

## About the Holy Spirit and Trinity, in different Ellen White publications.

(each quotation has at the end, in brackets, the book or magazine where it was taken from, and they all can be consulted on the website: <https://egwwritings.org/> )

I pray that this will be a valuable resource for you and all who are interested.

“Brethren should not feel that it is a virtue to stand apart because they do not see all minor points in exactly the same light. If on fundamental truths they are at an agreement, they should not differ and dispute about matters of little real importance. To dwell on perplexing questions that, after all, are of no vital importance, has a direct tendency to call the mind away from truths which are vital to the saving of the soul. Brethren should be very modest in urging these side issues which often they do not themselves understand, points that they do not know to be truth and that it is not essential to their salvation to know. When there is difference of opinion on such points, the less prominence you give to them the better it will be for your own spirituality and for the peace and unity that Christ prayed might exist among brethren. “{14MR 177.1}

Unbelievers are critical, and they want to frame some excuse for not receiving the truth as it is in Jesus. Where these differences exist among us, those who stand outside will say, “It will be time enough for us to believe as you do when you can agree among yourselves as to what constitutes truth.” The ungodly take advantage of the divisions and controversies among Christians. {14MR 177.2}

There are among us more who are merely nominal Christians than many suppose. These are not connected with Christ, are not one with Him, and therefore do not feel that it is incumbent on them to answer the prayer of Christ that His followers may be one. But some who are real believers catch the spirit of contention. Some are ever seeking to be original, to bring out something new and startling, and they do not realize as they should the importance of preserving the unity of the faith in the bonds of love. {14MR 177.3}

Christians are to be made complete in the one body—in Christ; and through Christ they are one with the Father. What is the result? They give evidence that they have not followed cunningly devised fables but the sure word of prophecy. By their words and actions, all men will take knowledge of them that they have been with Jesus and learned of Him. They are a holy, happy people, the objects of Christ’s divine love. {14MR 178.1}

“I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me” [Verse 23]. “And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them” [Verse 26]. With what earnest effort should we seek for unity, for oneness. The church is to be perfected through sufferings after the example of Christ. Being conformed to His image, we shall be one with Him. {14MR 178.2}

We are to pray for divine enlightenment, but at the same time we should be careful how we receive everything termed new light. We must beware lest, under cover of searching for new truth, Satan shall divert our minds from Christ and the special truths for this time. I have been shown that it is the device of the enemy to lead minds to dwell upon some obscure or unimportant point, something that is not fully revealed or is not essential to our salvation. This is made the absorbing theme, the “present truth,” when all their investigations and suppositions only serve to make matters more obscure than before, and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth. {14MR 178.3}

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. Again Jesus says, “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” [John 16:12, 13]. {14MR 179.2}

There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden. Piety, devotion, sanctification of soul, body, and spirit—this is essential for us all. “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 will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life” [John 6:40]. {14MR 179.3}

I hope that you will seek to be in harmony with the body. I have been shown that you would not exert a saving influence in teaching the truth, because your mind is restless, and unless you drank deeper of the Fountain of life, you would make the mistake that many others have made, of thinking that you have new light, when it is only a new phase of error. {14MR 180.1}

You need to come into harmony with your brethren. You may take certain views of Scripture and, searching the Bible in the light of your ideas, may gather together a large number of texts and claim that they mean this and that, and call for anyone to prove to you that your views are incorrect. But what influence could anyone have upon your mind, when he takes the same scriptures and interprets and applies them differently? Both of you claim to found your views on the Bible. {14MR 180.2}

It is your duty to come as near to the people as you can, and not to get as far away from them as possible, and by your interpretation make a difference that should not exist. 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. {14MR 180.3}

Now, my brother, it is truth that we want and must have, but do not introduce error as new truth. I would be glad to write further on this point, but must drop the subject now. God wants us to be a unit.—Letter 7, 1891.

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Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit's striking the cords of the soul in holy memories, awakening the music of the heart. 1SM344.1

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**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 beauteous 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}

**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}

**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}

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 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}

**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}

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In the great closing work we shall meet with perplexities that we know not how to deal with; but let us not forget that the **Three Great Powers of Heaven** are working, that a divine hand is on the wheel, and that God will bring His promises to pass. He will gather from the world a people who will serve Him in righteousness. {8T 254.1}

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