

Proof that the Holy Spirit Exists

HE IS A DEFINITE PERSON AND THE THIRD PERSON OF THE GODHEAD

PART ONE OF TWO

INTRODUCTION

Reasons offered why there is no Holy Spirit:

1 - There can be no Holy Spirit because apostate Christians in earlier centuries believed there was a Holy Spirit.

2 - There can be no Holy Spirit because some earlier Adventists did not believe there was a Holy Spirit.

3 - We can have the spirit (small “s”) of Christ. That is the only “holy spirit” there is.

4 - Christ dwells in our hearts by faith, and it is His spirit within us that is the only “Holy Spirit.” There is no separate person that is a Holy Spirit.

The reasons are inadequate:

Both the Bible and the Spirit of Prophecy say there is a Holy Spirit, that He is an actual Person, and that He is the Third Person of the Godhead. That should be sufficient evidence.

We should accept the plain words of Inspired Scripture and stop there—and not speculate. Eve fell in the Garden of Eden because she was trying to probe into that which God had not revealed instead of obediently accepting that which He had plainly said. Many today are in a similar danger.

Objections 1 and 2, above, tell us what uninspired men believed or did not believe. That is no evidence. All that matters is what the Word of God—the Bible and Spirit of Prophecy—says.

Roman Catholics believe that Jesus was born, lived, was crucified, rose from the dead, and ascended into heaven. Are all those Bible facts wrong, just because Catholics believe them?

As for Adventists, they have believed lots of erroneous things that Ellen White had to correct.

In contrast, millions of godly Christians, down through the ages, did believe in the divine Personhood of the Holy Spirit. And many faithful Christians today believe it. Why? because it is clearly given in Scripture.

Objections 3 and 4, above, are based on the erroneous concept that there is no Holy Spirit separate from Christ’s “spirit.”

But the Inspired Writings are clear that it is through the Holy Spirit, a separate Person, that Christ dwells in our hearts. Of course, this is a mystery. Which of us dares probe further into the mystery of the Godhead, further than They have revealed Themselves to us? When does speculation become blasphemy—or the sin against the Holy Spirit?

Really now, how brave are you? Why not accept the Word of God as it reads?

— 1 —

EVIDENCE FOR THE PERSONHOOD OF THE HOLY SPIRIT

Here is a wealth of evidence, from the Word of God, that the Holy Spirit is a distinct Individual, a Person separate from Christ and a full member of the Godhead:

1 - Christ’s statements on Thursday night of Passion Week clearly establish that the Holy Spirit is a Person separate from Himself. We will briefly examine this passage, because it is so important in describing the Holy Spirit and His work. The parallel passage is *Desire of Ages*, 668:5-672:1.

In the Upper Room, after taking communion, Jesus introduces the promise of the Holy Spirit by explaining that He will be leaving **and will not return until the Second Advent** (cf. *DA* 663:1).

“Let not your heart be troubled: ye believe in God, believe also in Me. In My Father’s house are many mansions: if [it were] not [so], I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and re-

READ THIS ! THE EVIDENCE IS OVERWHELMING ON BOTH POINTS

ceive you unto myself; that where I am, [there] ye may be also.”—*John 14:1-3*.

Jesus explains that **they will be able to pray to Him, even though He is in heaven**; and that, if they are obedient, **He will send them a most wonderful Gift** which will provide them with the help they will so much need.

“And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My name, I will do it. If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.”—*John 14:13-17*.

Christ had been a comforter to His disciples for several years. But, henceforth, through **“another Comforter,” someone different than Himself**, He would now be able to provide them with that comfort. That **“coming,” prior to His Second Advent, would have to be done through the Holy Spirit**.

“Comfort” is a key word here. Jesus promised to come to them with comfort; yet He tells them that it will be through **“another Comforter,” someone else, that the comfort would be coming. It would be the other Person, the Holy Spirit, who would be bringing that comfort.**

“I will not leave you comfortless: I will come to you.”—*John 14:18*.

Indeed, Jesus tells them that both He and the Father will come unto them.

“Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? 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.”—*John 14:22-23*.

“These things have I spoken unto you, being [yet] present with you. 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 14:25-26*.

Again, Jesus mentions the paradox that, **because He is going away, they will be comforted.**

“Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I.”—*John 14:27-28*.

They now leave the Upper Room and start toward the Garden of Gethsemane, as Jesus continues explaining about the coming of the Comforter. He emphasizes that **they are to abide in Him by obeying His Word; and the Comforter will dwell**

with them, guiding, instructing, and encouraging them.

“If ye keep My commandments, ye shall abide in My love; even as I have kept My Father’s commandments, and abide in His love.”—*John 15:10*.

