



**BIBLE STUDY ON THE TRUTH ABOUT GOD *PLUS* THE LIVING VOICE OF THE
PIONEERS ON THE GODHEAD *Plus* THE GODHEAD IN THE WRITINGS OF ELLEN GOULD
WHITE *Plus* ANSWERS TO SEEMINGLY DIFFICULT' STATEMENTS ON THE DOCTRINE OF
THE GODHEAD.**

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INTRODUCTORY BIBLE STUDIES ON THE TRUTH ABOUT GOD

These studies are prepared in a question and answer format, much like the popular *Bible Readings for the Home* studies. The reason for this is to present the truth in the simplest and clearest way possible. We are counseled to give plain Bible answers that the mind can easily grasp. As you undertake this study please keep in mind that the language of the Bible should be understood according to its obvious meaning. May God richly bless you as you go through these studies.

Who is the God of the Bible?

1- What important question does the Bible ask about God?

Job 11:7 *Canst thou by searching find out God? canst thou find out the Almighty unto perfection?*

– We cannot of ourselves find out God. God Himself must tell us about Himself.

2- What does God say about Himself?

Isaiah 40:26 *Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.*

– He is a creator of infinite power. Not only is He creator but He also upholds and maintains all His creation.

Isaiah 46:9, 10 *Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure*

– God is all knowing or omniscient.

3- How many true gods does the Bible reveal?

Deuteronomy 6:4 *Hear, O Israel: The LORD our God is one LORD*

– God told the Israelites that He is ONE, as opposed to the heathen nations around them which worshiped multiple gods.

Deuteronomy 4:35 *Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him.*

– There is none other besides Him. It is on this basis that God gave the first commandment which prohibits multiple gods.

Jeremiah 10:10 *But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.*

4- Who is the most qualified person to tell us about the true God?

John 1:18 *No man hath seen God at any time; the only begotten Son, which is in the bosom of the*

Father, he hath declared him.

- Jesus, the Son of God is the highest authority on this topic.

John 3:11 *Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.*

- In speaking of God Jesus tells us what He knows and has seen. That was His mission in coming down from heaven; to tell us of heavenly things.

5- According to Jesus, who is “the only true God”?

John 17:1, 3 *Father... And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

- The only true God, according to Jesus, is the Father. Knowing the only true God and Jesus is the key to eternal life. A correct understanding of God is an issue that affects our eternal life.

6- Who is the Lord of heaven and earth, according to Jesus?

Matthew 11:25 *At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.*

- The Father is the Lord of both heaven and earth (see also Luke 10:21).

7- Who will the true worshippers worship?

John 4:23 *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*

- True worshippers worship the Father, the only true God, in spirit and in truth.

8- Who did Jesus say we should pray to?

Matthew 6:9-13 *Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven ... For thine is the kingdom, and the power, and the glory, for ever. Amen.*

- The Father’s will is done in heaven. The kingdom, power and glory belong to the Father.

9- Which is the first commandment of all?

Mark 12:28-32 *And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he.*

- Knowing God is required before we can love Him. A correct knowledge of God is vital for our relationship with Him. The scribe agreed that there is only one God, and none other but He.

10- Did Jesus correct the scribe?

Mark 12:34 *And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.*

– The belief of the scribe reflects the faith of the entire Jewish nation. The Jews believed in one God only.

John 8:41 *Then said they to him, We be not born of fornication; we have one Father, even God.*

11- Did Jesus identify who is the one God of the Jewish nation?

John 8:54 *Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God.*

12- Is He the God of the Jews only?

Romans 3:29 *Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also.*

13- Did the apostles of Christ teach the Gentiles the same truth about God?

James 2:19 *Thou believest that there is one God; thou doest well: the devils also believe, and tremble.*

– James taught that there is only one God. Even the devils know that!

1 Timothy 2:5 *For there is one God, and one mediator between God and men, the man Christ Jesus.*

– Paul taught that there is only one God. Jesus is the *only* link between us and God. We can only know God through Jesus.

14- Who is this one true God?

1 Corinthians 8:4-6 *We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

– The one God is the Father.

James 3:9 *Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.*

Romans 15:6 *That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.*

Ephesians 4:6 *One God and Father of all, who is above all, and through all, and in you all.*

2 Corinthians 1:3 *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.*

– The Apostles of Christ taught that the one God is only the Father. We do not read about different

persons making up one God. It is simply the Father.

15- Who is the living and true God?

1 Thessalonians 1:9, 10 *For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*

– The “living and true God” is the Father.

16- Did the early Christian church maintain this belief of the Apostles?

Acts 2:42 *And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*

17- Who is the creator of all things?

Revelation 4:9-11 *And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*

Acts 17:24 *God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.*

– We saw earlier that the Lord of heaven and earth is God the Father. It is God the Father who created all things.

18- How did God the Father create all things?

Ephesians 3:9 *And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.*

Colossians 1:16 *For by him [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.*

Hebrews 1:2 *Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.*

John 1:3 *All things were made by him [the Word]; and without him was not any thing made that was made.*

19- Who is the head of all things?

1 Corinthians 11:3 *But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.*

– The head of Christ is God, who is His Father.

20- Does Christ have a God?

Matthew 27:46 *And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*

John 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.

Ephesians 1:17 *That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.*

Revelation 3:12 *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*

Hebrews 1:9 *Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*

Note: This teaching was clearly revealed in the Old Testament, not just the New (see Psalm 45:7). The Father has always been, and will always be, the God of Jesus Christ our Lord.

21- Who does Christ belong to?

1 Corinthians 3:23 *And ye are Christ's; and Christ is God's.*

22- When we get to heaven, who are we going to serve?

Revelation 21:22, 23 *And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

Revelation 22:3 *And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.*

– We shall serve and worship God and the Lamb, for this is eternal life. To know them both throughout eternity will be our theme.

23- Do we wait till we get to heaven or can this fellowship begin sooner?

1 John 1:3 *That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*

– This fellowship can begin now as we read and learn about the Father and the Son.

Conclusion:

We have seen that the word of God clearly tells us there is only one God. That one God is none other than the Father. This one God is the source of *ALL* life and power. The only way for us to know God is through His Son Jesus, who came to bring to us a true knowledge of God.

If there is only one true God, the Father, then what of Jesus Christ? Who is He?

The next lesson will examine this question.

Jesus Christ, the Son of God

1- Who did Jesus say that He was?

John 10:36 *Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?*

John 5:18 *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.*

– Jesus said that God was His Father. His claims to equality of God were based on His Sonship. This was the highest claim of Jesus.

2- What did the Father testify regarding Jesus?

Matthew 3:16, 17 *And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*

Matthew 17:5 *While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.*

3- What was the understanding of the disciples about who Jesus was?

Matthew 16:15, 16 *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.*

– Peter expressed the faith of the 12 disciples. They knew that Jesus was the Son of the Living God.

John 11:27 *She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.*

Matthew 14:33 *Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.*

4- Did Satan and his demons know who Jesus was?

Luke 4:3 *And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.*

– Satan, before his fall from heaven, knew that Jesus was the Son of God. In the wilderness of temptation the devil challenged this fact.

Luke 8:28 *When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.*

Mark 5:7 *And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.*

– Even the demons, or fallen angels, knew the identity of Christ.

5- Is there anyone else referred to as the ‘son of God’?

Luke 3:38 *Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.*

– Adam was the son of God by creation (Genesis 5:1). Also the angels (Job 38:7)

1 John 3:1 *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.*

– We are sons of God by adoption (Romans 8:15)

6- With what special term does the Bible describe Christ?

1 John 4:9 *In this was manifested the love of God toward us, because that God sent his only begotten*

Son into the world, that we might live through him.

– Jesus is the ‘Only begotten Son’. **He is not a son by creation, as was Adam; nor is He a son by adoption, like us; but He is a Begotten Son.**

John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

– God gave His only begotten Son. It is clear that God must have had a Son before He could send Him.

John 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

– The Word that was made flesh is Christ. The only begotten of the Father became a man. The Son of God became the Son of man.

Hebrew 1:5 *For unto which of the angels said he at any time, thou art my Son, this day have I begotten thee? Again, I will be to him a Father, and he shall be to me a Son?*

– Contrary to angels who were created, the Son of God is the only begotten, **his nature is divine.**

7- When did Jesus become the Son of man?

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.*

Luke 1:31 *And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.*

8- Did Jesus become the Son of God at Bethlehem, or was it before?

Proverbs 8:22-30 *The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water.*

Before the mountains were settled, before the hills was I brought forth While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.

– Christ is the wisdom of God (1 Corinthians 1:24, 30; Colossians 2:3). Here we see Christ speaking of His birth before anything was ever created. It was at the very beginning of all things, way beyond our grasp.

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

– Jesus is the Word, who was with God in the beginning of all things, for He made all things.

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 have been from of old, from*

everlasting.

– ‘Goings forth’ also means ‘origin’. The Son of God was brought forth in the days of antiquity, or from everlasting (margin: the days of eternity).

Proverbs 30:4 *Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son’s name, if thou canst tell?*

– Only the Father and the Son were involved in the act of creation. Clearly the Son was born/begotten before the creation of anything took place.

Note: Christ is not here *acting* or *pretending* to be a Son. He is a real and literal Son, by birth. Else he would be lying.

9- The Father loved us so much that He gave His Son. How much does the Father love the Son?

John 3:35 *The Father loveth the Son, and hath given all things into his hand.*

– God’s love to His Son is beyond measure.

10- By virtue of His divine birth, what did the Son of God inherit?

Hebrews 1:4 *Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.*

– The Son of God inherited the name of His Father.

Exodus 23:20, 21 *Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.*

– The Son of God had His Father’s name long before Bethlehem, thus teaching that He was begotten of His Father long before the incarnation.

John 5:26 *For as the Father hath life in himself; so hath he given to the Son to have life in himself.*

– The very same life that the Father has was given to His Son by inheritance. This is immortal, original life that the Son can give to those who believe (John 17:2). This was done at creation as well, when the Son gave life to all creatures. The Father’s life flows out to all through the beloved Son.

10- What name did Christ have in heaven before He came to earth?

Revelation 12:7 *And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.*

– ‘Michael’ means ‘one who is like God’. The only one who is like God is His Son.

Isaiah 40:18 *To whom then will ye liken God? or what likeness will ye compare unto him?*

Hebrews 1:1-3 *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the*

right hand of the Majesty on high

– The Son of God is the express image and likeness of His Father. He is so for He was brought forth (begotten) from the Father.

Note: it is falsely understood that attributing the name Michael to Christ makes Him a mere angel, or a created being. This is not so, because Christ is the Son of God, and thus is the Prince of heaven. Consequently, He is the commander and chief of all the angels (He is the archangel). It was He who commanded the angels in the war in heaven. He is the prince of the angels, as well as the prince of His people on earth. (See Daniel 12:1, Jude 9, 1 Thessalonians 4:16, it is Christ in every case)

11- Does that make Jesus a divine being, worthy of our praise and worship?

Hebrews 1: 8, 6 *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. And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.*

– Jesus inherited the name of His Father. He is God by nature. Just like a human being who has a son, that son would also be a human being. So the Father who is divine (God) has a divine Son. He calls the Son God and commands all to worship Him.

Colossians 2:9; 1:19 *For in him dwelleth all the fulness of the Godhead bodily. For it pleased the Father that in him should all fulness dwell.*

– The fullness of the Godhead, or divinity, dwells in the Son. He is fully divine because His Father is God.

John 5:23 *That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.*

– We honour and worship the Son as much as the Father. They are both of the same divine nature. We pay supreme honour to God when we honour and reverence His Son.

12- How important is it for us to understand that Jesus is the real and literal Son of God?

1 John 2:22, 23 *Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.*

– If we deny that Jesus is the Son, we have the spirit of Satan (antichrist). In so doing we also deny the Father.

1 John 5:10, 11 *He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.*

John 3:36 *He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*

John 20:31 *But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*

13- Some are confused regarding the word ‘begotten’ thinking it means the same thing as ‘created’. The difference between ‘begotten’ and ‘created’ is clearly seen when we compare Christ with Lucifer (before his fall). What is the difference between Christ and Lucifer?

Proverbs 8:24, 25 *When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth.*

- Twice we are told that Christ was “brought forth” or “begotten.”

Ezekiel 28:13, 15 *Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that **thou wast created**. Thou wast perfect in thy ways from the day that **thou wast created**, till iniquity was found in thee.*

- Twice we are told that Lucifer was “created.” Christ was “brought forth” while Lucifer was “created.” There is a world of difference between these two words.

To say that “begotten” means the same thing as “created” is to equate Christ with Lucifer!
People should be careful before they dishonour Christ in such a way.

14- What important question did Jesus ask the blind man?

John 9:35-38 *Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.*

– Believing on the Son of God is our life-line.

15- Why did the Jews kill Christ?

Matthew 26:63-65 *But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.*

– Jesus’ answer “thou hast said” means ‘you have said right/correctly’

John 19:7 *The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.*

– They refused to accept Jesus was indeed the Son of God. They knew that such a claim made Him equal with God. (John 10:33)

16- What great promise is given to those who believe?

John 1:12 *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.*

Conclusion:

Jesus Christ is the only-begotten Son of God. He was begotten of the Father in the ages of eternity past. He was not created out of nothing, as Lucifer was, but was brought forth from the substance of His Father. This

is the evidence and proof of His divinity and deity. This was His consistent teaching while here on earth, and this is the testimony of the Scriptures.

If there is only one true God, the Father, who has a begotten Son, Christ, then what of the Holy Spirit? Who is He?

The next lesson will examine this question.

The Holy Spirit of God

1- What is the Biblical definition for “Spirit”?

Isaiah 40:13 *Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?*

Romans 11:34 *For who hath known the mind of the Lord? or who hath been his counsellor?*

– Here we learn the plain Bible definition for “spirit”. Spirit = mind. Spirit of the Lord = mind of the Lord.

Note: the use of capital letters does not exist in the original Hebrew and Greek texts.

2- What is another Biblical definition for “Spirit”?

John 6:63 *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

– Jesus plainly taught that His words are two things: spirit and life. Thus teaching that spirit = life. This spirit/life is in his words. Words express our thoughts/mind. God’s words express His divine mind. Now we can build this formula: spirit = mind = life.

3- Many people are confused over the ‘Holy Spirit’. How does God clarify the matter for us?

1 Corinthians 2:11 *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.*

– God’s spirit and man’s spirit are comparable to each other. We can learn about the Spirit of God by looking at the spirit of man. That is simple, since man was made in the image and likeness of God.

4- Is the spirit of man a different individual to the man?

Daniel 2:1 *And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.*

– Who was troubled here? Is it the king himself or someone else? It is certainly the king. His spirit, which is his mind, was troubled. His spirit is not a different individual to him!

5- What did Jesus promise before He left?

John 14:16, 17, 26 *And 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. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

– Jesus will send a Comforter. The Comforter is the Spirit of truth. It is the Holy Ghost, or Holy Spirit.

Note: we read in 1 John 4:6 *We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the **spirit of truth**, and the **spirit of error**.*

If the spirit of truth (John 14:17; 15:26; 16:13) is an individual being then we must also believe that the spirit of error is another individual being in his own right. On the other hand, it is clear that the spirit of truth is a reference to the Spirit of Christ Himself (Jesus said “I am the truth”), not someone else. Just as the spirit of error is a reference ultimately to Satan, not someone else!

6- Where does this Spirit of truth come from?

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

– The Holy Spirit comes from the Father. Proceeds from the Father. It means to go forth, to issue from.

7- What will this Spirit do?

Mark 13:11 *But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.*

– The Holy Spirit will give us the right words.

Matthew 10:20 *For it is not ye that speak, but the Spirit of your Father which speaketh in you.*

– It is the Spirit of the Father. So the Father has a spirit, and that spirit is a holy spirit. The word ‘Holy’ is an adjective.

8- How can we hurt God?

Ephesians 4:30 *And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.*

– When we grieve the holy spirit of God we hurt God Himself, not someone else. We can’t hurt God physically, but we can hurt His feelings.

Genesis 6:3, 6 *And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. And it repented the LORD that he had made man on the earth, and it grieved him at his heart.*

– God was hurt by the wickedness of man before the Flood. They grieved His Holy Spirit, they grieved Him at His heart.

9- If the Father has a spirit, does the Son have one too?

Philippians 1:19 *For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ.*

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

1 Peter 1:11 *Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.*

– So Jesus Christ has a Spirit as well.

10- How many spirits are there?

Ephesians 4:4 *There is one body, and one Spirit, even as ye are called in one hope of your calling.*

– There is only one Spirit, not two or three. This one spirit is shared by the Father and Son. It is both the spirit of God and the spirit of Christ.

Romans 8:9 *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

– So the Spirit of the Father and Christ is the same one Spirit. The Father and Son share that one spirit/life/mind.

11- So when we receive the Holy Spirit who do we receive?

John 14:23 *Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*

– In receiving the Holy Spirit we actually receive the Father and the Son, not someone else different to them. The Holy Spirit is the personal presence of Christ Himself.

12- Who comes to us to be our Comforter?

John 14:18, 19 *I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.*

– Jesus Christ is our Comforter! It is Jesus, not another person, who comforts us in our trials on this earth.

13- Who will the Father send to the converted?

Acts 3:19, 20 *Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you.*

– He will send forth Jesus.

14- We know that Jesus was made flesh in John 1:14, but what else was he made?

1 Corinthians 15:45

– The last Adam is Christ Himself (v.22), He was made a ‘spirit that gives life’ or a ‘life giving spirit’. So Christ was made 2 things: *flesh* and *Spirit*.

15- How does the Father send Jesus to us? Is it Jesus in flesh or in Spirit?

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

– The Spirit of His Son. It is the Holy Spirit of Jesus.

16- When we receive the Spirit of Jesus, is that someone different to Christ?

2 Corinthians 3:17 *Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.*

– The Lord is Jesus (1 Corinthians 8:6). So if there is one Lord, and there is one Spirit, and the Lord is that Spirit it follows then that Christ comes to us as the Holy Spirit. He Himself comes as a personal Comforter, not a different individual, nor an impersonal force.

17- What happens to us when we receive the Spirit of Christ?

1 Corinthians 6:17 *But he that is joined unto the Lord is one spirit.*

– We become one with the Lord in the Spirit.

18- How is this process described by Peter?

2 Peter 1:4 *Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

– We become partakers by being joined to the Lord in Spirit.

19- What did Christ say about His words?

John 6:63 *The words that I speak unto you, they are spirit, and they are life.*

– In other words the Spirit is Life. We can obtain this life by taking in the word of God.

Colossians 3:16 *Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

John 15:5, 7 *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*

– When the word of Christ abides in us we have life. We have the Spirit of God. Christ abides in our hearts by His words, which are spirit and life!

20- What was the only means through which we could obtain this Life/Spirit?

John 10:11, 15 *I am the good shepherd: the good shepherd giveth his life for the sheep. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.*

Luke 23:46 *And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.*

– Jesus had to lay down His life for us. He had to lay down His Spirit as a regenerating agent for us.

21- What did Jesus pray just before He went to the cross?

John 17:20, 21 *Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*

– This is done through the Spirit of the Father and the Son: the Holy Spirit. We become one as the Father and Son are one.

22- How are the Father and the Son one?

John 14:10, 20 *Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. At that day ye shall know that I am in my Father, and ye in me, and I in you.*

– Jesus and the Father are one through the Spirit which they share. This is the Spirit which the Father sends into our hearts.

23- How do we become the sons of God?

Romans 8:15 *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

– Through the Spirit that God gives us. His own spirit and life becomes ours. So we are adopted into the family of God.

24- What does Paul say that we, as sons of God, are?

1 Corinthians 3:16; 6:19 *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*

– God lives in us, His temple, by His Holy Spirit. This Holy Spirit is the personal presence of Christ Himself, our Comforter.

25- What is the invitation that Christ offers us?

Revelation 3:20 *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

– Christ Himself will come and live in us.

Colossians 1:27 *To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.*

– This is the hope of eternal life. Only through Jesus, and no one else, is this hope realized. Christ wants to live in our hearts through His Holy Spirit.

26-The Bible describes the Holy Spirit in a different way than how it describes the Father and Son

✿ *Can be breathed out - John 20:22*

✿ *Dwells in all believers at the same time - 2 Timothy 1:14*

✿ *Is given, sent or taken away - Luke 11:13; 1 Thessalonians 4:8; Psalm 51:11*

✿ *Belongs to God and Christ - Romans 8:9, 11*

✿ *Pattern used in apostolic greetings - "Grace be unto you and peace, from God our Father and from the Lord Jesus Christ." The Holy Spirit is not mentioned.*

Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2; Colossians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:2; 1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4; Philemon 1:3; James 1:1; 2 Peter 1:1-2; Jude 1:1; 1 John 1:3; 2 John 1:3

God our Father — Lord Jesus Christ

Grace and Peace come from the Father and Son

✿ John omits the holy Spirit from the definition regarding the anti-christ: 1 JOHN 2:22-24

- ✿ John omits the holy Spirit from the definition regarding eternal life: The “only true God” here refers to the Father. JOHN 17:3
- ✿ The holy Spirit does not sit in authority on a throne.
- ✿ Neither God the Father or Jesus express love for the holy Spirit, although they express love towards one another. — John 10:17; 14:31; 15:9-10
- ✿ We are never told that the holy Spirit loves humanity, only God the Father and Christ are mentioned.
- ✿ We are never told to love the holy Spirit, only the Father and the Son.
- ✿ We are never told that the Spirit sacrifices Himself, only the Father and the Son.
- ✿ We are never told to pray to the holy Spirit, but we are to pray for its presence.
- ✿ The holy Spirit never speaks of himself. — John 16:13
- ✿ There is no mention of the holy Spirit in heaven, before sin entered or after sin is dealt with.

Conclusion:

We have seen the Bible testimony regarding the Holy Spirit of God. It is God’s own mind and character; His very own person. It is His own life which He pours on us through His precious Son. The Holy Spirit of God is *not* an individual being as God the Father and His Son Jesus. This Biblical truth unmasks the deceptive theory of the trinity.

We are thankful to our Father in heaven for not leaving us in the dark regarding who He really is. We have one God, the Father, and one Lord, Jesus Christ, and one spirit – the spirit of Christ- which brings us into the unity of the faith. Amen.

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INTRODUCTION TO THE WORDS OF THE PIONEERS

These are the words of the pioneers of the remnant church of God. Those humble men and women who were used by God to bring out the truths of His word and establish them as a sure, unchanging foundation, upon which the Seventh-day Adventist church is to stand unmoved till the day of the Lord's coming. These were the builders that God used to build up the platform of truth through the guidance of the Spirit of truth. In whose days the Lord brought us, as with Israel of old, to the borders of Canaan and said, "Go in," and we entered not in because of unbelief. Let us see where we are, and why we are here. Let us learn the lessons of our forefathers, recount the blessing and long-suffering of the Lord, and allow Him to do in and through us what He was unable to do over 100 years ago.

We leave you with some unanswered questions:-

- Where has the 'movement' gone?
- Has it been true to its foundations?
- Why are we still here some 160 years after the movement first began proclaiming the near return of Christ?
- Is God's remnant church, the Seventh-day Adventist church, today standing on the same foundation that was laid by the "Master Builder" through His chosen agents?

ELLEN GOULD WHITE MESSENGER OF THE LORD (1827 – 1915)

Ellen Harmon was a teenager when she and her family first heard William Miller preach in 1840. She was converted at a Methodist camp meeting that same year, and was baptized two years later. She passed through the disappointment, but her faith never wavered. In December of 1844, Ellen received her first vision, regarding the travels of the advent people to the city of God. The Lord called her to a life-long ministry as His messenger. She became one of the three original pioneers of the church, joining with her husband-to-be, James White, and Joseph Bates in spreading the new light on the cleansing of the sanctuary and the Sabbath. In addition to personal messages given her for specific people, Mrs. White received numerous visions and dreams outlining the Bible truths for our time. She wrote extensively on topics as varied as the great controversy between Christ and Satan, healthful living, proper methods of education, and godly family relations.

Shortly after her first vision, Ellen said that she was bidden by the Lord, "Write, write the things that are revealed to you." "At the time this message came" she later said, "I could not hold my hand steady. My physical condition made it impossible for me to write." "But again came the word, 'Write the things that are revealed to you.' I obeyed; and ... it was not long before I could write page after page with comparative ease. Who told me what to write? Who steadied my right hand and made it possible for me to use a pen? - It was the Lord." {*Review & Herald*, June 14, 1906} Out of these messages, the believers were led to begin schools, sanitariums, and publishing houses. She did the bulk of her writing during the last three decades of her life. During these years she labored particularly with others to bring the message of righteousness by faith in an end-time setting to the church, and then endeavored to contain the damage that ensued when this truth was rejected.

Mrs. White's last years were spent living in California. Through times of apostasies and fires of judgment, the Lord continued to speak through her until the end, guiding, reproving, instructing the remnant church, ever pointing the sinner to Jesus and the cross, and sounding a clarion call to prepare to meet the Lord. No other one person has had as great an influence on the development of the Seventh-day Adventist church as Ellen White.

“The Firm Foundation of Our Faith”

*Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. **Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me,** and I gave to others the instruction that the Lord had given me." {E. G. White, *Selected Messages Book 1*, pp. 206, 207. 1904}*

*“The leading points of our faith as we hold them **today** were **firmly established**. Point after point was clearly defined, and all the brethren came into harmony. The whole company of believers were united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the Holy Spirit.” {E. G. White, *Manuscript**

“As a people we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. *The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time had not lessened their value.*-- Special Testimonies, Series B, No. 2, p. 51. (1904.)” {E. G. White, *Counsels to Writers and Editors*, p. 52}

“**No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened.** We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.” {E. G. White, *Testimonies for the Church Volume 6*, p. 17. 1901}

“Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. *But the way marks which have made us what we are, are to be preserved, and they will be preserved,* as God has signified through His Word and the testimony of His Spirit. *He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.*” (E. G. White, *Selected Messages Book 1*, p. 208. 1904)

“*The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought.* The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the Advent message, *should be kept before our people.* Elder Loughborough's book should receive attention. Our leading men should see what can be done for the circulation of this book.” (E. G. White, *Manuscript Releases Volume 17*, p. 344. 1903)

“The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. *And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today.*-- Manuscript 31, 1896.” (E. G. White, *Selected Messages Book 2*, p. 103. 1896)

“Our Periodicals”

God has given me light regarding our periodicals. What is it?--He has said that the dead are to speak. How?--Their works shall follow them. ***We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work.*** They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. ***The word given me is, Let that which these men have written in the past be reproduced.*** And in *The Signs of the Times* let not the articles be long or the print fine. Do not try to crowd everything into one number of the paper. Let the print be good, and let earnest, living experiences be put into the paper.

Not long ago I took up a copy of the *Bible Echo*. As I looked it through, I saw an article by Elder Haskell and one by Elder Corliss. ***As I laid the paper down, I said, These articles must be reproduced. There is truth and power in them. Men spoke as they were moved by the Holy Spirit.***

Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. ***We are now to understand what the pillars of our faith are,--the truths that have made us as a people what we are, leading us on step by step.***

Early Experiences

After the passing of the time in 1844 we searched for the truth as for hidden treasure. I met with the brethren, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. ***Thus light was given that helped us to understand the scriptures in regard to Christ, his mission, and his priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me,*** and I gave to others the instruction that the Lord had given me.

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. ***I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God.*** The brethren knew that, when not in vision, I could not understand these matters, and they accepted, as light directly from heaven, the revelations given.

Many errors arose, and though I was then little more than a child, I was sent by the Lord from place to place to rebuke those who were holding these false doctrines. There were those who were in danger of going into fanaticism, and I was bidden in the name of the Lord to give them a warning from heaven.

We shall have to meet these same false doctrines again. There will be those who will claim to have visions. When God gives you clear evidence that the vision is from him, you may accept it, but do not accept it on any other evidence; for people are going to be led more and more astray in foreign countries and in America. The Lord wants his people to act like men and women of sense.

Salvation in the Truth

In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. ***Not one pin is to be removed from that which the Lord has established.*** The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. ***Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?"*** {E. G. White, *Review & Herald*, May 25, 1905}

"Let Pioneers Identify Truth.--When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions, contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which *contradicts* the light that God has given under the demonstration of His Holy Spirit.

A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. ***And the standard-bearers, who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time. -- Preach the Word, p. 5. (1905.)"*** {E. G. White, *Counsels to Writers and Editors*, pp. 31, 32}

"Let not the fact be lost sight of that in the past these earnest wrestlers sacrificed everything to advance the work. The fact that they have grown old and gray in the service of God is no reason why they should cease to exert an influence superior to the influence of men who have far less knowledge of the work and far less experience in divine things. Though worn and unable to bear the heavier burdens that younger men can and should carry, their value as counselors is of the highest order. They have made mistakes, but they have learned

wisdom from their failures; **they have learned to avoid errors and dangers, and are they not then competent to give wise counsel?** They have borne test and trial, and, though they have lost some of their vigor, they are not to be pushed aside by less-experienced workers, who know very little about the labor and self-sacrifice of these pioneers. The Lord does not thus lay them aside. He gives them special grace and knowledge. *...Those who served their Master when the work went hard, who endured poverty and remained faithful to the truth when our numbers were small, are ever to be honored and respected. I am instructed to say: Let every believer respect the aged pioneers who have borne trials and hardships and many privations. They are God's workmen and have acted a prominent part in the building up of His Work.*" {E. G. White, *Testimonies for the Church Volume 7*, pp. 287-289. 1902}

"I am instructed to say, Let every believer respect the men who acted a prominent part during the early days of the message, and who have borne **trials and hardships and many privations. These men have grown gray in service. Not long hence they will receive their reward.** . . .

The Lord desires His servants who have grown gray in the advocacy of truth to stand faithful and true, bearing their testimony in favor of the law.

God's tried servants must not be put in hard places. Those who served their Master when the work went hard, **those who endured poverty and remained faithful in the love of the truth when our numbers were small, are ever to be honored and respected. Let those who have come into the truth in later years take heed to these words. God desires all to heed this caution.**--Letter 47, 1902." {E. G. White, *Selected Messages Book 2*, p. 227}

"I saw that God is displeased with the disposition that some have to murmur against those who have fought the heaviest battles for them and who endured so much in the commencement of the message, when the work went hard. The experienced laborers, those who toiled under the weight and the oppressive burdens when there were but few to help bear them, God regards; and He has a jealous care for those who have proved faithful. He is displeased with those who are ready to find fault with and reproach those servants of God who have grown gray in building up the cause of present truth." {E. G. White, *Testimonies for the Church Volume 3*, pp. 320, 321. 1873}

"The Word of the Lord has guided our steps since the passing of the time in 1844. We have searched the Scriptures; **we have built solidly; and we have not had to tear up our foundations and put in new timbers.** Letter 24, 1907, p. 3. (To Elder A. G. Daniells, February 4, 1907.)

