carrying forward the work of redemption and in making it vital and effective (John 7:37-39). Paul is confirming that the fellowship of Christ is the fellowship of the Spirit (John 14:7,8) (see point 20).

47. In his introduction to his first epistle Peter distinguished between each member of the Godhead, delineating their unique roles (1 Peter 1:1-3). Peter spoke of Christ's blood of sprinkling, setting Him apart from the other two members of the Godhead who have never become flesh and blood. Christ alone shed His blood for us. The work of the Holy Spirit to empower us for a life of sanctification and also the Father's crucial role in Christ's resurrection are both set forth in Peter's introductory words.

48. In his first epistle, John testified to the three-member Godhead four times: 1 John 3:21-24; 4:1-3; 4:13-16; and 5:1-7. In these passages John recognizes that the Father had sent the Holy Spirit into the world, as Christ had promised when on earth. John states that it is by the Holy Spirit that God abides in us (3:24; 4:13; see also point 20) .

49. Jude presented a testimony to the three-member Godhead. Notice his confirmation of the three members: "These be they who separate themselves, sensual, having not the **Spirit**. But ye, beloved, building up yourselves on your most holy faith, praying in the **Holy Ghost**, Keep yourselves in the love of **God**, looking for the mercy of our **Lord Jesus Christ** unto eternal life." - Jude 1:19-21

Only one determined to reject all evidence of the three-member Godhead could conclude otherwise from this plain referral to three distinct beings who together strive for our salvation.

50. In Revelation 1:4-5 all three members of the Godhead are mentioned, including the Holy Spirit ("seven spirits": see 3:1; 4:5; 5:6; also "the Spirit": 2:7,11,17,29; 3:6,13,22). Seven represents fullness and completeness. The Spirit's operation is also seven-fold according to Isaiah 11:2: Spirit of the Lord, Spirit of wisdom, Spirit of understanding, Spirit of counsel, Spirit of might, Spirit of knowledge, Spirit of the fear of the Lord.

Evidence from the Spirit of Prophecy

In the following passages we note that the Holy Spirit is called a "person" having a "personality," a "holy watcher," "helper," "comforter," "guest," visitant," "counselor," "guide," "teacher," "witness," "captain," and "advocate." All are names of a real person, not an object, an inanimate nothingness, or the disembodied spirit of another entity. The Holy Spirit is referred to as Christ's "representative," "agent," and "successor". These are terms that apply to a real individual person.

We also notice from these statements that the Holy Spirit is unequivocally the *third* Person of the Godhead - not the First, not the Second, and not the First and Second combined, but the Third. Third never implies First or Second. Third always implies an entity totally distinct from those who are the First and the Second.

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

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

“The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. “For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.’ ” - Evangelism, 616-617 (Manuscript 20, 1906).

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

“The prince of the power of evil can only be held in check by the power of God in **the Third Person of the Godhead, the Holy Spirit.**” - Special Testimonies, Series A, No. 10, p. 37 (Ev 617).

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

“In the days of the Apostles, He wrought mightily for His church through the **agency** of the Holy Spirit.” - Acts of the Apostles, 53

“Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be **His successor** on earth. **The Holy Spirit is Himself divested of the personality of humanity and independent thereof.** He [Christ] would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.” - 14 Manuscript Releases, 23. (Desire of Ages, 669-670, is similar.)

“He [Christ] would intercede for them, and would send them **His own representative, the Holy Spirit**, who would attend them in their work. This representative would not appear in human form, but by faith would be seen and recognized by all who should believe in Christ.” - Review, October 26, 18

“Christ, as Mediator, is the great Minister in the work of redemption. **The Holy Spirit is His representative** in our world, to execute the divine purpose of bringing to fallen man power from above, that he may be an overcomer.” - 7 Bible Commentary, 922

“While Jesus ministers in the true Sanctuary above, **He is through His Holy Spirit working through His earthly messengers.**” - Counsels on Health, 545

“The Saviour promised that His presence would be always with them. **Through the Holy Spirit He would be even nearer to them than when He walked visibly among men.**” - Ministry of Healing, 104

“Jesus had assured them that **He would send the Comforter, as an equivalent for His visible presence.**” - 3 Spirit of Prophecy, 256.

