

Pity for the Race

“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. What line can measure the depth of this love?” CH 222.2

First of all, “**The Father is all the fullness** of the Godhead bodily, and is invisible to mortal sight. **The Son is all the fullness** of the Godhead manifested” (BTS March 1, 1906, par. 1). It then says “the Comforter that Christ promised to send **after** He ascended to heaven, is **the Spirit in all the fullness** of the Godhead.”

The Father is all (independently, or by Himself).

The Son is all (independently, or by Himself).

The Spirit is in all (in the Father and the Son).

How does the Bible describe the Spirit? The end of both Matthew and Mark give us examples: **Matthew 28:19** Go ye therefore, and teach all nations, baptizing them in the name of the **Father**, and of the **Son**, and of the **Holy Ghost**:

Matthew 28:20 Teaching them to observe all things whatsoever I have commanded you: and, **lo, I am with you always, even unto the end of the world.** Amen.

Christ was speaking, saying “I am with you...” How? Notice: ““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). Christ had said earlier in chapter 14, “I am the way, the TRUTH...” So, the Spirit of TRUTH is His own Spirit—the omnipresence of the Spirit of Christ called the Comforter.

Mark 16:19 So then after the **Lord** had spoken unto them, he was **received up into heaven**, and sat on the **right hand of God**.

Mark 16:20 And they went forth, and preached every where, **the Lord working with them**, and confirming the word with signs following. Amen.

How could the LORD be working with them? He’s up in Heaven! It’s through His omnipresent Spirit.

Revelation talks about the Lamb as it had been slain in 5:6. It then talked about the Lamb “having **seven horns** and **seven eyes**, ***which are*** the **seven Spirits of God *sent forth*** into all the

earth.” This is why above it could say, “the Comforter that Christ promised to send **after** He ascended to heaven...” It’s because after Christ ascended, He was able to give the gift of “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**” (Ms44-1898.11).

“**On the Day of Pentecost** Christ **gave** His disciples the **Holy Spirit** as their **Comforter**” (Ms44-1898.12).

So, the quote in question says the Father (all the fullness) and the Son (all the fullness as the “only-begotten Son of God”) with was the Spirit (in all the fullness which Christ would send at Pentecost) was there to work out THE plan, not A plan. The plan had already been made between both the Father and Son (see both Zechariah 6:13 and *Patriarchs and Prophets* 34.1). THE plan included the Son giving Himself. He gave Himself (understanding that His Father would send Him) as an offering both physically and spiritually. Notice:

Galatians 4:4 But when the fulness of the time was come, **God sent forth his Son**, made of a woman, made under the law,

Galatians 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

Galatians 4:6 And because ye are sons, **God hath sent forth the Spirit of his Son** into your hearts, crying, Abba, Father.

Using the above quote in question is another example of isolated application of what *could, possibly*, be a trinity, when the only way sister Ellen White used the word trinity was here:

“Beware of that which the old writers called the world’s **trinity**—the **lust** of the **flesh**, the **lust** of the **eyes** and the **pride** of **life**” (Lt43-1898.25).