... The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. **Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. . . . There is need now to rehearse the experience of the men who acted a part in the establishment of our work at the beginning.** Ms 129, 1905, p. 3. ("Steadfast unto the End, "Dec. 24, 1905.)" {E. G. White, *Manuscript Releases Vol. 1*, p. 54}

"The truths that have been substantiated by the manifest working of God are to stand fast. Let no one presume to move a pin or a foundation stone from the structure. Those who attempt to undermine the pillars of our faith are among those of whom the Bible says that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Letter 87, 1905, pp. 2, 3. (To Elder and Mrs. S. N. Haskell, February 25, 1905.)" {E. G. White, *Manuscript Releases Volume 1*, p. 55}

"Vindication of Our Message

I am instructed that the Lord, by His infinite power, has preserved the right hand of His messenger for more than half a century, in order that the truth may be written out as He bids me write it for publication, in periodicals and books, Why?-- *Because if it were not thus written out, when the pioneers in the faith shall die, there would be many, new in the faith, who would sometimes accept as messages of truth teachings that contain erroneous sentiments and dangerous fallacies. Sometimes that which men teach as "special light" is in reality specious error, which, as tares sown among the wheat, will spring up and produce a baleful harvest.* And errors of this sort will be entertained by some until the close of this earth's history.

There are some, who upon accepting erroneous theories, strive to establish them by collecting from my writings statements of truth, which they use, separated from their proper connection and perverted by association with error. Thus seeds of heresy, springing up and growing rapidly into strong plants, are surrounded by many precious plants of truth, and in this way a mighty effort is made to vindicate the genuineness of the spurious plants.

So it was with the heresies taught in *Living Temple*. [A BOOK EXPRESSING PANTHEISTIC SENTIMENTS PUBLISHED BY J. H. KELLOGG.] The subtle errors in this book were surrounded by many beautiful truths. . . . *The seductive fallacies of Satan undermined confidence in the true pillars of the faith, which are grounded on Bible evidence.* Truth is sustained by a plain "Thus saith the Lord." But there has been a weaving in of error, and the use of scriptures out of their natural connection, in order to substantiate fallacies, which would deceive, if possible, the very elect. . .

Let not the days pass by and precious opportunities be lost of seeking the Lord with all the heart and mind and soul. If we accept not the truth in the love of it, we may be among the number who will see the miracles wrought by Satan in these last days, and believe them.--Letter 136, April 27, 1906, to Brethren Butler, Daniells, and Irwin." {E. G. White, *This Day with God*, p. 126}

"I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. . . . The truth, point by point, was fastened in our minds so firmly that we could not doubt. . . . The evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular. Letter 38, 1906, pp. 1, 2. (To the Wahroonga Sanitarium Family, January 23, 1906.)" {E. G. White, *Manuscript Releases Volume I*, p. 52}

"God gave us a precious experience in those days. When brought in close conflict with the powers of darkness, as we frequently were, we laid the whole matter before the mighty Helper. Again and again we prayed for strength and wisdom. We would not yield the point; we felt that help must come. And through faith in God, the enemy's artillery was turned against himself, glorious victories were gained to the cause of truth, and we were made to realize that God gave not his Spirit by measure unto us. *Had it not been for these special evidences of God's love, had he not thus, by the manifestation of his Spirit, set his seal to the truth, we might have become discouraged;* but these proofs of Divine guidance, these living experiences in the things of God, strengthened us to fight manfully the battles of the Lord. The believing ones could more clearly discern how God had mapped out their course, guiding them amid trials, disappointments, and fierce conflicts. They grew stronger as they met and overcame obstacles, and gained a rich experience at every step they advanced. *Many of the pioneers, who shared with us these trials and victories, remained true till the close of life, and have fallen asleep in Jesus.*" {E. G. White, *Review & Herald*, November 20, 1883}

"The Testimony of Pioneer Workers.--I have had presentations regarding the deceptions that Satan is bringing in at this time. *I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the*

Lord's witnesses. The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan's deceptions. *This instruction has been repeated recently.* I must present before the people the testimonies of Bible truth, *and repeat the decided messages given years ago.*--Letter 99, 1905." {E. G. White, *Counsels to Writers and Editors*, p. 26}

"Protest against Removing Landmarks"

When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. *This truth will stand the test of time and trial.* Ms 62, 1905, p. 6. ("A Warning against False Theories," May 24, 1905.)" {E. G. White, *Manuscript Releases Volume 1*, p. 55}

"The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in answer to our urgent prayers. The visions that the Lord has given me are so remarkable that we know that what we have accepted is the truth. *This was demonstrated by the Holy Spirit. Light, precious light from God, established the main points of our faith as we hold them today.* Letter 50, 1906, pp. 1, 2. (To Elder W. W. Simpson, January 30, 1906.)" {E. G. White, *Manuscript Releases Volume 1*, p. 53}

"The leadings of the Lord were marked, and most wonderful were His revelations of what is truth. Point after point was established by the Lord God of heaven. That which was truth then, is truth today. But the voices do not cease to be heard-- "This is truth. I have new light." But these new lights in prophetic lines are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. *If the student of the Word would take the truths which God has revealed in the leadings of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light.* But those who have set themselves to study out new theories, have a mixture of truth and error combined, and after trying to make these things prominent, have demonstrated that they have not kindled their taper from the divine altar, and it has gone out in darkness.--Manuscript 31, 1896." {E. G. White, *Selected Messages Book 2*, p. 104}

"That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, *the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old.*" {E. G. White, *Review & Herald*, March 2, 1886}

"It is impossible to estimate the evil results of removing one of the landmarks fixed by the word of God. Few who venture to do this stop with the rejection of a single truth. The majority continue to set aside one after another of the principles of truth, until they become actual infidels." {E. G. White, *The Great Controversy*, p. 525. 1888}

"Our people need to understand the reasons of our faith and our past experiences. How sad it is that so many of them apparently place unlimited confidence in men who present theories tending to uproot our past experiences and to remove the old landmarks! Those who can so easily be led by a false spirit show that they have been following the wrong captain for some time--so long that they do not discern that they are departing from the faith, or that they are not building upon the true foundation. We need to urge all to put on their spiritual eyeglasses, to have their eyes anointed that they may see clearly and discern the true pillars of the faith. Then they will know that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (2 Tim. 2:19). We need to revive the old evidences of the faith once delivered to the saints." {E. G. White, *Selected Messages Book 2*, p. 25. 1904}

JAMES SPRINGER WHITE APOSTLE PAUL OF THE MOVEMENT (1821 – 1881)

Seventh-day Adventists have never known a more talented and capable executive and missionary leader than James Springer White. He was also a powerful public evangelist. Not only did he participate with William Miller and Joseph Bates and scores of other preachers in announcing the near advent of our Lord in the 1840's, but he outlived the Millerite movement to become the first great apostle of the Seventh-day Adventist cause. His contribution to the church was in the field of the publishing work as much as in church leadership and administration. If there was a founder of the Review and Herald Publishing Association & the Pacific Press Publishing Association it was he and his wife, Ellen White. James White was the sponsor and promoter of both great institutions. He died when he was only sixty. He literally worked himself to death. His sixty years of life were spent unselfishly and sacrificially. No other Seventh-day Adventist minister did more than he to build high principle and efficiency into the life of our churches and institutions.

His wife, the messenger of the Lord, had this to say of him:

*“Many of the pioneers, who shared with us these trials and victories, remained true till the close of life, and have fallen asleep in Jesus. Among these is the faithful warrior who for thirty-six years stood by my side in the battle for truth. God used him as a teacher and leader to stand in the front ranks during the severe struggles of those early days of the message; but he has fallen at his post, and, with others who have died in the faith, he awaits the coming of the Life giver, who will call him from his gloomy prison-house to a glorious immortality.” (E. G. White, Review & Herald, November 20, 1883) He received a commendation that few others have attained: “God has permitted the precious light of truth to shine upon His word and illuminate the mind of my husband. He may reflect the rays of light from the presence of Jesus upon others **by his preaching and writing.**” (E. G. White, Testimonies for the Church Volume 3, p. 502)*

"THE POSITION OF THE REMNANT"

As fundamental errors, we might class with this counterfeit Sabbath other errors which Protestants have brought away from the Catholic Church, such as sprinkling for baptism, the trinity, the consciousness of the dead and eternal life in misery. The mass who have held these fundamental errors, have doubtless done it ignorantly; but can it be supposed that the church of Christ will carry along with her these errors till the judgment scenes burst upon the world? We think not. "Here are they [in the period of a message given just before the Son of man takes his place upon the white cloud, Rev.xiv,14] that keep the commandments of God and the faith of Jesus." *This class, who live just prior to the second advent, will not be keeping the traditions of men, neither will they be holding fundamental errors relative to the plan of salvation through Jesus Christ. And as the true light shines out upon these subjects, and is rejected by the mass, then condemnation will come upon them. ... Solemn dreadful, swiftly-approaching hour!*" {J. S. White, Review & Herald, September 12, 1854}

“The Father and the Son were one in man's creation, and in his redemption. Said the Father to the Son, "Let us make man in our image." And the triumphant song in which the redeemed take part, is unto "Him that sitteth upon the throne, and unto the Lamb, forever and ever.”" {J. S. White, The Law and the Gospel, p. 1. 1870}

*“Paul affirms of the Son of God that he was in the form of God, and that he was equal with God. 'Who being in the form of God thought it not robbery to be equal with God.' Phil. 2:6. The reason why it is not robbery for the Son to be equal with the Father is the fact that he is equal... **The inexplicable Trinity that makes the Godhead three in one and one in three, is bad enough; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, "Let us make man in our image"?"***" {J. S. White, Review & Herald, November 29, 1877}

“Jesus prayed that his disciples might be one as he was one with his Father. *This prayer did not contemplate one disciple with twelve heads, but twelve disciples, made one in object and effort in the cause of their master. Neither are the Father and the Son parts of the "three-one God."* They are two distinct beings, yet one in the design and accomplishment of redemption. The redeemed, from the first who shares in the great redemption, to the last, all ascribe the honor, and glory, and praise, of their salvation, to **both God and the Lamb.**” {J. S. White, *Life incidents*, p. 343. 1868}

“The gospel of the Son of God is the good news of salvation through Christ. When man fell, angels wept. Heaven was bathed in tears. **The Father and the Son took counsel, and Jesus offered to undertake the cause of fallen man.** He offered to die that man might have life. *The Father consented to give his only beloved*, and the good news resounded through heaven, and on earth, that a way was opened for man's redemption.” {J. S. White, *The Law and the Gospel*, pp. 2, 3. 1870}

““Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for THE faith which was once delivered unto the saints...” (Jude 3, 4) ...The exhortation to contend for the faith delivered to the saints, is to us alone. *And it is very important for us to know what for and how to contend.* In the 4th verse he gives us the reason why we should contend for THE faith, a particular faith; “for there are certain men,” or a certain class who deny the only Lord God and our Lord Jesus Christ. ... **The way spiritualizers have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed**, viz., that Jesus Christ is the eternal God, *though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God.*” (J. S. White, *The Day Star*, January 24, 1846)

“*The Father was greater than the Son in that he was first. The Son was equal with the Father in that he had received all things from the Father.*” (J. S. White, *Review & Herald*, January 4, 1881)

“We are told by those who teach the abolition of the Father's law, that the commandments of God mentioned in the New Testament, are not the ten, but the requirements of the gospel, such as repentance, faith, baptism and the Lord's Supper. But as these, and every other requirement peculiar to the gospel, are all embraced in the faith of Jesus, it is evident that the commandments of God are not the sayings of Christ and his apostles. *To assert that the sayings of the Son and his apostles are the commandments of the Father, is as wide from the truth as the old trinitarian absurdity that Jesus Christ is the very and Eternal God.* And as the faith of Jesus embraces every requirement peculiar to the gospel, it necessarily follows that the commandments of God, mentioned by the third angel, embrace only the ten precepts of the Father's immutable law which are not peculiar to any one dispensation, but common to all.” (J. S. White, *Review & Herald*, August 5, 1852)

“*Bro. Cottrell is nearly eighty years of age, remembers the dark day of 1780*, and has been a Sabbath-keeper more than thirty years. He was formerly united with the Seventh-Day Baptists, but on some points of doctrine has differed from that body. **He rejected the doctrine of the trinity**, also the doctrine of man's consciousness between death and the resurrection, and the punishment of the wicked in eternal consciousness. He believed that the wicked would be destroyed. Bro. Cottrell buried his wife not long since, who, it is said, was one of the excellent of the earth. Not long since, this aged pilgrim received a letter from friends in Wisconsin, purporting to be from M. Cottrell, his wife, who sleeps in Jesus. But he, believing that the dead know not anything, was prepared to reject at once the heresy that the spirits of the dead, knowing everything, come back and converse with the living. *Thus truth is a staff in his old age.* He has three sons in Mill Grove, who, with their families are Sabbath-keepers.” {J. S. White, *Review & Herald*, June 9, 1853}

“**Here we might mention the Trinity, which does away the personality of God, and of his Son Jesus Christ**, and of sprinkling or pouring instead of being “buried with Christ in baptism,” “planted in the likeness of his death:” *but we pass from these fables* to notice one that is held sacred by nearly all professed Christians,

both Catholic and Protestant. It is, The change of the Sabbath of the fourth commandment from the seventh to the first day of the week.” {J. S. White, *Review & Herald*, December 11, 1855}

“CATHOLIC REASONS FOR KEEPING SUNDAY.”

1. Because "it is also called Sunday from the old Roman denomination of Dies Solis, the day of the sun, to which it was sacred." "Sunday was a name given by the heathens to the first day of the week, because it was the day on which they worshiped the sun."

2. Because it is "in honor of the blessed Virgin Mary."

3. *Because "it is a day dedicated by the apostles to the honor of the most Holy Trinity."* {J. S. White, *Review & Herald*, April 4, 1854}

“The "mystery of iniquity" began to work in the church in Paul's day. It finally crowded out the simplicity of the gospel, and corrupted the doctrine of Christ, and the church went into the wilderness. Martin Luther, and other reformers, arose in the strength of God, and with the Word and Spirit, made mighty strides in the Reformation. ***The greatest fault we can find in the Reformation is, the Reformers stopped reforming. Had they gone on, and onward, till they had left the last vestige of Papacy behind, such as natural immortality, sprinkling, the trinity, and Sunday-keeping, the church would now be free from her unscriptural errors.***” {J. S. White, *Review & Herald*, February 7, 1856}

“The work of emancipating, instructing and leading the Hebrews was given to One who is called an angel. Ex.13:21; 14:19,24; 23:20-23; 32:34; Num.20:16; Isa.63:9. And this angel Paul calls "that spiritual Rock that followed them," and he affirms, "That Rock was Christ." 1 Cor.10:4. *The eternal Father is never called an angel in the Scriptures, while what angels have done is frequently ascribed to the Lord*, as they are his messengers and agents to accomplish his work. It is said of Him who went before the Hebrews to deliver them, "My name is in him." *In all the stupendous events of that deliverance the mind of Jehovah was represented in Jesus.*” {J. S. White, *Christ and the Sabbath*, p. 11}

JOSEPH BATES APOSTLE OF THE SABBATH TRUTH (1792 – 1872)

At the age of fifteen Joseph Bates "shipped" on a commercial vessel, and for the next twenty-one years lived the life of a sailor. He returned to civilian life in 1828 with a small fortune. He was working to develop a property for an industrial school when in 1839 he accepted William Miller's views on the speedy advent of Christ. Within a year or so, the retired sea captain became a respected evangelist and spiritual leader among the Adventists. He presided at one of the early advent conferences. In early 1845, Bates was providentially led to an understanding of the truth concerning the seventh-day Sabbath.

He visited Washington, New Hampshire, where a group of Adventists had begun to observe the seventh day. Fortified by this experience, he became the apostle of this new-found doctrine. In 1846 he published a 48-page tract on the subject. Captain Bates was present at the Sabbath Conferences of 1848 where important Bible teachings were unearthed from the gold mine of Scripture by the Sabbath keeping Adventists. These new-found doctrines became the platform of the Seventh-day Adventist faith, of which Bates was one of the first pioneers. The respected Captain was the oldest member of our church pioneers, and he became the first Seventh-day Adventist local conference president (Michigan, 1861). He lived to a ripe old age. Captain Bates was a spiritual man with clear-cut views and courageous as a lion. He was among those who studied to lay the firm foundations of our faith:

“My husband, with Elders Joseph Bates, Stephen Pierce, Hiram Edson, and others who were keen, noble, and true, was among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure.” {E. G. White, *Testimonies to Ministers and Gospel Workers*, pp. 23, 24}

"My parents were members of long standing in the Congregational church, with all of their converted children thus far, and anxiously hoped that we would also unite with them. *But they embraced some points in their faith which I could not understand. I will name two only: their mode of baptism, and doctrine of the trinity.* My father, who had been a deacon of long standing with them, labored to convince me that they were right in points of doctrine. I informed him that my mind was troubled in relation to baptism. Said he, "I had you baptized when an infant." I answered, that that might all be according to his faith; but the Bible taught that we must first believe and then be baptized (Mark xvi,16;1Pet.iii,21), but I was not capable of believing when I was an infant. *Respecting the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being.* I said to my father, "If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father, and you my son, then I can believe in the trinity."" {J. Bates, *The Autobiography of Elder Joseph Bates*, pp. 204, 205. 1868}

"One thing more: Much derision is made about those of our company that have joined the Shakers. I say it is a shame to them first, to have preached so clearly and distinctly the speedy coming of our Lord Jesus Christ *personally* to gather his saints - and then to go and join the Shakers in their faith, that he (Jesus) came spiritually in their Mother, Ann Lee, more than seventy years ago. *This, without doubt in my mind, is owing to their previous teaching and belief in a doctrine called the trinity. How can you find fault with their faith while you are teaching the very essence of that never - no never to be understood, doctrine?* ... We believe that Peter and his master settled this question beyond controversy, Matt. 16:13-19; and I cannot see why Daniel and John has not fully confirmed that Christ is the Son, and, not God the Father. How could Daniel explain his vision of the 7th chapter, if "Christ was God." Here he sees one "like the Son (and it cannot be proved that it was any other person) of man, and there was given him Dominion, and Glory, and a kingdom;" by the ancient of days. Then John describes one seated on a throne with a book in his right hand, and he distinctly saw Jesus come up to the throne and take the book out of the hand of him that sat thereon. Now if it is possible to make these two entirely different transactions appear in one person, then I could believe that God died and was buried instead of Jesus, and that Paul was mistaken when he said, "Now the God of peace that *brought again* from the *dead ou[r]* Lord Jesus that great shepherd of the sheep" &c., and that Jesus also did not mean what he said when he asserted that he came from God, and was going to God, &c.&c.; *and much more, if necessary, to prove the utter absurdity of such a faith.*" {Joseph Bates in a letter to William Miller, *Past and Present Experience*, pp. 187, 188. 1848}

"But you say, God is a spirit. (*There is no doubt but [t]hat his spirit pervades all space, and every thing in it that has life.*)" {J. Bates, *The Opening Heavens*, p. 18. 1846}

JOHN NEVINS ANDREWS FIRST FOREIGN MISSIONARY (1 829 – 1883)

J. N. Andrews usually stands for one thing to Seventh-day Adventists. He was the first Seventh-day Adventist missionary, traveling to Western Europe in 1874, there to establish the work in Switzerland. Few of us know J. N. Andrews as the third president of the General Conference. The literary giant and deep scholar was also at one time the editor of our venerable church paper, the *Review and Herald*. He was closely associated with Elder and Mrs. James White in the pioneer leadership and evangelistic work of the infant church. He became a minister at the age of 21. *He claimed the ability to reproduce the entire New Testament from memory and could read the Bible in seven different languages.* Andrews was an intellectual who enjoyed "severe study" much more than physical activity. He was an excellent theologian and wrote an article proving that Sabbath was from sunset to sunset, which became the doctrine of SDA's. He was first to write that the U.S. was the two-horned beast of Rev. 13. Elder Andrews wrote many articles and books during his career (Among them is his historic book *History of the Sabbath*). He died in Europe nine years after his arrival there. Though he lived only 54 years, he distinguished

himself as one of the best writers we have ever had. Andrews was a warrior who stood in the forefront of the battle to the day of his death. This is what Sister White said about him,

"From what God has shown me from time to time, Brother Andrews was his chosen servant, to do a work others could not do. I have testimonies where the most distinct reference is made to his precious gift. The experience he has obtained has qualified him for the important work for these last days." {E. G. White, Manuscript Releases Volume 13, p. 32}

"Every member of the human family, except Adam, has had parents, and every one has had beginning of days; and indeed, with two exceptions, everyone has had end of life. Even the angels of God have all had beginning of days, so that they would be as much excluded by this language as the members of the human family. *And as to the Son of God, he would be excluded also, for he had God for his Father, and did, at some point in the eternity of the past, have beginning of days.*" {J. N. Andrews, *Review & Herald*, September 7, 1869}

"The doctrine of the Trinity which was established in the church by the council of Nice, A. D. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous measures by which it was forced upon the church which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush." {J. N. Andrews, *Review & Herald*, March 6, 1855}

"That God is the fountain and source of immortality is plain from the statement of Paul. He speaks thus of God the Father: 'Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting; Amen.' 1 Tim. 6:16. *This text is evidently designed to teach that the self-existent God is the only being who, of himself, possesses this wonderful nature.* Others may possess it as derived from him, but he alone is the fountain of immortality. "Our Lord Jesus Christ is the source of this life to us.' For as the Father hath life in himself, so hath he given to the Son to have life in himself.' John 5:26. 'As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.' John 6:57. *The Father gives us this life in His Son.* 'And this is the record, that God hath given to us eternal life and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.' 1Jn 5:11,12. These Scriptures do clearly indicate that Christ is the source of endless life, and that those only have this who have Christ." {J. N. Andrews, *Review & Herald*, January 27, 1874 p. 52}

A CATHOLIC CHALLENGE

"Protestants not Guided by Scripture. ["Doctrinal Catechism"- pp. 101,174,351-355.]

Q. Have you any other proofs that they [Protestants] are not guided by the Scriptures? **A.** Yes; so many, that we cannot admit more than a mere specimen into this small work. They reject much that is clearly contained in Scripture, and profess more that is nowhere discoverable in that Divine Book.

Q. Give some examples of both? **A.** They should, if the Scripture were their only rule, wash the feet of one another, according to the command of Christ, in the 13th chap. of St. John; - they should keep, not the Sunday, but the Saturday, according to the commandment, 'Remember thou keep holy the Sabbath-day;' for this commandment has not, in Scripture, been changed or abrogated."

Q. Have you any other way of proving that the Church has power to institute festivals of precept? **A.** Had she not such power, she could not have done that in which all modern religionists agree with her; - she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."

Q. *Do you observe other necessary truths as taught by the Church, not clearly laid down in Scripture?* **A.** *The doctrine of the Trinity, a doctrine the knowledge of which is certainly necessary to salvation, is not explicitly and evidently laid down in Scripture, in the Protestant sense of private interpretation.*" {*Review & Herald*, August 22, 1854}

JOHN NORTON LOUGHBOROUGH FIRST CHURCH HISTORIAN (1832 – 1924)

J. N. Loughborough was the son of a Methodist minister and became a Sabbath-keeping Adventist through the labors of J. N. Andrews in 1852. He began preaching immediately and was ordained in 1854. He, along with D. T. Bourdeau, were our first missionaries, sent to California in 1868. Loughborough was the first man to receive ordination in what was later to be known as the Seventh-day Adventist Church. This occurred when he was only 22 years old. Like most of the early Advent leaders, Loughborough took a real interest in the literature work. Loughborough was truly a great pioneer, lending his many talents to the development of the work wherever there was a need. Elder Loughborough was obedient to the heavenly vision, and God used him in a mighty way to build up the interest of His cause. An eye-witness to the founding of the Seventh-day Adventist church, he became the denomination's first historian, writing the book *The Rise and Progress of Seventh-day Adventists*, which was followed by *The Great Second Advent Movement*. He was also the author of smaller books. He spent his last years in the St. Helena Sanitarium, where he passed away peacefully on April 7, 1924, at the ripe old age of ninety-two. His funeral was held in the St. Helena church, which was one of the first churches he had raised up in California more than fifty years before.

"I say let Elder Loughborough do a work that is suffering to be done in the churches. The Lord would have his voice heard as was John's, telling the things he has seen, and that which he has heard, which he himself has experienced in the rise and progress of the third angel's message." {E. G. White, 1888 Materials, p. 716}

"QUESTIONS FOR BRO. LOUGHBOROUGH.

BRO. WHITE: The following questions I would like to have you give, or send, to Bro. Loughborough for explanation. W. W. GILES. *Toledo, Ohio.*

QUESTION 1. *What serious objection is there to the doctrine of the Trinity?*

ANSWER. *There are many objections which we might urge, but on account of our limited space we shall reduce them to the three following: 1. It is contrary to common sense. 2. It is contrary to scripture. 3. Its origin is Pagan and fabulous.*

These positions we will remark upon briefly in their order. And 1. *It is not very consonant with common sense to talk of three being one, and one being three. Or as some express it, calling God "the Triune God," or "the three-one-God." If Father, Son, and Holy Ghost are each God, it would be three Gods; for three times one is not one, but three.* There is a sense in which they are one, but not one person, as claimed by Trinitarians.

2. *It is contrary to Scripture.* Almost any portion of the New Testament we may open which has occasion to speak of the Father and Son, represents them as two distinct persons. *The seventeenth chapter of John is alone sufficient to refute the doctrine of the Trinity.* Over forty times in that one chapter Christ speaks of his Father as a person distinct from himself. His Father was in heaven and he upon earth. The Father had *sent* him. *Given* to him those that believed. He was then to *go to* the Father. And in this very testimony he shows us in what consists the oneness of the Father and Son. It is the same as the oneness of the members of Christ's church. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which *thou* gavest me I have given them; that they may be one, even as we are one." Of one heart and one mind. Of one purpose in all the plan devised for man's salvation. *Read the seventeenth chapter of John, and see if it does not completely upset the doctrine of the Trinity.*

To believe that doctrine, when reading the scripture we must believe that God sent himself into the world, died to reconcile the world to himself, raised himself from the dead, ascended to himself in heaven, pleads before himself in heaven to reconcile the world to himself, and is the only mediator between man and

himself. It will not do to substitute the human nature of Christ (according to Trinitarians) as the Mediator; for Clarke says, "Human blood can no more appease God than swine's blood." Com. on 2Sam.xxi,10. ***We must believe also that in the garden God prayed to himself, if it were possible, to let the cup pass from himself, and a thousand other such absurdities.***

Read carefully the following texts, comparing them with the idea that Christ is the Omnipotent, Omnipresent, Supreme, and only self-existent God: John xiv,28; xvii,3; iii,16; v,19,26; xi,15; xx,19; viii,50; vi,38; Mark xiii,32; Luke vi,12; xxii,69; xxiv,29; Matt.iii,17; xxvii,46; Gal.iii,20; 1Jno.ii,1; Rev.v,7; Acts xvii,31. Also see Matt.xi,25,27; Luke i,32; xxii,42; John iii,35,36; v,19,21,22,23,25,26; vi,40; viii,35,36; xiv,13; 1Cor.xv,28, &c.

The word Trinity nowhere occurs in the Scriptures. The principal text supposed to teach it is 1John 5:7, which is an interpolation. Clarke says, "Out of one hundred and thirteen manuscripts, the text is wanting in one hundred and twelve. It occurs in no MS. before the tenth century. And the first place the text occurs in Greek, is in the Greek translation of the acts of the Council of Lateran, held A. D. 1215." - Com. on John I, and remarks at close of chap.

3. Its origin is pagan and fabulous. Instead of pointing us to scripture for proof of the trinity, we are pointed to the trident of the Persians, with the assertion that "by this they designed to teach the idea of a trinity, and if they had the doctrine of the trinity, they must have received it by tradition from the people of God. But this is all assumed, for it is certain that the Jewish church held to no such doctrine. Says Mr. Summerbell, "A friend of mine who was present in a New York synagogue, asked the Rabbi for an explanation of the word 'elohim'. A Trinitarian clergyman who stood by, replied, 'Why, that has reference to the three persons in the Trinity,' when a Jew stepped forward and said he must not mention that word again, or they would have to compel him to leave the house; for it was not permitted to mention the name of any strange god in the synagogue." (Discussion between Summerbell and Flood on Trinity, p. 38) Milman says the idea of the Trident is fabulous. (Hist. Christianity, p.34)

This doctrine of the trinity was brought into the church about the same time with image worship, and keeping the day of the sun, and is but Persian doctrine remodeled. It occupied about three hundred years from its introduction to bring the doctrine to what it is now. It was commenced about 325 A. D., and was not completed till 681. See Milman's Gibbon's Rome, vol. iv, p.422. It was adopted in Spain in 589, in England in 596, in Africa in 534. - Gib. vol. iv, pp.114,345; Milner, vol. i, p.519." {J. N. Loughborough, Review & Herald, November 5, 1861}

"The Spirit of God is spoken of in the Scriptures as God's representative- the power by which he works, the agency by which all things are upheld. This is clearly expressed by the Psalmist ... Psa. 139:7-10. *We learn from this language that when we speak of the Spirit of God we are really speaking of his presence and power.*" {J. N. Loughborough, Review & Herald, September 20, 1898}

"Moreover, he [Christ] is the beginning of the creation of God. ... ***The language does not necessarily imply that he was created;*** for the words... may simply signify that the work of creation, strictly speaking, was begun by him. Without him was not anything made. Others, however, and more properly we think, take the word (for beginning in Greek) to mean the agent or efficient cause, ... understanding that Christ is the agent through whom God has created all things, *but that he himself came into existence in a different manner, as he is called the only begotten of the Father.*" {J. N. Loughborough, Insert A-1, Lest We Forget, Volume 4, Number 2, Second Quarter, 1994}

URIAH SMITH
PERENNIAL EDITOR OF THE REVIEW
(1832 – 1903)

Few Seventh-day Adventists have known their Bibles better than Uriah Smith. He was a quiet, reserved man who impressed people by his learning and appearance. A man of noble countenance, he commanded respect. In December, 1852, he accepted the light of the message taught by the Sabbath-keeping Adventists. The following year he associated with the publishing interests of the "little flock" of believers in Rochester. For about a half century he was the editor or on the editorial staff of the church paper, the *Review and Herald*. Smith was one of the most fluent writers the denomination has had. In debate his pen could be incisive, his logic clear, and his reasoning lucid.