“And Pentecost brought them the presence of the Comforter, of whom Christ had said, He ‘shall be in you’ . Henceforth, **through the Spirit, Christ was to abide continually in the hearts of His children. Their union with Him was closer than when He was personally with them.**” - Steps to Christ, 74-75

“**The Holy Spirit comes to the world as Christ’s representative** . . The Holy Spirit has often come to our schools, and has not been recognized, but has been treated as a stranger, perhaps even as an intruder. Every teacher should know and welcome this **heavenly Guest.**” - Counsels to Teachers, 68

“Why should we not expect the **Holy Watcher** to come into our schools?” - Counsels to Teachers, 370

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

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

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

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

“**The greatest Teacher is represented in the midst of us by the Holy Spirit.**” - Counsels to Parents and Teachers, 418

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

"**The Lord Jesus, represented by the Holy Spirit**, was in the presence of that assembly, but they did not discern Him." - Testimonies to Ministers, 7

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

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

"The Holy Spirit, the **representative of [the Father] Himself**, is the greatest of all gifts. All 'good things' are comprised in this. The Creator Himself can give us nothing greater, nothing better." - Mount of Blessing, 132

"But no distance, no circumstances can separate us from '**the Comforter.**' Wherever we are, wherever we may go, He is there, always a presence, **a person connected with heaven**, One given us in Christ's place, to act in His stead." - 2 Manuscript Releases, 32 (Letter 89b, March 22, 1897)

"When God's people search the Scriptures with a desire to know what is truth, Jesus is present in **the person of His representative, the Holy Spirit**, reviving the hearts of the humble and contrite ones."—12 Manuscript Releases, 145 (Manuscript 158, 1898)

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

"**Christ**, our Mediator, and the **Holy Spirit** are constantly interceding in man's behalf, but **the Spirit pleads not for us as does Christ**, who presents His blood, shed from the foundation of the world; **the Spirit** works upon our hearts, drawing out prayers and penitence, praise and thanksgiving." - 1SM 344.1

[Note: Since the intercession of Christ and the intercession of the Holy Spirit are different, their persons must also be different. The Holy Spirit is indeed a third Person, other than the Father and the Son.]

"...we need to realize that the **Holy Spirit**, who is **as much a person as God is a person**, is walking through these grounds, that the Lord God is our keeper, and helper. He hears every word we utter and knows every thought of the mind." - 7MR 299.2

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

"Do not forget that you have a **Comforter**, the **Holy Spirit**, which Christ has appointed. You are never alone. If you will listen to the voice that now speaks to you, if you will respond without delay to the knocking at the door of your heart, 'Come in, Lord Jesus, that I may sup with Thee, and Thee with me,' **the heavenly Guest** will enter." - Adventist Home, 350 (Letter 124, 1897).

"The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the holy Spirit is the comforter, as the **personal presence of Christ to the soul**. He who looks to Christ in simple, childlike faith, is made a partaker of the divine nature through the agency

of the holy Spirit." - The Ellen G. White 1888 Materials, pg 1075; Review & Herald, Nov. 29, 1892; The Home Missionary, Nov. 1, 1893

"In the plan of restoring in men the divine image, it was provided that the Holy Spirit should move upon human minds, and be **as the presence of Christ**, a molding agency upon human character." - Review & Herald, Feb. 12, 1895; This Day with God, pg 51; PH019, A Call to Service in the Master's Harvest Field An Appeal, 1907, pg 9

[Note: there are many Ellen White statements that say that Jesus is personally present with us. These statements can be understood in the light of the above two statements that say the Holy Spirit is "as the personal presence of Christ." Ellen White also said that all three, Father, Son, and Holy Spirit make their abode with us (see Letter 44, April 9, 1893, pg 5 below). In many other statements Ellen White clearly stated the role of the Holy Spirit in making Jesus "present" with us in "the person of His representative, the Holy Spirit" (see Manuscript 158, 1898 below). To be a representative, one must of necessity be a distinct person.]

