

W. W. Prescott



W. W. Prescott 1855–1944

Following statements were taken from W. W. Prescott's 2 separate articles, published on Advent Review and Sabbath Herald, March 17, 1896 and April 14, 1896 respectively. (Emphasis in caps added throughout)

Under the title, "The Christ of Judia-1"

"Jesus Christ established a new family, of which he became the head. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first

which is spiritual, but that which is natural; and after ward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall bear the image of the heavenly." 1 Corinthians 15:45-49. So Jesus Christ the Lord from heaven, the last Adam, in entering into this relationship with the human family, became the head of this family just as Adam was the head of the divine-human family originally. Jesus Christ was God in heaven, and he came to this world, and WAS BORN OF THE FLESH, AND THUS HE WHO HAD BEEN BORN OF THE SPIRIT, WAS AFTERWARD BORN OF THE FLESH, AND BY THIS DOUBLE BIRTH THIS FAMILY WAS ESTABLISHED,-the divine-human family of which he is the head,-in order that we who have already been born of the flesh, may by his grace and the power of the same Spirit, be born of the Spirit,- that is, EVERY MEMBER OF THIS DIVINE-FAMILY IS TWICE BORN. And Jesus Christ took the same relationship to this family that the first Adam took in the beginning, in whom were found all the members of the family. As in Adam every member was created, when he was given the power to reproduce, so in Christ every member of the family which he established, of which he is the head, was in him, and he gathered into himself the whole family. The same relationship is sustained toward him as was sustained toward the first Adam. As what we receive by birth from flesh is the flesh of sin, with all the tendencies of evil,-for that which is born of the flesh is flesh,-and as by birth of the flesh we enter into all the experiences of Adam, by having his nature; so by this new, this second birth, we enter into the family of God and the nature of Jesus Christ our Saviour, becoming partakers of the divine nature. Jesus Christ identified himself so fully and completely with us in his humanity as our divine Saviour, as well as our brother in the flesh, that he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Advent Review and Sabbath Herald, Vol. 73, March 17, 1896, p. 168.3)

Under the title, "The Christ of Judea-2"

"Let us inquire, How is it possible for us to enter into this experience? Of what value is it to us to work for God, unless we enter into the experience as set forth? That is the only object, that we may be transformed into the life of Jesus Christ. We found that Christ came to our humanity by birth. The Scriptures emphasize the manner of his birth,-born of a woman, born of the seed of David. He was given to us by birth. And the announcement of the angels to the shepherds was, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Now as Christ partook of our nature by birth, so we must partake of his nature by birth. AS CHRIST WAS TWICE BORN,-ONCE IN ETERNITY, THE ONLY BEGOTTEN OF THE FATHER, AND AGAIN HERE IN THE FLESH, THUS UNITING THE DIVINE WITH THE HUMAN IN THAT SECOND BIRTH,-so we who have been born once already in the flesh, are to have the second birth, being born again of the Spirit, in order that our experience may be the same,-the human and the divine being joined in a life union. Advent Review and Sabbath Herald Vol. 73, April 14, 1896, p. 232.2

Salvation is not something which Christ brings to us and gives to us apart from himself. Salvation is simply Christ himself, and there is no salvation except in receiving Christ himself. We have just so much

of salvation as we have of Christ. We are just so far saved as we have the Saviour, and IT IS BY HIS COMING IN THIS WAY AND DWELLING IN US, THAT WE HAVE SALVATION. Righteousness cannot be received apart from him; and we have just as much righteousness as we have of Christ, and no more. UNLESS HE IS THE INDWELLING CHRIST, THE SAVIOUR THAT IS IN US, there is no righteousness in us. We cannot separate any of these things from Christ himself. ARSH April 14, 1896, p. 232.3

We must be born again. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." [John 3:3-5](#). No one can enter the kingdom of God except he is twice born; once born of the flesh,-that which is born of the flesh is flesh,-and again born of the Spirit,-that which is born of the Spirit is spirit. Let us go into the matter a little more fully, and see what it is to be born again, that we may know how to have the experience set forth here. "When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." [Matthew 16:13-17](#). How could the Father in heaven reveal to Peter the fact that Jesus of Nazareth, the man who that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but say Father which is in heaven." [Matthew 16:13-17](#). How could the Father in heaven reveal to Peter the fact that Jesus of Nazareth, the man who lived, worked, walked, ate, and slept, was the Christ, the Son of the living God?-Only by the imparting to him of the divine life that dwelt in Jesus of Nazareth. "Whosoever believeth that Jesus is the Christ is born of God." Then Peter, born again with that new life, by that very life recognized the same life in Jesus of Nazareth; and he confessed that he was the Christ, the son of the living God. This experience is just as much a real experience of a birth at it our physical birth. It makes no difference whether or not we have our birthday written down. If the graft is there, you know that the grafting has been done. If Jesus Christ dwells in the heart, he will be revealed in the life. The spiritual life is just as genuine a life as is our physical life. We may not be able to tell how long since we were born again, but it matters not; if the life which comes with the new birth dwells in us and shows itself, that is all that is necessary. We are to enter into that experience which Jesus wrought for us and lives to minister to us. He is in heaven as our advocate, and he holds out to us his own heavenly life in the gift of the Holy Spirit Now to make possible in us the very life

