

Misrepresentations of the Godhead

Evangelism, pages 613-617 Considered Again...

Let People Know Our Position—Our policy is, Do not make prominent the objectionable features of our faith, which strike most decidedly against the practices and customs of the people, until the Lord shall give the people a fair chance to know that we are believers in Christ, that we do believe in the divinity of Christ, and in His pre-existence.—Testimonies to Ministers and Gospel Workers, 253 (1895). Ev 613.2

Amen! John 1:1-3 In the beginning was the Word, and the Word was with God, and the Word was God. ² The same was in the beginning with God. ³ All things were made by him; and without him was not any thing made that was made.

We Shall Have to Meet Erroneous Teaching—Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a **nonentity** of God and of Christ. The Father and the Son each have a personality. Christ declared, “I and My Father are *one*.” **Yet** it was the Son of God who came to the world in human form. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, that humanity through His infinite sacrifice might become partakers of the divine nature, and escape the corruption that is in the world through lust.—Testimonies For The Church 9:68 (1909). Ev 613.3

“And truly our fellowship is with the Father, and with his Son Jesus Christ.” All through the Scriptures, the Father and the Son are spoken of as two distinct personages. You will hear men endeavoring to make the Son of God a **nonentity**. He and the Father are **one, but they are two personages**. Wrong sentiments regarding this are **coming in**, and we shall **all have to meet them**.” RH July 13, 1905, par. 3

There is danger that the **false sentiments expressed in the books** that they have been reading will sometimes be interwoven by our ministers, teachers, and editors with their arguments, discourses, and publications, under the belief that they are the same in principle as the teachings of the Spirit of truth. The book “**Living Temple**” is an illustration of this work, the writer of which declared in its support that its teachings were the same as those found in the writings of Mrs. White. Again and again we shall be called to meet the influence of men who are studying **sciences of satanic origin**, through which Satan is working to **make a nonentity of God and of Christ**. RH August 6, 1908, par. 13

Genesis 19:24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven.

Positive Truth Versus Spiritualistic Representations—I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: “The Father is as the light invisible: the Son is as the light embodied; the Spirit is the light shed abroad.” “The Father is like the dew, invisible vapor; the Son is like the dew gathered in beautiful form; the Spirit is like the dew fallen to the seat of life.” Another representation: “The Father is like the invisible vapor; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power.” Ev 614.1

All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which **no earthly likeness** can be compared to. God cannot be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father cannot be described by the things of earth. **The Father IS all** the fullness of the Godhead bodily, and is invisible to mortal sight. Ev 614.2

The Son IS all the fullness of the Godhead manifested. The Word of God declares Him to be “the express image of His person.” “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Here is shown the personality of the Father. Ev 614.3

The **Comforter** that Christ promised to send *after* He ascended to heaven, is **the Spirit IN all** the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are **three living persons of the heavenly trio**; in the name of these **three great powers**—the **Father**, the **Son**, and the **Holy Spirit**—those who **receive Christ** by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.—Special Testimonies, Series B, No. 7, pp. 62, 63. (1905). Ev 615.1

It’s important to understand what has been said in the above section. The Father IS all, the Son IS all, the Spirit is IN all... there’s a big difference here! It wasn’t until the Son gave the gift of His omnipresent Spirit that there was a “third person.” Notice,

“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.

On the Day of **Pentecost** Christ **gave** His disciples the Holy **Spirit** as their **Comforter.**”
Ms44-1898.11-12

There is a trinitarian problem noticed here. If the “**representative, the third person of the Godhead, the Holy Spirit**” wasn’t given until Pentecost—ten days after Christ had finally ascended—then what about *before* that time? Have you ever thought of that? It seems simple to say, “but the Old Testament speaks of the Spirit!?” But, what does Mrs. White mean?

(Remember, before that, John was baptizing without teaching of the Holy Spirit.) Notice:

Acts 19:1-6 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, ² He said unto them, **Have ye received the Holy Ghost** since ye believed? And they said unto him, **We have not so much as heard** whether there be any Holy Ghost. ³ And he said unto them, **Unto what then were ye baptized?** And they said, Unto **John's baptism**. ⁴ Then said Paul, **John verily baptized with the baptism of repentance**, saying unto the people, that **they should believe on him which should come after him**, that is, on Christ Jesus ⁵ When they heard this, **they were baptized in the name of the Lord Jesus** ⁶ And when **Paul had laid his hands** upon them, the **Holy Ghost came** on them; and they spake with tongues, and prophesied.