Uriah Smith was the first Secretary of the General Conference, accepting this post at the organization of the General Conference in the spring of the year 1863. He is best known for his book, *The Prophecies of Daniel and the Revelation*, which has circulated by the thousands of copies. He was the first Bible teacher at Battle Creek College. Elder Smith was often seen walking down the streets of Battle Creek with his cane, limping along on his artificial limb, for he had suffered an amputation as a teen-age boy. He was versatile and intelligent, as were most of the pioneers. Yet, in spite of all this, he is probably the most maligned of all the pioneers! But Sister White had this to say of him:

"I feel very tender toward Elder Smith. My life interest in the publishing work is bound up with his. He came to us as a young man, possessing talents that qualified him to stand in his lot and place as an editor. How I rejoice as I read his articles in the Review--so excellent, so full of spiritual truth. I thank God for them. I feel a strong sympathy for Elder Smith, and I believe that his name should always appear in the Review as the name of the leading editor. Thus God would have it. When, some years ago, his name was placed second, I felt hurt. When it was again placed first, I wept, and said, "Thank God." May it always be there, as God designs it shall be, while Elder Smith's right hand can hold a pen. And when the power of his hand fails, let his sons write at his dictation." {E. G. White, Selected Messages Book 2, p. 225}

The early workers were people of stature-high calibre. Truly, God chose the best that He could find to do the most important work given to men and women in these last days.

"The Scriptures nowhere speak of Christ as a created being, but on the contrary plainly state that he was begotten of the Father. (See remarks of Rev. 3:14, ***where it is shown that Christ is not a created being.***) But while as the Son he does not possess a coeternity of past existence with the Father, *the beginning of his existence, as the begotten of the Father, antedates the entire work of creation, in relation to which he stands as joint creator with God.* John 1:3; Heb 1:2. Could not the Father ordain that to such a being worship should be rendered equally with himself, without its being idolatry on the part of the worshiper? He has raised him to positions which make it proper that he should be worshipped, *and has even commanded that worship should be rendered him, which would not have been necessary had he been equal with the Father in eternity of existence.*

Christ himself declares that 'as the Father hath life in himself, so hath he given to the Son to have life in himself.' John 5:26. The Father has 'highly exalted him, and given him a name which is above every name.' Phil. 2:9. And the Father himself says, 'Let all the angels of God worship him.' Heb. 1:6. These testimonies show that Christ is now an object of worship equally with the Father; *but they do not prove that with him he holds an eternity of past existence.*" {U. Smith, *Thoughts on the Book of Daniel and the Revelation*, p. 430. 1882}

"God alone is without beginning. At the earliest epoch when a beginning could be, - a period so remote that to finite minds it is essentially eternity, - appeared the Word. "In the beginning was the Word, and the Word

was with God, and the Word was God.” John 1:1. ***This uncreated Word*** was the Being, who, in the fullness of time, was made flesh, and dwelt among us. *His beginning was not like that of any other being in the universe. It is set forth in the mysterious expressions, “his [God’s] only begotten Son”* (John 3:16; 1 John 4:9), “the only begotten of the Father” (John 1:14), and, “I proceeded forth and came from God.” John 8:42. *Thus it appears that by some divine impulse or process, not creation, known only to Omniscience, and possible only to Omnipotence, the Son of God appeared.* And then the Holy Spirit (by an infirmity of translation called “the Holy Ghost”), ***the Spirit of God, the Spirit of Christ, the divine afflatus and medium of their power,*** representative of them both (Ps. 139:7), was in existence also.” {U. Smith, *Looking Unto Jesus*, p. 10. 1898}

“1. We are baptized in the name of the Father, Son and Holy Ghost. Matt. 28:19. By this we express our belief in the existence of *the one true God, the mediation of his Son, and the influence of the Holy Spirit.*” {U. Smith, *The Bible Students Assistant*, pp. 21, 22. 1858}

"J. W. W. Asks: “Are we to understand that the Holy Ghost is a person, the same as the Father and the Son? Some claim that it is, others that it is not.”

Ans. - The terms “Holy Ghost”, are a harsh and repulsive translation. It should be “Holy Spirit” (hagion pneuma) in every instance. *This Spirit is the Spirit of God, and the Spirit of Christ; the Spirit being the same whether it is spoken of as pertaining to God or Christ. But respecting this Spirit, the Bible uses expressions which cannot be harmonized with the idea that it is a person like the Father and the Son. Rather it is shown to be a divine influence from them both, the medium which represents their presence and by which they have knowledge and power through al the universe, when not personally present.* Christ is a person, now officiating as priest in the sanctuary in heaven; and yet he says that wherever two or three are gathered in his name, he is there in the midst. Mt. 18:20. *How? Not personally, but by his Spirit. In one of Christ’s discourses (John 14-16) this Spirit is personified as “the Comforter,” and as such has the personal and relative pronouns, “he,” “him,” and “whom,” applied to it. But usually it is spoken of in a way to show that it cannot be a person, like the Father and the Son. For instance, it is often said to be “poured out” and “shed abroad.” But we never read about God or Christ being poured out or shed abroad. If it was a person, it would be nothing strange for it to appear in bodily shape; and yet when it has so appeared, that fact has been noted as peculiar.* Thus Luke 3:22 says: “And the Holy Ghost descended in a bodily shape like a dove upon him.” But the shape is not always the same; for on the day of Pentecost it assumed the form of “cloven tongues like as of fire.” Acts 2:3, 4. Again we read of “the seven Spirits of God sent forth into all the earth.” Rev. 1:4; 3:1; 4:5; 5:6. This is unquestionably simply a designation of the Holy Spirit, put in this form to signify its perfection and completeness. *But it could hardly be so described if it was a person.* We never read of the seven Gods or the seven Christ’s.” (U. Smith, *Review & Herald*, October 28, 1890)

"It may not then be out of place for us to consider for a moment what this Spirit is, what its office is, what its relation to the world and to the church, and what the Lord through this proposes to do for his people. ***The Holy Spirit is the Spirit of God; it is also the Spirit of Christ. It is that divine, mysterious emanation through which they carry forward their great and infinite work. ... You will notice in these few verses the apostle brings to view the three great agencies which are concerned in this work: God, the Father; Christ, his Son; and the Holy Spirit.***" (U. Smith, *General Conference Daily Bulletin Volume 4*, March 14, 1891, pp. 146, 147)

JOSEPH HARVEY WAGGONER (1820 – 1889)

Waggoner was an evangelist, editor, and author. He attended school for only six months, but was indefatigable in private study. Though a man with little formal education, *J. H. Waggoner was a giant in literary accomplishments, a master of Greek and Hebrew*, a knowledgeable theologian, an accomplished editor, a pioneer in health reform and religious liberty, and a tower of strength as a pioneer in the closing message of truth. When Waggoner first learned of the Adventist message in December, 1851, he was editor and publisher of a political newspaper. He threw his tobacco wad into the stove on the day he accepted the Sabbath, and he stood with Joseph Bates as a strong advocate of temperate living. By 1853, Waggoner had unreservedly dedicated his life to the propagation of the message. Having learned the publishing trade as a youth in Pennsylvania and Illinois, Waggoner's talents were employed many times in editorial capacities. He followed James White as editor of the western *Signs of the Times*, and he was the first editor of both the *Pacific Health Journal* and the *American Sentinel* (a Religious Liberty journal). Waggoner was one of a committee of three that recommended the name "Seventh-day Adventist" for the church. In 1868 he published in *The Atonement* his clear convictions on the doctrine of righteousness by faith. Younger men were influenced by his teaching, including his son E. J. Waggoner, and A. T. Jones, who were prominent in preaching on that subject in 1888. Waggoner was an eloquent speaker, a good editor, and a most industrious worker. He wrote with clarity and precision.

"Many theologians really think that the Atonement, in respect to its dignity and efficacy, rests upon the doctrine of a trinity. But we fail to see any connection between the two. To the contrary, the advocates of that doctrine really fall into the difficulty which they seem anxious to avoid. Their difficulty consists in this: They take the denial of a trinity to be equivalent to a denial of the divinity of Christ. Were that the case, we should cling to the doctrine of a trinity as tenaciously as any can; but it is not the case. They who have read our remarks on the death of the Son of God know that we firmly believe in the divinity of Christ; but we cannot accept the idea of a trinity, as it is held by Trinitarians, without giving up our claim on the dignity of the sacrifice made for our redemption." {J. H. Waggoner, *The Atonement in the Light of Nature and Revelation*, pp. 164, 165}

"The distinction between Christ and the true God is most clearly shown by the Saviour's own words in John 17:3: "That they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Much stress is laid on Isa. 9:6, as proving a trinity, which we have before quoted, as referring to our High Priest who shed his blood for us. The advocates of that theory will say that it refers to a trinity because Christ is called the everlasting Father. But for this reason, with others, we affirm that it can have no reference to a trinity. Is Christ the Father in the trinity? If so, how is he the Son? Or if he is both Father and Son, how can there be a trinity? For a trinity is three persons. To recognize a trinity, the distinction between the Father and Son must be preserved. Christ is called "the second person in the trinity;" but if this text proves a trinity, or refers to it at all, it proves that he is not the second, but the first. And if he is the first, who is the second? It is very plain that this text has no reference to such a doctrine." (J. H. Waggoner, *ibid*, pp. 168, 169)

"The 'Athanasian creed'...was formulated and the faith defined by Athanasius. Previous to that time there was no settled method of expression, if, indeed, there was anywhere any uniformity of belief. Most of the early writers had been pagan philosophers, who to reach the minds of that class, often made strong efforts to prove that there was a blending of the two systems, Christianity and philosophy. There is abundance of material in their writings to sustain this view. Bingham speaks of the vague views held by some in the following significant terms:

"There were some very early that turned the doctrine of the Trinity into Tritheism, and, instead of three divine persons under the economy of Father, Son, and Holy Spirit, brought in three collateral, coordinate, and self-originated beings, making them three absolute and independent principles, without any relation of Father or Son, which is the most proper

notion of three gods. And having made this change in the doctrine of the Trinity, they made another change answerable to it in the form of baptism.'-Antiquities, book 11, chap. 3, & 4.

"Who can distinguish between this form of expression and that put forth by the council of Constantinople in A.D. 381, wherein the true faith is declared to be that of 'an uncreated and consubstantial and co-eternal Trinity?' *The truth is that we find the same idea which is here described by Bingham running through much of the orthodox literature of the second and third centuries. There is no proper 'relation of Father and Son' to be found in the words of the council, above quoted...* Bingham says *this error in regard to a Trinity of three coordinate and self-originated and independent beings arose in the church very early; and so we find it in the earliest authors after the days of the apostles...* We leave it with the good judgment of every unprejudiced reader that **three baptisms are more consistent with the idea of "three collateral, co-ordinate, and self-originated beings"**, than with the idea of baptism into the name of the Father, Son, and Holy Spirit, and in the likeness of the Saviour's death and resurrection." (J. H. Waggoner, *Thoughts on Baptism*, 1878)

"There is one question which has been much controverted in the theological world upon which we have never presumed to enter. *It is that of the personality of the Spirit of God.* Prevailing ideas of *person* are very diverse, often crude, and the word is differently understood; so that unity of opinion on this point cannot be expected until all shall be able to define precisely what they mean by the word, or until all shall agree upon one particular sense in which the word shall be used. But as this agreement does not exist, it seems that a discussion of the subject cannot be profitable, especially as it is not a question of direct revelation. *We have a right to be positive in our faith and our statements only when the words of Scripture are so direct as to bring the subject within the range of positive proof. We are not only willing but anxious to leave it just where the word of God leaves it. From it we learn that the Spirit of God is that awful and mysterious power which proceeds from the throne of the universe, and which is the efficient actor in the work of creation and of redemption.*" {J. H. Waggoner, *The Spirit of God; Its Offices And Manifestations*, pp. 8, 9. 1877}

"As before remarked, the great mistake of Trinitarians, in arguing this subject, is this: they make no distinction between a denial of a trinity and a denial of the divinity of Christ. They see only the two extremes, between which the truth lies; and take every expression referring to the pre-existence of Christ as evidence of a trinity. The Scriptures abundantly teach the pre-existence of Christ and his divinity; but they are entirely silent in regard to a trinity. The declaration, that the divine Son of God could not die, is as far from the teachings of the Bible as darkness is from light. And we would ask the Trinitarian, to which of the two natures are we indebted for redemption? The answer must, of course, be, To that one which died or shed his blood for us; for "we have redemption through his blood." Then it is evident that if only the human nature died, our Redeemer is only human, and that the divine Son of God took no part in the work of redemption, for he could neither suffer nor die. **Surely, we say right, that the doctrine of a trinity degrades the Atonement**, by bringing the sacrifice, the blood of our purchase, down to the standard of Socinianism." {J. H. Waggoner, *The Atonement In The Light Of Nature And Revelation*, pp. 173, 174}

"Ques. What is Sunday, or the Lord's Day in general?

Ans. **It is a day dedicated by the Apostles to the honor of the most holy Trinity**, and in memory that Christ our Lord arose from the dead upon Sunday, sent down the holy Ghost on a Sunday, &c.; and therefore it is called the Lord's Day. It is also called Sunday from the old Roman denomination of Dies Solis, the day of the sun, to which it was sacred. - *Douay Catechism*, Page 143." {J. H. Waggoner, *Review & Herald*, July 18, 1854}

STEPHEN NELSON HASKELL
FATHER OF TRACT & MISSIONARY SOCIETY
(1833 – 1922)

Stephen N. Haskell was a convert of Joseph Bates and an Adventist preacher named William Saxby. He was a soap manufacturer and a soap salesman by trade. But in time he exchanged his soap routes for the missionary preacher's circuit. When he began to preach about 1853, he had no financial support except what he could earn in his business. There were few preachers among the Sabbath-keeping Adventists, so Haskell with his original mind began to train lay members for witnessing. In 1869 he began the tract and missionary work. He was the first to organize tract societies. In 1882, he pioneered an academy in South Lancaster which was destined to become Atlantic Union College. This was the third Seventh-day Adventist school, being antedated only by Battle Creek College and Healdsburg College. Haskell was a good organizer and administrator. He served for years as a conference president. In 1885 he was in charge of a group that was sent to open denominational work in Australia and New Zealand. His influence was especially strong in the Australian publishing work. In 1887, with three Bible instructors he began SDA work in London, England. He was a careful Bible student and an excellent teacher. To him goes the credit for the concept of Bible readings so popular among Seventh-day Adventist laymen and ministers. His written works include *The Story of Daniel the Prophet*, *The Story of the Seer of Patmos*, and *The Cross and Its Shadow*. He died at 89 years of age, his head topped with the glory of many years and his life graced with many benevolences. Sister White spoke of him as a respected man of experience,

“Brother Haskell is the Lord's servant, a man of opportunity. We appreciate his experience, his judgment, his thoughtful care and caution. He is indeed a mighty man in the Scriptures. He opens the Word of God in such a simple manner, making every subject reveal its true importance.” {E. G. White, Letter 140, 1897} (Quoted in Ellen G. White Vol. 4 The Australian Years 1891- 1900, By Arthur L. White, 1983 p. 307)

"When the time passed in 1844, there were none who believed the truth as we now hold it. All believed the prophecies that brought us to that time. Then began a greater searching of the Bible than had ever been, probably, at any time since the days of the apostles. They went over and over the old arguments concerning the prophecies that pointed to 1844, and after most thorough examination they could see no other conclusion than that the prophetic periods terminated at that time. As they studied, they began to see one link of truth after another; and as these truths unfolded to the pioneers, -- I have reference to such men as Elders James White, J. N. Andrews, Uriah Smith, and J. H. Wagoner, -- *they did not dare present that truth to the people until they had made it a special subject of prayer and the Spirit of prophecy had set its seal to it.*" {S. N. Haskell, *Review and Herald*, October 27, 1904}

“The rainbow in the clouds is but a symbol of the rainbow which has encircled the throne from eternity. Back in the ages, which finite mind cannot fathom, the Father and Son were alone in the universe. Christ was the first begotten of the Father, and to Him Jehovah made known the divine plan of Creation. The plan of the creation of worlds was unfolded, together with the order of beings which should people them. Angels, as representatives of one order, would be ministers of the God of the universe. The creation of our own little world was included in the deep-laid plans. The fall of Lucifer was foreseen; likewise the possibility of the introduction of sin, which would mar the perfection of the divine handiwork. *It was then, in those early councils, that Christ's heart of love was touched; and the only begotten Son pledged His life to redeem man, should he yield and fall. Father and Son, surrounded by impenetrable glory, clasped hands. ... and the everlasting covenant was made; and henceforth Father and Son, with one mind, worked together to complete the work of creation.* Sacrifice of self for the good of others was the foundation of it all.” {S. N. Haskell, *The Story of the Seer of Patmos*, pp. 93, 94. 1905}

“Before the creation of our world, “there was war in heaven.” *Christ and the Father covenanted together; and*

Lucifer, the covering cherub, grew jealous because he was not admitted into the eternal councils of the Two who sat upon the throne.” {S. N. Haskell, *The Story of the Seer of Patmos*, p. 217. 1905}

“Christ was the firstborn in heaven; He was likewise the firstborn of God upon earth, and heir to the Father’s throne. Christ, the firstborn, though the Son of God, was clothed in humanity, and was made perfect through suffering. He took the form of man, and through eternity, He will remain a man.” {S. N. Haskell, *The Story of the Seer of Patmos*, pp. 98, 99. 1905}

ROSWELL FENNER COTTRELL **(1814 – 1892)**

Cottrell was one of the early Adventists. A writer, poet, and minister. He descended from the Huguenots and was born in a Seventh Day Baptist family in the state of New York. Through reading the *Review and Herald* some time about 1851 and comparing its message with the Scriptures, he was led to join the developing group of Seventh-day Adventists and immediately began to contribute his talents as a writer and poet to the propagation of the faith that he had espoused. He wrote one of the earlier (1854) series of Bible lessons for the young people that was published in the *Youth’s Instructor*. In 1855 these lessons were bound together into a book that served as a guide to biblical study among the churches for several years afterward. As a minister he worked with J. N. Loughborough in the efforts in New York and Pennsylvania. He continued, almost to his death, actively working for the church. Cottrell was a formidable fighter for truth.

"Men have gone to opposite extremes in the discussion of the doctrine of the Trinity. Some have made Christ a mere man, commencing his existence at his birth in Bethlehem; *others have not been satisfied with holding him to be what the Scriptures so clearly reveal him, the pre-existing Son of God, but have made him the 'God and Father' of himself ...I would simply advise all that love our Lord and Saviour Jesus Christ, to believe al that the bible says of Him, and no more....We Understand that the term trinity means the union of three persons, not offices, in one God; so that the Father, Son and holy Ghost, are three at least, and one at most. That one person is three persons, and that three persons are only one person, is the doctrine which we claim is contrary to reason and common sense.* The being and attributes of God are above, beyond, out of reach of my sense and reason, yet I believe them: *But the doctrine I object to is contrary, yes, that is the word, to the very sense and reason that God has himself implanted in us. Such a doctrine he does not ask us to believe.* ... But our Creator has made it an absurdity to us that one person should be three persons, and three persons but one person; *and in his revealed word he has never asked us to believe it.* This our friend thinks objectionable. ... *But to hold the doctrine of the Trinity is not so much an evidence of evil intention as of intoxication from that wine of which all the nations have drunk. The fact that this was one of the leading doctrines, if not the very chief, upon which the bishop of Rome was exalted to popedom, does not say much in its favor. This should cause men to investigate it for themselves; as when the spirits of devils working miracles undertake the advocacy of the immortality of the soul. Had I never doubted it before, I would now probe it to the bottom, by that word which modern Spiritualism sets at naught.* ...

Revelation goes beyond us; but in no instance does it go contrary to right reason and common sense. God has not claimed, as the popes have, that he could “make justice of injustice,” *nor has he, after teaching us to count, told us that there is no difference between the singular and plural numbers. Let us believe all he has revealed, and add nothing to it.*” {R. F. Cottrell, *Review & Herald*, July 6, 1869}

"He proceeded to affirm that "man is a triune being," consisting of body, soul and spirit. *I never heard a Disciple confess faith in the doctrine of the trinity;* but why not, if man consists of three persons in one person? especially, since man was made in the image of God? But the image he said, was a moral likeness. So man may be a triune being without proving that God is. *But does he mean that one man is three men? I might say that a tree consists of body, bark and leaves, and no one perhaps would dispute it. But if I should affirm*

that each tree consists of three trees, the assertion would possibly be doubted by some. But if al admitted that one tree is three trees, I might then affirm that there were ninety trees in my orchard, when no one could count but thirty. I might then proceed and say, I have ninety trees in my orchard, and as each tree consists of three trees, I have two hundred and seventy. So if one man is three men, you may multiply him by three as often as you please." {R. F. Cottrell, *Review & Herald*, Nov. 19, 1857}

"Position of SDA Pioneers on the Trinity"

This has been a popular doctrine and regarded as orthodox ever since the bishop of Rome was elevated to the popedom on the strength of it. It is accounted dangerous heresy to reject it; but each person is permitted to explain the doctrine in his own way. All seem to think they must hold it, but each has perfect liberty to take his own way to reconcile its contradictory propositions; and hence a multitude of views are held concerning it by its friends, all of them orthodox, I suppose, as long as they nominally assent to the doctrine. For myself, I have never felt called upon to explain it, nor to adopt and defend it, neither have I ever preached against it. But I probably put as high an estimation on the Lord Jesus Christ as those who call themselves Trinitarians. This is the first time I have ever taken the pen to say anything concerning the doctrine. My reasons for not adopting and defending it, are

1. Its name is unscriptural. The Trinity, or the triune God, is unknown to the Bible; and I have entertained the idea that doctrines which require words coined in the human mind to express them, are coined doctrines.

2. I have never felt called upon to adopt and explain that which is contrary to all the sense and reason that God has given me. All my attempts at an explanation of such a subject would make it no clearer to my friends.

But if I am asked what I think of Jesus Christ, my reply is, I believe *al* that the Scriptures say of him. If the testimony represents him as being in glory with the Father before the world was, I believe it. If it is said that he was in the beginning with God, that he was God, that all things were made by him and for him, and that without him was not anything made that was made, I believe it. *If the Scriptures say he is the Son of God, I believe it. If it is declared that the Father sent his Son into the world, I believe he had a Son to send.* If the testimony says he is the beginning of the creation of God, I believe it. If he is said to be the brightness of the Father's glory, and the express image of his person, I believe it. And when Jesus says, 'I and my Father are one,' I believe it; and when he says, 'My Father is greater than I,' I believe that too; it is the word of the Son of God, and besides this it is perfectly reasonable and seemingly self-evident.

If I be asked how I believe the Father and Son are one, I reply, They are one in a sense not contrary to sense. If the and in the sentence means anything, the Father and the Son are two beings. They are one in the same sense in which Jesus prayed that his disciples might be one. He asked his Father that his disciples might be one. His language is, that they may be one, "even as we are one."

It may be objected, if the Father and the Son are two distinct beings, do you not, in worshipping the Son and calling him God, break the first commandment of the Decalogue?

No; it is the Father's will that all men should honor the Son, even as they honor the Father. We cannot break the commandment and dishonor God by obeying him. The Father says of the Son, Let all the angels of God worship him. Should angels refuse to worship the Son, they would rebel against the Father. *Children inherit the name of their father. The Son of God hath by inheritance obtained a more excellent name than the angels. That name is the name of his Father.* The Father says to the Son, Thy throne, O God, is forever and ever. Heb. 1:8. The Son is called the mighty God. Isa. 9:6. And when he comes again to earth his waiting people will exclaim, this is our God. Isa. 25:9. It is the will of the Father that we should thus honor the Son. In doing so we render supreme honor to the Father. *If we dishonor the Son we dishonor the Father; for he requires us to honor his Son.*

But though the Son is called God yet there is a God and Father of our Lord Jesus Christ. 1 Pet. 1:3. Though the Father says to the Son, Thy throne, O God, is forever and ever, yet, that throne is given him of his Father; and because he loved righteousness and hated iniquity, he further says, Therefore God, even thy God, hath anointed thee. Heb. 1:9. God hath made that same Jesus both Lord and Christ. Acts. 2:36. The Son is the everlasting Father, not of himself, nor of his Father, but of his children. His language is. I and the children which God hath given me. Heb. 2:13." {R. F. Cottrell, *Review & Herald*, June 1, 1869}

JOSEPH BIRCHARD FRISBIE
(1816 – 1882)

Frisbie was a Methodist preacher and a bitter opponent of SDA teachings, but in 1853, after a debate on the Sabbath with Joseph Bates, he reversed his position and began to keep the Sabbath and preach the SDA doctrines. He built the first SDA church in Battle Creek on his property. He was a deep Bible student, and made contributions through several articles that he wrote in our papers. He was a vigorous evangelist, and for half a century an honored worker in the cause.

"The Sunday God.

We will make a few extracts, *that the reader may see the broad contrast between the God of the Bible brought to light through Sabbath-keeping, and the god in the dark through Sunday-keeping.* Catholic Catechism Abridged by the Rt. Rev. John Dubois, Bishop of New York. Page 5. 'Q. Where is God? Ans. God is everywhere. Q. Does God see and know all things? A. Yes, he does know and see all things ... Q. Are there more Gods than one? A. No; there is but one God. Q. Are there more persons than one in God? A. Yes; in God there are three persons. Q. Which are they? A. *God the Father, God the Son and God the Holy Ghost.* Q. *Are there not three Gods?* A. *No; the Father, the Son and the Holy Ghost, are al but one and the same God'...These ideas well accord with those heathen philosophers...We should rather mistrust that the Sunday God came from the same source that Sunday-keeping did."* (J. B. Frisbie, *Review & Herald*, March 7, 1854, The Sunday God, p. 50}

"In accordance with the doctrine that three very and eternal Gods are but one God, how may we reconcile... Acts [10:]38. "How God anointed Jesus with the Holy Ghost," &c. First person takes the third person and anoints the second person with a person being at the same time one with himself.

*"That three are one, and one are three,"
Is an idea that puzzles me;
By many a learned sage 'tis said
That three are one in the Godhead.
"The Father then may be the Son,
For both together make but one;
The Son may likewise be the Father,
Yea, and the blessed Spirit be
The Father, Son and trinity;
This is the creed of Christian folks,
Who style themselves true orthodox,
All which against plain common sense,
We must believe or give offense."
Without the smallest change of either.*

(J. B. Frisbie, *Review & Herald*, March 12, 1857}

MERRITT E. CORNELL
(1827 – 1893)

Cornell early believed the advent message, and dedicated his life to preaching it. In 1852 he was shown and believed the Sabbath truth by Joseph Bates, and immediately set out with great energy to proclaim his new faith and share it with others. He continued to be active in evangelism, working at various times with Hiram Case, James White, J. H. Waggoner, R. J. Lawrence, D. M. Canright, and J. O. Corliss. He traveled to several states in the South, defending Seventh-day Adventist views of scripture in public debate, holding evangelistic meetings, and writing articles and news items about his experiences for the *Review and Herald*.

"Protestants and Catholics are so nearly united in sentiment, that it is not difficult to conceive how Protestants may make an image to the Beast. The mass of Protestants believe with Catholics in the Trinity, immortality of the soul, consciousness of the dead, rewards and punishments at death, the endless torture of the wicked, inheritance of the saints beyond the skies, sprinkling for baptism, and the PAGAN SUNDAY for the Sabbath; all of which is contrary to the spirit and letter of the New Testament. Surely there is between the mother and daughters, a striking family resemblance." (M. E. Cornell, *Facts for the Times*, p. 76. 1858}

JOHN GOTTLIEB MATTESON
(1835 – 1896)

In 1863 Matteson learned of the Seventh-day Adventist faith and accepted it. He was a powerful preacher of the Advent message, conducting revivals and establishing churches across the country. He is well known for his work in Scandinavia. Often audiences of more than a thousand turned out to hear him. Eager to print Adventist literature, he taught himself to set type, enabling him to later organize and start a publishing house. He was a ready writer and undertook heavy responsibilities in editorial and educational work.

"Christ is the only literal son of God. "The only begotten of the Father." John 1:14. He is God because he is the Son of God; not by virtue of His resurrection. If Christ is the only begotten of the Father, then we cannot be begotten of the Father in a literal sense. It can only be in a secondary sense of the word." (J. G. Matteson, *Review & Herald*, October 12, 1869 p. 123)

Although A. T. Jones and E. J. Waggoner are not considered pioneers, the message God gave them was "precious light", "a most precious message", "to be given to the world", "to prepare a people to stand in the day of God." It was "the matchless charms of Christ" (E. G. W. 1888 Materials, pp. 309, 1336-1337, 1814, and 348). Their contribution is appreciatively noted.

ALONZO TREVIER JONES
(1850 – 1923)

At age 20, A. T. Jones began three years of service in the Army. Interestingly enough, while most of his comrades spent their free time finding various pleasures, he spent much of his time pouring over large historical works, SDA publications, and the Bible. Thus he was laying a strong foundation of knowledge for his later work as a preacher and a writer. After his discharge in 1873, he was baptized and began preaching on the West Coast. In May, 1885, he became assistant editor of the *Signs of the Times*, and a few months later he and E. J. Waggoner became editors. This position he held until 1889. In 1888, these two men stirred the General Conference session in Minneapolis with their preaching on righteousness by faith. For several years thereafter, they preached on that subject from coast to coast. Ellen White accompanied them on many occasions. She saw in Jones' presentations of "the precious subject of faith and the righteousness of Christ ... a flood of light". (E. G. White, *1888 Materials*, p. 291 }.