"The Holy Spirit is the Comforter, in Christ's name. **He personifies Christ, yet is a distinct personality.** We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes." - Manuscript 93, 1893; Manuscript Releases, Vol. 20, pg 324. Square brackets in Manuscript Releases

"The Holy Spirit is promised to all who will ask for it When you search the Scriptures, the Holy Spirit is by your side, **personating Jesus Christ.**" - General Conference Bulletin, Feb. 11 1895. [From Communications Dated July 30, 1894 and Feb. 6, 1894]; The Paulson Collection, pg 101

"When God's people search the Scriptures with a desire to know what is truth, Jesus is present in **the person of His representative, the Holy Spirit**, reviving the hearts of the humble and contrite ones." - Manuscript 158, 1898; Manuscript Releases, Vol. 12, pg 145

"Christ determined that when He ascended from this earth He would bestow a gift on those who had believed on Him and those who should believe on Him. What gift could He bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. He determined to give **His representative, the third person of the Godhead**. This gift could not be excelled. He would give all gifts in one, and therefore **the divine Spirit**, that converting, enlightening, and sanctifying power, would be His donation." - The Signs of the Times, Dec. 1, 1898

"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." - Review Herald, May 19, 1904

"If man, in acquiring the Christian graces, works on the plan of addition, God has pledged Himself to work in his behalf upon the plan of multiplication.... The work is laid out before every soul that has acknowledged his faith in Jesus Christ by baptism, and has become a receiver of the pledge from **the three persons, the**

Father, the Son, and the Holy Spirit." - Manuscript 57, Aug. 12, 1900, pg 4; S.D.A. Bible Commentary, Vol. 6, pg 1074

"When you gave yourself to Christ, you made a pledge in the presence of **the Father, the Son, and the Holy Spirit—the three great personal dignitaries of heaven.** 'Hold fast' to this pledge." - Manuscript 92, Sept. 22, 1901, pg 2; &D .A. Bible Commentary, Vol. 7, pg 959; Sons and Daughters of God, pg 351

"I am instructed by the Holy Spirit to say, 'All who believe the truth are to be the Lord's messengers.' As disciples they are to learn continually of Christ, how to lift up their thoughts, to enlarge their expectations, and to have the loftiest conceptions of His excellence and grace, that the endowment of His Holy Spirit may **compensate for the loss of His personal presence.** This the Saviour sought to impress on the minds of His disciples." - Letter 296, Sept. 9, 1906; The Upward Look, pg 266

"Christ is not now with us **in person**, but **through the agency of the Holy Spirit**, he is present to impart his power and grace and great salvation." - Review & Herald, Sept. 16, 1909

"The Holy Spirit exalts and glorifies the Saviour. **It is his office to present Christ**, the great salvation that we have through him, and the sacred, elevated purity of his righteousness. Says Christ, "He shall take of mine, and shall show it unto you." The Spirit of truth is the only effectual teacher of divine truth; those who are taught of him have entered the school of Christ. How must God esteem the race, that he gave his Son to die for them, and appoints his Spirit to be man's teacher and continual guide." - Signs of the Times, April 3, 1884; Signs of the Times, Oct. 24, 1906; [partly in] Atlantic Union Gleaner, June 9, 1909; Steps to Christ, 1892, pg 91; Christian Education, 1894, pg 59

"The **office of the Holy Spirit** is to take the things of Christ as they fall from His lips, and infuse the as living principles into the hearts opened to receive them. Then we will know both the Father and the Son." - Letter 40, Dec. 31, 1890; Manuscript Releases, Vol. 14, pg 174; The Ellen G. White 1888 Materials, pg 800

"I saw that they were in danger in the apostles' days of being imposed upon and deceived by false teachers; and men were chosen by the brethren, or church, who had given good evidence that they were capable of ruling well their own house, and preserving order in their own families; men that could enlighten those who were in darkness. Inquiry was made of God concerning them, and then, according to the mind of the church, and the Holy Ghost, they were set apart by the laying on of hands. Having received their commission from God, and having the approbation of the church, they go forth baptizing in the name of **the Father, Son and Holy Ghost**, and to administer the ordinances of the Lord's house, of waiting upon the saints by presenting the the emblems of the broken body and spilt blood of the crucified Saviour, to keep fresh in the memory of God's beloved children, his sufferings and death." - Supplement, Experience and Views, 1854, pg 19.