that Jesus Christ lived in the flesh, THERE MUST BE THE INDWELLING PRESENCE. HE HIMSELF MUST BE THE POWER; HE HIMSELF MUST LIVE THE LIFE. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." [Galatians 2:20](#). Hers is the union of the new life,-I have been

crucified with Christ; I have shared with him in his crucifixion, and I live; "yet not I, but Christ liveth in me."
w. w. P. (W. W. Prescott, Adventist Review and Sabbath Herald, Vol. 73, April 14, 1896, p. 232.4

"Our Place as Sons"

Present Truth – December 20, 1900/Review and Herald September 23, 1902 pg. 6

Source: <http://documents.adventistarchives.org/Periodicals/RH/RH19020923-V79-38.pdf>

"Adam was the son of God." Luke iii. 38. But in Adam we are the sons of God only by creation; he was created the son of God. Christ was NOT CREATED the Son of God; He was the Son of God, THE ONLY BEGOTTEN of the Father. The relationship of the human family, sonship by creation as in Adam, gives very high and exalted privileges. By being made the son of God, man was placed in a position where he could recognise and understand God. Of all the created beings on the earth, man was the only one who could recognise God as God. Yet Adam, the created son, had not the same relationship to the Father as Christ, THE ONLY BEGOTTEN SON, WHO WAS BORN, OR WHO SIMPLY WAS THE SON OF GOD IN ETERNAL TIMES THAT NO HUMAN MIND CAN FIX OR COMPREHEND."

"CHRIST WAS BEGOTTEN, NOT CREATED; SATAN WAS CREATED, NOT BEGOTTEN. As the only begotten Son, Christ could enter fully into the councils of God. Because he could not do this as Christ did, envy sprang up in the heart of Satan, and he began to determine, I will exalt myself." Present Truth – April 4, 1896 / BEST February 17, 1896.

Below are the photo copies of what appears to be a series of transcripts by W. W. Prescott, which he used on a radio talk show, dated Jan 29, 1928 to February 19, 1928. In the articles, Prescott explains in detail who the "Third Person of the Godhead" is.

**Station KFAB, Lincoln, Nebr. (Wave Length 319 Meters)
Radio Talk by W.W. Prescott, Jan. 29, 1928,
At 10:15 p.m., Central Standard Time.**

..I do not minimize, but rather emphasize, the importance of the work of Christ when I call attention to the glorious fact that a great purpose of his mission was to make possible the coming of the Holy Spirit in full measure...

The prophecies of Joel and of Ezekiel had long waited for their fulfillment until the Messiah, the anointed One, should by taking the flesh and offering himself on the cross, open the way for the coming of the **third person of the Godhead, the Holy Spirit**, but, according to the record, "when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting..."

In order to read the Bible understandingly and without confusion of thought, I think it is necessary to have a well rounded belief in the

thought, I think it is necessary to have a well founded belief in the personality of the Holy Spirit, and although I do not wish to argue this matter, I will call attention briefly to some statements of the Scriptures bearing upon this question. And first I will note that Christ used a pronoun in the masculine gender when referring to the Holy Spirit, although in Greek the word for Spirit is in the neuter gender, and predicated such actions to be performed by the Spirit as could be performed only by a person, such as convicting, teaching, guiding, and revealing. Furthermore, we shall find by a study of the promises made by Christ concerning the Holy Spirit as the comforter that he is in such a real sense one of the Godhead that his presence is the presence of both the Father and the Son. This is the only basis upon which we can properly interpret the baptismal formula given by Christ: "Baptizing them into the name of the Father and of the Son and of the Holy Spirit;" and the inspired benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." In harmony with this view are the words of Peter to Ananias: "Why hath Satan filled thy heart to lie to the Holy Spirit...thou hast not lied unto men, but unto God." One Spirit and God. Both the omnipresence and the omnipotence of God are manifested through the Holy Spirit, and so Christ promised, "I am with you always, even unto the end of the world," and "Ye shall receive power, when the Holy Spirit is come upon you." The Holy Spirit is the executive of the Godhead in whom and through who God in Christ reveals his presence and his power...