"He who was born in the form of God took the form of man. "In the flesh he was all the while as God, but

he did not appear as God.” “He divested himself of the form of God, and in its stead took the form and fashion of man.” “The glories of the form of God, He for awhile relinquished.”” (A. T. Jones, *G. C. Bulletin* 1895, p. 448}

"He was born of the Holy Ghost. In other words, Jesus Christ was born again. *He came from heaven, God's first-born*, to the earth, *and was born again*. But all in Christ's work goes by opposites for us: He, the sinless One, was made to be sin in order that we might be made the righteousness of God in Him. He, the living One, the Prince and Author of life, died that we might live. *He whose goings forth have been from the days of eternity, the first-born of God*, was born again in order that we might be born again." (*Christian Perfection*, pr. 53. A Sermon by A. T. Jones, *Review & Herald*, July 18-August 1, 1899}

ELLET J. WAGGONER **(1855 – 1916)**

Waggoner served as editor, minister, and physician. He attended Battle Creek College in the earliest years of the institution. He served on the staff of the Battle Creek Sanitarium for a few years. However, since his heart was in evangelism, he left the practice of medicine and entered the ministry. In 1884 E. J. Waggoner became assistant editor of the *Signs of the Times*, under his father, J. H. Waggoner. Two years later, he and A. T. Jones became editors of the same journal, Waggoner remaining in the position until 1891. At the 1888 General Conference session in Minneapolis, Minnesota, he and Jones gave their famous series of sermons on righteousness by faith, and specialized in preaching on that subject for several years thereafter. In 1892 he became editor of the *Present Truth*, in England, where he lived until 1902. While there he conducted, with W. W. Prescott, a workers' training school and, for a short time, was president of the South England Conference. After returning to the United States, he worked briefly on the staff of Emmanuel Missionary College. Domestic difficulties led to divorce and remarriage, resulting in his becoming separated from denominational employment. Some used this as a springboard to discredit his positive testimony on righteousness by faith, as Mrs. White once warned might happen if he were overthrown by the temptations of the enemy. Regardless of what happened to the man, Mrs. White declared about the message, "I see the beauty of truth in the presentation of the righteousness of Christ in relation to the law as the doctor has placed it before us." {1888 *Materials*, p. 164} She also said, "When the Lord had given to my brethren the burden to proclaim this message, I felt inexpressively grateful to God, for I know it was the message for this time.", "Dr. Waggoner has spoken to us in a straightforward manner. *There is precious light in what he has said.*" {1888 *Materials*, pp. 217, 163}

"The Word was "in the beginning." *The mind of man cannot grasp the ages that are spanned in this phrase. It is not given to men to know when or how the Son was begotten*; but we know that he was the Divine Word, not simply before He came to this earth to die, but even before the world was created. Just before His crucifixion He prayed, "And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5. And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: "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 have been from of old, from the days of eternity." Micah 5:2, margin. *We know that Christ 'proceeded forth and came from God' (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man.*" {E. J. Waggoner, *Christ And His Righteousness*, p. 9. 1890}

“Is Christ God?”

...*This name was not given to Christ in consequence of some great achievement, but it is His by right of*

inheritance. Speaking of the power and greatness of Christ, the writer to the Hebrews says that He is made so much better than the angels, because "He hath by inheritance obtained a more excellent name than they." Heb. 1:4. *A son always rightfully takes the name of the father; and Christ, as "the only begotten Son of God," has rightfully the same name.* A son, also, is, to a greater or less degree, a reproduction of the father; he has to some extent the features and personal characteristics of his father; not perfectly, because there is no perfect reproduction among mankind. But there is no imperfection in God, or in any of His works, and so Christ is the "express image" of the Father's person. Heb. 1:3. *As the Son of the self-existent God, He has by nature all the attributes of Deity.*

It is true that there are many sons of God, but Christ is the "only begotten Son of God," and therefore the Son of God in a sense in which no other being ever was or ever can be. The angels are sons of God, as was Adam (Job 38:7; Luke 3:38), by creation; Christians are the sons of God by adoption (Rom. 8:14, 15), **but Christ is the Son of God by birth.** The writer to the Hebrews further shows that the position of the Son of God is not one to which Christ has been elevated, but that it is one which He has *by right.*" {E. J. Waggoner, *Christ and His Righteousness*, pp. 11- 13. 1890}

"A word of caution may be necessary here. *Let no one imagine that we would exalt Christ at the expense of the Father or would ignore the Father.* That cannot be, for their interests are one. We honor the Father in honoring the Son. *We are mindful of Paul's words, that "to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. 8:6);* just as we have already quoted, that it was by Him that God made the worlds. ***All things proceed ultimately from God, the Father; even Christ Himself proceeded and came forth from the Father,*** but it has pleased the Father that in Him should all fullness dwell, and that He should be the direct, immediate Agent in every act of creation. *Our object in this investigation is to set forth Christ's rightful position of equality with the Father, in order that His power to redeem may be the better appreciated.*" {E. J. Waggoner, *Christ and His Righteousness*, p. 19. 1890}

"Is Christ a Created Being?"

Before passing to some of the practical lessons that are to be learned from these truths, we must dwell for a few moments upon an opinion that is honestly held by many who would not for any consideration willingly dishonor Christ, but who, through that opinion, do actually deny His Divinity. It is the idea that Christ is a created being, who, through the good pleasure of God, was elevated to His present lofty position. No one who holds this view can possibly have any just conception of the exalted position which Christ really occupies.

...The Scriptures declare that Christ is "the only begotten Son of God." He is begotten, not created. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it in these words, "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 have been from of old, from the days of eternity." Micah 5:2, margin. There was a time when Christ proceeded forth and came from God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.

But the point is that Christ is a begotten Son and not a created subject. He has by inheritance a more excellent name than the angels; He is "a Son over His own house." Heb. 1:4; 3:6. And since He is the only-begotten son of God, He is of the very substance and nature of God and possesses by birth all the attributes of God, for the Father was pleased that His Son should be the express image of His Person, the brightness of His glory, and filled with all the fullness of the Godhead....

Finally, we know the Divine unity of the Father and the Son from the fact that both have the same Spirit. Paul, after saying that they that are in the flesh cannot please God, continues: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ. Christ "is in the bosom of the Father" being by nature of the very substance of God and having life in

Himself. He is properly called Jehovah, the self-existent One and is thus styled in Jer. 23:5, 6, where it is said that the righteous Branch, who shall execute judgment and justice in the earth, shall be known by the name of Jehovah-tsidekenu--THE LORD, OUR RIGHTEOUSNESS.

Let no one, therefore, who honors Christ at all, give Him less honor than He gives the Father, for this would be to dishonor the Father by just so much, but let all, with the angels in heaven, worship the Son, having no fear that they are worshipping and serving the creature instead of the Creator.” {E. J. Waggoner, *Christ and His Righteousness*, pp. 19-24. 1890}

“In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son. It should not be necessary to guard this point, lest some should think that the Son existed as soon as the Father, yet some go to that extreme, which adds nothing to the dignity of Christ, but rather detracts from the honor due him, since many throw the whole thing away rather than accept a theory so obviously out of harmony with the language of Scripture, that Jesus is the only begotten Son of God. He was begotten, not created. He is of the substance of the Father, so that in his very nature he is God; and since this is so 'It pleased the Father that in him should all fullness dwell.' Col. 1:19... While both are of the same nature, the Father is first in point of time. He is also greater in that he had no beginning, while Christ's personality had a beginning.” {E. J. Waggoner, *Signs of the Times*, April 8, 1889}

How did Sister White view the 1888 message of Jones & Waggoner?

“I know it would be dangerous to denounce Dr. Waggoner's position as wholly erroneous.... *That which has been presented harmonizes perfectly with the light which God has been pleased to give me during all the years of my experience....* I have had the question asked, "What do you think of this light that these men are presenting? *Why, I have been presenting it to you for the last 45 years...*” {E. G. W. 1888, pp. 164, 348}

Yet, some people still insist that Sister White did not endorse what Brother Waggoner was teaching about Christ's origin. Did she agree with Waggoner that Christ was begotten in heaven, before all creation? Did she teach that Christ was begotten of the Father, in His express image? It may come as a surprise to many, but Sister White actually repeated *the very same thought* that Waggoner was presenting, showing full harmony and support from the Spirit of Prophecy. Please notice:

“The angels are sons of God, as was Adam...by creation; *Christians are the sons of God by adoption* (Rom. 8:14, 15), **but Christ is the Son of God by birth.** ... and so Christ is the "express image" of the Father's person.” {E. J. Waggoner, *Christ and His Righteousness*, p. 12. 1890}

“"God so loved the world, that he gave his only-begotten Son,"-- not a son by creation, as were the angels, *nor a son by adoption, as is the forgiven sinner, but a Son begotten* in the express image of the Father's person...” {E. G. White, *Signs of the Times*, May 30, 1895}

GEORGE IDE BUTLER (1834-1918)

Born the grandson of a Baptist preacher and governor of Vermont, George Butler became the fifth president of the Seventh-day Adventist church. At age nine, he went through the 1844 disappointment with his family. He was converted at the age of 22 through the efforts of J. N. Andrews. At the 1888 General Conference session, Butler opposed the message of righteousness by faith presented by A. T. Jones and E. J. Waggoner. Butler was ill, and did not attend, but sent a 39-page letter blaming his illness, in part, on Ellen White's opposition to him. Five years later, he wrote a letter of confession that he had been wrong. It was published in the *Review* of June 13, 1893.

"God dwells in us by His Holy Spirit, as a Comforter, as a Reprover, especially the former. When we come to Him we partake of Him in that sense, *because the Spirit comes forth from Him; it comes forth from the Father*

and the Son. It is not a person walking around on foot, or flying as a literal being, in any such sense as Christ and the Father are – at least, if it is, it is utterly beyond my comprehension of the meaning of language or words.” " {Letter: G. I. Butler to J. H. Kellogg. April 5, 1904.}

WILLIAM WARREN PRESCOTT **(1855 -- 1944)**

W. W. Prescott was an educator and administrator. His parents were Millerites in New England. He served as principal of high schools in Vermont, and published and edited newspapers in Maine and Vermont prior to accepting the presidency of Battle Creek College (1885 to 1894). While still president of Battle Creek College he helped found Union College and became its first president in 1891. In 1901, he became vice-president of the General Conference, chairman of the Review and Herald Publishing Association board, and editor of the *Review and Herald*. W. W. Prescott was also in the 1890's said to be one of "the Lord's chosen messengers, beloved of God" who had "co-operated with God in the work for this time" {*E. G. W. 1888 Materials*, p. 1241}. God gave him "a special message for the people" which he gave "in demonstration of the Spirit and power of God." {E. G. White, *Review & Herald*, January 7, 1896}

"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." (W. W. Prescott, *Review & Herald*, April 14, 1896, p. 232}

JAMES EDSON WHITE **(1849 – 1928)**

James Edson was the second son of James and Ellen White. He mastered the printer's trade at the Review and Herald office, where he began to work at the age of 15. An appeal from his mother for SDA's to engage in active missionary work for Negroes stirred his heart, and he set about to engage personally in educational and evangelistic work in the Deep South. This he did by planning a missionary river boat, which proved to be innovatively successful. Ever sensing the need of funds for missionary work, White pushed forward with the writing and publishing of books, 12 in all, a number of which were translated into several languages. Among them was *The Coming King*, which was for many years leading all subscription books produced by SDA's on the Second Advent.

"The angels, therefore, are created beings, necessarily of a lower order than their Creator. Christ is the only being begotten of the Father." (J. E. White, *Past, Present and Future*, p. 52. 1909)

"Only one being in the universe besides the Father bears the name of God, and that is His Son, Jesus Christ." (J. E. White, *The Coming King*, p. 33)

WILLIAM CLARENCE WHITE (1854 – 1937)

‘Willie’ White was the third son of James and Ellen White. As he grew, eagerly he would listen with increasing interest and comprehension to the conversations regarding plans and methods of work for the advancement of the young church. He was baptized at 12 and began denominational work at 20, assisting his father in the publishing work. After his father’s death in 1881 certain responsibilities of assisting his mother in her travels and in the publishing of her books fell on his shoulders, a responsibility that would gradually become his principle occupation.

*“It was also shown me that my son, W. C. White, should be my helper and counselor, and that the Lord would place on him the spirit of wisdom and of a sound mind. I was shown that the Lord would guide him, and that he would not be led away, because he would recognize the leadings and guidance of the Holy Spirit. The assurance was given me: ...‘The Lord will be your instructor. You will meet with deceptive influences; they will come in many forms, in pantheism and other forms of infidelity; but follow where I shall guide you, and you will be safe. **I will put My Spirit upon your son**, and will strengthen him to do his work. He has the grace of humility. The Lord has selected him to act an important part in His work. For this purpose was he born.’” {E. G. White, *Selected Messages Book 1*, pp. 54, 55}*

"In your letter you request me to tell you what I understand to be my mother’s position in reference to the personality of the Holy Spirit. This I cannot do because I never clearly understood her teachings on the matter. There always was in my mind some perplexity regarding the meaning of her utterances which to my superficial manner of thinking seemed to be somewhat confusing. I have often regretted that I did not possess that keenness of mind that could solve this and similar perplexities, and then remembering what Sister White wrote in ‘Acts of the Apostles,’ pages 51 and 52, ‘regarding such mysteries which are too deep for human understanding, silence is golden,’ I have thought best to refrain from discussion and have endeavored to direct my mind to matters easy to be understood.

As I read the Bible, I find that the risen Saviour breathed on the disciples ‘and saith unto them, Receive ye the Holy Ghost.’ The conception received from this Scripture, seems to be in harmony with the statement in ‘Desire of Ages’, page 669, also Gen. 1:2; with Luke 1:4; with Acts 2:4 and also 8:15 and 10:44. Many other texts might be referred to which seem to be in harmony with this statement in ‘Desire of Ages.’

The statements and the arguments of some of our ministers, in their effort to prove that the Holy Spirit is an individual as are God the Father and Christ, the eternal Son, have perplexed me, and sometimes they have made me sad. One popular teacher said ‘We may regard Him, as the fellow who is down here running things.’ My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was characteristics. It is stated in such a way that I concluded that there might be personality without bodily form which is possessed by the Father and the Son. There are many Scriptures which speak of the Father and the Son and the absence of Scripture making similar reference to the united work of the Father and the Holy Spirit or of Christ and the Holy Spirit, has led me to believe that the spirit without individuality was the representative of the Father and the Son throughout the universe, and it was through the Holy Spirit that they dwell in our hearts and make us one with the Father and with the Son.” {Letter, W. C. White to H. W. Carr, April 30, 1935}

MILTON CHARLES WILCOX (1853 – 1935)

Before he accepted the Seventh-day Adventist faith at 25 years of age, Wilcox was a farmer, lumberman, and teacher. During 1882-1883, as an assistant editor to Uriah Smith he gained experience for his future work. In 1884 he was appointed the first editor of the *Present Truth*, published in England. Three years later he returned to the United States as assistant editor of the *Signs of the Times*, and then for a quarter of a century

was editor in chief. He wrote various denominational tracts and books.

"God is the source of all life... God's life is eternal life, even as He is 'the eternal God.'... *'But God is a person; how can His life be everywhere present?'* *God is everywhere present by His Spirit... **The presence of God is therefore His Holy Spirit; and the Holy Spirit is therefore the life of God.*** And so we read of 'the Spirit of life' (Rom. 8:2), that 'the Spirit is life because of righteousness' ([v.] 10); that 'the Spirit giveth life' (2 Cor. 3:6)." {M. C. Wilcox, *Signs of the Times*, June 2, 1898}

"Question 187: *What is the difference between the Holy Spirit and the ministering spirits (angels), or are they the same?*

Answer: *The Holy Spirit is the mighty energy of the Godhead, the life and power of God flowing out from Him to all parts of the universe, and thus making living connection between His throne and all creation.* As is expressed by another: "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.**" *It thus makes Christ everywhere present.* To use a crude illustration, just as a telephone carries the voice of a man, and so makes that voice present miles away, *so the Holy Spirit carries with it all the potency of Christ in making Him everywhere present with all His power, and revealing Him to those in harmony with His law. Thus the Spirit is personified in Christ and God, but never revealed as a separate person.* Never are we told to pray to the Spirit; but to God for the Spirit. *Never do we find in the Scriptures prayers to the Spirit, but for the Spirit.*" (M. C. Wilcox, *Questions and Answers Gathered From the Question Corner Department of the Signs of the Times*, pp. 181, 182. 1911}

"The glory supreme and insupportable of the Godhead is represented in the Father. 1 Tim. 6:16. *Jesus Christ has forever blended the divine with the human, and from Him flows out the Spirit of life to all His children.* The angels are the mediums, the ganglia, on these great currents of God's life to reinforce, so to speak, these life currents. They can bear without exaltation God's Spirit and its outshining glory, and in themselves bring the presence of God to His children, and drive back the angels of evil which seek to destroy them." (M. C. Wilcox, *Signs of the Times*, Feb. 26, 1908}

"28. THE PERSONALITY OF THE SPIRIT *Ques. 1. Some say the Holy Spirit is a person; others say He is a personality; and others, a power only. Till how long should this be a matter of discussion? Ans. 1. The personality of the Holy Spirit will probably be a matter of discussion always. Sometimes the Spirit is mentioned as being 'poured out,' as in Acts 2. All through the Scriptures, the Spirit is represented as being the operating power of God... The reason why the Scriptures speak of the Holy Spirit as a person, it seems to us, is that it brings to us, and to every soul that believes, the personal presence of our Lord Jesus Christ...* "Because of the lack of faith, it was 'expedient,' necessary, that He should go away; for He declared, 'If I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you.' John 16:7. His disciples could not realize the presence of the Spirit of God as long as Christ was with them personally. In that sense, He could be with those only who were in His immediate presence. *But when He went away, and the Spirit came, it could make Christ present with everyone, wherever that one was with Paul in Athens, Peter in Jerusalem, Thomas in India, John in Patmos.*

"These are simply illustrations. Wherever God's children are, there is the Spirit - not an individual person, as we look upon persons, but having the power to make present the Father and the Son. That Spirit is placed upon God's messengers, the angels; but the angels are not the Spirit. That Spirit is placed upon God's servants, His human messengers; but the human messengers are not the Spirit. They are possessed by the Spirit, and used by the Spirit, and have within them the power of the Spirit; but they are not the Spirit. The Spirit is independent of all these human or material agencies. Why not leave it there? Why not know that the Spirit, the Spirit of God, the Spirit of Christ, the Spirit of Deity, goes out into all the earth, bringing the presence of God to every heart that will receive it?" (M. C. Wilcox, *Questions And Answers Vol. 11*, 1919. 1938 ed., p.37-39. In 1945 ed. p.33-35}

SAREPTA MYRENDIA (IRISH) HENRY (1839 – 1900)

In 1896, while a patient in the Battle Creek Sanitarium, Sarepta accepted the SDA teachings. She wrote numerous articles for the *Review and Herald*. She was a writer and a temperance worker. When Mrs. Henry became a Seventh-day Adventist in 1896, Ellen White was in Australia. Mrs. White's son, W. C. White, met Mrs. Henry in Battle Creek in 1897 and carried back to Australia some of her publications to share with his mother. In a letter to Mrs. Henry, Ellen White wrote: "I would be very much pleased could I be seated by your side and converse with you in regard to the incidents of our experiences. I have an earnest desire to meet you. ... Across the broad waters of the Pacific, we can clasp hands in faith and sweet fellowship."--Letter 9, 1898. Her biography has been written by several authors, among them her daughter, Mary Rossiter; *My Mother's Life*; and her granddaughter, Margaret R. White, *Whirlwind of the Lord*. "We have been made very sad by tidings of the death of our much-beloved Sister S. M. I. Henry. ... Our beloved sister is among those included in the vision of John, those of whom he bears testimony, "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." " (Ellen White, *Review & Herald*, April 3, 1900 par. 1, 3}

"Q Do you think the Spirit of God is a person, or is it simply the power by which God works, and which he has given to man for his use?

"A. The pronouns used in connection with the Spirit must lead us to conclude that he is a person, the personality of God which is the source of all power and life." (S. M. Henry, The Abiding Spirit, 1899.)

C. W. STONE

"The Word then is Christ. The text speaks of His origin. He is the only begotten of the Father. Just how he came into existence the Bible does not inform us any more definitely; but by this expression and several of a similar kind in the Scriptures we may believe that Christ came into existence in a manner different from that in which other beings first appeared; That He sprang from the Father's being in a way not necessary for us to understand." (C. W. Stone, *The Captain of our Salvation*, p. 17. 1886)

A. J. DENNIS

"What a contradiction of terms is found in the language of [the] Trinitarian creed: "In unity of this head are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost." There are many things that are mysterious, written in the word of God, but we may safely presume the Lord never calls upon us to believe impossibilities. But creeds often do." {A. J. Dennis, *Signs of the Times*, May 22, 1879}

A. J. MORTON

"The Holy Spirit is divine because it proceeds from divinity. You can no more separate divinity from the Spirit of God and Christ than you can separate divinity from God and Christ. It is, therefore, the presence of the Spirit in the words of God's promises which enable us to receive the divine nature from those promises." {A. J. Morton, *Signs of the Times*, October 26, 1891, p. 342}

D. W. HULL

"The inconsistent positions held by many in regard to the Trinity, as it is termed, has, no doubt, been the prime cause of many other errors. Erroneous views of the divinity of Christ are apt to lead us into error in regard to the nature of the atonement. ... The doctrine which we propose to examine, was established by the

Council of Nice, A. D., 325, and ever since that period, persons not believing this peculiar tenet, have been denounced by popes and priests, as dangerous heretics. It was for a disbelief in this doctrine, that the Arians were anathematized in A. D., 513. *As we can trace this doctrine no farther back than the origin of the "Man of Sin," and as we find this dogma at that time established rather by force than otherwise, we claim the right to investigate the matter, and ascertain the bearing of Scripture on this subject.* Just here I will meet a question which is very frequently asked, namely, *Do you believe in the divinity of Christ? Most unquestionably we do;* but we don't believe, as the M. E. church Discipline teaches, that Christ is the very and eternal God; and, at the same time, very man; that the human part was the Son, and the divine part was the Father." {D. W. Hull, *Review & Herald*, November 10, 1859}

J. M. STEPHENSON

Stephenson was a convert of J. H. Waggoner. During his comparatively brief sojourn among Sabbatarian Adventists, Stephenson wrote a number of articles in the *Review* setting forth in clarity the position of the church on the Godhead. When he defected, he abandoned his former faith, and renounced the Sabbath and the truths he had stood for in unison with the brethren.

"In reference to his dignity, he *is denominated the Son of God, before his incarnation.* Hear his own language: [John 7:18; 10:36; 1 John 4:9, 10 quoted] *The idea of being sent implies that he was the Son of God antecedent to his being sent.* To suppose otherwise is to suppose that a father can send his son on an errand before that son has an existence, which would be manifestly absurd. "To say that God sent his own Son in the likeness of sinful flesh," is equivalent to saying that the Son of God assumed our nature; *he must therefore have been the Son of God before his incarnation.*" {J. M. Stephenson, *Review & Herald*, November 7, 1854}

"To be the only begotten Son of God must be understood in a different sense than to be a Son by creation; for in that sense all the creatures he has made are sons. Nor can it refer to his miraculous conception, with the Virgin Mary, by the Holy Ghost; because he is represented by this endearing title more than four thousand years before his advent in the village of Bethlehem. Moreover, he is represented as being exalted far above the highest orders of men and angels in his primeval nature. He must therefore be understood as being the Son of God in a much higher sense than any other being. *His being the only begotten of the Father supposes that none except him were thus begotten; hence he is, in truth and verity the only begotten Son of God; and as such he must be Divine; that is, be a partaker of the Divine nature. ... The idea of Father and Son supposes priority of the existence of the one, and the subsequent existence of the other. To say that the Son is as old as his Father, is a palpable contradiction of terms. It is a natural impossibility for the Father to be as young as the Son, or the Son to be as old as the Father. If it be said that this term is only used in an accommodated sense, it still remains to be accounted for, why the Father should use as the uniform title of the highest, and most endearing relation between himself and our Lord, a term which, in its uniform signification, would contradict the very idea he wished to convey.*

If the inspired writers had wished to convey the idea of the co-eternal existence, and eternity of the Father and Son, they could not possibly have used more incompatible terms. And of this, Trinitarians have been sensible. Mr. Fuller, although a Trinitarian, had the honesty to acknowledge, in the conclusion of his work on the Son-ship of Christ, that, "in the order of nature, the Father must have existed **before** the Son." "... This gives "the only begotten of the Father" (see [John 1] verse 14) intelligent existence before the first act of creative power was put forth, and proves that it is his Divine nature here spoken of; and that too, in connection with the creation of all things. In verse 14, this Word, who was "in the beginning" "with God," who "was God," and by whom "all things were made, that were made," is declared to be the "only begotten of the Father," *thereby teaching that in his highest nature he was begotten; and consequently as such, he must have had a beginning.*" (J. M. Stephenson, *Review & Herald*, November 14, 1854)

DUDLEY MARVIN CANRIGHT **(1840 – 1919)**

Canright became a Sabbath-keeper in 1859 under the labors of James and Ellen White. Ordained to the ministry in 1865, Canright rose to prominence as a powerful preacher and debater, and a polemic writer of considerable ability. He wrote several tracts, articles, and small books setting forth the doctrines of the last gospel message. A vision of greater achievement in the service of a cause more popular than that of the SDA's finally led him to resign and sever his connection with the church in 1887. Tragically, he then went into apostasy, denied his former faith, and dedicated his time to attacking the SDA church. In a meeting with the brethren in 1903, Canright said he wished he could come back to the fold, but after long, heartbreaking moans and weeping, he said: "I would be glad to come back, but I can't! It's too late! I am forever gone! gone!" To his old friend, D. W. Reavis, who was still a faithful SDA, Canright said: "Whatever you do, don't ever fight the message." The quotes that appear below from his pen were while he was still a faithful member of the church, before his apostasy. It is interesting to note that after Canright left the faith and renounced it he became a Trinitarian!

"For God so loved the world that he gave his only begotten Son,' &c. ***According to this, Jesus Christ is begotten of God in a sense that no other being is; else he could not be his only begotten Son.*** Angels are called sons of God, and so are righteous men; *but Christ is his Son in a higher sense, in a closer relation, than either of these.* God made men and angels out of materials already created. He is the author of their existence, their Creator, hence their Father. ***But Jesus Christ was begotten of the Father's own substance. He was not created out of material as the angels and other creatures were.*** He is truly and emphatically the 'Son of God,'...Heb.1:1-8 quoted. By this we see that a very plain and great distinction is made between the Son and all the angels. They are all commanded to worship him. *No created being can ever be worthy of worship, however high he may be,* neither would it be right nor just for God to bid one order of his creatures to worship another. Divinity alone is worthy of worship, and to worship anything else would be idolatry. Hence Paul places Christ far above the angels, and makes a striking contrast between them." (D. M. Canright, *Review & Herald*, June 18, 1867}

"At the time when the Bible was written, nearly the whole world had adopted either Polytheism or Pantheism. *Polytheism taught that there were many gods.* Rome had its gods. Greece had its gods. Egypt had its gods. ... *In opposition to that, Moses and the prophets set forth the grand fact that this doctrine of many gods was a lie, and that there was but one God, Jehovah the living God...*" Hear, O Israel: The Lord our God is one Lord.' Dt. 6:4. ***Here we strike the key-note of the doctrine of the Deity. 'The Lord our God is ONE Lord.' Not many, not a thousand, not a hundred, not ten, not three, but only ONE-one God.*** ... *Turning to the New Testament, we find the same doctrine taught just as plainly as in the Old. Neither Moses nor the prophets ever set forth the unity of God more strongly than Jesus himself.* He taught it and reiterated it many times. Thus he says: 'The first of all the commandments is, Hear, O Israel: The lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul ... And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God; and there is none other but he.' Mark 12:29-32. "The scribe said, 'There is one God, and there is none other but he.' To this declaration Jesus assented. 'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.' John 17:3 ***Jesus says his Father is the only true God. But Trinitarians contradict this by saying that the Son and Holy Ghost are just as much the true God as the Father is...*** [1 Cor. 8:4-6 quoted] "***Says the great apostle, 'There is none other God but one,' and 'there is but one God, the Father, of whom are all things.' He tells us who this one God is. It is not the Holy Ghost; it is not Jesus Christ, but it is the Father. Gal. 3:20; 1 Tim. 1:17... How the doctrine of the Trinity, of three Gods, can be reconciled with these positive statements I do not know.*** ...

And then the Bible never uses the phrases, 'Trinity,' 'triune God,' 'three in one,' 'the holy three,' 'God the Holy Ghost,' etc. but it does emphatically say there is only one God, the Father. And every argument to prove three Gods in one person, God the Father, God the Son, and God the Holy Ghost, all of them of one substance, and every way equal to each other, and all three forming but one, contradicts itself, contradicts reason, and contradicts the Bible... "God is self-existent, and the source and author of all things,-of angels, of men, of all the worlds,-of everything. Thus Paul says, 'For of him and through him and to him, are all things; to

whom be glory forever. Amen.' Rom. 11:36. "He is the source of all life and immortality. Thus, speaking of the Father, Paul says, 'Who only hath immortality, dwelling in the light which no man can approach unto.' 1 Tim. 6:16. Notice that this glorious God is the only one who, in himself, possesses immortality. That is, he is the fountain-head, the source of all life and immortality... "For as the Father hath life in himself; so hath he given to the Son to have life in himself.' John 5:26. This statement is unequivocal. *The Father has life in himself, and in his great love for his Son he bestows the same gift upon him; but it will be noticed that the Father is the one from whom the gift came...* How carefully Paul distinguishes between the Father and the Son. He says, 'The Father, of whom are all things,' and 'Jesus Christ, by whom are all things.' *The Father is the source of everything. Jesus is the one through whom all things are done. At the authority, the glory, and the power of Christ he received from his Father... A belief in this doctrine is very important. Indeed, it cannot be too strongly insisted upon.* Jesus even declares that the knowledge of this truth is necessary to eternal life. 'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.' John 17:3. ***"We must know the Father as the only true God. Then there is no true God besides the Father. But we must also know his Son Jesus Christ, whom he has sent. How simple and plain is this doctrine, and how abundantly sustained by the Holy Bible."*** {D. M. Canright, *Review & Herald*, August 29, 1878}

JUDSON SYLVANEUS WASHBURN (1863 – 1955)

Washburn was the son of Sabbatarian Adventist pioneer Calvin Washburn who had joined the Advent movement during the Millerite movement of the 1840s. As a youth J. S. Washburn had many opportunities to meet the founding pioneers of the Seventh-day Adventist Church. Washburn claimed a rich SDA heritage. He was converted by J. N. Andrews at 11, baptized by James White at 12 and began preaching Adventism at 21. He worked in the Iowa Conference. It was from here that he came as a delegate to the 1888 General Conference Session. The spiritual struggles that occurred at this meeting left him groping about his own spiritual life--a problem that he later sorted through by counseling with Ellen White. About this time he also began a correspondence with Mrs. White that lasted through the rest of her life (until her death in 1915). Rejuvenated spiritually by the message of righteousness by faith Washburn went as a missionary to England. Up until that time the work in England had been struggling, but his creative tactics for drawing crowds and holding their attention literally changed the face of the church there from a small company of believers to literally hundreds who were converted at a time. There is evidence that British Adventism may not have survived but for his contribution as a powerful and creative evangelist. In addition to his intense study of the Spirit of Prophecy and desire to obtain "everything that Sister White wrote," Washburn's amazing memory enabled him to memorize much of the Bible and Spirit of Prophecy writings. By 1918 he claimed to have memorized Revelation, Romans, James and Second Peter. He noted that his memory improved "with the study of the Bible and spirit of prophecy." *By 1948 he claimed to have memorized the entire New Testament and was working toward committing Isaiah to memory.*

There is a most remarkable story regarding Washburn, 1888, and Ellen White:

J. S. Washburn, who was a nephew of George I. Butler, was twenty-six years old in the year of 1888, the year when Brother Waggoner and Jones delivered to the Adventist Church the special message of 'Righteousness by Faith'. When he first heard the message he rejected it, because he felt that it was contrary to the established teachings of the Adventist Church concerning the law of God; thus he sided with Brother Uriah Smith and J. H. Morrison in their disavowal of the doctrine. It was during this time that he first realized that Sister White was in full agreement with Jones and Waggoner; this knowledge led him to question Mrs. White's position as the Lord's special messenger. After a short time of struggle, he met with Sister White and His doubts were dissolved. He later recalled:

"So I went to have a visit with her in her tent at the Ottawa meeting. I told her I had always thought and believed that she was a prophet. But I was disturbed by the Minneapolis episode. I had thought Uriah Smith and J. H. Morrison were right. "Do you know why J. H. Morrison left the Conference early?" she asked me. I replied, "Yes." Then she told me just what Morrison had said to me--and the revelation of her apparently superhuman knowledge of that private, confidential conversation frightened me. I realized that here was

one who knew secrets. Sister White told me of her Guide in Europe, who had stretched His hands out, and said, "There are mistakes being made on both sides in this controversy." Then she added that the "Law in Galatians" is not the real issue of the Conference. The real issue is Righteousness by faith! ***"E. J. Waggoner can teach righteousness by faith more clearly than I can," said Sister White.*** "Why, Sister White," I said, "do you mean to say that E. J. Waggoner can teach it better than you can, with all your experience?" Sister White replied, ***"Yes, the Lord has given him special light on that question. I have been wanting to bring it out more clearly, but I could not have brought it out as clearly as he did. But when he brought it out at Minneapolis, I recognized it."*** {Report of interview with Elder J. S. Washburn by R. J. Wieland June 4, 1950}

After this meeting, J. S. Washburn and his wife became dear friends with Ellen White. Brother Washburn was the Pastor of the Seventh-day Adventist Church in Washington. Mrs. White was a visitor in their home on occasion and the Ellen White Estate has on record several letters that Sister White wrote to the couple. "May the Lord continue to bless the church in Washington is my prayer. I know the Lord blessed me when I was with you, and He blessed His people. Much love to all in your household, and much love to those with whom we took sweet counsel together in our precious meetings. The Lord lives and reigns, praise His holy name". {*The E. G. W. 1888 Materials*, p. 853, Chapter Title: To J. S. Washburn and wife}

It was the Conference's rejection of the special message of 'Righteousness by Faith', first given in 1888 that caused the writing of several letters from Mrs. White to the Washburn's. This rejection greatly sorrowed Sister White, and she wrote to Brother J. S. Washburn to encourage him to continue in the 'rays of the Sun of Righteousness', for she knew that he had now fully accepted the message.

