

What Inspiration says about the GODHEAD

Christ's Eternal Existence

Proverbs 8:22 The LORD possessed me in **the beginning of His way** (WHEN WAS THE BEGINNING OF GOD'S WAY?) before his works of old.

8:23 I was set up **from everlasting**, from the beginning, or ever the earth was.

8:29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

8:30 Then **I was by him**, [as] one brought up [with him]: and I was daily [his] delight, rejoicing always before him;

Isaiah 9:6-For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty **God, The everlasting Father**, The Prince of Peace.

Micah 5:2 But thou, Bethlehem Ephratah, [though] 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** (HEB: DESCENT) have **been from of old**, from everlasting.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God
verse 2 The same was in the beginning with God.

John 8: 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am [he], ye shall die in your sins. (**GREEK: "...unless you believe that I myself am the I AM..."**)

verse 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am [he], and [that] I do nothing of myself; but as my Father hath taught me, I speak these things.

Verse 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Philippians 2:6 Who, **being in the form of God**, thought it not robbery to be equal with God:

Hebrews 1:8 But unto the Son [he saith], Thy throne, **O God**, [is] for ever and ever: a sceptre of righteousness [is] the sceptre of thy kingdom.

Psalms 110:1 A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

“If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity. God over all, blessed forevermore.

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God [Proverbs 8:22-27 quoted].

There are light and glory in the truth that Christ was One with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light unapproachable and incomprehensible.” (RH April 5, 1906).

AA 38,39..Christ was indeed glorified, even with the glory which He had with the Father from all eternity.

1 SM 247 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,...

From all eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God. He is the link that unites God with humanity [Hebrews 2:14 quoted]. (ST Aug. 2, 1905).

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.--Signs of the Times, Aug. 29, 1900.

His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore. The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. He was equal with God, infinite and omnipotent. {FLB 46.6}

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, p. 530

THE HOLY GHOST A DIVINE BEING

Luke 12:12 ; Matthew 1:18-20; John 16:8,13; Acts 5:3,4; 13:2; 21:11; Eph. 4:30

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. {AA 52}

We need to realize that the **Holy Spirit**, who is as much a person as God is a person, is walking through these grounds.- Ev. 616

THREE DIVINE PERSONS

Gen. 1:1-3; Matt.3:16,17; Matt. 28:19; Acts 5:3,4; Rom. 8:9-11; 1 Cor. 12:4-6; Eph. 4:4-6; Rev. 1:4,5

1 John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

[See the following links for thorough refutation of the claims that this text does not belong in the Bible:

<http://www.studytoanswer.net/bibleversions/1john5n7.html#greek>

<http://www.kjytoday.com/home/the-father-the-word-and-the-holy-ghost-in-1-john-57>]

John 8:18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

1 John 5:6 This is he that came by water and blood, [even] Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

“The eternal Godhead--the Father, the Son, and the Holy Ghost--is involved in the action required to make assurance to the human agent, . . . confederating the heavenly powers with the human that man may become, through heavenly efficiency, partakers of the divine nature and workers together with Christ.” {UL 148.4}

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

"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 sin; 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." 7MR 267

"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." Ms27a-1900 (April 19, 1900) par. 22

" The THREE POWERS of the Godhead, the Father, Son, and Holy Spirit, are pledged to be their strength and their efficiency in their new life in Christ Jesus. {AUCR, October 7, 1907 par. 9}

There are THREE LIVING PERSONS of the heavenly trio. In the name of these three powers,--the Father, the Son, and the Holy Ghost, 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. {BTS, March 1, 1906 par. 2}

MYSTERIOUS RELATION OF CHRIST AND THE HOLY SPIRIT REPRESENTED AS THE SAME PERSON

John 14: 16-20; 2 Cor. 3:17,18 [margin]

"We want the Holy Spirit, which is Jesus Christ. If we commune with God, we shall have strength and grace and efficiency." {Lt66-1894 (April 10, 1894) par. 18}

"How shall I bear impressively the commission Christ has given to His people—the privilege of being workers with the Spirit of all truth manifest in the flesh—the divine Son of God, clothed with humanity, a channel devised and prepared to be continually receiving and imparting the heavenly

current? Himself the overflowing Fountain, He receives to communicate to all those who will accept the gift." {Ms125-1906 (July 25, 1906) par. 13}

"Christ declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,--the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin." RH 5/19/1904

The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. - DA 805.3

Your ideas of the two subjects you mention do not harmonize with the light which God has given me. The nature of the Holy Spirit is a mystery not clearly revealed, and you will never be able to explain it to others because the Lord has not revealed it to you. You may gather together scriptures and put your construction upon them, but the application is not correct. The expositions by which you sustain your position are not sound. You may lead some to accept your explanations, but you do them no good, nor are they, through accepting your views, enabled to do others good. {14MR 179.1}

It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in My name." "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 14:16, 17]. This refers to the omnipresence of the Spirit of Christ, called the Comforter. 14MR 179

Jesus comes to you as the Spirit of truth; study the mind of the Spirit, consult your Lord, follow His way. - 2MR 337.1

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

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 of His previous lessons of instruction, and to know that they had a relish for such holy things! - 14MR 125.3

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, (which is Christ formed within the hope of glory,) whom the world cannot receive, because it seeth him not: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless." Ms24-1898

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.--The Desire of Ages, p. 669