Once again, Jesus mentions that He will definitely be leaving—and will be gone. But He immediately connects it with the wonderful promise that the other comforter, the Holy Spirit, will take His place.

“But now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart. 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.”—*John 16:5-7*.

While Jesus was with them, He not only brought instruction and encouragement, He also brought correction and warnings. **While Jesus is away in heaven, the Holy Spirit will be on earth and do the same work.**

“And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged.”—*John 16:8-11*.

And the Holy Spirit would provide them with additional instruction.

“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, [that] shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show [it] unto you.”—*John 16:12-14*.

Reading the above passages, is it not obvious that Jesus is talking about a Person different than Himself—a Person on earth while He, Jesus, is in heaven?

Once again, Jesus speaks about His coming departure—how He will be in heaven and we can pray to Him there.

“And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give [it] you . . . I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.”—*John 16:23, 28*.

In the fully inspired commentary on this entire passage (*Desire of Ages, chapter 73*), Ellen White speaks of this Comforter, the Holy Spirit, as a separate Person—and refers to Him as “He,” indicating He is a separate Person. The Holy

Spirit is sent by Christ, but is not Christ. He is "Christ's Spirit," in the sense He is sent by Christ, but He is not Christ. Between pages 669 and 671, "He," Him," "His," or "Himself" is used 25 times in reference to the Holy Spirit. But that is understandable; for the King James correctly translates those pronouns as "He," because **the Greek of the passages about the Holy Spirit are in the masculine, not the neuter. The Holy Spirit is not Christ's attitude, feelings, or spirit—but a separate Person.**

And this Person is a Member of the Godhead.

"Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come.

"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high."—*Desire of Ages*, 669.

Jesus said, "The Comforter, which is **the Holy Ghost, whom the Father will send in My name, He shall teach you.**"—*John 14:26*. How can it be more plain? The Comforter is the Holy Spirit, and the Father will send Him as Christ's representative.

Read the entire passage in *Desire of Ages*. It clearly speaks of the Holy Spirit as a Person different than Christ—and One that is also God.

"He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, 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 men 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 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."—*Desire of Ages*, 671.

2 - The Bible says things about the Holy Spirit which could only be said of a definite Person, separate from Christ.

First, He exhibits five attributes of a person: He has intellect—"The Spirit searches all things" (1 Cor 2:10). **He has knowledge**—The Holy Spirit understands the mind of God (1 Cor 2:11). **He has a mind**—The Father knows the mind of the Spirit (Rom 8:27). **He has emotions**—"Grieve not the Holy Spirit of God" (Eph 4:30). The Holy Spirit is grieved when we lie (v. 25), are angry (v. 26), steal or are lazy (v. 28), or speak unkind words (v. 29). **He has a will** (Acts 8:29, 39).

Second, He does ten things which a divine Person would do: He testifies—"He will bear witness of Me" (John 15:26). **He helps**—He is the "Comforter" (John 14:16). **He teaches**—He teaches us (John 14:26). **He guides**—He guides us in our search for truth (John 16:13). **He convinces and convicts**—He convicts the world of sin, righteousness, and judgment (John 16:8). **He regenerates** (Eze 36:25-27; Titus 3:5). **He intercedes** (Rom 8:26, 34; Heb 7:25). **He commands** (Acts 13:2). **He sends out** (Acts 13:4). **He forbids and prohibits** (Acts 16:6).

Third, certain things can be done toward Him, which could not be done if He did not have a personality; He can be obeyed—In Acts 10, the Lord told Peter to go to the house of Cornelius. He obeyed the Holy Spirit and went. **He can be resisted**—Stephen told the Jews, about to stone him, that they were "stiff-necked . . . always resisting the Holy Spirit" (Acts 7:51). **He can be grieved**—The Holy Spirit is grieved when a person sins (Eph 4:30; cf. Isa 63:10). **He can be blasphemed** (Matt 12:32; Mark 3:29-30). **He can be lied to** (Acts 5:3).

Fourth, He is frequently referred to in the grammatical masculine (John 15:26, John 16:13-14).

3 - Additional Bible facts about the Personhood of the Holy Spirit.

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

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

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

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

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

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

7—Another characteristic of this Divine Person are His **affections** (Isa 63:10; Eph 4:30).