Who were they to believe on in John's gospel? "**Him which should come after him**, that is, on Christ Jesus." Were they called to believe on the Holy Spirit? ... no, as we can't find any Scripture that commands us to "believe on the name of" the Holy Spirit. Why were we not supposed to believe on the Holy Spirit? Because "**God hath sent forth the Spirit of his Son** into your hearts, crying, Abba, Father" (Galatians 4:6). When Jesus gave an answer in this regard, "Jesus answered and said unto them, This is the work of God, that ye **believe on him** whom he hath **sent**" (John 6:29).

"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**, as **one** who **reproves**, who **warns**, who **admonishes** them, saying, "**This is the way, walk ye in it.**" Christ has all power in heaven and in earth, and he can strengthen the wavering, and set right the erring. He can inspire with confidence, with hope in God; and confidence in God always results in creating confidence in one another." RH August 26, 1890, par. 10 [The verse is a direct quote from Isaiah 30:21, from the Old Testament...]

Jesus is the One to say these words: Isaiah 30:21, "Thine ears shall hear a word behind thee, saying, **This is the way, walk ye in it**, when ye turn to the right hand, and when ye turn to the left."

How is this possible? Here's a thought that will take a bit of mulling over: Adam sinned, right? Yes. Adam was forgiven, right? Yes. How? Through God's word of promise. God promised that there would be deliverance from sin and Satan in the Seed (Christ) that should come (Genesis 3:15, Galatians 3:19). Okay...

In the same way that forgiveness was promised through the Seed, the Spirit of victory came with that promise. "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. ⁵ Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:4-5).

Forgiveness and His Spirit of victory was *promised* in the life of the Son, and God “cannot lie” (Titus 1:2). Adam received forgiveness and the Spirit of Christ by faith in God’s Word—just as **we** receive it today.

The Pre-existent, Self-existent Son of God—Christ is the pre-existent, self-existent Son of God.... In speaking of his pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him. —The Signs of the Times, August 29, 1900. Ev 615.2

It’s unfortunate that there is an ellipse after “self-existent Son of God...” The reason being is what follows that was LEFT OUT! Notice the context from the ORIGINAL quote (everything purposefully left out is in blue):

“Christ is the pre-existent, self-existent Son of God. The message He gave to Moses to give to the children of Israel was, “Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” The prophet Micah writes of Him, “But thou, Bethlehem Ephratah, tho thou be little among the thousands of Judah, yet out of Thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.” ST August 29, 1900, par. 13 Through Solomon Christ declared: “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth.... When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him.” ST August 29, 1900, par. 14

In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.” ST August 29, 1900, par. 15

This does talk about “close fellowship” but doesn’t negate all the other inspired references to the Son of God being begotten/brought forth.

Notice how EGW uses Micah 5:2 and Proverbs 8:22-30 in another place,

“The Sovereign of the universe was not alone in His work of beneficence. He had **an associate—a co-worker** who could appreciate His purposes, and could share His joy in giving happiness to created beings. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” John 1:1, 2. Christ, the Word, the only begotten of God, was **one** with the **eternal** Father—**one in** nature, in character, in purpose—**the only being** that could enter into all the counsels and purposes of God. “His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6. His “goings forth have been from of old, from everlasting.” Micah 5:2. And **the Son of God**

declares concerning Himself: “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting.... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.”” Proverbs 8:22-30.” PP 34.1

He was **equal** with God, infinite and omnipotent.... He is the eternal, **self-existent** Son.—
Manuscript 101, 1897. Ev 615.3

Why was He equal with God? “God **is** the Father of Christ; Christ **is** the Son of God. To Christ has been **given** an exalted position. He has been **made equal** with the Father. All the counsels of God are opened to His Son.” 8T 268.3

This can ONLY be AFTER Christ was begotten of His Father (which was BEFORE He came to this earth, as the enemy was trying to obscure the fact that He was the Son of God).