"The prejudice of the Jews was aroused because the disciples of Jesus did not use the exact words of John in the rite of baptism. John baptized unto repentance, but the disciples of Jesus, on profession of the faith, **baptized in the name of the Father, Son, and Holy Spirit.** The teachings of John were in perfect harmony with those of Jesus, yet his disciples became jealous for fear his influence was diminishing. A dispute arose between them and the disciples of Jesus in regard to the form of words proper to use at baptism, and finally as to the right of the latter to baptize at all." - The Spirit of Prophecy, Vol. 2, 1877, pg 136; Redemption: or the Teachings of Christ, the Anointed One, pg 20

"Let cheerful freewill-offerings be brought to the Lord, let us consecrate to Him all that we are, and all that we have, and then may we all unite to swell the songs,—

'Praise God, from whom all blessings flow
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.'

- Review & Herald, Jan. 4, 1881

"The Lord knows your desire; by faith keep close to him, and expect to receive the Holy Spirit. **The office of the Holy Spirit** is to control all our spiritual exercises. **The Father** hath given **his Son** for us, that through the Son, **the Holy Spirit** might come to us, and lead us to **the Father**. Through his divine agency, we have the spirit of intercession whereby we may plead with God as a man pleadeth with his friend." - Letter 11 b, July 17, 1892 pg 6

"If a man love me, he will keep my words; and my Father will love him, and we will come unto him,' We, that is, **the Father, Son, and the Holy Ghost**, and make our abode in him." - Letter 44, April 9, 1893, pg 5; Manuscript Releases, Vol. 8, pg 408; Manuscript Releases, Vol. 9, pg 12; The Ellen G, White 1888 Materials, pg 1166).

"What a salvation is revealed in the covenant by which **God** promised to be our **Father**, His only- begotten **Son** our Redeemer, and the **Holy Spirit** our Comforter, Counselor, and Sanctifier! Upon no lower ground than this is it safe for us to place our feet." - Manuscript 15, 1898; In Heavenly Places, pg 137

"In his name the warfare of truth against error was to be carried forward, subverting the strongholds of idolatry and sin. People were to be stirred to carry the truth to all tongues and nations, giving the trumpet a certain sound, and rousing the slumbering nations from spiritual apathy and death. The disciples were to be his witnesses. Their every action was to fasten attention on his name, as possessing that vital power by which men may be brought into oneness with him who is the source of all power and efficiency. They were to center their faith in him who is the fountain of mercies, blessings, and power. They were to present their petitions to the Father in his name, and then their prayers would be answered. They were to baptize in the **name of the Father, and of the Son, and of the Holy Ghost**. Christ's name was to be their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in his kingdom that did not bear his name and superscription." - Review & Herald, March 15, 1898; [similar in] Acts of the Apostles, 1911,pg 28).

"Having acknowledged Christ as the Saviour of the world, the disciples were charged to prove before men their claims, by representing in their lives the beauty and purity of his character. They had been called to repentance, and had been baptized in his name. In his name they were to call others to repentance. And all who would accept the offer of forgiveness were to be baptized **in the name of the Father, of the Son, and of the Holy Spirit**. By this ordinance believers were to be admitted to church-fellowship; and from this time of open profession, a divine change was to be revealed in their lives." - Manuscript 9, 1908; Manuscript Releases, Vol. 17, pg 164; Review & Herald, March 19, 1908

"The Godhead was stirred with pity for the race, and **the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption**. In order to fully carry out this plan, it was decided that Christ, the only- begotten on of God, should give Himself an offering for sin." - Counsels on Health, 1899, pg 222

"**The Father, the Son, and the Holy Ghost, powers infinite and omniscient**, receive those who truly enter into covenant relation with God. They are present at every baptism, to receive the candidates who have renounced the world, and have received Christ into the soul- temple. (Manuscript 27 1/2, April 19, 1900, pg 3; &D.A. Bible Commentary, Vol. 6, pg 1075; God's Amazing Grace, pg 143). The Father, the Son, and the Holy Spirit are seeking and longing for channels through which to communicate the divine principles of truth to the world." - Letter 43, 1901

