

## ***Christ's description of the persons in the Godhead. How many are there?***

Please Note, In the following there are colors and numbers corresponding to Words and Meanings, to Order of Entities, not lessening their Proper place of Importance.

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

14:17 Even the Spirit of truth; **whom** the world cannot receive, because it seeth **him** not, neither knoweth **him**: but ye know **him**; for **he** dwelleth with you, and shall be in you. 14:18; Acts 1:3

14:26 But the **Comforter**, which is the (3) **Holy Ghost, whom** the (1) **Father** will send in (2) **my name**, (3) **he** shall **teach** you all things, and bring all things to your remembrance, whatsoever (2) **I** have said unto you. Isa. 40:13,14; 48:16; Neh. 9:20;

Note: *Showing that He has direction and oversight of what is taught. "Whom" will He send?*

Note *There are those who believe in only two beings (This is Arianism see studies on) in the Godhead and claim Jesus is speaking of himself in the 3rd person as He. Yet earlier in this discourse He referred to himself in the 1st person—"I". John 14:2,3.and later.*

## ***He Had Ascended resurrection day and ten days before Pentecost!***

John 16: 16 **A little while**, and ye shall not see me: and again, **a little while, and ye shall** see me, because I go to the Father.

In the morning—Touch me Not for I have not ascended!

20:17 Jesus saith unto her, **Touch me not; for I am not yet ascended** to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

*In the evening—Touch me* for I have ascended!

20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, **Except I shall** see in his hands the print of the nails, and put my finger into the print of the nails, and **thrust my hand** into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them:then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, **Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust**

*it into my side:* and be not faithless, but believing.

Acts. 1:2 **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. 3 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: 4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, **but wait for the promise** (Luke 24:49) of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven

Note: What Promise? John Chapters 14,15 and 16—the Holy Ghost the COMFORTER! See below. But notice that Jesus was not the subject of His promise, nor was He to return at the time or in the manner described by this promised gift, for He was to return the same way He went! Acts 1:9,11. Not at the end of 50 days but at the end of probation. Where was He then in the apostles days and where is He now? There not here. Acts 9:3; 7:55,56; 1Peter 3:22; Rev. 5:6; Dan. 7: 13.

**WARNING:!** The two person God head is a subtle attack on the sanctuary message-service! It makes Christ here on earth and not interceding in the Holy, then the Most Holy for man! Why?

“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 would represent Himself as present in all places by His Holy Spirit, as the Omnipresent. "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}

Notice: the Holy Spirit is divested i.e., **deprived of, does not possess the personality** of humanity, therefore **HE** is NOT CHRIST! Christ is not deprived of humanity, nor independent of it. John 1:14; Acts. 2:30; Rom. 1:3; Rom. 8:3; Heb. 4:15; Heb. 2: 17—Rev. 3:21. Also look to the Sanctuary built by Moses at God’s direction. What did the Candlestick and the Altar of incense represent? The Holy Spirit and its operation. This was in marked difference to the symbols representing Christ as offering and Priest before the Father.

Acts 1:8 But ye shall receive power, **after** that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost

part of the earth. 9 And when he had spoken these things, while they beheld, **he was taken up**; and a cloud received him out of their sight.

2:4 And **they were all filled with the Holy Ghost**, and began to speak with other tongues, as the Spirit gave them utterance.

Note shouldn't it say Jesus?

John 15:26 But when the (3) **Comforter** is come, **whom** (2) **I** will send unto you from the (1) **Father**, even the Spirit of truth, which proceedeth from the (1) Father, (3) **he** shall testify of (2) **me**:

16:7 Nevertheless **I** tell you the truth; It is expedient for you that **I** go away: for if (2) **I** go not away, the **Comforter will not** come unto you; but if **I** depart, **I** will send (3) **him** unto you. Acts 1:9.

16:8 And when (3) **he** is come, **he** will reprove the world of sin, and of righteousness, and of judgment:

16:13 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.

16:14 **He** shall glorify me: for **he shall receive of mine**, and shall **show** it unto you.