Radio Talk, Feb. 5, 1928 by W.W. Prescott.

There are three great historic words around which the facts and the truths of Christianity cluster. They are Bethlehem, Calvary, and Pentecost,

and they represent the three central facts of Christianity, the incarnation of Christ, the atoning death of Christ, and the advent of the Holy Spirit. Last Sunday night I talked with you about the prophecies of the Old Testament and the promises which Jesus made to his disciples concerning the coming of the Holy Spirit, and the fulfillment of these prophecies and promises on the day of Pentecost. We found that when the **third person of the Godhead descended** to this earth to enter upon his work as the executive of the Godhead, there were such outward signs as would mark the commencement of a new era in the progress of the gospel...

Tonight I shall consider with you the words of Jesus concerning the person and work of the Holy Spirit, words which were spoken on that last night before the tragedy of the cross...

To live in the presence of Jesus is the greatest privilege which can be

enjoyed by those who were created in the image of God in order that they might have this experience. It is the sacrifice of himself on the part of Jesus which makes this blessing possible, and he will not be satisfied until it is an accomplished fact. This is clear from the closing words of his great intercessory prayer: "Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me." John 17:24. But before this petition can be fully answered, the **third person of the Godhead, the holy Spirit**, must perform his allotted part in the redemptive work, and so Jesus in the same conversation with his disciples turned their thoughts to him with renewed promises of his coming, with an enlightening interpretation of his person, and with a clear outline of the work which he was to do....

And here we meet with a new expression, 'Another Comforter...even the Spirit of truth.' had not Jesus been a comforter to his disciples? Had he not just declared to them, "I am... the truth"? Yes, and Jesus will continue to be their Comforter, for the other Comforter is the **Spirit of him who is the truth, and Jesus in the Spirit** will come into closer fellowship with his disciples and with all believers than was possible in the days of his flesh. The world rejected Jesus of Nazareth in the flesh, **even though they could see him with the natural eye. Much more will the world reject him coming in the Spirit, invisible to the natural eye and only recognized by the eye of faith.** And here I pause to emphasize this fact: professed Christians who have not learned to behold Christ in the Spirit, and to deal with the invisible Christ with the same sense of reality with which the world deals with visible persons, are still living on the worldly plane. Here is the test for the reality of our Christianity. Let each one apply it for himself. Is Jesus a real person, who is present with me and with whom I can deal understandingly? If so, he dwells in my heart and is the Lord of my life.

When Jesus was talking with his disciples it was the time of transition from Jesus with his disciples to Jesus in his disciples, a change from a temporary residence among them to a permanent residence in them. This is the meaning of his words, "Ye know him; for he abideth with you, and shall be in you." In both cases it was Jesus, first with them in the flesh, and then in them as the Spirit of truth. And so the Comforter was promised, a Comforter who, (I quote the language of Dr. Maclaren) "makes strong by his presence; the Paraclete, who is our Advocate, Helper, Guide, and Instructor." Need I dwell upon the great thoughts that spring from that metaphor; how we have to look for a person, and not merely a vague influence; a divine person who will be by our sides on condition of our faith, love, and

obedience, to be our strength in all weakness, our peace in all trouble, our wisdom in all darkness, our guide in every perplexity, our comforter and cherisher, our righteousness when sin is strong, the victor over our temptation and the companion and sweetener of our solitude? He is the Spirit of holiness, the Spirit of truth, the Spirit of wisdom, the Spirit of power, the Spirit of love, the Spirit of a sound mind, the Spirit of sonship, the Spirit of supplication, and of many great things besides. And this sweet, strong, all-sufficient Person is offered to each of us, and waits to enter our heart. And says Christ, this strengthener and advocate is to replace me and to carry on my work. He 'will send another Comforter.' Who was the other but the Master who was speaking? So all that handful of men found of sweetness and shelter and assured guidance, and stay for their weakness, and enlightenment for their darkness, and companionship for their solitude, and a guest on which to rest their heads and love in which to bathe their hearts, all these this divine Spirit will bring to each of us if we will." I hope this clear spiritual interpretation of the Lord's own promise will bring encouragement and help to each one of my invisible audience.