"Those who are baptized in **the threefold name of the Father, the Son, and the Holy Ghost**, at the very entrance of their Christian life declare publicly that they have accepted the invitation, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." - Manuscript 271/2, April 19, 1900, pg 3

"**Three distinct agencies, the Father, the Son, and the Holy Ghost**, work together for human beings. They are united in the work of making the church on earth like the church in heaven. They place the resources of heaven at the disposal of those who will appreciate and impart these spiritual treasures, multiplying the by using the to the for of God. The powers of heaven work with human beings on the plan of multiplication." - Manuscript 271/2, April 191900, pg 7

"After the believing soul has received the ordinance of baptism, he is to bear in mind that he is dedicated to **God, to Christ, and to the Holy Spirit. These three** all cooperate in the great work of the covenant made by baptism in the sight of the heavenly universe. The Father, the Son, and the Holy Spirit receive the believing soul into covenant relation with God." - Manuscript 56, Aug. 12, 1900; Manuscript Releases, Vol. 6, pg 163

"The waters cover the candidate, and in the presence of the whole heavenly universe the mutual pledge is made. In the name of **the Father, the Son, and the Holy Spirit**, an is laid in his watery grave, buried with Christ in baptism, and raised from the water to live the new life of loyalty to Cod. **The three great powers in heaven** are witnesses; they are invisible but present.... The work is laid out before every soul that has acknowledged his faith in Jesus Christ by baptism, and has become a receiver of the pledge from the three persons—the Father, the Son, and the Holy Spirit." - Manuscript 57, Aug. 12, 1900; &D. A. Bible Commentary, Voi, 6, pg 1074; [partly in] The Faith I Live By, pg 146

"Our sanctification is the work of **the Father, the Son, and the Holy Spirit**. It is the fulfilment of the covenant God has made with those who bind themselves up with him, to stand with him, his Son, and his Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then co-operate with **the three great powers of heaven** who are working in your behalf. Doing this you will reveal to the world the principles of righteousness" - Signs of the Times, June 19, 1901;

"After we have formed a union with **the great threefold power**, we shall regard our duty toward the members of God's family with a much more sacred awe than we have ever done before." - Manuscript 11, Feb. 5, 1901, pg 4.

"Christ is the greatest Teacher the world has ever known. From him teachers must learn what to teach, that by their lessons they may show that they are striving to answer his prayer. The fruits of his rich grace will appear as they receive his glory or character. Their unity will be complete. Their lives, hid with Christ in God, will be made perfect in one. **The excellence of the Father, the Son, and the Holy Spirit will appear in them** as, in conformity with their baptismal vows, they give themselves to obedience to God's will_ The

Redeemer gives them the glory given to Him. The three great Instrumentalities of heaven co-operate for their complete and perfect unity, that the world may see in their lives the fruit of heaven and the excellence of the principles of truth." - Manuscript 1 1, Feb. 5, 1901, pg 10

"We are baptized in the name of the Father, Son, and the Holy Ghost, and these three great, infinite powers are unitedly pledged to work in our behalf if we will co-operate with them." - General Conference Bulletin, April 4, 1901

"When we have accepted Christ, and **in the name of the Father, and of the Son, and of the Holy Spirit** have pledged ourselves to serve God, the Father, Christ, and the Holy Spirit—**the three dignitaries and powers of heaven**--pledge themselves that every facility shall be given to us if we carry out our baptismal vows to "come out from among them, and be. . . separate,... and touch not the unclean thing." - Manuscript 85, Sept. 11, 1901, pg 2

"When you gave yourself to Christ, you made a pledge in **the presence of the Father, the Son, and the Holy Spirit,--the three great personal dignitaries of heaven**. Hold fast to this pledge." - Manuscript 92, Sept. 22, 1901, pg 2