*Special Note: the words He and Himself are not supplied words by Translators, they appear in the Original Texts.*

Webster. **HE**, *pronoun of the third person; nom. he; poss. his; obj. him.* [L. *id*, for *hid*; *hic*.]

1. A pronoun, a **substitute for the third person**, masculine gender, representing the man or male person **named before**.

“**I** (1) will pray the **Father** (2), and he (2) shall give you (3) **another Comforter**, that (3) **he**, may abide with you for ever;”

Webster under PRONOUN, *n.* **Personal Pronouns**; those which **indicate differences of person**, as *I, thou or you, he, she, it, we, ye, and they*. The last (*they*) is applied to things as well as persons.

**HIM**, *pronoun*. The objective case of **he**.

**HIMSELF**, *pronoun*. In the nominative or objective case. [him and self.]

1. He; but himself is more emphatical, or **more expressive of distinct personality than he**.

6. Himself is used to express the **proper character**, or natural temper and disposition **of a person**, after or in opposition to wandering of mind, irregularity, or devious conduct from derangement,

passion or extraneous influence. We say, a man has come to himself, after delirious or extravagant behavior. Let the man alone; let him act himself.

Note a **NOUN** is a person, place or thing, which two of these are not the Holy Spirit.

**WHOM**, *pronoun*. hoom. The objective of **who**.

**WHO**, *pronoun*. relative. pron. hoo. [L. Who is undoubtedly a contracted word in English as in Latin. See What and Wight.]

1. **Who is a pronoun relative, always referring to persons.**

Note: There are many names and descriptions for the person, individual, the Holy Spirit.

Matt. 3:16 Mark. 1:10:11. Luke. 3:21, 22. John. 1:32-34. And **(1)**Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the **(2)**Spirit of God descending like a dove, and lighting upon him:

3:17 And lo a voice from **(3)** heaven, saying, This is my beloved Son, in whom I am well pleased.

**First of all** E G White says “the third person,” has a “Personality.” See Below.

**Secondly**, the terms **ANOTHER**—Strong’s 243. *different*,

Webster. **ANOTHER**, *a*. [an, or one and other.]

1. Not the same; different;

3. Any other; **any different person**, indefinitely; as, "Let another praise thee and not thy own mouth." This word is often used without a noun, becoming a substitute for the name of the person or thing; as in the last example. **It is also much used in opposition to one**, as in the first and second passages cited. It is also frequently used with one, in a reciprocal sense; as, "love one another;" "bear one another's burdens;" that is, love one, or let one love another.

And, **COMFORTER**.—Strong’s 3875 *intercessor* (Rom. 8:26), *consoler*.

Meaning a **DIFFERENT COUNSELOR** than Jesus. John 14:16, **to guide them**.

Webster. **COMFORTER**, *n*.

1. **One who** administers comfort or consolation; **one who** strengthens and supports the mind in distress or danger.

Other than Jesus.

**Thirdly** Christ telling His disciples he was to die, rise, ascend to heaven, return, then leave them—John 16:16; 14:1; Acts 1:3,9 but would see that they were taken care of by sending the 3rd PERSON of the heavenly trio.

***Lets change it and read it as they who don't see Three separate beings in the Godhead.***

***If Jesus is speaking of Himself as it should be read.***

John 15:26 But when the I am come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, I shall testify of me:

16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the I will not come unto you; but if I depart, I will send Me unto you. Acts 1:9.

16:8 And when I am come, I will reprove the world of sin, and of righteousness, and of judgment:

16:13 Howbeit when I, the Spirit of truth, is come, I will guide you into all truth: for I shall not speak of myself; but whatsoever I shall hear, that shall I speak: and I will show you things to come.

16:14 I shall glorify myself: for I shall receive of mine, and shall show it unto you.

Note: **Absurd isn't it! Thus would they have us conclude the second Advent has already taken place at pentecost, and His return for the saints is actually His 3rd Advent!**

***And the epistle of John so declares there are Three.***

1 John 5:7 "For there are **three** that bear record in heaven, the (1) **Father**, the (2) **Word**, and the (3) **Holy Ghost**: and these **three** are one." United in purpose! See EGW 6T 91, 98-99, Ev. 615, AA 520, IHP 336. and Judges 20:1,8,11.