The next words of Jesus to his disciples are very significant, and I think they are in line with the interpretation which I have already given to his previous statements: "I will not leave you desolate; I come unto you." Plainly the coming of the Comforter is the coming Jesus in the Spirit. So close is this identification that the apostle Paul, writing after Pentecost, declared: "Now the Lord is that Spirit."

We are now living in the dispensation of the Spirit, and the only Christ we know is he who became dead and is alive for evermore, and who reveals himself to us in the person of the Holy Spirit the Comforter. Perhaps this will become still clearer if I state that the word translated Comforter in the Gospel of John is the same word which is translated Advocate in the Epistle of John. We have a Comforter or Advocate in Heaven, Jesus Christ the righteous, there present in a bodily form, just as he ascended from this earth, and we have in our hearts the same Jesus in the Spirit, the other Comforter who is just Jesus' other self. In one sentence Jesus promises that

the comforter "shall be in you," and in the very next sentence he promises, "I will come to you." We must not doubt it. Our faith must accept it. The Holy Spirit in the heart is "Christ in you, the hope of glory." Col. 1:27.

Again we listen to the words of our blessed Lord on that memorable night: "Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you." Even after his return to this earth in the Spirit, the world would not behold him, for the world deals with material things, things which can be handled and weighed and measured

and sold in the markets for gain; but spiritual things the world does not recognize. Jesus had just declared to his disciples, "I am...the life," and now he reveals the wondrous truth that he will be through the Spirit the very life of their life and of ours. And so we read: "He that hath the Son hath the life; he that hath not the Son of God hath not the life." He himself is our life. "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." This is the very essence of Christian experience. As Geo. Bowen has written: "The believer lives not as other men live, but as Christ lives. The Spirit of truth is the Spirit of life, connecting each believer with his risen Lord and with all other believers."

The day of Pentecost inaugurated a new experience. In that day something was known which had never before been known, and known as an experience, viz., the oneness of Christ with those who believe on him "Ye in me, and I in you." Jesus was with them in the flesh. Then he was among them, but after Pentecost he was **in** them. On one occasion Phillips Brooks was asked whether union with Christ was an experience of Christianity, and he replied, "Conscious, personal oneness with Jesus Christ is Christianity." It is plain therefore that the coming of the Holy Spirit was absolutely essential for the realization of Christianity in the life, for it is only through the Spirit that this oneness is possible. "He that is joined to the Lord is one spirit."

What an uplifting phase of gospel truth we have considered tonight. I earnestly urge every one who has heard my message tonight to accept the gift of the Comforter, the Spirit of truth, the indwelling Christ. GOD BLESS YOU. GOOD NIGHT.

Radio Talk by W.W. Prescott, Feb. 12, 1928.

Let us again join the company who listened to the words of our blessed Lord on that last night before "bare our sins in his own body on the tree." I think we saw last Sunday night that the coming of the Holy Spirit, the Comforter, was the coming of **Jesus in the Spirit**. When he sought to comfort his disciples with the promise, "I will not leave you desolate; I come unto you," it is evidence that they understood that **he himself would return to them, and not merely send an impersonal influence, and**

yet they did not understand how this could be and the world not be able to see him; and so "Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?" In his answer Jesus did not give a theological explanation of the mystery of the Holy Spirit, but unfolded further its meaning in practical experience. Here are his words: "If a man love me, he will keep my word: and my Father will

are his words: "If a man love me, he will keep my words, and he will love his father and me, and we will come unto him and make our abode with him." ...

But we must not overlook the wonderful meaning of the reply of Jesus to the question of Judas. **The coming of the Holy Spirit, the Comforter, is not only the coming of Jesus, but also the coming of the Father...**

Having assured his wondering disciples of the coming of the Holy Spirit as the Comforter, Jesus then instructed them concerning his work: "These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to you remembrance all that I have said unto you." While Jesus was here in the flesh he was recognized as the prince of teachers. "The multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes." Jesus came out of the unseen to bring to us the good news from God that the way back to the Father's house was being opened up for us. He spoke with such certainty that he inspired hope in every heart. To Nicodemus he declared: "We speak that which we know." But he was about to withdraw his bodily presence and return to the Father, yet he would continue his teaching **in the person of the Spirit.** "For who among men knoweth the things of a man, save the spirit of the man, which is in him? Even so the thing of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the Spirit which is from God; that we might know the things that were freely given to us of God." It is true that there has come to be some distrust concerning the teaching of the Holy Spirit because of the extravagant claims and actions of some who claim to have received the fulness of the Spirit, but the very fact that there is a counterfeit is evidence that there is the true experience...