"The Father, the Son, and the Holy Spirit, the three holy dignitaries of heaven, have declared that they will strengthen men to overcome the powers of darkness. All the facilities of heaven are pledged to those who by their baptismal vows have entered into a covenant with God." - Manuscript 92, Sept. 22, 1901, pg 9

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

"The **heavenly powers** have pledged themselves to minister to human agents to make the name of **God** and of **Christ** and of the **Holy Spirit** their living efficiency, working and energizing the sanctified man, to make this name above every other name. All the treasures of heaven are under obligation to do for man infinitely more that human beings can comprehend by **multiplying threefold** the human with the heavenly agencies." - Manuscript 45, May 14, 1904, pg 10

"The three great and glorious heavenly characters are present on the occasion of baptism. All the human capabilities are to be henceforth consecrated powers to do service for God in representing **the Father, the Son, and the Holy Ghost** upon whom they depend. All heaven is represented by **these three** in covenant relation with the new life." - Manuscript 45, May 14, 1904, pg 10

"The Spirit, the Comforter whom 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 receive him and believe in Him. **There are the living three personalities of the heavenly trio**; in which every soul

repenting of their sins, receiving Christ by a living faith, to them who are baptized in the name of **the Father, and of the Son, and of the Holy Spirit**. These **high dignified personalities** give power to the obedient subjects because they are God's property to be called the sons of God." - Handwritten Diary pages 412, 413

"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 receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio, in the name of these three great powers—the Father, the Son, and the Holy Spirit,— those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ." - Manuscript 21, Jan. 9, 1906, 12311 pg 4

"In the name of whom were you baptized? You went down into the water in the name of **the three great Worthies in heaven—the Father, the Son, and the Holy Ghost**. In the name of the Father, and of the Son, and of the Holy Ghost you were buried with Christ in baptism; and you were raised up out of the water to live in newness of life.... Those who have been baptized can claim the help of the three great Worthies of heaven to keep them from falling, and to reveal through them a character that is after the divine similitude. - Sermons and Talks, Vol. 1, Oct. 20, 1906, pg 363, 366

"Here is where the work of the Holy Ghost comes in, after your baptism. You are baptized in the name of **the Father, of the Son, and of the Holy Ghost**. You are raised up out of the water to live henceforth in newness of life,---to live a new life. You are born unto God, and you stand under the sanction and the power of **the three holiest beings in heaven**, who are able to keep you from falling. You are to reveal that you are dead to in your life is hid with Christ in God. Hidden "with Christ in God,"---wonderful transformation. This is a most precious promise. When I feel oppressed, and hardly know how to relate myself toward the work that God has given me to do, I just call upon **the three great Worthies**, and say: You know I cannot do this work in my own strength. You must work in me, and by me and through me, sanctifying my tongue, sanctifying my spirit, sanctifying my words, and bringing me into a position where my spirit shall be susceptible to the movings of the Holy Spirit of God upon my mind and character. And **this is the prayer that every one of us may offer**." - Manuscript 95, Oct. 20, 1906, pg 8

[Note that Ellen White saw no error or danger in praying to all three members of the Godhead, including the Holy Spirit. She also referred to all three members as "beings", making no distinction between a person and a being insofar as the members of the Godhead are concerned.]

"**The Father, the Son, and the Holy Ghost**, powers **infinite and omniscient**, receive those who truly enter into covenant relation with God. **They are present at every baptism**, to receive the candidates who have renounced the world, and have received Christ into the soul- temple." - Manuscript 27 1/2, April 19, 1900, pg 3

"**The Father, the Son, and the Holy Ghost, the eternal Godhead** is involved in the action required to make assurance to the human agent to unite all heaven to contribute to the exercise of human faculties to reach and embrace the fulness of the **threefold powers** to unite in the great work appointed..." - Manuscript 45, May 14, 1904, pg 9, 10

"As the saints in the kingdom of God are accepted in the beloved, they hear: 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' And then the golden harps are touched, and the music flows all through the heavenly host, and they fall down and worship the Father and the Son and the Holy Spirit." - Manuscript 139, 1906

[Note: this statement completely destroys any claim that the inspired writings contain no evidence that the Holy Spirit is worthy of worship.]