Mr. Washburn became known as a true believer in the Spirit of Prophecy, and Ellen White considered him a defender of the Faith, which was once delivered unto the saints. For example, when Brother Uriah Smith repented himself of his error, in which he 'burdened' down the work for two years in the late 1880's (probably in resistance to the 1888 message of 'Righteousness by Faith' given in Minneapolis), it was Brother Washburn to whom Sister White wrote and gave the good news of Brother Smith's repentance. "Brother Smith has fallen on the Rock, and is broken, and the Lord Jesus will now work with him." {*The E. G. W. 1888 Materials*, p. 852}

With the knowledge that the Seventh-day Adventist Church did not begin to incorporate the trinity doctrine into its beliefs until 1931 (after the death of the pioneers, including E. G. White. *see appendix*); and with the previous information on just who J. S. Washburn was, and his relationship to Sister White, the reader will be able to better appreciate the significance of his letter.

THE LETTER BY WASHBURN

"The doctrine of the Trinity is a cruel heathen monstrosity, removing Jesus from his true position of Divine Savior and Mediator. It is true we can not measure or define divinity. It is beyond our finite understanding, yet on this subject of the personality of God the Bible is very simple and plain. *The Father, the Ancient of Days, is from eternity. Jesus was begotten of the Father.* Jesus speaking through the Psalmist says: "The Lord (Jehovah) has said unto me, Thou art my son, this day have I begotten thee." - Psalm 2:7.

Again in Proverbs (where Jesus is spoken of under the title of wisdom, See 1 Cor. 1:24), we read: "The Lord (Jehovah) possessed me in the beginning of his way" v. 22 "Before the mountains were settled, before the hills was I brought forth." - v. 24 ***The Son says he was brought forth, begotten, born of His Father (Jehovah).***

Satan has taken some heathen conception of a three-headed monstrosity, and with deliberate intention to cast contempt upon divinity, has woven it into Romanism as our glorious God, an impossible, absurd invention. This monstrous doctrine transplanted from heathenism into the Roman Papal Church is seeking to intrude its evil presence into the teachings of the Third Angel's Message. ...

And the fact that Christ is not the mediator in the Roman Church demonstrates that the Trinity destroys the truth that Christ is the one, the only mediator. The so-called Christian Church, the Papacy, that originated the doctrine of the Trinity, does not recognize him as the only mediator but substitutes a multitude of ghosts of dead men and women as mediators. *If you hold the Trinity doctrine, in reality, Christ is no longer your mediator. ... The whole Trinity doctrine is utterly foreign to all the Bible and the teachings of the Spirit of Prophecy. Revelation gives not the slightest hint of it. This monstrous heathen conception finds no place in all the free universe of our Blessed heavenly Father and His Son, our Lord and Savior, Jesus Christ ... The Catholic heathen doctrine of the Sunday Sabbath is just as sacred as the Catholic pagan doctrine of the Trinity and no more so...*

Seventh-day Adventists claim to take the word of God as supreme authority and to have "come out of Babylon", to have renounced forever the vain traditions of Rome. *If we should go back to the immortality of the soul, purgatory, eternal torment and the Sunday Sabbath, would that be anything less than apostasy? If, however, we leap over all these minor, secondary doctrines and accept and teach the very central root doctrine of Romanism, the Trinity, and teach that the son of God did not die, even though our words seem to be spiritual, is this anything else or anything less than apostasy, and the very Omega of apostasy?...*

However kindly or beautiful or apparently profound his sermons or articles may be, when a man has arrived at the place where he teaches the heathen Catholic doctrine of the Trinity, and denies that the Son of God died for us, is he a true Seventh-day Adventist? Is he even a true preacher of the Gospel? And when many regard him as a great teacher and accept his unscriptural theories, absolutely contrary to the Spirit of Prophecy, it is time that the watchmen should sound a note of warning." {Portions of a letter written by J. S. Washburn in 1939.} (This letter was liked by a conference president so much that he distributed it to 32 of his ministers.)

HAMPTON WATSON COTTRELL (1 852 -- 1940)

Cottrell was an evangelist and an administrator. He served in a capacity of roles in the church leadership. Because of serious illness, he was forced in 1925 to take up less active work.

"The conclusion drawn at that time [the time of the pioneers] was that *the Holy Spirit was not a person in the sense that God and Christ are persons*, if so, the same difficulty would be encountered with the Holy Spirit being everywhere present as is held by the Trinitarians concerning God and Christ as persons being everywhere present, and if it should be so conceded *Christ would be the son of the Holy Spirit, rather than of God as the Bible declares him to be.*" {Letter of H. W. Cottrell to LeRoy Froom, September 16, 1931}

APPENDIXES

FUNDAMENTAL PRINCIPLES OF BELIEF FOR SDA'S FROM 1872-1914

“We have no doubt, neither have we had a doubt for years, that the doctrines we hold *today* are *present truth*, and that we are nearing the judgment.” {E. G. White, *Testimonies Vol. 2*, p. 355. **1870**}

Appearing from 1889-1914 in the SDA Yearbooks

“As elsewhere stated, Seventh-day Adventists have no creed but the Bible; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason “to every man that asketh” them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as we know, *entire unanimity throughout the body*. They believe,--

I. That there is **one God**, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, *and everywhere present by his representative, the Holy Spirit*. Ps. 139:7.

II. That there is one Lord Jesus Christ, **the Son of the Eternal Father**, the one by whom he created all things, and by whom they do consist;...

III. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith....” {*Fundamental Principles of SDA's no. 1*, p. 147}

(Note: in **1872** this statement of beliefs was penned largely by James White in a 14-page leaflet entitled “A Declaration of the Fundamental Principles of the Seventh-day Adventists”, and it first appeared in the *Signs of the Times* issue of **1874**. {*The Living Witness*, 1959, Pacific Press Publishing Association, pp. 1, 2} From there it was incorporated into the Yearbooks of **1889-1914**. But, between the years of **1915-1930** there was no ‘Statement of Beliefs’ appearing in our Yearbooks. **What happened in those years?**)

“We have nothing to fear for the future, except as we shall *forget* the way the Lord has led us, *and His teaching* in our past history.” {E. G. White, *Life Sketches*, p. 196}

“I tell you now, that **when I am laid to rest, great changes will take place**. I do not know when I shall be taken; and I desire to warn all against the devices of the devil.” {E. G. White, Ms. 1, **1915**}

Ellen G. White died in 1915. (Note: by 1924 the last of the early pioneers, J. N. Loughborough, was laid to rest)

What great changes took place after she, and all the founding pioneers, died?

1931 Yearbook (re-appearing after 15 years of absence!)

"1. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice. 2 Tim. 3:15-17.

2. That the Godhead, **or Trinity**, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. Matt. 28:19.

3. That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature He took upon Himself the nature of the human family, lived on the earth as a man..." {*Fundamental Principles of SDA's no. 2*, p. 377}

Only when the prophet and the pioneers passed to their rest could the deceiver make his move, and “while men slept, his enemy came and sowed tares among the wheat,” (Matt. 13:25, 28)

1981 Yearbook

"1. The Holy Scriptures

The Holy Scriptures, Old and New Testaments, are the written Word of God,...

2. *The Trinity*

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; Eph. 4:46; 1 Peter 1:2; 1 Tim. 17; Rev. 14:7.)

3. The Father **God** the Eternal Father...

4. The Son **God** the eternal Son...

5. The Holy Spirit **God** the eternal Spirit..." {*Fundamental Principles of SDA's no. 3*, p. 5}

(Anyone who can count will admit that **God, God, God = 3 Gods**. Is this what *you* worship?) ***Who has done this change? "He said unto them, an enemy hath done this."***

HOW LONG HALT YE BETWEEN TWO OPINIONS?

Please note that these quotes and excerpts were often taken from lengthy and careful articles and dissertations that deal with this issue. It was not a passing error held by our pioneers to be cleared up by progressive revelation (as some claim when seeing a few of these statements, and refuse to see any more). It was a deeply-rooted pillar of their entire theology, including a full understanding of the Sabbath, the atonement, and the Sanctuary. There was harmony among *al* the brethren, including Mrs. White.

Today some may think that disregarding these foundational doctrines is the result of the Church advancing in present truth. But can this be? Can one advance in truth if he does not have truth? Was the advancement of truth to change the foundational doctrines of the Church? "*Truth is truth, and will remain truth, and in the end will triumph gloriously.*" {E. G. White, *Review & Herald*, December 28, 1897}

One daunting question still remains, either God built his early church upon the most serious heresy, or the church has gone into the most serious heresy since the death of its prophet and pioneers. This should be disturbing to every true SDA believer. Was Ellen White in error when she supported these pioneers? Or has Satan been busy undermining the basic foundations of the church?

This is a wake up call. "THE ENEMY IS UPON US" It is time for God's people to stop feeding on anything but God's Word. Study this out in full, prayerfully, and then ask for God's guidance on how to oppose the power of Rome that even now assaults the church.

Yes, this is an attack by Roman Catholicism. In the little book called *Handbook For Today's Catholic* written by the Roman Catholic Church. It reads on page 11, "The mystery of the Trinity is the central doctrine of the Catholic Faith. Upon it are based all the other teachings of the Church."

The end is upon us! Where are the watchmen on the walls of Zion? This doctrine undermines everything that is of God and all of the pillars of our church. What will you do? Do you have the courage to defend the honor of Christ's bride against the attack of the mother of harlots? Will you come to the help of the Lord against the mighty? If not, then who will? It will only be those who stand for truth though the heavens fall. It will be God's remnant who will stand fearlessly in defense of His Church.

May God richly bless you and give you strength as you stand for truth against the flowing tide of heresy that threatens to wash away God's final fortress in an evil ungodly world.

What did the Seventh-day Adventist pioneers believe? Well, that would depend on who you ask. Some say one thing, others say another. But, what does the Lord say: "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee." Deuteronomy 32:7. So the best person to ask would be the pioneers themselves. Alas! They are all dead.

But "Let those who are dead speak by reprinting their articles." {E. G. White, MS62, 1905} "We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work." {E. G. White, *R&H*, May 25, 1905} It is now possible to 'ask' the pioneers what they believed. They can tell us, in their own words, about the God they served. The God who founded this movement, and used those faithful men as builders of the Remnant Church, is the same God who will see it to the end.

The Seventh-day Adventist church claims a rich and exclusive heritage. Such a heritage is attested to by the prophetic utterances of the word of God. In light of this claim, it is the duty of *every* true and honest Seventh-day Adventist to uphold and maintain the 'faith that was once delivered to the saints'. We are today the children of those early fathers, and as such we are admonished to, "Remove not the ancient landmark, which thy fathers have set." Proverbs 22:28

But sadly, there seems to be a growing trend with many today to murmur against, and belittle, those faithful

men. God does not tolerate such disrespect shown to his chosen instrumentalities.

"I saw that God is displeased with the disposition that some have to murmur against those who have fought the heaviest battles for them and who endured so much in the commencement of the message, when the work went hard. ... He is displeased with those who are ready to find fault with and reproach those servants of God who have grown gray in building up the cause of present truth." {E. G. White, Testimonies Vol. 3, pp. 320, 321}

The memory of those pioneer workers is to be treasured and guarded. We are to "Let no one depreciate those who have been chosen of God..." {E. G. White, R&H, Nov. 30, 1897}

"I am instructed to say: Let every believer respect the aged pioneers who have borne trials and hardships and many privations. They are God's workmen and have acted a prominent part in the building up of His Work. ... God desires those who have come into the truth in later years to take heed to these words." {E. G. White, Testimonies Vol. 7, p. 289}

Ellen White, MS 760, p 9,10 - To Build Upon the Foundation

***"Those who seek to remove the old landmarks** are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove **the pillars of our faith** concerning the sanctuary or **concerning the personality of God or of Christ** are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor."*

To believe that the church "grew" from an anti-trinitarian view to a trinitarian one, would necessitate that the church was built on a foundation of false doctrine and false worship, and that it was not even a Christian church until its "growth in understanding" culminating in 1980's final acceptance of the trinity as a fundamental belief.

It is said that the doctrine of God was not a foundational doctrine, or a "pillar" or "landmark", and as such was open to revision. But I would ask that the sincere truth seeker ask him or herself, "Is it possible that God could say through Ellen White that every doctrine of the historic Adventist church was established by Himself and yet the church be completely wrong about the very identity of God, holding a deadly heresy that undermines the very gospel of Christ?"

Was Ellen White a false prophet? Was the SDA Movement a false movement?

Dr. Jerry Moon 2002

*"More recently, a further question has arisen with increasing urgency: was the pioneers' belief about the Godhead right or wrong? "As one line of reasoning goes, **either the pioneers were wrong and the present church is right, or the pioneers were right and the present Seventh-day Adventist Church has apostatized from biblical truth.**" — Jerry Moon, 'The Trinity', chapter, 'Trinity and anti-trinitarianism in Seventh-day Adventist history, page 190*

We will stick with the Spirit of Prophecy and our pioneers. What about you?

Professor and author George Knight:

"Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denomination's Fundamental Beliefs. More specifically, most would not be able to agree to belief number 2, which deals with the doctrine of the trinity." - Ministry, October 1993, p. 10.

THE GODHEAD IN THE WRITINGS OF ELLEN GOULD WHITE

To reveal the stark contrast between truth and error; to unmask a deadly deception of Satan, and the means by which it may be successfully discarded; to present a satisfactory weight of evidence regarding the Godhead, shedding such light upon the doctrine as to justify and make fully manifest the position of truth; and to show the holy, unchanging character of our great God, is the object of this study. That through its influence souls may be delivered from the power of darkness, and become “partakers of the inheritance of the saints in light,” to the praise of Him who loved us, and gave Himself for us, is the sincere and earnest prayer of The Compiler.

Ellen Gould White was easily the most influential person in leading and guiding the small bands of Advent believers into what later became known as the Seventh-day Adventist church. This was done through instructions given to her in dreams and visions by the Lord. The heavenly instruction did not only include personal testimonies, but it also confirmed doctrinal truths. As the reader will clearly see in this study, the doctrinal instructions also included a clarification of the true understanding of the Godhead. Such a step was necessary, for many of the pioneering brethren came from differing backgrounds and many ideas about the Godhead were held. The divine revelations from God set a seal to the truth, which was to remain as truth till the end.

We herewith present the plain and clear statements from the pen of inspiration regarding the Godhead. We pray that these pages will help to shed some light on this most wondrous, and much maligned, truth of God. May the great God of Heaven, the Father of all light and glory, bless every reader by His sweet Spirit in Christ Jesus.

Theological works which do not have the ‘official stamp’ of the Seventh-day Adventist church are often accused of quoting Ellen White ‘out of context.’ For this reason, we have chosen to place all references at the end of each quotation. We strongly recommend and encourage the reader to look up the references and carefully consider the original source and context of every single quotation.

(Due to space limitations many quotes are short, citing only the relevant words. The reader is strongly encouraged and admonished to read the quotes in their entire context before attempting the charge of ‘out of context.’ If the reader has no access to all the books quoted he can locate them online at: www.whiteestate.org)

THE EARLY YEARS 1827-1862

Ellen, with her twin sister Elizabeth, was born November 26, 1827, to Robert and Eunice Harmon. With eight children in the family, home was an interesting and busy place. The family lived on a small farm near the village of Gorham, Maine, in the northeastern part of the United States. However, a few years after the birth of the twins, Robert Harmon gave up farming, and, with his family, moved to the city of Portland, about twelve miles east.

On the night of November 13, 1833 Ellen (nearly six years old) slept while the stars fell, causing a fresh interest in prophecies and giving an impetus to the Advent doctrine. At the young age of nine, Ellen met with a life changing accident. While returning home from school one afternoon, she was severely injured in the face by a stone thrown by a classmate. For three weeks she was unconscious, and in the years that followed she suffered greatly as a result of the serious injury to her nose.

In March of 1840 twelve year old Ellen (now a Methodist) attended a course of lectures by William Miller on the second coming of Christ. Two years later she again attended his second course of lectures given in Portland. The heart stirring truths accompanied by the conviction of the Spirit had their effect and the Harmon family became believers in the doctrine of the Second Advent. Not long after, Ellen and her family were expelled from the Methodist church for their faith in the soon coming Saviour.

1844 was the happiest year of Ellen's life. Her heart was full of glad expectation. Ellen was 16 years old when she went through the trying disappointment of October 22, 1844. Though severely disappointed, she was not disheartened.

It was not long after the passing of the time in 1844 that her first vision was given her in December of that year. She was given a view of the travels of the Advent people to the Holy City (See *Early Writings* pp. 13-20). "Relate to others what I have revealed to you" was the instruction given to Ellen. She related the vision to the little company in Portland, who then fully believed it to be of God.

Meanwhile, fanaticism was breaking out. Under God's guidance and protection this young 17 year old woman was to meet the spreading fanaticism. Some continued to hold that prophecy was fulfilled on October 22. A much larger group took the position that they were mistaken in the date. These fanatical teachings and actions on the part of some divided the little group who were clinging to their confidence that prophecy had been fulfilled on October 22. There were those who patiently awaited the dawning of light that they might gain a true understanding of their position and their work. These were later to become the spiritual forefathers of the Seventh-day Adventist Church.

Ellen was traveling accompanied by her older sister and Elder James White. The historic vision of the "End of the 2300 Days" (See *Early Writings*, pp. 54-56) was given in 1845. That vision revealed what took place in heaven on October 22, 1844.

By August 30, 1846, Ellen was united in marriage to Elder James White. Elder White had enjoyed a deep experience in the advent movement, and his labors in proclaiming the truth had been blessed of God. Their hearts were united in the great work, and together they traveled and labored for the salvation of souls.

Several phases of fanaticism had their roots in the teaching of some that Christ had actually come in a spiritual sense. This teaching was carried to the point that some declared that there is no such thing as a literal body of Christ and a universal God. This fanatical teaching was carried by some to the extent of denying that God was a personal being who has a form. The vision of the "End of the 2300 Days" helped to meet this falsehood. That early vision also confirmed the two divine occupants of the heavenly throne.

The God of heaven saw it fit to establish the Advent movement on a solid foundation of truth. This foundation included a correct understanding of who He is. The Advent band was not left to wander through the multiplied delusions of the spiritualizers. From the earliest visions God assured His children of the reality of His being. "I have often seen the lovely Jesus, that He is a *person*. I asked Him if His Father was a person and had a form like Himself. Said Jesus, "I am in the express *image* of My Father's *person*." I have often seen that the spiritual view took away all the glory of heaven [...]" {E. G. White, *Early Writings*, p. 77}

While at Rocky Hill, Connecticut, in the summer of 1849, James White began publication of *The Present Truth*, an eight-page semimonthly paper. The later numbers carried articles from Ellen White's pen setting forth prophetic views of the future of the church and sounding notes of warning and counsel.

The year 1851 marked the appearance of Mrs. White's first book, a paper-covered work of 64 pages entitled, *A Sketch of the Christian Experience and Views of Ellen G. White*. The days of the beginning of the *Review and Herald* in 1850 and the *Youth's Instructor* in 1852, the securing of a hand press, then the publishing of the papers in Rochester, New York, during the years 1852-1855, were strenuous and trying. Money was scarce. Sickness and bereavement played their part in bringing distress and discouragement. But there were brighter days ahead, and when in 1855 the Advent believers in Michigan invited the Whites to Battle Creek and promised to build a little printing house, the tide seemed to turn for the better.

The record of the next few years shows Elder and Mrs. White establishing the publishing work and church organization, and traveling here and there by train, wagon, and sleigh. It is a record of suffering from severe cold on long trips through sparsely settled country, and of God's special protection from many dangers. It is a record with discouraging features as attacks were directed against the work, and also one of great

encouragement as the power of God brought victory into the lives of the Sabbath keepers and success to the work of those who were leading out in advancing the Advent cause.

At an Ohio funeral service held on a Sunday afternoon in March, 1858, in the Lovett's Grove (now Bowling Green) public school, a vision of the ages-long conflict between Christ and His angels and Satan and his angels was given to Mrs. White. Two days later Satan attempted to take her life that she might not present to others what had been revealed to her. Sustained, however, by God in doing the work entrusted to her, she wrote out a description of the scenes that had been presented to her, and the 219- page book *Spiritual Gifts*, volume 1, *The Great Controversy Between Christ and His Angels and Satan and His Angels*, was published in the summer of 1858. The volume was well received and highly prized because of its clear picture of the contending forces in the great conflict, touching high points of the struggle but dealing more fully with the closing scenes of this earth's history.

By the fall of 1860 the White family numbered six, with four boys ranging from a few weeks to 13 years of age. The youngest child, Herbert, however, lived only a few months, his death bringing the first break in the family circle. The culminating efforts to establish church and conference organizations, with the demands for much writing, traveling, and personal labor, occupied the early years of the 1860s.

The biographical information in this and other sections comes from:

Testimonies for the Church Volume 1, (Ch. 1-4); *Spiritual Gifts Volume 2* (Ch. 1-7)

Ellen G. White: The Early Years Volume 1 - 1827-1862, By Arthur L. White (1985), (Ch. 1-4); A Brief Biography of Ellen G. White by Arthur L. White

EXAMINING THE WRITINGS 1827-1862

What did Ellen White write in those early years that can shed some light for us on the topic of the Godhead? Did God reveal to her these vital truths or not? An examination of her writings in, and regarding, that period will adequately answer these questions. (Please note: text in the quotes is *italicized* for emphasis).

Were there false views being circulated about God in those early years?

“After the passing of the time in 1844, we had fanaticism of every kind to meet. Testimonies of reproof were given me to bear to some holding spiritualistic theories. *There were those who were active in disseminating false ideas in regard to God. Light was given me that these men were making the truth of no effect by their false teachings.* I was instructed that they were misleading souls by presenting *speculative theories regarding God.*” {E. G. White, *Testimonies Volume 8*, pp. 292, 293} 1904

The people disseminating these views were called “spiritualizers.”

What were some of the false views about God that were present in those early days?

In eastern Maine Ellen was traveling and working in the atmosphere of the spiritualizers who had allegorized away heaven, God, Jesus, and the Advent hope. In the vision at Exeter in mid-February (1845) she seemed to be in the presence of Jesus, and she was eager to procure answers to some vital questions (such as ‘does God have a form or not?’).

“I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, “If you should once behold the glory of His person, you would cease to exist.” {E. G. White, *Early Writings*, p. 54}

This was not the only occasion Ellen was to converse with Jesus and the angel about the person of Jesus and concerning God being a personal being (which was denied by the spiritualizers). The answers satisfied her fully that the spiritualizers were in gross error in this regard.

What were the spiritualizers specifically teaching that was regarded as “false views about God”?

From James White we receive a remarkable eyewitness account:

“*The way spiritualizers have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed, viz., that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God.*” {J. S. White, *The Day Star*, January 24, 1846}

Even Ellen White back in those days was accused of teaching similar things to the spiritualizers (called “spiritualism” in the following quote).

“I have frequently been falsely charged with teaching views peculiar to spiritualism. But, before the editor of the “*Day Star*” ran into that delusion, the Lord gave me a view of the sad and desolating effects that would be produced upon the flock, by him and others, in teaching the spiritual views. I have often seen the lovely Jesus, that he is a *person*. I asked him if his Father was a person, and had a form like himself. Said Jesus. “I am in the express *image* of my Father’s *Person*. I have often seen that the spiritual view took away all the glory of heaven, and that in many minds the throne of David, and the lovely person of Jesus had been burned up in the fire of spiritualism. I have seen that some, who have been deceived, and led into this error, would be brought out into the light of truth, but it would be almost impossible for them to get entirely rid of the deceptive power of spiritualism. Such should make thorough work in confessing their errors, and leaving them forever.” {*A Sketch of the Christian Experience and Views of Ellen G. White*, p. 64} 1851

(Amazingly, similar charges continue to be leveled at Sister White to this very day. She is charged with teaching the trinity. All those who believe that charge would do well to review our past history before

heeding such idle tales).

The spiritualization of heaven, God, Christ, and the coming of Christ lay at the foundation of much of the fanatical teachings that young Ellen Harmon/White was called upon by God to meet in those formative days. The visions firmly established the personality of God and Christ. This sound guidance saved the emerging church.

Would we expect that God would declare His truth to His messenger, thus correcting those “false ideas in regard to God”?

Speaking of the period “after the passing of the time in 1844” she says, “The whole company of believers were united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the Holy Spirit.” {E. G. White, *Manuscript Releases Volume 3*, p. 413} 1903

Did that revelation of the Holy Spirit include a correct knowledge and understanding regarding Christ?

Recounting those early experiences she says, “After the passing of the time in 1844 we searched for the truth as for hidden treasure. I met with the brethren, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. [...] When they came to the point in their study where they said, “We can do nothing more,” the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. *Thus light was given that helped us to understand the scriptures in regard to Christ*, his mission, and his priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.” (E. G. White, *Review and Herald*, May 25, 1905 par. 24)

Would that foundational understanding of Christ have to be changed in later years?

“The evidence given in our early experience has the same force that it had then. [...] That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular.” (E. G. White, *Manuscript Releases Volume 1*, p. 52} 1906

What was understood (and revealed) in regard to Christ in those early years?

Ellen White’s vision of the great controversy between Christ and His angels and Satan and his angels clearly revealed the identities of the contending parties.

“*But the Son of God, who was with the Father before the world was*, took pity upon us in our lost condition, and offered to step in between us and the wrath of an offended God.” (E. G. White, *The Youth’s Instructor*, August 1, 1852 par. 6)

“Angels were engaged in the battle; Satan wished to conquer *the Son of God*, and those who were submissive to his will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven.” (E. G. White, *Spiritual Gifts Volume 1*, p. 18} 1858

“*And I saw that when God said to his Son*, Let us make man in our image, Satan was jealous of Jesus.” (E. G. White, *Spiritual Gifts Volume 1*, p. 17} 1858

Who was the third highest being in heaven, next in command to Jesus Christ (God’s dear Son)?

“The Lord has shown me that Satan was once an honored angel in heaven, *next to Jesus Christ*.” (E. G. White, *Spiritual Gifts Volume 1*, p. 17} 1858

Therefore, how many divine occupants are on the heavenly throne?

“In February, 1845, I had a vision of events commencing with the Midnight Cry. *I saw a throne and on it sat the Father and the Son.* I gazed on Jesus' countenance and admired his lovely person. The Father's person I could not behold, for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself. He said he had, but I could not behold it, for said he if you should once behold the glory of his person you would cease to exist.” (E. G. Harmon, *Broadside 1*, April 6, 1846 par. 7}

When the time came to execute the plan of salvation (when man fell), who was involved in that divine communication?

“Sorrow filled heaven, as it was realized that man was lost, and the world that God created was to be filled with mortals doomed to misery, sickness and death, and there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus, and beheld an expression of sympathy and sorrow upon his countenance. Soon I saw him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, *"He is in close converse with his Father."* The anxiety of the angels seemed to be intense while Jesus was communing with *his Father*. Three times he was shut in by the glorious light about the Father, and the third time he came from the Father we could see his person; and his countenance was calm, free from all perplexity and trouble, and shone with loveliness, such as words cannot express. He then made known to the angelic choir that a way of escape had been made for lost man; *that he had been pleading with his Father, and had obtained his consent to give his life a ransom, to bear their sins, and take the sentence of death upon himself* [...] Then joy, inexpressible joy, filled heaven, and the heavenly choir sung a song of praise and adoration. They touched their harps and sung a note higher than they had done before, *for the great mercy and condescension of God in yielding up his dearly Beloved to die for a race of rebels*, and praise and adoration was poured forth for the self-denial and sacrifice of Jesus; *that he would consent to leave the bosom of his Father*, and choose a life of suffering and anguish, and die an ignominious death to give life to others. {E. G. White, *Supplement to the Christian Experience and Views of Ellen G. White*, pp. 47, 48} 1854

“*God consented to give his only Son to die for lost man.*” {E. G. White, *The Youth's Instructor*, August 1, 1852 par. 6}

“I have been shown *the great love and condescension of God in giving his Son to die that man might find pardon and live.*” {E. G. White, *Supplement to the Christian Experience and Views of Ellen G. White*, p. 46} 1854

Was it easy for the Father to consent to give His only Son, His dearly Beloved, to die for a guilty race?