Question: Who is the WORD?

Rev. 19:13 "his name is called The **Word** of God." (Jesus)

John 1:14 "And the **Word** was made flesh," (Jesus)

***Ellen G White so Confirms.***

The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He

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

In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that **He** could *solicit from His Father* for the exaltation of His people. The Spirit was 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. 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}

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. {HP 336.2} {DA 671.1-672.1; AA 520; 6T 91, 98-99.}

Webster *TRINITY*, *n.* L. trinitas; tres and unus, unitas, one, unity.

In theology, the union of ***three persons*** in one Godhead, the Father, the Son, and the Holy Spirit. In my whole essay, there is not any thing like an objection against the Trinity. {Noah Wester 1828}

*TRIO*, *n.* A concert of three parts; ***three united***. {Noah Webster 1828}

This is the absolute Godhead. The mightiest created intellect cannot comprehend Him; words from the most eloquent tongue fail to describe Him. ***Silence is eloquence***. {7BC 914.1}

### ***The Holy Spirit is an Individual.***

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}

Webster. PERSONALITY, *n.* That which constitutes *an individual a distinct person*, or that which constitutes *individuality*.

The personality of an intelligent being extends itself beyond present existence to what is past, only by consciousness--

1. Direct application or applicability to a person; as the personality of a remark.

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}

Note: Who is the He that's "as much a person"? Who is walking through these grounds? Not Christ, Not the Father.

### The Holy Spirit *has a Mind*,

Rom. 8:27 And he that searcheth the hearts knoweth *what is the mind of the Spirit*, because he maketh intercession for the saints according to the will of God.

Rev. 5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, *which are the prayers of saints*.

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

It thus becomes a matter of great interest to investigate the testimony if the scriptures concerning the text to which the LORD designed that the Spirit should *MANIFEST ITSELF* in the church during the period of human probation. {Patriarchs and Prophets. U Smith., Introduction. 2.3}

Rom. 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

### The Holy Spirit *has emotions*,

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, p. 222. {7ABC 442.1}

Webster. *THEMSELVES*, a compound of them and selves, and added to they by way of emphasis or pointed distinction. Thus we say, they themselves have done the mischief; they

cannot blame others. In this case, themselves is in the nominative case, and maybe *considered as an emphatical pronoun*.

In some cases, themselves is used without they, and stands as the only nominative to the following verb. Themselves have done the mischief.

This word is used also in the objective case after a verb or preposition. Things in themselves innocent, may under certain circumstances cease to be so.

They open to themselves at length the way.

**THEM, pron.** the objective case of they, and of both genders. [In our mother tongue, them is an adjective, answering to the, in the dative and ablative cases of both numbers. The common people continue to use it in the plural number as an adjective, for they say, bring them horses, or them horses are to be led to water.]

### The Holy Spirit *can Speak*.

Acts. 8:29 Then the *Spirit said* unto Philip, Go near, and join thyself to this chariot.

1Tim. 4:1 Now the *Spirit speaketh* expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Acts. 21:11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, *Thus saith the Holy Ghost*, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver [him] into the hands of the Gentiles.

### The Holy Spirit can be *lied to and Tempted*.

Acts. 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

5:9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

### *The Waldenses being the direct descendants of the Apostles believed:—*

That the Cathari (Waldenses) did retain and observe the ancient Sabbath, is certified by their Romish adversaries. Dr. Allix quotes a Roman Catholic author of the twelfth century concerning three sorts of heretics, the Cathari, the Passagii, and the Arnoldistae. Allix says of the Romish writer that,--

"He lays it down also as one of their opinions, `that the law of Moses is to be kept according to the letter, and that the keeping of the Sabbath, circumcision, and other legal observances, ought to take place. *They hold also that Christ the Son of God is not equal with the Father, and that*



*the Father, Son, and Holy Ghost, these three persons, are not one God and one substance;* and as a surplus to these their errors, they judge and condemn all the doctors of the church, and universally the whole Roman Church. Now since they endeavor to defend this their error by testimonies drawn from the New Testament and prophets. I shall with the assistance of the grace of Christ stop their mouths, as David did Goliah's, with their own sword.' "{HSFD. JNA 417.3, 4}