If I were to ask each one of my listeners personally, Which do you regard as the time of greater privilege, when Jesus was here in the flesh, or the time in which we now live, I venture to say that a goodly number would reply, "The time when Jesus was here." So it was with his disciples. When Jesus told them that he was about to return to the Father, they did not regard this as a step toward a more intimate union with him, and they were filled with sorrow, but to them he said: "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 go, I will send him unto you." In view of the instruction which Jesus had already given concerning the real meaning of the coming of the Comforter, we are warranted in interpreting these last

words in this way: we who live in the dispensation of the Spirit, live in a time of special privilege. It is expedient for the believer to exchange Jesus in

the flesh for Jesus in the Spirit. Through the operation of the Holy Spirit there is established a closer union, a more intimate fellowship, with Jesus Christ than was possible to those who knew him in the flesh...

Christ returned to the Father that he might, as mediator of the new covenant, as our high priest in the heavenly sanctuary, minister unto us his own righteousness. He himself is "The Lord our righteousness," and when he comes to us in the person of the Holy Spirit to abide in our hearts, he becomes our righteousness. Thus our knowledge of sin and of righteousness is dependent upon our attitude toward Jesus of Nazareth. His absolute sinlessness is a constant reminder and a rebuke of our sin. The wondrous character which he revealed in a world of sin bears witness to the meaning of heavenly righteousness, and is an incentive to accept him as our righteousness...

Radio Talk by W.W. Prescott, Feb. 19, 1928.

...There is a very practical side to this matter which I would like to urge upon you attention. **The presence of the Holy Spirit, the Comforter, is the presence of the Lord Jesus Christ in a very real way, and he can enter our hearts only as the Lord of our lives.** Unless we are ready to surrender all to him, and give him his place on the throne of our hearts as supreme director in all our experience, we close the door against him. This has been so plainly set forth by a Christian writer that I quote at some length: "Christ promised the gift of the Holy Spirit to his church, and the promise belongs as much to us as to the first disciples. But like every other promise, it is given on conditions. There are many who profess to believe and claim the Lord's promises; they talk about Christ and the Holy Spirit; yet they receive no benefit, because they do not surrender their souls to the guidance and control of the divine agencies. We cannot use the Holy Spirit; the Spirit is to use us. Through the Spirit God works in his people 'to will and to do of his good pleasure.' But many will not submit to be led. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humble upon God, who watch for his guidance and grace, is the Spirit given. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and he is ready to supply every soul according to the capacity to receive." I ask every one of my listeners to make a personal application of this searching instruction. Have I surrendered to the lordship of Christ? Am I willing that he should rule in my life? Do I watch for his guidance and grace? Have I received the gift of the Holy Spirit which brings all other blessings in its train? Let each one make his answer to God.

“It is the purpose of this book to develop as simply and as plainly as possible some features of the Christianity of the Scriptures on the lines here indicated, to guard every reader from

being deceived by a philosophy which robs us of the real Christ by substituting the Christ of evolution, and to establish an abiding confidence in “the faith which was once for all delivered unto the saints.” Jude 3. I am neither a modernist nor a fundamentalist, as these terms are generally used, for there are some teachings advocated by each one which I am unable to accept as being Scriptural, but I am a humble believer in **God the Father, and God the Son, and God the Holy Spirit, and in the great salvation which the three persons of the Godhead** have provided for all who will receive it. If the reading of this book shall bring to others such an increasing sense of the reality of Christianity as its writing has brought to me, I shall feel that my work has not been in vain. May our hearts burn within us as the Spirit of truth opens our minds to a fuller and more personal understanding of the Scriptures.” {1929 WWP, SOTW 13.2} Saviour of the World

“There was the divine Word made flesh, subject to the limitations of humanity, as a man just as dependent upon the Father as we are dependent upon Him; and yet, as a divine Being, still one with the Father in heaven, as declared in John 17:23. Believe it we must, but explain it, or even fully comprehend it, we cannot; and until we can, we should tread reverently as we approach the subject of the being and **nature of the triune God.**” {1929 WWP, SOTW 17.2} Saviour of the World

“But the fact that the Jesus of the New Testament is the Jehovah of the Old Testament must not be understood as eliminating the Father, or as a denial of the **Godhead-Father, Son, and Holy Spirit. Since the finite cannot comprehend the infinite, it were vain to attempt an analysis of the Godhead, or to liken the perfect union of Father, Son, and Holy Spirit to a triumvirate of men or even of angels.** Neither must we think of the **three distinct persons of the Godhead as subject to any of the limitations to which men are subject.** To Nicodemus the Saviour said, “No one hath ascended into heaven, but He that descended out of heaven, even the Son of man, who is in heaven.” John 3:13. {1929 WWP, SOTW 17.1}

Below is an excerpt from W.W. Prescott’s book, The Saviour of the World, in the chapter called “The Present Christ”. Please note how he describes the Comforter. This should give some context to Prescott’s view pertaining to the Holy Spirit during the late 1920s.