“This **fact** the **angels** would **obscure**, that **Christ** was the **only begotten Son of God**, and they came to consider that they were not to consult Christ.” Lt42-1910.3

Isn't this just what the same angels said on earth?

Matthew 8:29 Behold, they cried out, saying, **What have we to do with thee, Jesus, thou Son of God?** art thou come hither to torment us before the time?

Mark 5:7 [The fallen angel] cried with a loud voice, and said, **What have I to do with thee, Jesus, thou Son of the most high God?** I adjure thee by God, that thou torment me not.

Luke 8:28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou **Son of God most high?** I beseech thee, torment me not.

How can the Son be self-existent? John 5:26 says, “As the Father hath life in himself; so hath he **given** to the Son to have life in himself.”

From Everlasting—While God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. **From** everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. “The Word was with God, and the Word was God.”

Before men or angels were created, the Word was with God, and was God.—The Review and Herald, April 5, 1906. Ev 615.4

Christ shows them that, although **they might reckon** His life to be less than fifty years, yet His divine life **could not be reckoned by human computation**. The existence of Christ before His incarnation is **not measured by figures**.—The Signs of the Times, May 3, 1899. Ev 616.1

Does it say “**through** everlasting?” No. Every time—without exception—that phrase is used in EGW it is always used in the **future** tense. Eternity is **more like a place**... “dateless ages,”

“eternity in the past,” “everlasting,” and “before time began” are phrases EGW uses to describe that ‘era’ before time.

Ephesians 3:21 says, “Unto **him** be glory in the church by Christ Jesus **throughout** all ages, world without end. Amen.”

Notice:, “But his vision is still clouded, and his knowledge incomplete. Not until he stands in the light of eternity will he see all things clearly. Ed 304.2

Then will be opened before him the course of the great conflict that had its birth **before time began**, and that ends only **when time shall cease**. The history of the inception of sin; of fatal falsehood in its crooked working; of truth that, swerving not from its own straight lines, has met and conquered error—all will be made manifest. The veil that interposes between the visible and the invisible world will be drawn aside, and wonderful things will be revealed.” Ed 304.3

Notice also, “The history which the great I AM has marked out in His word, uniting link after link in the prophetic chain, **from eternity in the past to eternity in the future**, tells us where we are today in the procession of the ages, and what may be expected in the time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order.” Ed 178.3)

From this ‘era’ called eternity Christ was begotten and made equal with His Father.

Life, Original, Unborrowed, Underived—Jesus declared, “I am the resurrection, and the life.” In Christ is life, original, unborrowed, underived. “He that hath the Son hath life.” The divinity of Christ is the believer’s assurance of eternal life.—The Desire of Ages, 530 (1898). Ev 616.2

This life was a gift from the Father, as stated six chapters earlier than John 11 (this quote is taken from the DA book when speaking of Lazarus). Notice John 5:26, “**As** the Father hath life in himself; **so** hath he **given** to the Son to have life in himself.”

Notice also how she used this idea of “original, unborrowed, underived.”

“In him was life; and the life was the light of men’ (John 1:4). It is **not physical life** that is here specified, but **immortality**, the life which is **exclusively the property of God**. The **Word**, who was with God, and who was God, **had this life**. **Physical life** is something which **each individual** receives. It is not eternal or immortal; for God, the Life-giver, **takes** it again. **Man has no control** over his life. But the **life of Christ was unborrowed**. No one can **take** this life from Him. “I lay it down of myself” (John 10:18), He said. In Him was **life, original, unborrowed, underived**. **This life is not inherent in man. He can possess it only through Christ**. He **cannot earn it**; it is given him as a free gift if he will believe in Christ as His personal Saviour. “**This is life eternal**, that they might know thee **the only true God, and Jesus Christ**, whom thou hast sent” (John 17:3). This is **the open fountain of life** for the world.” {ISM 296.2}

You'll also notice the way inspiration uses the phrases of Christ having life. It says "IN Him" was life. It doesn't say "OF Him was life," but rather, that life was in Him. Notice how that life was in Him, John 14:10-11 "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. Believe me that I am in the Father, and **the Father IN me.**" Remember, "God was IN Christ, reconciling the world unto himself" (2 Corinthians 5:19). Jesus said, "I live by the Father" (John 6:57).