Mosheim gives the following account of them:--

"In Lombardy, which was the principal residence of the Italian heretics, there sprung up a singular sect, known, for what reason I cannot tell, by the denomination of Passaginians, and also by that of the circumcised. Like the other sects already mentioned, they had the utmost aversion to the dominion and discipline of the church of Rome; but they were at the same time distinguished by two religious tenets which were peculiar to themselves. The first was a notion that the observance of the law of Moses, in everything except the offering of sacrifices, was obligatory upon Christians; in consequence of which they circumcised their followers, abstained from those meats the use of which was prohibited under the Mosaic economy, and celebrated the Jewish Sabbath. The second tenet that distinguished this sect was advanced in opposition to the doctrine of *three persons in the divine nature*." {HSFD. JNA 419.4, 5}

### *Seeing the Three Persons in the Sanctuary.*

*The Seven Spirits.*—This expression probably has no reference to angels, but to the Spirit of God. It is one of the sources from which grace and peace are invoked for the church. On the interesting subject of the seven spirits, Thompson remarks: "That is, from the *Holy Spirit*, denominated 'the seven spirits,' because seven is a sacred and perfect number; not thus named as denoting interior plurality, but the fulness and perfection of his gifts and operations." Barnes says, "The number seven, therefore, may have been given by the *Holy Spirit with reference to the diversity or the fulness of his operations* on the souls of men, and to his manifold agency in the affairs of the world, as further developed in this book." Bloomfield gives this as the general interpretation. {DAR 1897 US. 330.1}

Rev. 4:5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the (3) seven Spirits of God.

5:6 And I beheld, and, lo, in the *midst* of the throne and of the four beasts, and in the midst of the elders, *stood a (2) Lamb* (Christ) as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

5:1 And I saw in the right hand of (1) him that sat on the throne a book written within and on the backside, sealed with seven seals.

4:2 And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne.

4:3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

Dan. 7:13;

John saw the smoke of the incense with the prayers of the saints ascend up before God. Our prayers, made fragrant by the righteousness of Christ our Saviour, **are presented by the Holy Spirit before the Father.** To John in vision *it* appeared like a cloud of smoke bearing the prayers and fragrant incense up before the throne of the Infinite One. The weakest saint who knows how to press his petitions to the throne of grace in the name of Jesus, the sinless One, has all the treasures of heaven at his command. Having the richest millionaire of earth sign his checks at earthly banks would in no way compare with the privilege of the Christian. {1914 SNH, CIS 61.2}

Webster. **IT**, *pron.* {ME. *it, hit*; AS, *hit*, neut. of *he*.] 1. The neuter singular form of the **third person pronoun**, corresponding to the masculine and feminine forms of *he* and *she*, and having the plural forms *they, their, them*; used (a) to represent anything regarded as having no sex and in situations *where sex is not specified*; as, water is transparent when *it* is pure. the bird has a tuft of feathers on *its* head; ***the child loves its toys***; (b) impersonally, with no definite antecedent; as, *it* snows; to represent a clause or statement; as *it* is well known wood is combustible; *it* is best to be sincere; (d) to intensify the meaning of an instructive verb.; as, to rough *it*; to go *it*.

### ***Director of Prophecy.***

2Peter 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved **by the Holy Ghost.**

As the Word is honored by the author, may the Holy Spirit, ***the great Teacher*** of righteousness, honor the author by making his book the means of saving many souls in God's eternal kingdom. {1914 SNH, CIS 10.1}

Those that fail to see the Third Person do so for:—  
*whom* the world cannot receive, because it seeth **him** not, neither knoweth ***him***:

"Those things which are revealed belong unto us and to our children forever;" but "the secret things belong unto the Lord our God." Deuteronomy 29:29. The revelation of Himself that God has given in His word is for our study. This we may seek to understand. ***But beyond this we are not to penetrate.*** The highest intellect may tax itself until it is wearied out in *conjectures* regarding the nature of God; but the effort will be fruitless. ***This problem has not been given us to solve. No human mind can comprehend God. Let not finite man attempt to interpret Him. Let none indulge in speculation regarding His nature. Here silence is eloquence.***