In spite of their failure to appreciate fully what Jesus might be to them, these men of Galilee had found in Him a companion highly prized, and His announcement that He was about to leave them filled their hearts with dark forebodings. Why need He leave them? Why should they be deprived of the presence of their best Friend? Would not we have felt the same, if we had been of their number? It was to dispel these gloomy anticipations and to open up to them, and to us, the final purpose of His mission, **THAT JESUS THEN SPOKE TO THEM OF THE COMING AND THE MISSION OF THE COMFORTER:** “I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of truth.” John 14:16, 17. {1929 WWP, SOTW 72.2}

Note the new word here met with for the first time, "Comforter." **NO NEW AGENT IS HERE DESIGNATED.** We have read of the Spirit from the first chapter of Genesis, but now in the historical development of the gospel of our salvation, the Spirit enters upon a new mission, introducing a new dispensation, and it is fitting that a **NEW TITLE SHOULD BE APPLIED.** When the Son of God assumed our human nature and took up His residence in a new way upon earth in order that He might accomplish the work assigned to Him in providing salvation for us, He did not cease to be God, but at the same time applied to Himself a **NEW DESIGNATION-THE SON OF MAN. HE WAS THE SAME PERSON, AND YET DIFFERENT.** So when the Spirit of God, in succession to the God-man, took up His residence upon earth in a new way in order that He might accomplish the work assigned to Him in providing salvation for us, **IT WAS FITTING THAT THIS NEW RELATIONSHIP SHOULD BE RECOGNIZED BY A NEW TITLE-THE COMFORTER.** {1929 WWP, SOTW 72.3}

THE WORLD DEALS WITH THE MATERIAL, THE TANGIBLE, BUT IS WHOLLY UNABLE TO TREAT AS REAL THAT WHICH IT CANNOT SEE. Therefore the world cannot receive the Comforter, "for it beholdeth Him not, neither knoweth Him." John 14:17. "We see at once that **JESUS PRESENTS THE COMFORTER AS A REAL PERSON, BUT AS INVISIBLE, AND HERE MANY SEEM TO BE THROWN INTO PERPLEXITY.** The difficulty is that they are trying to define and to limit infinite beings by finite terms, giving to these terms the same meanings as when they are applied to the members of the human family. {1929 WWP, SOTW 73.1}

In order to avoid error in the interpretation of the truth revealed to us through the Spirit of God, we must allow the same Spirit to convey to us the meaning of the terms employed. That is to say, we must compare scripture with scripture, and thus allow Scripture to be its own interpreter. **SO FAR AS I CAN FIND, THE WORD "PERSON" IS NOT USED IN THE BIBLE AS APPLIED TO ANY ONE OF THE GODHEAD. THE APPARENT EXCEPTION IN HEBREWS 1:3 DISAPPEARS IN THE REVISED VERSION.** I do not object to the use of the word "person" in speaking of the Father, the Son, and the Holy Spirit, **BUT I URGE THAT WE MUST NOT DEPEND UPON THE ENGLISH DICTIONARY AND THE USE OF THE WORD AS APPLIED TO FINITE BEINGS, FOR ITS MEANING WHEN APPLIED TO THE GODHEAD.** To think of the Holy Spirit as a person, **IT IS NOT NECESSARY TO THINK OF HIM AS HAVING A TANGIBLE BODY.** Our bodies are designed to be **HIS TEMPLE.** Unless we learn **TO DEAL WITH THE INVISIBLE PERSONS WHO CONSTITUTE THE GODHEAD WITH THE SAME SENSE OF REALITY AS WE DEAL WITH OUR BROTHERS AND SISTERS IN THE FLESH, WE HAVE NOT ADVANCED BEYOND THE WORLD.** We must learn to endure, "as seeing Him who is invisible." Heb. 11:27. {1929 WWP, SOTW 73.2}