“*Said the angel, "Think ye that the Father yielded up his dearly beloved Son without a struggle? No, no." It was even a struggle with the God of heaven whether to let guilty man perish, or to give his darling Son to die for them.* [...] I saw that it was impossible for God to alter or change his law, to save lost, perishing man; *therefore he suffered his darling Son to die for man's transgression.*” {E. G. White, *Supplement to the Christian Experience and Views of Ellen G. White*, p. 48} 1854

(Note: Christ was a *real* Son prior to coming, which explains the struggle of the Father. It was a *real* struggle of a *real* Father over a *real* Son.)

“At first the angels could not rejoice, for their commander concealed nothing from them, but opened before them the plan of salvation. Jesus told them that he would stand between the wrath of his Father and guilty man, that he would bear iniquity and scorn, *and but few would receive him as the Son of God.*” {E. G. White, *Spiritual Gifts Volume 1*, pp. 23, 24} 1858

Who is Michael and who is His Father?

“I saw that Moses passed through death, but Michael came down and gave him life before he saw corruption. Satan claimed the body as his, but Michael resurrected Moses, and took him to heaven. The Devil tried to hold his body, and railed out bitterly against God, denounced him as unjust, in taking from him his

prey. *But Michael did not rebuke the Devil*, although it was through his temptation and power that God's servant had fallen. *Christ meekly referred him to his Father*, saying, The Lord rebuke thee.” {E. G. White, *Spiritual Gifts Volume 1*, p. 43} 1858

How is Christ (the True Witness) the Son of the Father?

“Says the true Witness, *the only Begotten of the Father*, "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the City." Rev. xxii, 14.” {E. G. White, *Review and Herald*, June 10, 1852 par. 17}

SUMMARY:

From a brief examination of the early writings we find that God revealed some certain basic truths regarding Himself and His Son. These truths were sent to establish His people on a firm and lasting foundation of truth.

From these brief early evidences we learned:

- There were false views circulated about God shortly after 1844.
- These spiritualizers promoted the trinity doctrine.
- The pioneers were not afraid to meet these false views.
- Bible study and revelations of God served to correct these and other fanatical errors.
- God revealed that He is a person who has a form, and so does His Son.
- The pioneers understood the scriptures regarding who Christ was.
- The Spirit of Prophecy confirmed this understanding (Begotten Son of the Father).
- Only God and His Son occupied the heavenly throne, next came Lucifer.
- Lucifer hated God's dear Son in heaven.
- The counsel to redeem man was between the Father and Son.
- The Father consented to give His darling Son to die for us.
- It was even a struggle with the Father to suffer His darling Son to die for man.
- Christ told the angels that few would actually receive Him as the Son of God.

THE PROGRESSIVE YEARS 1862-1876

The culminating efforts to establish church and conference organizations, with the demands for much writing, traveling, and personal labor, occupied the early years of the 1860s. The climax was reached in the organization of the General Conference of Seventh-day Adventists in May, 1863.

Two weeks after this, James and Ellen White visited Otsego, Michigan, over the weekend, to encourage the evangelistic workers there. As the group bowed in prayer at the beginning of the Sabbath, Ellen White was given a vision of the relation of physical health to spirituality, of the importance of following right principles in diet and in the care of the body, and of the benefits of nature's remedies--clean air, sunshine, exercise, and pure water.

During 1865-68 Ellen White undertook the presentation of the conflict story as it had been shown to her more fully in further revelations. In 1870, *The Spirit of Prophecy, volume 1*, was published, carrying the story from the fall of Lucifer in heaven to Solomon's time. Work with this series was broken off, and it was seven years before the next volume was issued. The winter of 1872-1873 found James and Ellen White in California in the interests of strengthening church projects on the Pacific Coast. This was the first of several extended western sojourns during the next seven years. Ellen White accompanied her husband on his journeys, doing her full share of preaching and personal work, and, as time permitted, pushed forward with her writing. An important vision was given to Ellen White on April 1, 1874, while in the West, at which time there was opened up to her the marvelous way in which the denomination's work was to broaden and develop not only in the western States but overseas. A few weeks later, tent meetings were opened in Oakland, California, and in connection with this public effort Elder White began the magazine *Signs of the Times*.

In the fall of 1874 the Whites were back in Michigan, assisting with the Biblical Institute, leading out in Sabbath services, and taking a prominent part in the dedication of Battle Creek College on January 4, 1875. As Ellen White stood before the group who had gathered from a number of states to dedicate this, the denomination's first educational institution, she related what had been shown to her the day before in a vision. The picture she presented of the international work that must be accomplished by Seventh-day Adventists impressed the assembled workers and believers with the importance and need of the college. Among other things, she told of having been shown printing presses operating in other lands, and a well-organized work developing in vast world territories that Seventh-day Adventists up to that time had never thought of entering.

EXAMINING THE WRITINGS 1862-1876

As the church grew and expanded, so also did the divine revelations grow and expand. The ongoing revelations and messages given served to strengthen the foundation of truth upon which the church was built. Examining the topic of the Godhead in the writings of this period will shed a flood of light upon this rich field of study. Far from denying the previously revealed truths, the revelations in this period served to confirm and enhance what was previously given.

Who is the Lawgiver and what is His name?

“*God is a moral governor as well as a Father. He is the Lawgiver.*” {E. G. White, *Manuscript Releases Volume 12*, p. 208} 1876

“Those who trample upon God's authority, and show open contempt to the law given in such grandeur at Sinai, *virtually despise the Lawgiver, the great Jehovah.*” {E. G. White, *Spiritual Gifts Volume 3*, p. 294} 1864

Who was next in authority to the great Jehovah, the Lawgiver?

“*The Son of God was next in authority to the great Lawgiver.* He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man. *He was in the express image of his Father, not in features alone, but in perfection of character.*” {E. G. White, *Review and Herald*, December 17, 1872 par. 1}

“[...] Christ was above all. He was the commander of all Heaven. *He imparted to the angelic family the high commands of his Father.*” {E. G. White, *Spiritual Gifts Volume 3*, p. 36} 1864

“The great Creator assembled the heavenly host, that he might in the presence of all the angels *confer special honor upon his Son. The Son was seated on the throne with the Father* and the heavenly throng of holy angels was gathered around them. *The Father then made known that it was ordained by himself that Christ, his Son, should be equal with himself; so that wherever was the presence of his Son, it was as his own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son he had invested with authority to command the heavenly host. Especially was his Son to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him.*” {E. G. White, *The Spirit of Prophecy Volume One*, pp. 17, 18} 1870

Who was next in honor to the Son of God?

“Satan in Heaven, before his rebellion, was a high and exalted angel, *next in honor to God's dear Son.*” (E. G. White, *The Spirit of Prophecy Volume One*, p. 17} 1870

“Satan, the chief of the fallen angels, once had an exalted position in Heaven. *He was next in honor to Christ.*” (E. G. White, *Review and Herald*, February 24, 1874 par. 33}

“Christ had been taken into the special counsel of God in regard to his plans, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. But Christ was acknowledged sovereign of Heaven, his power and authority to be the same as that of God himself.” (E. G. White, *The Spirit of Prophecy Volume One*, p. 18} 1870

Was Satan unaware of Christ's position and identity?

“Satan was well acquainted with the position of honor Christ had held in Heaven *as the Son of God, the beloved of the Father.*” (E. G. White, *Review and Herald*, March 3, 1874 par. 21}

“There was contention among the angels. Satan and his sympathizers were striving to reform the

government of God. They were discontented and unhappy because they could not look into his unsearchable wisdom and ascertain his purposes *in exalting his Son Jesus*, and endowing him with such unlimited power and command. *They rebelled against the authority of the Son.*” (E. G. White, *The Spirit of Prophecy Volume One*, p. 19} 1870

“Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Jesus Christ, and with forcible reasoning sought to convince Satan that no less honor was his now than before the Father had proclaimed the honor which he had conferred upon his Son. *They clearly set forth that Jesus was the Son of God, existing with him before the angels were created*; and that he had ever stood at the right hand of God, and his mild, loving authority had not heretofore been questioned; and that he had given no commands but what it was joy for the heavenly host to execute.” (E. G. White, *The Spirit of Prophecy Volume One*, p. 19} 1870

“Many of Satan's sympathizers were inclined to heed the counsel of the loyal angels, and repent of their dissatisfaction, *and be again received to the confidence of the Father and his dear Son.*” (E. G. White, *The Spirit of Prophecy Volume One*, pp. 20, 21} 1870

“The loyal angels hasten speedily to *the Son of God*, and acquaint him with what is taking place among the angels. *They find the Father in conference with his beloved Son*, to determine the means by which, for the best good of the loyal angels, the assumed authority of Satan could be forever put down.” (E. G. White, *The Spirit of Prophecy Volume One*, p. 21} 1870

Who is the only one to whom God's secret purposes were revealed?

“God informed Satan that *to his Son alone he would reveal his secret purposes*, and he required all the family in Heaven, even Satan, to yield him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy a place in Heaven.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 22} 1870

Who were the parties engaged in the heavenly war?

“Satan had sympathizers in heaven, and took large numbers of the angels with him. *God and Christ and heavenly angels were on one side, and Satan on the other.* Notwithstanding the infinite power and majesty of *God and Christ*, angels became disaffected. The insinuations of Satan took effect, and they really came to believe that *the Father and the Son* were their enemies and that *Satan* was their benefactor.” {E. G. White, *Testimonies Volume 3*, p. 328} 1873

“Satan was warring against the government of God, because ambitious to exalt himself *and unwilling to submit to the authority of God's Son, Heaven's great commander.*” {E. G. White, *Spiritual Gifts Volume 3*, p. 37} 1864

“Then there was war in Heaven. *The Son of God*, the Prince of Heaven, and his loyal angels, engaged in conflict with *the arch rebel* and those who united with him.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 23} 1870

“He who could influence the angels of God *against their Supreme Ruler, and against his Son*, their loved commander, and enlist their sympathy for himself, was capable of any deception.” {E. G. White, *Review and Herald*, August 18, 1874 par. 10}

Who were engaged in the mighty work of creation?

“*The Father and the Son* engaged in the mighty, wondrous work they had contemplated, of creating the world.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 24} 1870

“*Jesus* had united with the *Father* in making the world.” {E. G. White, *Testimonies Volume 2*, p. 209} 1869

Who purposed to make man in their own image?

“After the earth was created, and the beasts upon it, *the Father and Son carried out their purpose*, which was designed before the fall of Satan, *to make man in their own image*. They had wrought together in the creation of the earth and every living thing upon it. *And now God says to his Son*, "Let us make man in our image."” {E. G. White, *The Spirit of Prophecy Volume One*, pp. 24, 25} 1870

“*God, in counsel with his Son, formed the plan of creating man in their own image.*” (E. G. White, *Review and Herald*, February 24, 1874 par. 3)

“Before the fall of Satan, *the Father consulted his Son in regard to the formation of man*. They purposed to make this world, and create beasts and living things upon it, *and to make man in the image of God*, to reign as a ruling monarch over every living thing which God should create.” (E. G. White, *Spiritual Gifts Volume 3*, p. 36} 1864

Who did Adam and Eve (created in the image of the Father and Son) love, praise and adore?

“Adam and Eve were charmed with the beauties of their Eden home. They were delighted with the little songsters around them, wearing their bright yet graceful plumage, and warbling forth their happy, cheerful music. *The holy pair united with them and raised their voices in harmonious songs of love, praise and adoration, to the Father and his dear Son*, for the tokens of love which surrounded them.” (E. G. White, *The Spirit of Prophecy Volume One*, pp. 26, 27} 1870

“Adam and Eve assured the angels that they should never transgress the express command of God; for it was their highest pleasure to do his will. *The angels united with Adam and Eve in holy strains of harmonious music; and as their songs pealed forth from blissful Eden, Satan heard the sound of their strains of joyful adoration to the Father and Son.*” (E. G. White, *The Spirit of Prophecy Volume One*, pp. 34, 35} 1870

Who was the fallen foe an enemy to?

“They told Adam and Eve that the most exalted angel, next in order to Christ, refused obedience to the law of God which he had ordained to govern heavenly beings; that this rebellion had caused war in Heaven which resulted in the rebellious being expelled there from, and every angel was driven out of Heaven who united with him in questioning *the authority of the great Jehovah; and that this fallen foe was now an enemy to all that concerned the interest of God and his dear Son.*” (E. G. White, *The Spirit of Prophecy Volume One*, pp. 33, 34} 1870

While Lucifer was still in heaven, who was praised and honored by the heavenly choir?

“*The hour for joyful, happy songs of praise to God and his dear Son had come*. Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through Heaven *in honor of God and his dear Son*. But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader.” (E. G. White, *The Spirit of Prophecy Volume One*, p. 28} 1870

Who was Satan determined to defy after his banishment from heaven?

“Satan cast off his feelings of despair and weakness, and, as their leader, fortified himself to brave out the matter, *and do all in his power to defy the authority of God and his Son*. He acquainted them with his plans. If he should come boldly upon Adam and Eve *and make complaints of God's own Son*, they would not listen to him for a moment, but would be prepared for such an attack.” {E. G. White, *The Spirit of Prophecy Volume One*, p. 32} 1870

Who alone in heaven could accomplish fallen man's redemption?

“*The divine Son of God* saw that no arm but his own could save fallen man. He determined to help

man.” {E. G. White, *Review and Herald*, February 24, 1874 par. 33}

“*The divine Son of God* was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law.” {E. G. White, *Review and Herald*, December 17, 1872 par. 4}

“*The Son of God* was next in authority to the great Lawgiver. *He knew that his life alone could be sufficient to ransom fallen man.*” {E. G. White, *Review and Herald*, December 17, 1872 par. 1}

“The glorious plan of man's salvation was brought about through the infinite love of God and Father. In this divine plan is seen the most marvelous manifestation of the love of God to the fallen race. *Such love as is manifested in the gift of God's beloved Son amazed the holy angels.* "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This Saviour was the brightness of His Father's glory and the express image of His person. He possessed divine majesty, perfection, and excellence. He was equal with God. "It pleased the Father that in Him should all fullness dwell." [Philippians 2:6-8 quoted]” {E. G. White, *Testimonies Volume 2*, p. 200} 1869

“A council was held in Heaven, *which resulted in God's dear Son undertaking to redeem man from the curse and from the disgrace of Adam's failure*, and to conquer Satan. Oh, wonderful condescension! The Majesty of Heaven, through love and pity for fallen man, proposed to become his substitute and surety. He would bear man's guilt. He would take the wrath of his Father upon himself, which otherwise would have fallen upon man because of his disobedience.” {E. G. White, *Review and Herald*, February 24, 1874 par. 21}

“What condescension in the Majesty of Heaven! What amazing love for sinful man, *that God's dear Son should leave the heavenly courts* and come to a world polluted with sin, to save from ruin the guilty sinner!” {E. G. White, *The Youth's Instructor*, February 1, 1874 par. 1}

Who was leading the Israelites?

“Israel had been preserved by a miracle of God's mercy during every day of their travels in the wilderness. *The mighty Angel who went before them was the Son of God.*” (E. G. White, *The Spirit of Prophecy Volume One*, p. 318} 1870

At the baptism of Christ, how many divine individuals were involved?

“Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. *But, no! direct from the Father issues the light of his glory. The heavens were opened, and beams of glory rested upon the Son of God and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ.* While the people stood spell-bound with amazement, their eyes fastened upon Christ, from the opening heavens came these words: "This is my beloved Son, in whom I am well pleased." The words of confirmation that Christ is the Son of God were given to inspire faith in those who witnessed the scene, and to sustain the Son of God in his arduous work. *Notwithstanding the Son of God was clothed with humanity, yet Jehovah, with his own voice, assures him of his sonship with the Eternal. In this manifestation to his Son, God accepts humanity as exalted through the excellence of his beloved Son.*” (E. G. White, *Review and Herald*, January 21, 1873 par. 5}

Whose spirit are we to receive?

“We want to hear shouts of victory from those that have been overcome. *We want to have the sweet Spirit of Christ come freely into our midst.* We want the waters of salvation to flow here. [...] Get away from the chilling influence, and spirit of earth. Get a little higher. "Upward to God be the heart's adoration." *A little nearer to God, to Jesus, and to angels.* Get the heavenly unction; and then you can take it home with you.” (E. G. White, *Review and Herald*, August 17, 1869 par. 10}

"If the ministers of Christ will imitate this pattern, they will be imbued with His spirit, and angels will minister unto them." (E. G. White, *Testimonies Volume 2*, p. 509} 1870

What was said regarding the truths that the church held to in that time period?

"We have no doubt, neither have we had a doubt for years, that the doctrines we hold today are present truth, and that we are nearing the judgment." (E. G. White, *Testimonies Volume 2*, p. 355} 1870

"We are, as a people, triumphing in the clearness and strength of the truth. We are fully sustained in our positions by an overwhelming amount of plain scriptural testimony." (E. G. White, *Review and Herald*, September 16, 1873 par. 7}

What was the position of the church regarding the Godhead at that time?

From James White we get a glimpse of the church's position at that time:

"Jesus prayed that his disciples might be one as he was one with his Father. This prayer did not contemplate one disciple with twelve heads, but twelve disciples, made one in object and effort in the cause of their master. Neither are the Father and the Son parts of the 'three-one God.' They are two distinct beings, yet one in the design and accomplishment of redemption. The redeemed, from the first who shares in the great redemption, to the last, ascribe the honor, and glory, and praise, of their salvation, to both God and the Lamb." {J. S. White, *Life incidents*, p. 343} 1868

"Paul affirms of the Son of God that he was in the form of God, and that he was equal with God. 'Who being in the form of God thought it not robbery to be equal with God.' Phil. 2:6. The reason why it is not robbery for the Son to be equal with the Father is the fact that he is equal... The inexplicable Trinity that makes the Godhead three in one and one in three, is bad enough; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, 'Let us make man in our image'?" {J. S. White, *Review & Herald*, November 29, 1877}

This same position regarding the Godhead was clearly outlined in the statement of beliefs that was penned in 1872 and appeared in the first *Signs of the Times* in 1874. (See the section on the Lord's witnesses)

SUMMARY:

From this concise sample of the writings during this period we found:

- God the Father, the great Jehovah, is the Lawgiver.
- The Son of God was next in authority to the great Lawgiver.
- Only to His Son does God reveal His secret purposes, no one else.
- Lucifer was next in honor to God's dear Son.
- Lucifer knew Christ's position as the Son of God, the beloved of the Father.
- The loyal angels knew Christ was the Son of God, and sought to remind Lucifer.
- The fallen angels were dissatisfied with the Father and His dear Son.
- The heavenly war involved: The Father, Son, loyal angels, Lucifer and his angels.
- The work of creation was performed by the Father and the Son.
- Mankind was created in the image of the Father and the Son.
- Adam, Eve and loyal angels worshipped and praised the Father and His dear Son.
- Lucifer, before he fell, had led the heavenly choir in praise to God and His dear Son.
- Satan determined to defy the authority of God and His Son.
- Only the Son of God could become man's redeemer. No one else could.
- The Father consented to give His dear Son, to the amazement of the angelic host.
- At Christ's baptism, His Father's glory rested upon Him in the form of a dove.
- Believers in Christ are to receive the sweet spirit of Christ (imbued with His spirit).

THE LONELY YEARS 1876-1891

During the next few years much of Mrs. White's time was occupied in writing that part of the conflict story dealing with the life of Christ and the work of the apostles. This appeared in volumes 2 and 3 of *The Spirit of Prophecy*, in 1877 and 1878. Elder White was busily engaged in establishing the Pacific Press in Oakland, California, and in raising money to enlarge the Battle Creek Sanitarium and to build the Tabernacle in Battle Creek.

Elder White's failing health led to a trip into Texas for the winter of 1878-1879. There were periods during the next two years when Elder White was in reasonable health and able to continue with his work. But his long years of mental and physical overwork had diminished his life forces, and he died in Battle Creek on August 6, 1881. Standing at the side of her husband's casket at the funeral service, Ellen White pledged herself to press on in the work that had been entrusted to her.

Soon Ellen White was again on the Pacific Coast, feeling keenly the loss of her companion, but earnestly engaged in writing the fourth and last volume of the *Spirit of Prophecy* series. The conflict story from the destruction of Jerusalem to the close of time was presented in this long-awaited volume. When it came from the press in 1884, the book was well received carrying the title *The Great Controversy Between Christ and His Angels and Satan and His Angels*.

For some time the General Conference had been asking Mrs. White and her son, W. C. White, to visit the European missions. As she prepared for the journey, it seemed to those close to her that her physical condition would make the trip impossible. Obedient, however, to what seemed duty, she embarked on the journey, was given the necessary health, and spent the time from the fall of 1885 to the summer of 1887 in the European countries.

Back again in the United States, Ellen White made her home at Healdsburg, California, but attended the General Conference session of 1888 in Minneapolis, Minnesota. In the following months she traveled and preached, seeking to unify the church on the doctrine of righteousness by faith. During this same period she worked on *Patriarchs and Prophets*, which appeared in the year 1890.

EXAMINING THE WRITINGS 1876-1891

This period was an important period in the life and writings of Mrs. White. Especially of note is the 1888 General Conference session in which the message of Righteousness by Faith was presented and rejected. The correct knowledge of God and His Godhead lay at the foundation of a correct understanding of Righteousness by Faith. In light of this, an examination of this period's writings will further confirm the truths that were established through the preceding years.

Who is the source of all being, and the center of authority and power?

"God is the great I AM, *the source of being, the center of authority and power.*" {E. G. White, *Sketches from the Life of Paul*, p. 296} 1883

"*The Ancient of days is God the Father.* Says the psalmist, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." [PS. 90:2.] *It is he, the source of al being, and the fountain of al law*, that is to preside in the Judgment." {E. G. White, *The (1888) Great Controversy*, p. 479} 1888

"*Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all*, is alone entitled to supreme reverence and worship." {E. G. White, *Patriarchs and Prophets*, p. 305} 1890

"An intelligent knowledge of His word has been given to prepare men and women to *contend zealously for the law of Jehovah*; to reestablish the holy law; make up the breach that has been made in the law of God and restore the tables of stone to their ancient, exalted, honorable position. [...] *There will be, even among us, hirelings and wolves in sheep's clothing who will persuade some of the flock of God to sacrifice unto other gods before the Lord.* We have reason to know how Paul would act in any emergency. "The love of Christ constraineth us." (2 Cor. 5:13). Youth who are not established, rooted and grounded in the truth, will be corrupted and drawn away by the blind leaders of the blind; and the ungodly, the despisers that wonder and perish, who despise *the sovereignty of the Ancient of Days and place on the throne a false god, a being of their own defining, a being altogether such an one as themselves,--these will be agents in Satan's hands to corrupt the faith of the unwary.*" {*The Ellen G. White 1888 Materials*, pp. 484, 485} 1889

Who is the supreme ruler of the universe?

"*God, as the supreme ruler of the universe* has ever required prompt and unquestioning obedience. Even Christ, in the days of his flesh, was obedient to *the law of the Father.*" {E. G. White, *Signs of the Times*, July 22, 1886 par. 2}

Who alone shared the throne of the Supreme ruler of the universe?

"*The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both.* About the throne gathered the holy angels, a vast, unnumbered throng--"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from *the presence of the Deity.*" {E. G. White, *Patriarchs and Prophets*, p. 36} 1890

Who is the only being (in the entire universe) that was admitted to the Father's counsels?

"Christ, the Word, *the only begotten of God*, was one with the eternal Father--one in nature, in character, in purpose--*the only being that could enter into al the counsels and purposes of God.*" {E. G. White, *Patriarchs and Prophets*, p. 34} 1890

"Christ the Word, the only begotten of God, was one with the eternal Father,--one in nature, in character, and in purpose,--*the only being in al the universe* that could enter into all the counsels and purposes of God." {E. G. White, *The (1888) Great Controversy*, p. 493} 1888

"Before the assembled inhabitants of heaven the King declared that *none but Christ, the Only*

Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will." {E. G. White, *Patriarchs and Prophets*, p. 36} 1890

"God became one with man when, *in the council between the Father and the Son in heaven* it was determined that if man fell from his allegiance, *the Son of God should be his Redeemer* and restore in him the moral image of God." {*The Ellen G. White 1888 Materials*, p. 869} 1891

"Yet the Son of God was exalted above him, as one in power and authority with the Father. *He shared the Father's counsels*, while Lucifer did not thus enter into the purposes of God. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He honored above Lucifer?" {E. G. White, *Patriarchs and Prophets*, p. 37} 1890

"*There had been no change in the position or authority of Christ.* Lucifer's envy and misrepresentation and his claims to equality with Christ had made necessary a statement of *the true position of the Son of God; but this had been the same from the beginning.* Many of the angels were, however, blinded by Lucifer's deceptions." {E. G. White, *Patriarchs and Prophets*, p. 38} 1890

What was the true position of the Son of God from the beginning?

"*The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings.* "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. Christ, the Word, *the only begotten of God*, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. *And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him. " Proverbs 8:22-30. The Father wrought by His Son in the creation of all heavenly beings.*" {E. G. White, *Patriarchs and Prophets*, p. 34} 1890

"*Christ was the Son of God; He had been one with Him before the angels were called into existence.*" {E. G. White, *Patriarchs and Prophets*, p. 38} 1890

To whom was the homage and allegiance of the heavenly host due?

"*The Son of God* had wrought the Father's will in the creation of all the hosts of heaven; *and to Him, as well as to God, their homage and allegiance were due.* Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love." {E. G. White, *Patriarchs and Prophets*, p. 36} 1890

"As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished; unutterable love thrilled his [Lucifer's] entire being; *his soul went out, in harmony with the sinless worshippers, in love to the Father and the Son.*" {E. G. White, *Patriarchs and Prophets*, p. 37} 1890

What did Lucifer want to dispute?

"*To dispute the supremacy of the Son of God*, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind, which, next to Christ's, was first among the hosts of God." {E. G. White, *Patriarchs and Prophets*, p. 36} 1890

Whose name does Christ have in Him?

“Christ was not only the leader of the Hebrews in the wilderness--*the Angel in whom was the name of Jehovah*, and who, veiled in the cloudy pillar, went before the host--but it was He who gave the law to Israel.” {E. G. White, *Patriarchs and Prophets*, p. 366} 1890 (See Exodus 23:20, 21; Hebrews 1:4)

How long has Christ had existence?

“Angels of God looked with amazement upon *Christ*, who took upon Himself the form of man and humbly united His divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and we are to accept the Word of God just as it reads. *And although we may try to reason in regard to our Creator, how long He has had existence*, where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond.” {E. G. White, *S.D.A. Bible Commentary Vol. 7*, p. 919} 1888

What lesson aided the angels in understanding the mystery of redemption?

“It had been difficult even for the angels to grasp the mystery of redemption--to comprehend that *the Commander of heaven, the Son of God*, must die for guilty man. When the command was given to Abraham to offer up his son, the interest of all heavenly beings was enlisted. With intense earnestness they watched each step in the fulfillment of this command. When to Isaac's question, "Where is the lamb for a burnt offering?" Abraham made answer, "God will provide Himself a lamb;" and when the father's hand was stayed as he was about to slay his son, and the ram which God had provided was offered in the place of Isaac--then light was shed upon the mystery of redemption, *and even the angels understood more clearly the wonderful provision that God had made for man's salvation*. 1 Peter 1:12.” {E. G. White, *Patriarchs and Prophets*, p. 155} 1890

What was the Holy Spirit known as in the Old Testament?

“The piety of Abigail, like the fragrance of a flower, breathed out all unconsciously in face and word and action. *The Spirit of the Son of God was abiding in her soul*. Her heart was full of purity, gentleness, and sanctified love. Her speech, seasoned with grace, and full of kindness and peace, shed a heavenly influence. Better impulses came to David, and he trembled as he thought what might have been the consequences of his rash purpose.” {E. G. White, *Signs of the Times*, October 26, 1888 par. 7}

How does Jesus bind heart to heart?

“The Lord has a people for whom he prays that they *may be one with him as he is one with the Father*. If we are, as Christians, doers of the word, we shall practice in our lives that for which Christ prayed; *for by his Holy Spirit Jesus can bind heart to heart*. We are living amid the perils of the last days; evil times are upon us; gross darkness has covered the land. Satan seeks to intercept his hellish shadow between us and God, so as to obscure the light of Heaven by every device at his command; but all who claim to be Christians, if they are Christ-like, will follow closely in the footsteps of Jesus. *They will have the mind which was in Christ Jesus*.” {E. G. White, *Review and Herald*, May 27, 1890 par. 1}

“*If Christ is formed within*, the hope of glory, you will put away all vanity and foolish speaking. You will be sanctified through the truth. You will so labor for God that you can have an approving conscience in your ministerial work, and you can say with the devoted Saint Paul that you are clean from the blood of all men. But you cannot say this unless you are constantly gaining wisdom and knowledge from God as the branch draws nourishment from the living vine, *unless His Holy Spirit is resting upon you and you are taking Jesus into your heart*, thinking and talking of Jesus, and doing His work wherever you are.” {*The Ellen G. White 1888 Materials*, p. 70} 1888

“The juices of the vine, ascending from the root, are diffused to the branches sustaining growth, and producing blossoms and fruit. *So the life-giving power of the Holy Spirit, proceeding from Christ*, and imparted to every disciple, pervades the soul, renews the motives and affections, and even the most secret thoughts, and brings forth the precious fruit of holy deeds. The life attests the union with the true and living Vine.” {E. G. White, *The Spirit of Prophecy Volume Three*, p. 418} 1878

Who communicates His truth to the world, and how?

“God has been pleased to communicate his truth to the world by human agencies, *and he himself, by his Holy Spirit*, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, none the less, from Heaven. The testimony is conveyed through the imperfect expression of human language; yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.” {E. G. White, *The* (1888) *Great Controversy*, Author's Preface, d} 1888

Who is our fellowship with, and how?

“The sinner then stands before God as a just person; he is taken into favor with Heaven, *and through the Spirit has fellowship with the Father and the Son.*” {E. G. White, *Signs of the Times*, November 3, 1890 par. 1}

What are the missionaries of the cross to proclaim?