Consider this study online which goes through the idea of Christ having life, original unborrowed, and underived from the Bible. <https://www.revelationwithdaniel.com/in-him-was-life-original-unborrowed-underived/>

With the Father at Sinai—When they [Israel] came to Sinai, He took occasion to refresh their minds in regard to His requirements. **Christ** and the **Father**, standing side by side upon the mount, with solemn majesty proclaimed the Ten Commandments.—Historical Sketches, p. 231. (1866). Ev 616.3

Amen! Where was the Spirit? Why wasn't it mentioned? Where is the **THRONE** of the Spirit? The holy place of the sanctuary has only two stacks of bread on the table of shewbread (see Leviticus 24:5-6). There are only two crowns on that same table, one hand breadth apart (see Exodus 25:24-25). Why in the sanctuary does the Spirit NOT have a throne or a crown, and why wasn't the Spirit mentioned as being there on Mount Sinai? Are we only talking about "the only true God" with a Son? (See John 17:3 and 1 John 1:3.)

The Eternal Dignitaries of the Trinity—The eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—arming them [the disciples] with more than mortal energy, ... would advance with them to the work and convince the world of sin.—Manuscript 145, 1901. Ev 616.4

The context is interesting—including the angels:

"The Lord Jesus described the difficulties they should meet. Having called their minds to rise to an eminence, He bids them behold the vast confederacy of **evil arrayed against God, against Christ**, against all who unite with **these holy powers**. Christ tells them they were to fight in fellowship with all the children of light; that satanic agencies would combine their forces to **extinguish the light of the life of Christ** out of their ranks. But they were not left to fight the battles in their own human strength. The **angelic host** coming as **ministers** of God would be in that battle. **Also** there would be the **eternal heavenly dignitaries—God, and Christ**, and the Holy **Spirit**—arming them with **more than mortal energy**, and would advance with them to the work, and convince the world of sin." 16MR 204.4

"The **angelic host** coming as **ministers...**" Doesn't Hebrews say, "Are **they** [angels] not all **ministering spirits**, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1:14.

“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.” YI June 29, 1893, par. 8

“The **only defense against evil** is the **indwelling of Christ in the heart** through faith in **His** righteousness.” DA 324.1

Colossians 1:27 says, “God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you, the hope of glory.**”

“Christ dwelling in our hearts by faith **means** the contemplation of Christ, beholding Christ, ever cherishing the dear Saviour as our very best and honored Friend, so that we would not in any action grieve and offend Him.” 11LtMs, Lt 40, 1896, par. 1

“Those who do the words of Christ will perfect a Christian character, because **Christ’s will is their will.** *Thus* is Christ formed within, the hope of glory.” 6LtMs, Ms 1a, 1890, par. 18

“**Christ was the Spirit of truth.** The world would not listen to **His pleadings.** They would not accept **Him as their guide.** They could not discern **unseen things; spiritual things** were unknown to them. But His **disciples see in Him the Way, the Truth, and the Life.** And they shall have **His abiding presence.** They shall have an *experimental* knowledge of the **only true God and of Jesus Christ** whom He has sent. To them He says, You will no more say, I cannot comprehend. No longer shall you see through a glass darkly; you shall comprehend with all saints what is the length and depth and breadth and height of the love of Christ, which passeth knowledge. **He who has begun a good work in you** will perform it unto the day of Christ Jesus.” Ms44-1897.8

Personality of the Holy Spirit—We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds.—Manuscript 66, 1899 (From a talk to the students at the Avondale School.). Ev 616.5

In Revelation 1:13-18, who was the one illustrated as being in the midst of the churches? Wasn’t it Jesus Christ?

Notice the **context** of the above *stenographer’s* quote: “**The Lord** says this because **He knows** it is for our good. **He** would build a wall around us, to keep us from transgression, so that **His** blessing and love may be bestowed on us in rich measure. This is the reason we have established a school here. **The Lord** instructed us that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, and we need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds, **unseen** by human eyes, **that the Lord God is our Keeper** and Helper. **He hears** every word we utter and knows every thought of the mind.” Ms66-1899.11

What about the word “unseen” that was **left out** of Evangelism?