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

9—**He stands in such a relationship to other persons, that His own personality and personhood are implied.** He is placed in juxtaposition with the apostles (Acts 15:28), with Christ (John 16:14), and with the Father and the Son (Matt 28:19; 1 Peter 1:1-2; Jude 20-21). **How could He be shown as a Person separate from the Father and the Son, if He was only part of them?**

10—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; Rom 15:13; 1 Cor 2:4). Yet such passages would become redundant, meaningless, and even absurd, if they were explained as indicating that the Holy Spirit were merely “a power” or inanimate force. In the above quoted passages, substitute the word “power” or “influence” for the name,

“Holy Spirit”—and see how ridiculous the sentences become.

4 - The Spirit of Prophecy mentions things about the Holy Spirit which could only be said of a definite Person, separate from Christ.

The Holy Spirit is spoken of as an “agency.” Ellen White uses that term in reference to persons, not things such as attitudes, feelings, or spirits. Here are several examples: DA 322, 671, 675, MH 417, TM 144, 175, 378, 403, 1SM 134, 190, GW 286, 4T 372, PP 405, FE 189, CT 37, Ev 169, ML 43. Christ’s attitude might be an instrumentality, but it would not be an agency.

The Holy Spirit is spoken as a “Teacher.” Ellen White uses that word, in context, as though the Holy Spirit is a distinct person. Here are several examples: DA 670-671, MH 248, SC 91, SD 30, CT 361, 484, CH 371, 561, GW 284, 468, GC xi, TM 119, 6T 115.

The Holy Spirit is called the “Representative” who represents Christ in our world. Here are several examples: DA 277, 352, 669, AA 47, 50, MB 132, MYP 17, TM 15, 73, 215, 257, Ev 187, 6BC 1053, 7BC 922, CT 68, 418, 450, FE 363, 526.

The Holy Spirit is said to have a special “office” or “office work.” Here are several examples: DA 669-672, AA 52, SC 91, 1SM 134-135, FE 227, 385, TM 476, MYP 107, ML 45, MB 91, CSW 40. Ev 187.

The Holy Spirit is called a “Heavenly Visitant.” Here are two examples: 8T 62; CT 364.

The Holy Spirit is called a “Witness.” Here are three examples: DA 539, 651 (“Divine Witness”), CT 68 (“Faithful and True Witness”).

The Holy Spirit is called “a Watcher.” This is a special term for divinity (see Daniel 4:13, 17). Here are several examples: Watcher: MM 151, CT 369; Holy Watcher: DA 650; MM 206; CT 370.

The Holy Spirit has a number of attributes which attest to His Personhood. They are mentioned so frequently that we will not give Spirit of Prophecy references:

He has a voice, power, and a presence. He has been promised to us. He can be grieved and sinned against.

He can aid or help us. He can control us. He can descend on us. He can energize us. He can en-

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PART TWO OF TWO

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lighten us. He can influence us. He can minister to us. He can plead with us. He can reprove us. He can give us messages. He can write on our hearts.

5 - Christ is in heaven and the Holy Spirit, a separate Person and His Representative, is on earth.

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

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

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

Christ's Representative—"The Lord Jesus acts through the Holy Spirit; for it is His representative."—*Messages to Young People, 55*.

"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, 1897)*.

"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*.

Christ in heaven and the Holy Spirit on earth—"Jesus had assured them that He would send the Comforter, as an equivalent for His visible presence."—*3 Spirit of Prophecy, 256*.

"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 (Manuscript 5a, 1895; Desire of Ages, 669-670 is similar)*.

"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*.

In the Old Testament—"Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come."—*Desire of Ages, 669*.

"The Spirit was not then [in ancient times] given in power because Jesus was not yet glorified."—*1 Manuscript Release, 364 (Manuscript 148, October 8, 1899)*.

"The Holy Spirit was eagerly sought for in the schools of the prophets."—*12 Manuscript Release 147 (Manuscript 69, June 19, 1908)*.

"The time [after Christ's ascension] had now come. The Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ. For ten days the disciples offered their petitions for the outpouring of the Spirit, and Christ in heaven added His intercession."—*6 Bible Commentary, 1055*.

— 2 —

EVIDENCE FOR THE DIVINITY OF THE HOLY SPIRIT

1 - Christ speaks of the Holy Spirit as a Member of the Godhead:

Not long after giving that instruction on Thursday evening, Christ was standing on the Mount of Olives with His disciples—and He spoke these words:

“And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”—*Matthew 28:18-20*.

Those extremely important words—part of the Great Commission—clearly state that the Holy Spirit is (1) **a Person who is separate from Christ**, (2) **on the same divine status with Christ and the Father**, and (3) that **Christians are to be baptized into all three**, not just one or two of them. The phrase, “baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” would be meaningless if those three facts were not true. **The phrase means we are to be baptized into submission and obedience to all three.** To deny the Holy Spirit’s existence is to deny your baptismal vows.