“Let the missionaries of the cross proclaim *that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God.* This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the living God. *Idolatry exists in our churches.*” {*The Ellen G. White 1888 Materials*, p. 886} 1891

What is the measure of the Father's gift and love to us?

“What does that say to us?” “This is my beloved Son, in whom I am well pleased.” It says to you, *I, God, have sent My Son into your world* and through Him is opened all heaven to fallen man.” {*The Ellen G. White 1888 Materials*, p. 124} 1888

“*The love existing between the Father and His Son cannot be portrayed. It is measureless.* In Christ God saw the beauty and perfection of excellence that dwells in Himself. Wonder, O heavens, and be astonished. O earth, *for God spared not His own Son*, but gave Him up to be made sin for us, that those who believe may be made the righteousness of God in Him. “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Language is too feeble for us to attempt to portray the love of God. We believe it, we rejoice in it, but we cannot comprehend it. Giving Christ, God has given everything. Nothing greater, nothing more costly, could He bestow. *In giving His Son, He gave all heaven*, not because of any goodness or righteousness that we possess, but because He loved us.” (E. G. White, *Manuscript Releases Volume 18*, p. 337} 1891

“How is it that He is pleading, “I know all the evils and temptations with which you are beset, *and I sent My Son Jesus Christ to your world to reveal to you My power, My mightiness*; to reveal to you that I am God, and that I will give you help in order to lift you from the power of the enemy, and give you a chance that you might win back the moral image of God.” *God sent His Son, who was as Himself, one with the Father*, and He bore insult and shame and mockery for us, and suffered at last the ignominious death upon Calvary. Satan met Him with opposition just as soon as He came into the world; but He met it all; He did not swerve a bit. Had it not been for the power that God gave Him, He could not have stood the assaults of the enemy; but He did, and although He had him to meet at every step, and was pressed step by step, yet here was the battle fought in this world with the powers of darkness.” (*The Ellen G. White 1888 Materials*, p. 122} 1888

Will “new truth” ever contradict the truths revealed in the past?

“*Through all these centuries the truth of God has remained the same. That which was truth in the beginning is truth now.* Although new and important truths appropriate for succeeding generations have been opened to the understanding, *the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old.*” (E. G. White, *Review and Herald*, March 2, 1886 par. 6)

SUMMARY:

- God the Father (Jehovah) is the great 'I AM', the source of all being and the fountain of all law. He is the supreme ruler of the universe.
- Only the Son of God shared His Father's throne.
- Christ is the only being in all the universe who enters the Father's counsels.
- Christ is the only begotten of God, begotten before the creation of all things.
- Christ is speaking of Himself in Proverbs 8:22-30.
- Christ was the only co-worker with the Father in the work of creation.
- Christ was the Son of God before the angels were called into existence.
- Only the Father and the Son received the homage and allegiance of the angels.
- Lucifer disputed the supremacy of the Son of God.
- Christ has His Father's name (Jehovah) in Him.
- Christ's length of existence is beyond our comprehension.
- The story of Abraham and Isaac illustrated for the angels the mystery of redemption.
- The Spirit of the Son of God was active in Old Testament time.
- Jesus binds our hearts by His very own Holy Spirit.
- Receiving the Holy Spirit means taking Jesus (not someone else) into our hearts.
- This life giving power of the Spirit proceeds from Christ Himself.
- God Himself, and not another, inspired the authors and speakers of holy writ.
- Our fellowship is with two divine beings (Father and Son) through their own Spirit.
- There is one God and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God.
- We cannot measure the Father's love in giving us His only begotten Son.
- New truth never contradicts the old, but only makes it more significant.

THE AUSTRALIAN YEARS 1891-1900

At the General Conference session of 1891, Mrs. White was presented with an urgent call to visit Australia to give counsel and assist in church work in that pioneer region. Responding to this appeal, she reached Australia in December, 1891, accompanied by her son, Elder W. C. White, and several of her assistants. Her presence in Australia was much appreciated by the new believers, and her messages of counsel regarding the developing work contributed much to firmly establishing denominational interests in this southern continent. She later wrote "When the work, newly started in Australia, was in need of help, our brethren in America desired me to visit this field. They urged that as one whom the Lord was especially teaching, I could help the work here as others could not. I felt no inclination to go and had no light that it was my duty. The journey was a dread to me. I desired to remain at home and complete my work on the life of Christ and other writings. But as the matter was introduced, and the responsible men of the conference expressed their conviction that I, in company with others, should visit this field, I decided to act in accordance with their light." {E. G. White, *Manuscript Releases Volume 2*, p. 150}

Not long after her arrival Ellen White saw clearly the urgent need for an institution of learning in Australia, that Seventh-day Adventist youth might be educated in a Christian environment, and thus workers be trained for service at home and in the island fields. When God clearly indicated His approval of the property, the Avondale Estate was secured. Then, to give encouragement to those in this pioneer enterprise, Mrs. White purchased a good-sized lot nearby and made her home near the new school. This school, God indicated, was to be a pattern of what Adventist educational work should be.

In addition to her many interests in the local work of this pioneer field, Mrs. White found time to write thousands of pages of timely counsel that crossed the seas and guided denominational leaders. She also furnished articles weekly for the *Review*, *Signs*, and *Instructor*. This heavy program greatly delayed her book work, and it was not until 1898 that *The Desire of Ages* was brought to completion and made its appearance. *Thoughts from the Mount of Blessing* preceded it by two years, and *Christ's Object Lessons* and *Testimonies for the Church*, volume 6, followed in 1900.

EXAMINING THE WRITINGS 1891-1900

It is claimed that during this time period Ellen White wrote some things that resulted in a "paradigm shift" in the church's doctrine regarding the Godhead. This "paradigm shift" is said to have originated in the book *The Desire of Ages*. We will examine this bold claim by allowing the prophet herself to speak through her writings, keeping in mind all the previous revelations that we have found so far. We are plainly told that truth does not contradict itself, and "new light" only *confirms* the past revelations. We turn now to the writings of this time period, with special emphasis on the book *The Desire of Ages*.

How is the Holy Spirit of God described (is it an individual being)?

"The divine Spirit that the world's Redeemer promised to send, is *the presence and power of God*." (E. G. White, *Signs of the Times*, November 23, 1891 par. 1)

"The influence of the Holy Spirit *is the life of Christ in the soul*." (E. G. White, *Manuscript Releases Volume 4*, p. 332) 1896

"The teacher must be baptized with the Holy Spirit. *Then the mind and spirit of Christ will be in him*, and he will confess Christ in a spiritual and holy life." (E. G. White, *Review and Herald*, February 9, 1892 par. 21)

"Jesus is waiting to breathe upon all his disciples, and give them *the inspiration of his sanctifying spirit*, and *transfuse the vital influence from himself to his people*. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. *Christ is to live in his human agents, and work through their faculties, and act through their capabilities*. Their will must be submitted to his will,

they must act with his spirit, that it may be no more they that live, but Christ that liveth in them. *Jesus is seeking to impress upon them the thought that in giving his Holy Spirit he is giving to them the glory which the Father has given him, that he and his people may be one in God.*" (E. G. White, *Signs of the Times*, October 3, 1892 par. 4)

"I wish to impress upon you the fact that *those who have Jesus abiding in the heart by faith, have actually received the Holy Spirit.* Every individual who receives Jesus as his personal Saviour, just as surely receives the Holy Spirit to be his Counselor, Sanctifier, Guide, and Witness." (E. G. White, *Manuscript Releases Volume 14*, p. 71) 1894

"The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; *and the Holy Spirit is the comforter, as the personal presence of Christ to the soul.*" (E. G. White, *Review and Herald*, November 29, 1892 par. 3)

"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 al places by His Holy Spirit, as the Omnipresent.*" {E. G. White, *Manuscript Releases Volume 14*, p. 23} 1895

"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.*" {E. G. White, *Manuscript Releases Volume 14*, p. 179} 1891

Who is our Comforter (the only one who can truly comfort us)?

"*The Saviour is our Comforter.* This I have proved Him to be." {E. G. White, *Manuscript Releases Volume 8*, p. 49} 1892

"As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving *Jesus the Comforter.*" {E. G. White, *Manuscript Releases Volume 19*, pp. 297, 298} 1892

"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." O how precious are these words to every bereaved soul! *Christ is our Guide and Comforter, who comforts us in al our tribulations.*" {E. G. White, *S.D.A. Bible Commentary Vol. 6*, pp. 1076, 1077} 1894

"Christ is formed within, and by His Spirit He fulfils the promise, "I will never leave thee nor forsake thee."" {E. G. White, *Signs of the Times*, September 27, 1899 par. 9}

"*Christ comes as a Comforter to al who believe.* He invites your confidence." {E. G. White, *Manuscript Releases Volume 8*, p. 57} 1898

"The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. *He has sought to shut Jesus from their view as the Comforter,* as one who reproves, who warns, who admonishes them, saying, "This is the way, walk ye in it"" {E. G. White, *Review and Herald*, August 26, 1890 par. 10}

(See also 2 Corinthians 1:3, 4; 2 Thessalonians 2:16, 17)

How does Christ come to us to comfort us?

“That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. *They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation.*” (E. G. White, *The Southern Review*, September 13, 1898 par. 2}

What is the spirit of man (is it a different individual being)?

“Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. *The spirit, the character of man*, is returned to God, there to be preserved. In the resurrection every man will have his own character.” (E. G. White, *S.D.A. Bible Commentary Vol. 6*, p. 1093} 1900

“Christians should educate and train their affections and manners according to the pattern of *the life, the Spirit, the character of the divine Teacher.*” (E. G. White, *Review and Herald*, July 18, 1893 par. 3}

“The Lord Jesus, who is the judge of every man, will inquire in reference to many hard-hearted, selfish, scheming transactions, “Who hath required this at your hand?” *The spirit, the character*, you have manifested has not been at all after the Pattern I have given you in my life and character, when I was upon the earth.” (E. G. White, *Review and Herald*, October 16, 1894 par. 3}

How else is the Spirit of God described in the Bible and Spirit of Prophecy?

“Who hath directed the *Spirit* of the LORD, or being his counselor hath taught him?” “For who hath known the *mind* of the Lord? or who hath been his counselor?” Isaiah 40:13; Romans 11:34

“*The same divine mind* that is working upon the things of nature *is speaking to the hearts of men and creating an inexpressible craving for something they have not.* The things of the world cannot satisfy their longing. *The Spirit of God is pleading with them to seek for those things that alone can give peace and rest—the grace of Christ, the joy of holiness.* Through influences seen and unseen, *our Saviour is constantly at work to attract the minds of men* from the unsatisfying pleasures of sin to the infinite blessings that may be theirs in Him.” (E. G. White, *Steps to Christ*, p. 28} 1893

“Character is influence. Christ's work was to draw minds *into sympathy with his own divine mind.*” (E. G. White, *Review and Herald*, September 29, 1891 par. 14}

“*The Father's presence encircled Christ*, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. *He who is imbued with the Spirit of Christ abides in Christ.* The blow that is aimed at him falls upon the Saviour, *who surrounds him with His presence.* Whatever comes to him comes from Christ. He has no need to resist evil, for Christ is his defense. Nothing can touch him except by our Lord's permission, and “all things” that are permitted “work together for good to them that love God.” Romans 8:28.” (E. G. White, *Thoughts from the Mount of Blessing*, p. 71} 1896

Who inspired and guided the sacred historians?

“*Who but Jesus Christ, by His Spirit and divine power*, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ?” (E. G. White, *Manuscript Releases Volume 2*, p. 14} 1892

How does Ellen White describe her own inspiration?

“Friday, March 20, I arose early, about half past three o'clock in the morning. While writing upon the fifteenth chapter of John, suddenly a wonderful peace came upon me. The whole room seemed to be filled

with the atmosphere of heaven. *A holy, sacred presence seemed to be in my room.* I laid down my pen and was in a waiting attitude *to see what the Spirit would say unto me. I saw no person.* I heard no audible voice, but a heavenly watcher seemed close beside me. *I felt that I was in the presence of Jesus.* The sweet peace and light which seemed to be in my room it is impossible for me to explain or describe. A sacred, holy atmosphere surrounded me, and there were presented to my mind and understanding matters of intense interest and importance. A line of action was laid out before me *as if the unseen presence was speaking with me.*" (E. G. White, *Manuscript Releases Volume 11*, p. 326} 1896

"I arose early Thursday morning, about two o'clock, and was writing busily upon the True Vine, *when I felt a presence in my room*, as I have many times before, and I lost all recollection of what I was about. *I seemed to be in the presence of Jesus. He was communicating to me that in which I was to be instructed.* Everything was so plain that I could not misunderstand. [...] Not an audible word was spoken to my ear, but to my mind. I said, "Lord, I will do as Thou hast commanded.'" (E. G. White, *Manuscript Releases Volume 5*, p. 147} 1896

Who will make their abode with us, and how?

"*By the Spirit the Father and the Son will come and make their abode with you.*" (E. G. White, *The Bible Echo*, January 15, 1893 par. 8}

How are the Father and the Son one?

"From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, *yet one in spirit*, and heart, and character." (E. G. White, *The Youth's Instructor*, December 16, 1897 par. 5}

How is Christ the Son of God?

"A complete offering has been made; for "God so loved the world, that he gave his only-begotten Son,"-- *not a son by creation*, as were the angels, nor a son by adoption, as is the forgiven sinner, *but a Son begotten* in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily." {E. G. White, *Signs of the Times*, May 30, 1895 par. 3}

Who was Christ begotten of?

"*The Eternal Father*, the unchangeable one, gave *his only begotten Son*, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind." {E. G. White, *Review and Herald*, July 9, 1895 par. 13}

"He was indeed more than a teacher come from God; *he was the only-begotten Son of the Father*, the one sent into the world to save those who should believe on him." {E. G. White, *Signs of the Times*, November 23, 1891 par. 3}

"Who is Christ?--*He is the only begotten Son of the living God.* He is to *the Father* as a word that expresses the thought,--as a thought made audible. Christ is the word of God." {E. G. White, *The Youth's Instructor*, June 28, 1894 par. 9}

"*He was the only-begotten Son of God, who was one with the Father from the beginning.* By him the worlds were made." {E. G. White, *Signs of the Times*, May 28, 1894 par. 1} (See also John 1:14)

"But the Lord's arrangement, *made in council with his only begotten Son*, was to leave men free moral agents to a certain length of probation." {E. G. White, *Review and Herald*, December 21, 1897 par. 4}

"Though sin has been accumulating for ages, God's love has never ceased to flow earthward. It was only restrained till a suitable channel was provided for it. *Christ, the only begotten Son of God, left the*

royal courts and came to this world, and through him God poured forth the healing flood of his grace.” {E. G. White, *The Youth’s Instructor*, March 30, 1899 par. 8}

“In the depths of omnipotent wisdom and mercy the Father took the work of salvation into His own hand. *He sent His only begotten Son into the world to live the law of Jehovah. The law, revealed in the character of Christ, was a perfect manifestation of the Father.*” {E. G. White, *The Bible Echo*, November 20, 1899 par. 2}

What is Satan determined that *you* shall not see, and why?

“*Satan is determined that men shall not see the love of God which led Him to give His only-begotten Son to save a lost race*; for it is the goodness of God that leads men to repentance.” {E. G. White, *Selected Messages Book I*, p. 156} 1897

Was Christ known as the only begotten Son of God from Old Testament times?

“Joshua represents the people of God standing in the presence of their Redeemer. Satan, with his masterly accusing power, is resisting the plan of Christ for the redemption of his people. *The Majesty of heaven, the only begotten of the Father, responds to Satan's claims.* "The Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel."” {E. G. White, *Review and Herald*, June 20, 1893 par. 4}

“[Daniel 3:24, 25 quoted] *How did Nebuchadnezzar know that the form of the fourth was like the Son of God? He had heard of the Son of God from the Hebrew captives that were in his kingdom.* They had brought the knowledge of the living God who ruleth all things.” {E. G. White, *Review and Herald*, May 3, 1892 par. 9, 10}

Did the councils of the Godhead include a third member?

“By Christ the work upon which the fulfillment of God's purpose rests was accomplished. *This was the agreement in the councils of the Godhead. The Father purposed in counsel with His Son* that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. God gave to His Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of His own life.” {E. G. White, *Manuscript Releases Volume 21*, p. 54} 1898

What does God the Father say to us?

“But God answers: "I did all that could be done for your forefather Adam; I gave him the noblest qualities and the highest powers; my requirements were light upon him. It was because he did not believe my word, did not choose to stand the simple test I imposed upon him, but believed the word of my enemy, that he fell from his holy estate. But in his fallen condition did I not send help? *I sent my Son, who was equal with myself*, that he might live an example upon earth, and die for man's transgressions, that you might make no mistakes or failures in obtaining eternal life." Since such ample provisions have been made for our salvation, shall we be excusable if we put forth no effort to obtain eternal life? *God has given his beloved Son* to die that we might be saved. What an infinite condescension on the part of the God of heaven!” {E. G. White, *Signs of the Times*, August 29, 1892 par. 2, 3}

What is the fact that Christ came to proclaim to the world?

“It is our privilege to know God experimentally, and in true knowledge of God is life eternal. *The only begotten Son of God was God's gift to the world*, in whose character was revealed the character of him who gave the law to men and angels. *He came to proclaim the fact, "The Lord our God is one Lord," and him only shalt thou serve.* He came to make it manifest that, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."” {E. G. White, *Review and Herald*, March 9, 1897 par. 9}

What is the name given to Christ?

“Jehovah is the name given to Christ.” {E. G. White, *Signs of the Times*, May 3, 1899, par. 2}
(Hebrews 1:4 tells us *how*)

Therefore, who are the only ones that we are to exalt?

“*The Father and the Son alone are to be exalted.*” {E. G. White, *The Youth’s Instructor*, July 7, 1898 par. 2}

Examining The Desire of Ages

We should naturally expect that Mrs. White’s writings are in harmony with each other, and they certainly are. We should not expect that in *The Desire of Ages* Mrs. White will present information that contradicts with all her other writings, and indeed she does not. It would not be consistent with her other writings to present to us now a third divine being besides the Father and Son, and indeed she does not. She would be a false prophet should she now inform everyone that Christ was *NOT* begotten of the Father, and indeed she does no such thing. Yet, strange as it is, there are many people who actually believe that Sister White does exactly those very things through the pages of *The Desire of Ages*. We shall therefore closely examine the passages in this book that pertain to this topic and ascertain the facts for ourselves.

What passage from *The Desire of Ages* is much misunderstood today?

“In Christ is life, original, unborrowed, underived.” {*The Desire of Ages*, p. 530}

What light is shed on this passage when we read it in context?

In an article written a year before *The Desire of Ages* Sister White wrote ““In him was life; and the life was the light of men” (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. “I lay it down of myself” (John 10: 18), He said. *In Him was life, original, unborrowed, underived.* This life is not inherent in man. He can possess it only through Christ. He cannot earn it; *it is given him* as a free gift if he will believe in Christ as His personal Saviour. “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 open fountain of life for the world.” {*The Signs of the Times*, April 8, 1897 quoted in *Selected Messages Book 1*, pp. 296, 297} **(Note: Original, unborrowed underived life can be GIVEN)**

How many things did Christ receive from His Father?

All things Christ received from God, but He took to give.” {*The Desire of Ages*, p. 21}

Does that include life as well? Does the Father’s life flow through His Son?

“So in the heavenly courts, in His ministry for all created beings: *through the beloved Son, the Father’s life flows out to all*; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life.” {*The Desire of Ages*, p. 21} **(Note: The Father’s original, unborrowed, underived life is in His Son. See John 5:26)**

Whose life are we given?

“All believers who pass through a natural death, have, through eating the flesh and drinking the blood of the Son of God, eternal life in them, *which is the life of Jesus Christ*. In dying, Jesus has made it impossible for those who believe on Him to die eternally.” {E. G. White, *S.D.A. Bible Commentary Vol. 7*, p. 926} 1898

“He suffered the death which was ours, *that we might receive the life which was His.*” {*The Desire of Ages*, p. 25}

“Christ became one flesh with us, in order that we might become *one spirit with Him*. It is by virtue of this union that we are to come forth from the grave,—not merely as a manifestation of the power of Christ, but because, *through faith, His life has become ours*. Those who see Christ in His true character, and receive Him into the heart, have everlasting life. *It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal.*” {*The Desire of Ages*, p. 388}

“To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. *He is invested with the right to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity.*” {*The Desire of Ages*, p. 786, 787}

Is the Holy Spirit a third individual being different to the Father and Son?

“The impartation of *the Spirit* is the impartation of *the life of Christ*.” {*The Desire of Ages*, p. 805}

Is the life of Christ a different individual being to Christ?

“Christ gives them *the breath of His own spirit, the life of His own life*. The Holy Spirit puts forth its highest energies to work in heart and mind.” {*The Desire of Ages*, p. 827}

“The only way in which we can gain a more perfect apprehension of truth is by keeping the heart tender and subdued by *the Spirit of Christ*.” {*The Desire of Ages*, p. 494}

“Abiding in Christ means a constant receiving of *His Spirit*, a life of unreserved surrender to His service.” {*The Desire of Ages*, p. 676}

“Before the disciples could fulfill their official duties in connection with the church, *Christ breathed His Spirit upon them*.” {*The Desire of Ages*, p. 805}

“Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. *Though now He is hidden from mortal sight*, the ear of faith can hear His voice saying, Fear not; I am with you.” {*The Desire of Ages*, p. 483}

Who is the minister of the church on earth?

“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 alway, even unto the end of the world.” Matt. 28:20. While He delegates His power to inferior ministers, *His energizing presence* is still with His church.” {*The Desire of Ages*, p. 166}

How many knew of the apostasy of Satan?

“From the beginning, *God and Christ knew of the apostasy of Satan*, and of the fall of man through the deceptive power of the apostate.” {*The Desire of Ages*, p. 22}

Who united in a covenant to redeem man should he fall?

“Before the foundations of the earth were laid, *the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race*. This pledge Christ has fulfilled. When upon the cross He cried out, “It is finished,” He addressed the Father.” {*The Desire of Ages*, p. 834}

“God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. *So great was His love for the world, that He covenanted to give His only-begotten Son*, “that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16.” {*The Desire of Ages*, p. 22}

“To know God is to love Him; His character must be manifested in contrast to the character of Satan. *This work only one Being in all the universe could do.* Only He who knew the height and depth of the love of God could make it known.” {*The Desire of Ages*, p. 22}

“To assure us of His immutable counsel of peace, *God gave His only-begotten Son to become one of the human family*, forever to retain His human nature.” {*The Desire of Ages*, p. 25}

Where was the only begotten Son of God born?

“The dedication of the first-born had its origin in the earliest times. *God had promised to give the First-born of heaven* to save the sinner.” {*The Desire of Ages*, p. 51}

At what age was a Hebrew boy called a son of God?

“Among the Jews *the twelfth year* was the dividing line between childhood and youth. On completing this year a Hebrew boy was called a son of the law, *and also a son of God.*” {*The Desire of Ages*, p. 75}

Was Christ called the Son of God before?

“*The Son of God, looking upon the world, beheld suffering and misery.* With pity He saw how men had become victims of satanic cruelty. He looked with compassion upon those who were being corrupted, murdered, and lost. [...] But instead of destroying the world, *God sent His Son to save it.* Though corruption and defiance might be seen in every part of the alien province, a way for its recovery was provided. At the very crisis, when Satan seemed about to triumph, *the Son of God came with the embassy of divine grace.*” {*The Desire of Ages*, pp. 36, 37}

“Jesus was engaged in the work that He had come into the world to do; but Joseph and Mary had neglected theirs. *God had shown them high honor in committing to them His Son.*” {*The Desire of Ages*, p. 81}

“Spiritual things are spiritually discerned. *In the temple the Son of God was dedicated to the work He had come to do.* The priest looked upon Him as he would upon any other child. But though he neither saw nor felt anything unusual, God's act in giving *His Son* to the world was acknowledged.” {*The Desire of Ages*, p. 55}

In the beginning, how many divine beings rested on the Sabbath after creation?

“*In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation.* When “the heavens and the earth were finished, and all the host of them” (Gen. 2:1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene.” {*The Desire of Ages*, p. 769}

In the end, who will we worship from one Sabbath to another?

“Heaven and earth will unite in praise, as “from one Sabbath to another” (Isa. 66:23) *the nations of the saved shall bow in joyful worship to God and the Lamb.*” {*The Desire of Ages*, p. 770}

Whose name did Christ claim, and who did he avow Himself to be?

“Silence fell upon the vast assembly. *The name of God*, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, *He who had been promised to Israel, “whose goings forth have been from of old, from the days of eternity.”* Micah 5:2, margin. Again the priests and rabbis cried out against Jesus as a blasphemer. His claim to be one with God had before stirred them to take His life, and a few months later they plainly declared, “For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God.” John 10:33. *Because He was, and avowed Himself to be, the Son of God*, they were bent on destroying Him.” {*The Desire of Ages*, pp. 469, 470}

“The Pharisees had gathered close about Jesus as He answered the question of the scribe. Now turning He put a question to them: “What think ye of Christ? whose son is He?” This question was designed to test their

belief concerning the Messiah,--to show whether they regarded Him simply as a man or as the Son of God. [...] *They did not understand that the Son of David was also the Son of God.*" {*The Desire of Ages*, p. 608, 609}

Who spoke through the prophets of old?

"The Saviour had spoken through all the prophets." "The Spirit of Christ which was in them" "testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11." {*The Desire of Ages*, p. 234}

Who suffered with Christ on the cross?

"*But God suffered with His Son.* Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. *Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son,* they would better understand how offensive in His sight is sin." {*The Desire of Ages*, p. 693}

Why did Satan fall?

"*It was in seeking to exalt himself above the Son of God* that Satan had sinned in heaven." {*The Desire of Ages*, p.129}

"So now the tempter seeks to inspire Christ with his own sentiments." *If Thou be the Son of God.*" *The words rankle with bitterness in his mind.*" (*The Desire of Ages*, p. 118)

Did Satan know who Christ was in heaven?

"*Satan well knew the position that Christ had held in heaven as the Beloved of the Father. That the Son of God should come to this earth as a man filled him with amazement and with apprehension.* He could not fathom the mystery of this great sacrifice. His selfish soul could not understand such love for the deceived race." (*The Desire of Ages*, p.115)

Who took Lucifer's position of being next in honor to Christ, the Son of God?

"The words of the angel, "I am Gabriel, that stand in the presence of God," show that he holds a position of high honor in the heavenly courts. [...] Wonderful thought--*that the angel who stands next in honor to the Son of God* is the one chosen to open the purposes of God to sinful men." (*The Desire of Ages*, p. 99)

"*It was Gabriel, the angel next in rank to the Son of God,* who came with the divine message to Daniel." (*The Desire of Ages*, p. 234)

Besides *The Desire of Ages* what do other writings in this period reveal?

"We are altogether too indifferent to God's blessings. We share his loving care through Jesus Christ, *and then forget how much it has cost the Father and the Son to make us fallen mortals sharers of his paternal sympathies.*" (E. G. White, *Signs of the Times*, December 7, 1891 par. 6)

"*It is the Father who "so loved the world that he gave his only begotten Son,* that whosoever believeth in him should not perish, but have everlasting life." (E. G. White, *Review and Herald*, July 19, 1892 par. 7)

"*Angels and archangels wonder at this great plan of redemption; they admire and love the Father and the Son* as they behold the mercy and love of God; there is no feeling of jealousy as this new temple, renewed in the image of Christ, is presented in its loveliness to stand around the throne of God." (E. G. White, *Manuscript Releases Volume 3*, p. 19) 1892

"The great gift of salvation has been placed within our reach at *an infinite cost to the Father and the*

Son.” (E. G. White, *Review and Herald*, March 10, 1891 par. 2)

“No man, nor even the highest angel, can estimate the great cost; *it is known only to the Father and the Son.*” (E. G. White, *The Bible Echo*, October 28, 1895 par. 4)

“In the plan to save a lost world, the counsel was between them both; *the covenant of peace was between the Father and the Son.*” (E. G. White, *Signs of the Times*, December 23, 1897 par. 2)

“But in the transgression of man *both the Father and the Son* were dishonored.” (E. G. White, *Signs of the Times*, December 12, 1895 par. 7)

“The human family cost *God and his Son* Jesus Christ an infinite price.” (E. G. White, *Special Testimonies On Education*, p. 21) 1896

“*Father and Son are pledged to fulfill the terms of the everlasting covenant.*” (E. G. White, *The Youth’s Instructor*, June 14, 1900 par. 5)

Therefore, should there be any questions as to who are to be exalted?

“*The Father and the Son alone are to be exalted.*” (E. G. White, *The Youth’s Instructor*, July 7, 1898 par. 2)

SUMMARY:

It should be obvious to any reader that Mrs. White did not depart from the truths revealed to her in her earlier days. Rather, during this period her writings solidly and unquestionably confirm the fact that there are only two divine beings worthy of our praise and honor; a loving Father and His only begotten Son. There is no third being.

- The Holy Spirit is the presence and power of God.
- The Holy Spirit is the life of Christ in the soul. He transfuses that vital influence to us.
- The Holy Spirit is the glory which the Father gave His Son, and He gives us the same.
- Jesus abiding in the heart by faith is equivalent to receiving the Holy Spirit.
- The Holy Spirit is the personal presence of Christ to the soul.
- The Holy Spirit is Christ Himself but divested of the personality of humanity.
- The Holy Spirit is the omnipresence of the Spirit of Christ, called the Comforter.
- Our dear Saviour is our Comforter, not someone else.
- Christ comforts us by His presence, unseen by the world.
- The spirit of man is his character; the Spirit of God is His mind.
- The divine mind speaks to our hearts; God’s Spirit pleads with us.
- Christ works to draw our minds into sympathy with His own divine mind.
- The Father’s presence encircled Christ and Christ can surround us by His presence.
- Jesus Christ, by His own Spirit and power, guided the pens of sacred historians.
- When the Spirit spoke to Ellen White, she was in the presence of Jesus.
- The Father and the Son are the ones who make their abode with us.
- The Father and the Son are two. They are one in spirit.
- Christ is not a created son, but He is a begotten Son.
- Christ was begotten of His eternal Father, the living God.
- God covenanted with His begotten Son to save man. The Father sent us His Son.
- Satan is determined that we shall not see God’s love in giving His only begotten Son.
- Christ was the only begotten of the Father long before the incarnation (OT times).
- The Hebrew boys in Babylon told the king that their God had a Son.
- The councils of the Godhead are between the Father and the Son only. No one else.
- Christ came from heaven to proclaim the fact “The Lord our God is *one* Lord”.
- The Father’s name, Jehovah, is the name given to Christ.