In a few simple words Jesus now indicates the **TRANSITION FROM THE DISPENSATION OF THE SON TO THE DISPENSATION OF THE SPIRIT:** "Ye know Him; for He abideth with you, and shall be in you. I will not leave you desolate: I come unto you." John 14:17, 18. Jesus did not enter into a philosophical or psychological discussion of the personality of the Comforter, and neither shall I. What is clear is that **JESUS REGARDED THE COMFORTER AS A REAL,**

THOUGH INVISIBLE, PERSON, WHO WOULD BE HIS SUCCESSOR ON EARTH, AND YET SO INTIMATELY IDENTIFIED WITH HIMSELF THAT THE COMING OF THE COMFORTER WOULD MEAN HIS OWN PRESENCE IN THE SPIRIT. {1929 WWP, SOTW 75.1}

AS THE ADVENT OF THE SON WAS THE COMING OF THE FATHER TO THE WORLD, SO THE COMING OF THE COMFORTER WOULD BE THE FULFILLMENT OF THE PROMISE OF JESUS, "I COME UNTO YOU." Not only so, but this advent of the Comforter would be a concrete exposition of the bond of spiritual unity between the Father, the Son, and the believing disciple: "In that day ye shall know that I am in My Father, and ye in Me, and I in you." John 14:20. **HERE WE FIND THE VERY ESSENCE OF CHRISTIANITY-NOT IN A THEORETICAL DISCUSSION OF THE NATURE AND PERSONALITY OF EACH OF THE THREE PERSONS OF THE GODHEAD**

, BUT IN THE EXPERIENCE OF SPIRITUAL UNION BETWEEN INFINITE AND FINITE BEINGS, RENDERED POSSIBLE BY THE OPERATION OF THE HOLY SPIRIT OF GOD NOW MANIFESTED AS THE SPIRIT OF THE GOD-MAN, IN WHOM DIVINITY AND HUMANITY ARE UNITED. "The mystery which hath been hid for ages and generations," but which was made known at Pentecost, is "Christ in you, the hope of glory." Col. 1:26, 27. The most gifted theologian cannot explain this mystery, but the humblest child of God may enter into the benefits which it entails. {1929 WWP, SOTW 75.2}

Jesus desired to impress upon His disciples the comforting fact that His departure from them and His return to His Father **DID NOT REALLY INVOLVE A SEPARATION FROM THEM, BUT THAT, ON THE CONTRARY, THE WITHDRAWAL OF HIS BODILY PRESENCE WAS ONLY PRELIMINARY TO HIS PRESENCE WITH THEM IN THE SPIRIT, AND THAT HIS PRESENCE IN THE SPIRIT WOULD BE THE MEANS OF MANIFOLD GREATER BLESSING THAN THEY COULD POSSIBLY ENJOY SO LONG AS HE CONTINUED WITH THEM IN THE FLESH.** This is the evident meaning of His own explanation of His departure to the Father: "Now I go unto Him that sent Me; and none of you asketh Me, Whither goest Thou? But because I have spoken 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 go, I will send Him unto you." John 16:5-7. Explanations and arguments are not required here. The simple fact is evident. The sending of the Comforter was a step in advance. **THE PRESENCE OF THE COMFORTER, THE PRESENCE OF CHRIST IN THE SPIRIT, WOULD BE BETTER FOR HIS DISCIPLES, AND FOR US, THAN HIS PRESENCE IN THE FLESH.** In other words, **"CHRIST IN YOU" IS BETTER THAN CHRIST AMONG YOU.** The union of Spirit with spirit is the closest possible fellowship, being the union of life with life, and is the experience toward which all the work of Jesus of Nazareth tended. The gift of the Comforter is the climax of all blessing. {1929 WWP, SOTW 75.3}

Jesus continued; "He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him." John 14:21. **THE EVIDENT IMPRESSION CREATED IN THE**

MINDS OF HIS LISTENERS WAS THAT HE HIMSELF, AND NOT AN INFLUENCE EMANATING FROM HIM, WAS TO BE REVEALED TO THEM, AND THEY FAILED TO UNDERSTAND HOW SUCH A PRIVILEGE COULD BE GRANTED TO THEM AND THE WORLD NOT SHARE IN IT.