2 - Other passages in the Bible which point to the full divinity of the Holy Spirit:

First, He has the attributes of divinity: He is Omniscient (1 Cor 2:10-12; Rom 11:33). **He is Omnipotent** (Job 33:4; Gen 1:2). **He is Omnipresent** (Ps 139:7-10; John 14:17). **He is Eternal** (Heb 9:14). **He is Holy** (Matt 12:32). **He is Love** (Gal 5:22). **He is Truth** (John 14:17; 15:26).

Second, He does the works of divinity: The Creation (Gen 1:2; Ps 104:30; Job 26:13). **The Birth of Christ** (Matt 1:20). **The Inspiration of God’s Word** (2 Peter 1:21). **The New Birth** (Titus 3:5; John 3:6). **Intercession** (Rom 8:26). **Ministry** (John 14:16).

3 - Additional Bible facts which attest to the Divinity of the Holy Spirit.

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

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

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

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

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

6—The Holy Spirit **regenerates men**; that is, He works in them the New Birth (John 3:5-6; Titus 3:5).

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

8—As with Christ, **divine honor is ascribed to Him** (Matt 28:19; Rom 9:1).

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

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

11—**At His baptism, Christ was anointed with the Holy Spirit** (Luke 3:22). **How could that be, if the Holy Spirit is Christ?**

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

13—**He provides regeneration and sanctification**, thus forming and increasing the body of Christ, His Church, and dwells in it (Eph 1:22-23; 2:22; 1 Cor 3:16; 12:4-31).

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

4 - The Spirit of Prophecy speaks of the Holy Spirit as a Member of the Godhead:

Here are additional divinely inspired passages which speak of the Holy Spirit as part of the Godhead:

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

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

“By the Spirit which searches all things, even the **deep things of God**, have been revealed precious truths which cannot be described by pen or voice.”—*Sons and Daughters of God, 34*.

“**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.”—*Counsels on Health, 222*.

"The three powers of the Godhead, the Father, the Son, and Holy Spirit, are pledged to be their strength and their efficiency in their new life in Christ Jesus."—*Australian Union Conference Record, October 7, 1907.*

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

"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."—*6 Bible Commentary, 1075 (Manuscript 85, 1901).*

"Our sanctification is the work of **the Father, the Son, and the Holy Spirit** . . . Have you been born again? Have you become a new being in Christ Jesus? Then cooperate with **the three great powers of heaven** who are working in your behalf."—*7 Bible Commentary, 908 (Manuscript 11, 1901).*

"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 cooperate 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, Evangelism, 615).*

"**The Father, the Son, and the Holy Ghost** supply the power that makes him victorious in every conflict with the prince of darkness."—*6 Manuscript Releases, 167 (Letter 200, December 15, 1902).*

"They pledge themselves to devote their lives to God's service; and **the three great powers in heaven, the Father, the Son, and the Holy Spirit,** pledge **Themselves** to cooperate with them, to work in and through them."—*6 Manuscript Releases, 166 (Manuscript 118, October 6, 1902).*

"As a Christian submits to the solemn rite of baptism, **the three highest powers in the universe—the Father, the Son, and the Holy Spirit**—place Their approval on his act, pledging **Themselves** to exert Their power in his behalf as he strives to honor God."—*6 Manuscript Releases, 26 (Letter 53, January 26, 1904; 4 Signs, 399, August 16, 1905).*

"Those who submit to the solemn rite of bap-

tism pledge themselves to devote their lives to God's service; and **the three great powers of heaven, the Father, the Son, and the Holy Spirit,** pledge themselves to cooperate with them, to work in and through them."—*4 Signs, 282 (March 11, 1903).*

"The Holy Spirit **unites with** the powers of grace that God has provided to turn souls to Christ."—*5 Review, 341.*

"Why should we not expect **the Holy Watcher** to come into our schools?"—*Counsels to Teachers, 370. [The Holy Spirit as a Person walking in our schools: 8T 62, the whole page; CT 68, 417-418.]*

"By the Spirit **which searches all things, even the deep things of God,** have been revealed precious truths which cannot be described by pen or voice."—*Sons and Daughters of God, 34.*

"He [Christ] would represent Himself as present in all places by His Holy Spirit, as **the Omnipresent.**"—*14 Manuscript Releases, 23 (Manuscript 5a, 1895; Desire of Ages, 669-670, is similar).*

The Holy Spirit, the Third Person of the Godhead, is working to draw us to God and save us. We should not deny His existence.

— 3 —

THE DANGER OF DENYING THE HOLY SPIRIT'S EXISTENCE

1 - Ellen White reproved those who denied the existence of the Holy Spirit.