“Now **they come to meet with Christ**. They are not to stand in the shadow of the cross, but in its saving light. They are to open the soul to the **bright beams of the Sun of Righteousness**. With hearts cleansed by Christ's most precious blood, in **full consciousness of His presence**, although **unseen**, they are to **hear His words**, “Peace **I leave** with you, My peace **I give** unto you: not as the world giveth, **give I** unto you.” John 14:27.” CCh 301.5

“How few realize that **Jesus, unseen, is walking by their side!** How ashamed many would be to hear **His voice** speaking to them and to know that **He heard** all their foolish, common talk! And how many hearts would burn with holy joy if they only knew that **the Saviour was by their side**, that **the holy atmosphere of His presence** was surrounding them, and they were feeding on the bread of life! How pleased the **Saviour** would be to hear **His** followers **talking on His precious lessons** of instruction and to know that they had a relish for holy things!” CT 342.1

The next two paragraphs were NOT included in the book Evangelism at this point, as the previous black paragraphs were. My desire is to have these next two paragraphs highlighted with comments in red to contrast with the words in black from the original quote:

- Cumbered with humanity [as a **human on earth**], Christ could not be in every place personally; [as a **human on earth**] therefore it was altogether for their advantage that He should leave them [from earth to go to **Heaven**], go to His father [in **Heaven**], and send the Holy Spirit [an **agency** from Heaven: John 14:12 Quoted, “By this, Christ did not mean that the disciples would make more exalted exertions than He had made, but that their work would have greater magnitude. He did not refer merely to miracle working, but to all that would take place under the **agency of the Holy Spirit**” (AA 22.1) Also, “In the days of the apostles He wrought mightily for His church through the **agency** of the Holy Spirit” (AA 53.1). Also, “As they go forth to the day's duties, they have the assurance that the unseen **agency of the Holy Spirit** enables them to be ‘laborers together with God’” (AA 56.2).] to be His **successor on earth**. [Who are the ‘agents’ in the “agency”? Notice: “**Angels** work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these **heavenly agents** in our behalf” (1T 649.2).] The Holy Spirit [is the “**agency of Heaven**,” which is stated as including—but not limited to—angels and humans, “The wise virgins, the waiting ones, had their faith and love and patience nourished by the **oil of the Spirit of God**. Thus it must be with each one who is saved. It is by the **Spirit**, the gracious **agency of heaven**, that the lamp is kept from flickering” (1888 1761.2). Next is a reference to the humans in the “agency” of the Spirit. Notice: “It is the **privilege of every soul to be a living channel through** which **God can communicate** to the world the **treasures of His grace**, the unsearchable riches of Christ. There is nothing that Christ desires so much as **agents** who will **represent** to the world **His Spirit and character**. There is nothing that the world needs so much as the **manifestation through humanity** of the Saviour's love. All heaven is waiting for **channels through** which can be **poured the holy oil** to be a joy and blessing to human hearts” (COL 419.2).] is*

Himself [Christ] divested of the personality of humanity [as a **human on earth**] and independent thereof. [Now He is glorified, differing from His earthly experience. Follow this link to a complete study entitled, "Christ Glorified." <https://www.revelationwithdaniel.com/christ-divested-of-the-personality-of-humanity-and-glorified/>] He would represent Himself as present in all places by His Holy Spirit [the agency of the various representatives, or instrumentalities. "From the beginning, **God has been working by His Holy Spirit through human instrumentalities** for the accomplishment of His purpose in behalf of the fallen race" (AA 53.1). "Christ Jesus has given us an example in His life. As Head of the church He requires that **each individual Christian** surrender himself, soul, and body and spirit, and his possessions, to the Lord, **to work daily for the conversion of souls** to Jesus Christ. **All power** in heaven and earth **He commands**, and **combines His divine sympathies and angelic instrumentalities with the living human agent** on earth. Thus no Christian is to be unemployed" (7LtMs, Lt 45, 1892, par. 29).], as the Omnipresent ["By His Holy Spirit" the agency]. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall (although unseen by you), [This phrase was added by Ellen White.] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" [John 14:26]. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will come not unto you; but if I depart, I will send Him unto you" [John 16:7]. 14MR 23.3, PrT May 30, 1895, par. 7