The Omniscient One is above discussion. {8T 279.1}

Even the angels were not permitted to share the counsels between the Father and the Son when the plan of salvation was laid. Those human beings who seek to intrude into the secrets of the Most High show their ignorance of spiritual and eternal things. Far better might they, while mercy's voice is still heard, humble themselves in the dust and plead with God to teach them *His ways*. {8T 279.2}

We are as ignorant of God as little children, but as little children we may love and obey Him. Instead of speculating in regard to His nature or His prerogatives, let us give heed to the word He has spoken: "Be still, and know that I am God." Psalm 46:10.

"Canst thou by searching find out God?  
Canst thou find out the Almighty unto perfection?  
It is as high as heaven; what canst thou do?  
Deeper than hell; what canst thou know?  
The measure thereof is longer than the earth,  
And broader than the sea." Job 11:7-9.

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"Where shall wisdom be found?  
And where is the place of understanding?  
Man knoweth not the price thereof;  
Neither is it found in the land of the living.  
The depth saith, It is not in me:  
And the sea saith, It is not with me.  
It cannot be gotten for gold,  
Neither shall silver be weighed for the price thereof.  
It cannot be valued with the gold of Ophir,  
With the precious onyx or the sapphire.  
The gold and the crystal cannot equal it,  
And the exchange of it shall not be for jewels of fine gold.  
No mention shall be made of coral, or of pearls:  
For the price of wisdom is above rubies.  
The topaz of Ethiopia shall not equal it,  
Neither shall it be valued with pure gold.  
Whence then cometh wisdom?

And where is the place of understanding? . . .  
Destruction and death say,  
We have heard the fame thereof with our ears.  
God understandeth the way thereof,  
And He knoweth the place thereof.

"For He looketh to the ends of the earth,  
And seeth under the whole heaven. . . .  
When He made a decree for the rain,  
And a way for the lightning of the thunder:  
Then did He see it, and declare it;  
He prepared it, yea, and searched it out.  
And unto man He said,  
Behold, the fear of the Lord, that is wisdom;  
And to depart from evil is understanding." Job 28:12-28. {8T 279.3}

Neither by searching the recesses of the earth nor in *vain endeavors to penetrate the mysteries of God's* being is wisdom found. It is found, rather, in humbly receiving the revelation that He has been pleased to give, and in conforming the life to His will. {8T 280.1}

### Speculation Regarding God's Personality

Your knowledge of God and of His attributes has been lessened *since you have begun to theorize regarding His nature and prerogatives.* {MM 96.2}

The church is *now engaged in a warfare that will increase in intensity* on the very point on which you have been misled. *Not one pillar of our faith is to be moved. Not one line of revealed truth is to be replaced by new and fanciful theories.* {MM 96.3}

In clear lines truth has been given us. *Under the guidance of God, books have been prepared which state clearly the truth for this time.* If you will not believe these evidences, neither would you believe if one rose from the dead. {MM 96.4}

You must make thorough work for repentance. Come before God in humiliation and contrition. There must be *harmonious* working among God's people. We must know who is going to follow the light. "If the Lord be God, follow Him: but if

Baal, then follow him."--Letter 247, 1903. {MM 96.5}

### Subtle Theories Regarding God

Let no one beguile you into the belief that God is an *essence pervading nature*. Such an idea is a specious delusion. Let all be on guard against such suppositions. These subtle theories clothed in beautiful garments *prepare the way for greater errors* which, if accepted, will lead even conscientious believers in the truth away from their steadfastness, to false doctrines. {MM 96.6}

From time to time we need unitedly to examine the reasons of our faith. It is essential that we study carefully the truths of God's word; for we read that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils [demons]." We are in grave danger when we lightly regard any truth; for then the mind is opened to error. We must take heed how and what we hear. We need not seek to understand the arguments that men offer in support of their theories, when it may be readily discerned that these theories are not in harmony with the Scriptures. Some who think that they have scientific knowledge are by their interpretations giving wrong ideas both of science and of the Bible. Let the Bible decide every question that is essential to man's salvation.--Letter 25, 1904. {MM 96.7}