In 1851, there were fanatics who were traveling from place to place and denying the existence of the Holy Spirit. They said there was no Holy Spirit!

"These things [people doubting her visions were from God] wounded my spirit, and wrung my soul in deep anguish, well nigh to despair, **while many would have me believe that there was no Holy Ghost.**"—*Early Writings, 22 (September 21, 1851).*

In 1886, she wrote these words:

"A spurious light will be accepted in the place of truth by some who feel called upon to be expositors of the Scriptures, because of their calling or position."—*11 Manuscript Releases, 89 (Manuscript 15, 1886).*

In 1891, a "brother Chapman" felt he had discovered that the Holy Spirit did not exist, that It was not a Person and not a member of the Godhead. When he wrote her for counsel, this was Ellen White's reply:

"Some are ever seeking to be original, to bring out something new and startling, and they do not realize as they should the importance preserving the unity of the faith in the bonds of love . . .

"We are to pray for divine enlightenment, but at the same time we should be careful how we receive everything termed new light . . .

"Your ideas . . . do not harmonize with the light God has given me. The nature of the Holy Spirit is a mystery not clearly revealed . . .

"Here is your danger, of diverting minds from the real issues for this time. And you are not the only one who seems to be moved with ambition in this direction. It would not be right or prudent to send you out as a worker to promulgate your peculiar ideas and thus cause division; we have plenty of this now. We want men of solid experience, who will anchor minds and not send them adrift without chart or compass. Now, my brother, it is truth that we want and must have, but do not introduce error as new truth."—14 Manuscript Releases, 177-180 (Letter 7, June 11, 1891).

After 1891, an increasing amount of error was being taught. In 1894, she wrote:

"When men feel competent to pronounce judgment and condemn the Holy Spirit, they do a work for themselves which will be difficult to counteract. The whole head becomes weak, and the discernment so weak that it is apt to judge unrighteously."—4 Manuscript Releases, 358 (Letter 6, October 21, 1895).

By the turn of the century, J.H. Kellogg was nearing the time when he would unveil his pantheistic teachings, which denied the existence of the entire Godhead. In 1900, she wrote:

"We need to dwell more constantly and earnestly upon the grace of the Holy Spirit. This we do not discern with our natural eyes, yet by faith we see its office work, and we cannot render to God supreme love and honor if we do not recognize the Holy Spirit which the Lord sends. The Holy Spirit represents Jesus Christ."—2 Manuscript Releases, 38 (Manuscript 59, August 16, 1900).

In 1907, she wrote:

"Those who reject the Spirit of truth place themselves under the control of a spirit that is opposed to the Word and work of God. For a time they may continue to teach some phases of the truth, but their refusal to accept all the light that God sends will after a time place them where they will do the work of a false watchman . . . There will always be those who are seeking for something new, and who stretch and strain the Word of God to make it support their ideas and theories."—Sermons and Talks, Vol. 1, 385, 387 (Manuscript 125, July 4, 1907).

2 - The sin against the Holy Spirit.

There is a sin against the Holy Spirit (Matt

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

It is a serious thing to grieve away the Holy Spirit; how much more serious to deny that He exists! The One upon whom God put His Spirit (Matt 12:18) was the One whom the Pharisees said was working through Satan (Matt 12:24). God said, "I will put My Spirit upon Him" (Matt 12:18); but the leaders said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils" (Matt 12:24). That was said after having seen the character-changing power of the Holy Spirit in the hearts of men. What greater sin is it to declare that there is no Holy Spirit and those who believe in Him (the Holy Spirit) are worshiping Satan?

We dare not willfully reject the Spirit or, at the prompting of Satan, declare that the Holy Spirit does not exist!

"It is through the medium of His Spirit that God works upon the human heart; and when men willfully reject the Spirit and declare it to be from Satan, they cut off the channel by which God can communicate with them."—5 Testimonies, 634.

Here are more quotations on this subject:

Resisting the Holy Spirit: DA 241, SC 40, MB 93, TM 74, 5T 120, 2BC 1004, COL 56,

Rejecting the Holy Spirit: 5T 120, 8T 292, MH 429.

Sin against the Holy Spirit: DA 321-323.

If you want to know the truth, go to God's Word. "To the law and to the Testimony; if they speak not according to this Word, it is because there is no light in them" (Isa 8:20). What do you prefer: far-fetched theories or the Word of God? Since only the Godhead can save you, you had better believe in Them! Do not reject even One of the Divine Members. To defend each One is to defend all Three. They have done so much for you; should you not be loyal to Them?

A Mystery—"The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden."—Acts of the Apostles, 52 (Desire of Ages, 669).
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