- The Holy Spirit [a heavenly agency] is Christ's representative [Notice the idea here of a representative: "When, in the midst of his blind error and prejudice, Saul was given a revelation of the Christ whom he was persecuting, he was placed in direct communication with the **church, which is the light** of the world. In this case Ananias **represents** Christ, and also **represents** Christ's ministers upon the earth, who are appointed to **act in His stead**. **In Christ's stead** Ananias touches the eyes of Saul, that they may receive sight. **In Christ's stead** he places his hands upon him, and, as he prays **in Christ's name**, **Saul receives the Holy Ghost**. All is done in the name and by the authority of **Christ**. Christ is the fountain; **the church is the channel of communication**" (AA 122.4). If God uses His Spirit to win souls without the help of representatives of humanity, why the history in the book of Acts? "**To scatter His representatives** abroad, where they could work for others, **God permitted persecution** to come upon them. **Driven from Jerusalem**, the believers "went everywhere **preaching the word**" (AA 105.2).], but divested of the personality of humanity [as a **human on earth**], and independent thereof [Now He is glorified, differing from His earthly experience. Follow this link to a complete study entitled, "Christ Glorified." <https://www.revelationwithdaniel.com/christ-divested-of-the-personality-of-humanity-and-glorified/>]. Cumbered with humanity [as a **human on earth**], Christ could not be in every place personally [as a **human on earth**]. Therefore it was for their interest that He should go to the Father [in **Heaven**], and send the Spirit [the agency] to be His **successor** on earth. No one could then have any advantage because of his location or his personal contact with Christ [But they would have the agency of His Spirit within reach through representatives or instrumentalities!]. By the [agency of the] Spirit the Saviour would be accessible to **all**. In this

*sense [through His agency] He would be nearer to **them** [the “all” in the previous sentence] than if He had not ascended on high. DA 669.2*

Can a “successor” come before, or only after something or someone? Only after... =)

In order to be “divested of the personality of humanity” wouldn’t it make sense that the Spirit had to be first INVESTED with it first? I don’t believe EGW used that word accidentally.

Christ is said to be omnipresent in all places by His Holy Spirit. The Holy Spirit is described by EGW as “the **agency** of the Holy Spirit,” or “the **agency** of the Spirit.” Follow this link to study the agency concept through a few of its many levels. <https://www.revelationwithdaniel.com/category/angels/>

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.... Ev 616.6

The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”—Manuscript 20, 1906. Ev 617.1

The above quote is not difficult to understand, especially with all the evidence that Jesus is to be known as the Comforter:

“**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, 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.”” Ms7-1902.10

Notice also **who was speaking** when this was said: Revelation 2:23 All the churches shall know that **I am he which searcheth** the reins and hearts: and I will give unto every one of you according to your works.

Revelation 3:20 and 22 describes **Christ** knocking at the door of the heart using His voice to do so. He then calls for those who “hath an ear, let him hear what the **Spirit** saith unto the churches.”

The following five verses include all of the usages of the Greek word “paraklētos” in the KJV. We find that only John used the word, and John gave a name to “the Spirit of truth” in the last use; what is that name?

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:

The Power of God in the Third Person—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. (1897). Ev 617.2

Don't forget that the *Desire of Ages*, from whence this quote is derived, said a few hundred pages before the above quotation, "The **only** defense against evil is the **indwelling of Christ** in the heart through faith in His righteousness." DA 324.1

In the Old Testament story of Daniel 10, when Gabriel couldn't gain victory over the enemy, who did He call, the Holy Spirit? No! He called Michael! (See Jude 1:9 and 1 Thessalonians 4:16, as Michael is another name for Jesus.)