This led to the question of Judas: "Lord, what is come to pass that Thou wilt manifest Thyself unto us, and not unto the world?" John 14:22. This inquiry led to a further unfolding of the blessing involved in the coming of the Comforter: "If a man love Me, he will keep My word: and My Father will love Him, and we will come unto him, and make our abode with him." John 14:23. **THE PRESENCE OF BOTH THE FATHER AND THE SON IS VOUCHSAFED TO US THROUGH THE INDWELLING SPIRIT IN THE COMING OF THE COMFORTER.** What greater blessing, what greater privilege, could be desired? {1929 WWP, SOTW 76.1}

From my own experience I am inclined to think that more, even among professed Christians, **ARE INCLINED TO REGARD CHRIST AS A SAVIOUR UP IN HEAVEN THAN TO MEDITATE UPON HIM AS A SAVIOUR DWELLING WITHIN IN ALL THE POWER OF THE HOLY SPIRIT, THE COMFORTER.** I would not in the least even appear to belittle the work of Christ in heaven, for "He ever liveth to make intercession for" us (Heb. 7:25), but all the other work of Christ, even His sacrificial death on Calvary, would be of no avail if it were not for the office of the Holy Spirit, the Comforter, to make effective in us what Christ has wrought out for us. {1929 WWP, SOTW 76.2}

I fear that **SATAN HAS BEEN SUCCESSFUL IN SHUTTING AWAY FROM MANY THE WONDROUS TRUTH OF THE INDWELLING CHRIST, AND IN DEPRIVING THEM IN LARGE DEGREE OF THE VICTORIOUS POWER WHICH IS IN HIM WHO IS HIMSELF THE POWER OF GOD.** My sincere wish is that this brief meditation upon these words of Jesus, uttered in the very shadow of the cross, may bring into the experience of each one of us a more vivid realization of His gracious presence and His keeping power. {1929 WWP, SOTW 77.1}

Prescott's "Trinitarian" statements from Doctrine of Christ-1920

"The Biblical conception of sin may be fairly summed up in the words of the Westminster Confession: 'Sin is any want of conformity unto or transgression of the law of God.' The horror of sin is that it wrenched the race from God. It dashed God from his throne and placed self thereupon. It reversed the relationship of man and God. Its blight and its passion have alienated mankind, enslaved it, condemned it, doomed it to death, exposed it to wrath. The sacrifice of the cross is the explanation of the enormity of sin, and the measure of the love of the redeeming **Trinity.**" (Doctrine of Christ 1920, pdf pg. 18)

"The Holy Spirit during the present time is in office on earth; and all spiritual presence and divine communion of the **Trinity** with men are through him. In other words, while the Father

and Son are visibly and personally in heaven, they are invisibly here in the body of the faithful by the indwelling of the Comforter.” (Doctrine of Christ 1920, pdf pg. 139)

“Jesus Christ, the ever-living Son of God, is the one supreme answer to the restlessness and travail of our day. But he cannot, he will not reveal himself. Each person in the **Holy Trinity** reveals another. The Son reveals the Father, but his own revelation awaits the testimony of the Holy Ghost, which, though often given directly, is largely through the church. What we need then, and what the world is waiting for, is the Son of God, borne witness to and revealed in all his radiant beauty of the ministry of the Holy Spirit, as he energizes with and through the saints that make up the holy and mystical body, the church.” (Doctrine of Christ 1920, pdf pg. 139)

Compare this with the following statement within the same book:

“The revelation between Father and Son. “We may conceive the Father existing from eternity and possessing infinite powers, simply because he wills so to exist, without any cause external to himself, eternal and infinite and underived; and of the **Son existing with the Father from eternity, and possessing to the full the Father’s infinite powers, but these received from the Father, existing because the Father wills him so to exist, eternal and infinite and derived.** This conception will account for the entire language of the New Testament about the Son of God.”

“The Son is equal to the Father in everything except that which is conveyed by the terms Father and Son. He is equal to the Father in that he shares to the full the Father’s existence from eternity and his infinite power and wisdom and love. But inasmuch as the Father possesses these divine attributes from himself alone, **whereas the Son possesses them as derived from the Father, in this real sense and in this sense only, the Father is greater than the Son.**”

“Evidently in an eternal Father and an eternal Son the ideas of older and younger can have no place. As we lift up the conception of son ship out of time into eternity, these elements of it, ever present in human fathers and sons, at once disappear. When they fall away, does any conception essential to our idea of son ship remain? Yes; there still remains the chief idea, viz., personal existence and powers derived from another

person. And this idea is plainly embodied in John 5:26, and in other express assertions from the lips of Christ describing his own relation to God.” (W. W. Prescott, The Doctrine of Christ: A Series of Bible Studies for Use in Colleges and Seminaries, page 20, 1920)

Additional Resources: W W Prescott’s books

[Saviour of the World \(1929\) by WW Prescott](#)

The Doctrine of Christ (1920) by WW Prescott