Notice a clear description of who can help us overcome all tendencies to evil: "**Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead**, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. **Christ has given His Spirit as a divine power** to overcome all hereditary and cultivated tendencies to evil, and to impress **His own character** upon His church." DA 671.2

In Co-operation With the Three Highest Powers—We are to co-operate with the three highest powers in heaven,—the Father, the Son, and the Holy Ghost,—and these powers will work through us, making us workers together with God.—Special Testimonies, Series B, No. 7, p. 51. (1905). Ev 617.3

EGW or the Bible never calls the Spirit a "being." He (or it) is a person as Jesus, the Comforter, is a person. The Spirit as a dove was **emblematical**:

"Never had angels listened to such a prayer. They were solicitous to bear to the praying Redeemer messages of assurance and love. But **no**; the **Father himself** will minister to **his Son**. **Direct** from the **throne** proceeded the **light** of the **glory** of God. The heavens were opened, and beams of **light** and **glory** proceeded therefrom and **assumed the form of a dove**, in appearance

like burnished gold. **The dove-like form was emblematical** of the meekness and gentleness of Christ.” YI March 1, 1874, par. 4

Christ is working in Heaven and on earth in the hearts of men:

“Though the ministration was to be **removed from the earthly to the heavenly temple**; though the sanctuary and our great high priest would be **invisible** to human sight, yet the disciples were to suffer no loss thereby. They would realize **no break in their communion, and no diminution of power** because of the Saviour's **absence**. While **Jesus ministers in the sanctuary above**, He is **still by His Spirit the minister of the church on earth**. He is **withdrawn from the eye of sense**, but His parting promise is fulfilled, “Lo, **I am with you** always, even unto the end of the world.” Matthew 28:20. While He delegates His power to inferior ministers, His **energizing presence** is still with His church. DA 166.2 (The “inferior ministers” are referred to elsewhere as the “agents” in the “agency of the Holy Spirit.”)

Notice the other two times EGW uses the phrase, “eye of sense.”

“The work of the ministry is no common work. **Christ is withdrawn only from the eye of sense**, but **he is as truly present by his Spirit as when he was visibly present on earth**. The time that has elapsed since his ascension has **brought no interruption in the fulfillment of his parting promise**,—“Lo, **I am with you** always, even unto the end of the world.” God has provided light and truth for the world by having placed it in the keeping of faithful men, who in succession have committed it to others through all generations up to the present time. These men have derived their authority in an unbroken line from the first teachers of the faith. **Christ remains the true minister of his church**, but he delegates his power to his under-shepherds, to his chosen ministers, who have the treasure of his grace in earthen vessels. God superintends the affairs of his servants, and they are placed in his work by divine appointment.” ST April 7, 1890, par. 6

“There may be a similarity in moral character between believers and some unbelievers; nevertheless there is a difference between them, which the human conception does not comprehend. The difference may not always be seen, but it exists unseen by the **eye of sense** and unappreciated by the unconverted mind. This difference is in the state of the heart; the one has an abiding hope and faith in Jesus Christ; while the other is unmindful of God and of spiritual things. **Christ dwelling in the heart by faith is a fortress to the believer**. The Christian struggling against opposing influences may sometimes be overcome and speak and act in a manner unbecoming to a Christian. But the Lord will pardon. He is very tender of the bruised lambs of His fold.” Lt317a-1904.18

John 14:20-23 says, “At that day ye shall know that I am in **my Father**, and **ye in me**, and **I in you**. ²¹ **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**. ²² **Judas** saith unto **him**, not Iscariot, **Lord**, how is it that **thou** wilt manifest **thyself** unto **us**, and

not unto the world? ²³ **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**.”

“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.” SW September 13, 1898, par. 2

“God so loved the world, that he gave his only-begotten Son,’—***not a son by creation***, as were the angels, **nor** a son by **adoption**, as is the forgiven sinner, **but** a Son **begotten** in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily.” ST May 30, 1895, par. 3

There are many things left unsaid in this study. If there are any questions about God the Father, the Son of God, or the Spirit of God, please send find contact information here: <https://www.revelationwithdaniel.com/contact/>

For other studies of interest, please follow these links:

<https://www.revelationwithdaniel.com/a-response-to-christs-place-in-the-godhead-by-the-biblical-research-institute-bri/>

<https://www.revelationwithdaniel.com/christ-divested-of-the-personality-of-humanity-and-glorified/>

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