- Only the Father and the Son are to be exalted. There is no one else to be exalted.
- *The Desire of Ages* does not contradict the plain truth regarding the Godhead.
- Christ received *ALL* things from His Father. This included life as well.
- Christ was *given* the original, unborrowed, underived life of His Father.
- We are given that very same life of Jesus Christ. We receive His life by becoming one spirit with Him.
- The Spirit of God in our hearts is the beginning of the life eternal.
- The Holy Spirit is the life of Christ. It is His own breath, the life of His own life.
- While Christ is ministering in the sanctuary above, He is still the minister of the church on earth. He does this by His Spirit, His energizing presence.
- From the beginning the Father and the Son knew of the apostasy of Satan.
- The Father and the Son united in a covenant to redeem man. We are redeemed by the Father and the Son, no one else.
- Only Christ could come to reveal the Father to us. There was no other being in the universe that could do this work.
- Christ is the only begotten of the Father, the First-born of heaven.
- A Hebrew boy was called a son of God at age 12. Christ was the Son of God long before that time arrived.
- In the beginning the Father and the Son rested on the Sabbath after creation.
- In the end, the nations of the saved will bow and worship the Father and the Son.
- Christ claimed His Father's name on earth, and insisted that He was the Son of God.
- The Saviour is the one who spoke through the prophets of old.
- The Father suffered with His Son on the cross, to the amazement of the angels.
- Satan sinned in heaven by seeking to exalt himself above the Son of God.
- Satan still challenged Christ's divine Son-ship in the wilderness of temptation.
- Satan well knew Christ's position in heaven, as the Beloved Son of God.
- When Lucifer fell his post was filled by Gabriel, making him the third highest being.
- The other writings besides *The Desire of Ages* only serve to confirm these truths.
- We are saved at an infinite cost to the Father and Son.
- The angels love the Father and Son as they behold the plan of redemption.
- The infinite cost of our salvation is only known to the Father and Son.
- The covenant of peace was between the Father and the Son.
- When man fell the Father and the Son were dishonored.
- The everlasting covenant is fulfilled by the Father and the Son.
- Therefore, it is no surprise that the Father and the Son *ALONE* are to be exalted.

THE CRISIS YEARS 1900-1905

One day in 1900 Ellen White surprised her family and associate workers by telling them that divine instruction had come to her in the night that she must return to America. From the standpoint of the work in Australia it seemed a most inopportune time for her leave, but One whose eye watches His church enterprise as a whole and looks into the future, knew well the need of her presence in the United States during the crisis that would fill the early years of the new century.

During the years leading up to the turn of the century, Dr. Kellogg had begun to introduce Pantheistic teachings (God in everything) in the General Conference Sessions. These teachings were a departure from the foundational truths regarding the personality of God and Christ. By 1901 Pantheism was rampant in Battle Creek. In February of 1902 the Battle Creek Sanitarium was destroyed by fire. Dr. Kellogg was commissioned to write a new book, the sale of which would aid rebuilding costs. His book was to be called *The Living Temple*. He was warned not to include his 'new' theories in it, but he did. In December of the same year the Review and Herald Publishing House burned to the ground, with the plates of Kellogg's new book. In 1901 Ellen White had written "I have been almost afraid to open the *Review*, fearing to see that God has cleansed the publishing house by fire.--Letter 138, 1901" {*Testimonies Volume. 8*, p. 91}. Her fear materialized when she heard of the Review and Herald fire.

It had been hoped that in connection with the destruction of the book plates in the Review and Herald fire, Dr. Kellogg would abandon the matter of publishing *The Living Temple*. But instead he sent the manuscript to a commercial printer in Battle Creek. Three thousand copies of the book were printed and began to make their way among Seventh-day Adventists. In due time in the summer of 1903 a copy of *The Living Temple* arrived at Elmshaven, but Ellen White did not look at it. In September of that year she was compelled to speak out plainly against these errors.

"I have some things to say to our teachers in reference to the new book, *"The Living Temple"*. Be careful how you sustain the sentiments of this book regarding the personality of God. As the Lord represents matters to me, these sentiments do not bear the endorsement of God. They are a snare that the enemy has prepared for these last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it. But since the claim has been made that the teachings of this book can be sustained by statements from my writings, I am compelled to speak in denial of this claim." {Letter 211, 1903}

When the messages were read at the Council in Washington, Dr. Kellogg responded favorably, saying that he accepted the testimony and that he would modify the wording in *The Living Temple* dealing with theological matters. But his statements were rather erratic and changeable. His attitude alternated, and it finally turned out that the doctor never really changed.

In crisis situations such as this Ellen White often began her work at midnight. During the crisis of 1903 and into 1904, Ellen White wrote concerning pantheism (and its accompanying list of heresies), its threat to the church and to the religious experience of those who were drawn to it. On August 7, 1904, Ellen White wrote: "Separate from the influence exerted by the book *"Living Temple;"* for it contains specious sentiments. There are in it sentiments that are entirely true, but these are mingled with error. Scriptures are taken out of their connection, and are used to uphold erroneous theories. [...] I am instructed to speak plainly. "Meet it," is the word spoken to me. "Meet it firmly, and without delay."" {*Special Testimonies, Series B, No. 2*, pp. 49, 50}

The issues were now in the open. Physicians, nurses, ministers, and church members, particularly in Battle Creek, were taking sides. How could the real issues be made clear? It was a life-and-death struggle for souls. What others did not see, Ellen White saw clearly, and it weighed heavily upon her. The platform of truth was being dismantled by Kellogg. "In a representation which passed before me, I saw a certain work being done by medical missionary workers. Our ministering brethren were looking on, watching what was being done, but they did not seem to understand. The foundation of our faith,

which was established by so much prayer, such earnest searching of the Scriptures, was being taken down, pillar by pillar. Our faith was to have nothing to rest upon--the sanctuary was gone, the atonement was gone. I realized that something must be done. The battle nearly killed me." {*Sermons and Talks Volume One*, p. 344} 1904

To sound a warning to the church throughout the land, Ellen White hurried the production of *Testimonies for the Church*, volume 8, with its section on "The Essential Knowledge," dealing with nature and a personal God. She dwelt at length on the danger of speculative knowledge, her message buttressed with abundant scripture evidence of a personal God and the relation He sustains to His personal Son. The book *The Ministry of Healing* was in preparation at this time; there was included in it also a section entitled "The Essential Knowledge," dealing with speculative knowledge and the false and true in education. Thus Ellen White went on record with warnings that would continue to sound.

Ellen G. White: The Early Elmshaven Years Volume 5 1900-1905, By Arthur L. White
(1981)

EXAMINING THE WRITINGS 1900-1905

It is perhaps a little known fact of history that Dr. Kellogg, in promoting pantheism, had actually come to believe in the doctrine of the trinity (See Appendix, p. 54). A doctrine that was as foreign to the church as Sunday sacredness. Kellogg had come to believe in three divine beings (God the Father, God the Son, and God the Holy Spirit) and he expressed that this belief is exactly what he meant to say in his book *The Living Temple*. Not only that, but Kellogg claimed support from Ellen White's writings in promoting His ideas. Foremost among his ideas was the new teaching regarding the Holy Spirit as a third being besides the Father and the Son.

Did Mrs. White come to believe in God as a Trinity? Did she begin to teach that the Holy Spirit is indeed a third separate being with the Father and Son? Why then did she continue to write statements which were clearly not Trinitarian?

When God gives us His Spirit, does He give us someone else different to Him?

"In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world." {E. G. White, *Testimonies Volume 7*, p. 273} 1902

Is the soul of Christ's life a different being to Christ?

"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." {E. G. White, *Review and Herald*, May 19, 1904 par. 1}

Did the Comforter change in the writings of this period?

"Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter. He will abide in their hearts, making their joy full." {E. G. White, *Review and Herald*, January 27, 1903}

Are God and His Spirit two different beings?

"God is a spirit; yet He is a personal being, for man was made in His image. As a personal being, God has revealed Himself in His Son." {E. G. White, *Education*, p. 132} 1903

Who has an intimate knowledge and personal interest in the works of His hand?

"The greatness of God is to us incomprehensible." "The Lord's throne is in heaven" (Psalm 11:4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand." {E. G. White, *Education*, p. 132} 1903

Who furnishes us with spiritual life?

"Christ is the source of all true growth, the maintainer of all life. By His Holy Spirit He communicates heavenly principles and furnishes spiritual life." (E. G. White, *Manuscript Releases Volume 20*, p. 143} 1901

"He is coming to us by His Holy Spirit today. Let us recognize Him now; then we shall recognize Him when He comes in the clouds of heaven, with power and great glory." (E. G. White, *Review and Herald*, April 30, 1901 par. 8}

Who is the only true God (is it a trinity)?

"Jehovah is the only true God, and He is to be revered and worshiped." (E. G. White, *Testimonies Volume 6*, p. 166} 1901

“As Jehovah, the supreme Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself.” (E. G. White, *Manuscript Releases Volume 9*, p. 122} 1903

Who is the personification of the only true God?

“By rejecting the Son of God, the personification of the only true God, who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe, and choosing a murderer in his stead, the Jews showed what human nature can and will do when the restraining power of the Spirit of God is removed, and men are under the control of the apostate.” (E. G. White, *Review and Herald*, January 30, 1900 par. 6}

What is the relation between God and Christ? What has Christ been given?

“The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. [Hebrews 1:1-5 quoted]. God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.” (E. G. White, *Testimonies Volume 8*, p. 268} 1904

How is the unity between the Father and the Son described?

“The personality of the Father and the Son, also the unity that exists between Them, are presented in the seventeenth chapter of John, in the prayer of Christ for His disciples: “Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.” John 17:20, 21. The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.” (E. G. White, *The Ministry of Healing*, p. 421, 422}

What is the only power that can resist and overcome sin and cleanse us?

“There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. Only through the blood of the Crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature.” {E. G. White, *Testimonies Volume 8*, p. 291} 1904

What is the (much misunderstood) term used to describe this personal power?

“The Spirit was given as a regenerating agency, 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 man 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 the church.” {E. G. White, *Review and Herald*, May 19, 1904 par. 3}

Does that make the Spirit another individual being, a different person to God and Christ?

“In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world.” {E. G. White, *Testimonies Volume 7*, p. 273} 1902

“All who consecrate body, soul, and spirit to His service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in mind and heart.” {E. G. White, *The Ministry of Healing*, p. 159} 1905

When the Father and Son created Adam and Eve in Their likeness, did that likeness also include a physical outward resemblance?

“Created to be “the image and glory of God” (1 Corinthians 11:7), Adam and Eve had received endowments not unworthy of their high destiny. Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, *they bore in outward resemblance the likeness of their Maker. Nor was this likeness manifest in the physical nature only.* Every faculty of mind and soul reflected the Creator’s glory.” {E. G. White, *Education*, p. 20} 1903

“When Adam came from the Creator’s hand, he bore, *in his physical*, mental, and spiritual nature, *a likeness to his Maker.*” {E. G. White, *Education*, p. 15} 1903

To whom did Mrs. White direct her love, was it to a trinity?

“*I love God. I love Jesus Christ, the Son of God*, and I feel an intense interest in every soul who claims to be a child of God. I am determined to be a faithful steward so long as the Lord shall spare my life. I will not fail nor be discouraged.” {E. G. White, *Selected Messages Book 3*, pp. 71, 72} 1906

Who are we called to honor and praise?

“The Lord God of heaven is our Leader. He is a leader whom we can safely follow; for He never makes a mistake. *Let us honor God and His Son Jesus Christ*, through whom He communicates with the world.” {E. G. White, *S.D.A. Bible Commentary Vol. 1*, p. 1118} 1903

“There they will assemble in the sanctuary from Sabbath to Sabbath, from one new moon to another, to unite in loftiest strains of song, *in praise and thanksgiving to Him who sits upon the throne, and to the Lamb for ever and ever.*” {E. G. White, *Testimonies Volume 6*, p. 368} 1901

“All the heavenly angels are at the service of the humble, believing people of God; *and as the Lord’s army of workers here below sing their songs of praise*, the choir above join with them in thanksgiving, *ascribing praise to God and to His Son.*” {E. G. White, *Testimonies Volume 7*, p. 17} 1902

“In your hands will be placed a golden harp, and touching its strings, you will join with the redeemed host in filling all heaven with songs of praise *to God and His Son.*” {E. G. White, *(Australasian) Union Conference Record*, January 15, 1903 par. 14}

Whose personality and individuality is constantly emphasized?

“*The seventeenth chapter of John speaks plainly regarding the personality of God and of Christ*, and of their relation to each other.” Father, the hour is come,” Christ said: “glorify thy Son, that thy Son also may glorify thee.” [John 17:23, 3, 5-11 quoted.] *Here is personality, and individuality.*” {E. G. White, *S.D.A. Bible Commentary Vol. 5*, p. 1145} 1903

“*Christ is one with the Father, but Christ and God are two distinct personages.* Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that His disciples might be one with Him as He is one with the Father. But the unity that is to exist between Christ and His followers does not destroy the personality of either. They are to be one with Him as He is one with the Father.” {E. G. White, *Review and Herald*, June 1, 1905 par. 14}

(Note: Why did Mrs. White not emphasize the personality and individuality of the Spirit as much as the Father and the Son? Why did she constantly speak of the personality and individuality of the Father and the Son alone?)

"And truly our fellowship is with the Father, and with his Son Jesus Christ." *Al through the Scriptures, the Father and the Son are spoken of as two distinct personages. You will hear men endeavoring to make the Son of God a nonentity. He and the Father are one, but they are two personages. Wrong sentiments regarding this are coming in, and we shall all have to meet them.*" (E. G. White, *Review and Herald*, July 13, 1905 par. 3}

Do the lessons of the Bible reveal a trinity to us?

"In the Bible every duty is made plain. Every lesson given is comprehensible. *Every lesson reveals to us the Father and the Son. The word is able to make all wise unto salvation.* In the word the science of salvation is plainly revealed." (E. G. White, *Testimonies Volume 8*, p. 157} 1904

Did Mrs. White continue to affirm that Proverbs 8:22-30 speaks of Christ?

"*Through Solomon Christ declared: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. . . . When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him."*" (E. G. White, *Signs of the Times*, August 29, 1900 par. 14}

After Christ, who was the most honored of all the heavenly inhabitants?

"*Among the inhabitants of heaven, Satan, next to Christ, was at one time most honored of God, and highest in power and glory.* Before his fall, Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him." (E. G. White, *Signs of the Times*, July 23, 1902 par. 2}

Who has sent us words of power?

"So we are to hold the beginning of our confidence steadfast unto the end. *Words of power have been sent by God and by Christ* to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God's servants have proclaimed the message. *The divine utterance has set its seal to the genuineness of the truth proclaimed.*" (E. G. White, *Testimonies Volume 8*, p. 297} 1904

SUMMARY:

As can be plainly seen by any reader, Mrs. White maintained the same truths that she had been teaching throughout the past years. She did not swerve from the plain facts regarding the Godhead. Even while Kellogg was seeking to promote a new doctrine of a third individual divine being called God the Holy Spirit (who was in all things), Mrs. White plainly declared these teachings as pantheistic. A brief summary will reveal the consistent harmony in the Spirit of Prophecy.

- In giving us His spirit, God gives us Himself not someone else.
- The Holy Spirit is the soul of Christ's life.
- Christ is still our Comforter, not someone different to Him.
- God is both a spirit as well as a personal being.
- God is everywhere present by His Spirit. God (not another) has a personal interest in His created works.
- Christ furnishes spiritual life by coming to us by His Holy Spirit.
- Jehovah is the only true God, the supreme Ruler.
- The Son of God is the personification of the only true God.
- God is the Father of Christ; Christ is the Son of God.
- Christ has been given an exalted position. He has been made equal with the Father.
- The Father and the Son are one in purpose, mind, and in character, but not in person.
- The power of God in Jesus Christ is the *ONLY* power to resist and overcome sin.

- This personal power is termed ‘the third person of the Godhead.’
- This is Christ’s own spirit, the life of His own life, given as a divine power to overcome sin.
- Adam and Eve bore a physical likeness to their creator in outward resemblance.
- Mrs. White directed her love to God and Jesus Christ, the Son of God.
- We are to honor God and his Son Jesus Christ.
- In heaven we will praise and worship God and His Son.
- The heavenly choir also sings praise and thanksgiving to God and His Son.
- The personality of the Father and the Son plainly reveals they are two personages.
- Every lesson in the Bible reveals to us the Father and the Son.
- Mrs. White continued to affirm that Proverbs 8:22-30 is speaking of Christ.
- Of all the heavenly inhabitants, Lucifer (before his fall) was next to Christ in honor, power and glory.
- The divine utterance has set its seal to the genuineness of the truth proclaimed.
- These words of power were sent to us by God and by Christ.

THE FINAL YEARS 1905-1915

The closing years of Mrs. White's life were busy. At the age of 81 Mrs. White traveled again to Washington, attending the General Conference session in 1909 (her last). At the conference she spoke a number of times in a clear, firm voice. This was her last trip to the eastern states, and it made a lasting and vivid impression on the many Seventh-day Adventists who heard her speak or who met her at the General Conference session. Realizing that her remaining days were few, when Ellen White returned to Elmshaven she intensified her efforts to bring out a number of books presenting essential instruction to the church. *Testimonies for the Church*, volume 9, was published in 1909. In 1911 *The Acts of the Apostles* appeared. In 1913 *Counsels to Parents and Teachers* was issued, and in 1914 the manuscript for *Gospel Workers* was finished and sent to the press. The closing active months of Mrs. White's life were devoted to the book *Prophets and Kings*.

On the morning of February 13, 1915, as Ellen White was entering her comfortable study room at Elmshaven, she tripped and fell, and was unable to rise. Help was summoned, and it soon became clear that the accident was serious. An X-ray examination disclosed a break in the left hip, and for five months Mrs. White was confined to her bed or wheelchair. Her words to friends and relatives during the closing weeks of her life indicated a feeling of cheerfulness, a sense of having faithfully performed the work God had entrusted to her, and also a very solemn warning:

"I tell you now, that when I am laid to rest, great changes will take place. I do not know when I shall be taken; and I desire to warn all against the devices of the devil. I want the people to know that I warned them fully before my death." {Manuscript 1, 1915}

The life of Ellen White ended July 16, 1915, at the age of 87 years. The faithful warrior was laid to rest at the side of her husband in Oak Hill Cemetery, Battle Creek, Michigan.

EXAMINING THE WRITINGS 1905-1915

If Ellen White was to make any corrections regarding the Godhead, surely such corrections must be found in the last works penned by her (for there were none so far). What does an examination of the writings of this period reveal? Did Ellen White change her belief to a trinity? Or did she continue to uphold the truths that were revealed to her from the start? We shall allow her to answer our questions for herself.

Did Ellen White reverse or change her views in the last years of her life?

"I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, 'Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them.' This is what she has endeavored to do." {E. G. White, *Review and Herald*, July 26, 1906 par. 20}

What did she add to her consistent definition of the Holy Spirit of God?

"The Lord encourages all who seek Him with the whole heart. He gives them His Holy Spirit, the manifestation of His presence and favor." {E. G. White, *Testimonies Volume 9*, p. 230} 1909

Where does the Holy Spirit come from?

"The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ." {E. G. White, *Review and Herald*, April 5, 1906 par. 16}

When Christ spoke of the Spirit, was He speaking of a different person?

"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Christ is not here referring to his doctrine, but to his person, the divinity of his character." {E. G. White, *Review and Herald*, April 5, 1906 par. 12}

Who does the fashioning and the molding of the work?

"Let those who bear responsibilities remember that it is the Holy Spirit who is to do the fashioning. It is the Lord who controls. We are not to try to mold, according to our own ideas, those for whom we work, but to let Christ do the molding." {E. G. White, *Testimonies Volume 9*, p. 135} 1909

Who will send conviction to the minds of hearers?

"Preach the word, and the Lord by His Holy Spirit will send conviction to the minds of the hearers. The word is: 'And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.' Mark 16:20." {E. G. White, *Testimonies Volume 9*, p. 141} 1909

Is the Holy Spirit described as a third being besides God and Christ?

"Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour; and one Spirit--the Spirit of Christ--is to bring unity into their ranks." {E. G. White, *Testimonies Volume 9*, p. 189} 1909

Are we to discard the earlier truths regarding the personality of God and Christ?

"He who denies the personality of God and of his Son Jesus Christ, is denying God and Christ." If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. If you continue to believe and obey the truths you first embraced regarding the personality of the Father

and the Son, you will be joined together with him in love." {E.G. White, *Review and Herald*, March 8, 1906 par. 19}

What fact were the fallen angels seeking to obscure in heaven?

"Angels were expelled from heaven because they would not work in harmony with God. They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. *This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God*, and they came to consider that they were not to consult Christ. One angel began the controversy and carried it on until there was rebellion in the heavenly courts, among the angels." {E. G. White, *This Day With God*, p. 128} 1910

(Note: Is this *FACT* still being obscured by some today? Who is behind such efforts?)

What did Christ gain in His incarnation? How was He a Son in a 'prior sense'?

"In His humanity He was a partaker of the divine nature. *In His incarnation He gained in a new sense the title of the Son of God*. Said the angel to Mary, "The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). *While the Son of a human being, He became the Son of God in a new sense*. Thus He stood in our world--*the Son of God, yet allied by birth to the human race*." {E. G. White, *The Signs of the Times*, August 2, 1905. Quoted in *Selected Messages Book 1*, pp. 226, 227}

What is the 'older'/prior sense in which the pre-incarnate Christ was God's Son?

"*He was the Majesty of heaven, the only-begotten Son of God*. Yet "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16." {E. G. White, *Testimonies Volume 9*, p. 208} 1909

What is given to us in the gift of Jesus Christ?

"*The Fatherhood of God is given to us in the gift of Jesus Christ*; and as God was one with his only begotten Son, so he would have his earthly children one with him." (E. G. White, *Review and Herald*, September 30, 1909 par. 15)

Did Ellen White change her mind as to who is speaking in Proverbs 8:22-30?

"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. "The Lord possessed me in the beginning of his way," *he declares*, "before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth." (E. G. White, *Review and Herald*, April 5, 1906 par. 7)

Who are the only ones that know what our salvation cost?

"*God and Christ alone* know what the souls of men have cost." (E. G. White, *Signs of the Times*, January 13, 1909 par. 8)

What does it mean to have a wrong conception of God?

"The present age is one of idolatry as verily as was that in which Elijah lived. No outward shrines may be visible, there may be no image for the eye to rest upon, yet thousands are following after the gods of this world,--after riches, fame, pleasure, and the pleasing fables that permit man to follow the inclinations of the unregenerate heart. *Multitudes have a wrong conception of God and of his attributes, and are as truly serving a false god as were the worshipers of Baal*." (E. G. White, *Review and Herald*, November 6, 1913 par. 1)

Is the doctrine of the Godhead (the personality of God and Christ) a pillar doctrine? Is it considered as one of the old landmarks?

“Those who seek to remove *the old landmarks* are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove *the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ*, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor.” (E. G. White, *Manuscript Release No. 760*, p. 9} 1905

“I entreat every one to be clear and firm regarding *the certain truths that we have heard and received and advocated*. The statements of God's Word are plain. *Plant your feet firmly on the platform of eternal truth*. Reject every phase of error, even though it be covered with a semblance of reality, *which denies the personality of God and of Christ*.” {E. G. White, *Review and Herald*, August 31, 1905 par. 11}

(Note: See *The Living Voice of the Lord's Witnesses* section)

Did Ellen White confess a change in the foundation of truth?

“The Word of the Lord has guided our steps since the passing of the time in 1844. We have searched the Scriptures; *we have built solidly; and we have not had to tear up our foundations and put in new timbers*.” {E. G. White, *Manuscript Releases Volume 1*, p. 54} 1907

“*The evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular*.” {E. G. White, *Manuscript Releases Volume 1*, p. 52} 1906

SUMMARY:

We have found that the last period in Ellen White's life does not furnish us with any evidence of a change in the doctrine of the Godhead; rather a solid affirmation is given.

- Ellen White affirmed that she taught the same unchanged truths during sixty years.
- The Holy Spirit is the manifestation of the presence of our Lord Jesus.
- The Holy Spirit proceeds from the only begotten Son of God.
- In speaking of the Spirit, Christ was referring to His own person (not another person).
- The Holy Spirit fashioning is Christ molding. Ellen White used the two interchangeably.
- The Lord Jesus is the one who sends conviction to hearts and minds.
- There is one God and one Savior. The Holy Spirit is the Spirit of Christ.
- We are to continue to believe in the first truths regarding the personality of God and Christ.
- The rebellious angels in heaven were seeking to obscure the fact that Christ was the only begotten Son of God. (It is not only those angels who are doing that today).
- In His incarnation Christ (who was already the only begotten Son of God) became the Son of God in a new sense.
- It is still Christ who is speaking in Proverbs 8:22-30.
- The cost of our souls is only known to two beings: The Father and Son.
- Having a wrong conception of God is tantamount to Baal worship.
- The doctrine of the Godhead (personality of God and Christ) is an old landmark, a pillar of our faith and part of the platform of eternal truth.
- The foundations of truth were not replaced with ‘new timbers.’
- The early truths that were sought from the Word remain the truth in *EVERY* particular.

APPENDIX

DR. KELLOGG & THE TRINITY

Many people are not aware of Dr. Kellogg's *Trinitarian* theology. In this section is presented some factual evidence in support of this claim. Kellogg was indeed teaching a trinity of three co-eternal, co-equal beings. At that time he expressed to leading brethren of the church his belief that there were three separate divine beings in the Godhead. Here is what an alarmed A. G. Daniells wrote to W. C. White regarding this matter in 1903.

"Ever since the council closed I have felt that I should write you confidentially regarding Dr Kellogg's plans for revising and republishing 'The Living Temple'.... He (Kellogg) said that some days before coming to the council, he had been thinking the matter over, and began to see that he had made a slight mistake in expressing his views. He said that all the way along he had been troubled to know how to state the character of God and his relation to his creation works...

He then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement; but that within a short time *he had come to believe in the trinity* and could now see pretty clearly where all the difficulty was, and believed that he could clear the matter up satisfactorily.

He told me that he now believed in God the Father, God the Son, and God the Holy Ghost; and his view was that it was God the Holy Ghost, and not God the Father, that filled all space, and every living thing. He said if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives. I placed before him the objections I found in the teaching, and tried to show him that the teaching was so utterly contrary to the gospel that I did not see how it could be revised by changing a few expressions. We argued the matter at some length in a friendly way; but I felt sure that when we parted, the doctor did not understand himself, nor the character of his teaching. And I could not see how it would be possible for him to flop over, and in the course of a few days fix the books up so that it would be all right." {Letter: A. G. Daniells to W. C. White. October 29, 1903. pp. 1, 2}

Dr. Kellogg had come to believe in the doctrine of the trinity. He believed in God the Father, God the Son and God the Holy Spirit! Are there people today who believe the same thing?

Was Ellen White aware that Kellogg wanted to revise his book and include a trinity of three god-beings?

Did she have any words to say about this? She most certainly did, in light of the fact that the above letter was sent to her son; she most surely had something to say about the republishing of the book to include a doctrine of a trinity (God the Father, God the Son, God the Holy Spirit).

"The book Living Temple is not to be patched up, a few changes made in it, and then advertised and praised as a valuable production. [...] When you wrote that book you were not under the inspiration of God. There was by your side the one who inspired Adam to look at God in a false light. [...] My brother, I must tell you that you have little realization of whither your feet have been tending. The facts have been opened to me. You have been binding yourself up with those who belong to the army of the great apostate. Your mind has been as dark as Egypt.--Letter 253, 1903, pp. 1, 12-14. (To J. H. Kellogg, Nov. 20, 1903.)" {E. G. White, *Manuscript Releases Volume 11*, p. 314, 315}

"It will be said that Living Temple has been revised. But the Lord has shown me that the writer has not changed, and that there can be no unity between him and the ministers of the gospel while he continues to cherish his present sentiments. I am bidden to lift my voice in warning to our people, saying, "Be not deceived; God is not mocked" (Gal. 6:7)." {E. G. White, *Selected Messages Book 1*, p. 199} 1904

(So how could Ellen White believe the same thing, as many claim, and yet reprove Kellogg for wanting to publish it?)

What were the “present sentiments” of Dr. Kellogg? According to his own confession a year earlier, he had come to believe in a trinity of three divine beings.

In self defense Kellogg claimed that his teachings were the same as Mrs. White. He (and his supporters) would even quote statements from her writings to support his “new” teaching. Mrs. White denied this charge in plain testimonies:

“I am compelled to speak in denial of the claim that the teachings of *Living Temple* can be sustained by statements from my writings. There may be in this book expressions and sentiments that are in harmony with my writings. *And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of Living Temple, would seem to be in harmony with the teachings of this book.* This may give apparent support to the assertion that the sentiments in *Living Temple* are in harmony with my writings. *But God forbid that this sentiment should prevail.*” {E. G. White, *Selected Messages Book I*, p. 203} 1904

She admitted that there may be in her writings “many statements” that can be “taken from their connection” (context) and explained in such a way as to “be in harmony” with Kellogg’s teaching, and as such, seem to lend his doctrine some weight. But, she said “God forbid that this sentiment should prevail.” Was Sister White aware that her writings can be twisted to teach a trinity of three divine beings? This is the very thing that Kellogg was trying to do. This is the very thing that many today are also trying to do! But, tragically, the deception today is far deeper and worse. In as much as the “Omega” is greater and deadlier than the “Alpha.”

CONCLUSION

I believe that it is impossible to maintain that Ellen White was a true prophet while charging her with believing the trinity. The so called “paradigm shift” that is attributed to Ellen White still remains in the realm of illusion and wishful thinking; there is no evidence to substantiate it. Ellen White did not change the foundational doctrine of the Godhead upon which the church was founded. That a change *has* come about cannot be denied by any, but to charge Ellen White with that change flies in the face of all reason, common sense and evidence. As we have allowed Ellen White to speak through her writings we have plainly seen that she maintained a consistent belief throughout her entire career as a messenger from God. Her consistent belief regarding the Godhead is that there are only two divine beings, the Father and His begotten Son (and Their spirit is Their life which They share with us). The Father and Son alone are to receive all honor and praise. The Father and Son only will be seen and worshipped by the redeemed in heaven, for They alone have fulfilled the terms of the everlasting covenant and know what our salvation has cost.

We leave you with some unanswered questions we pray this study has raised:-

- Why is there no Spirit of Prophecy reference stating that God is three coequal, coeternal beings?
- Why is there no Spirit of Prophecy reference to a “God the Son” or “God the Holy Spirit”?
- Why are we told the Father and the Son alone are to be exalted?
- Who is responsible for the so called “paradigm shift” leading the church to the Trinity?
- Did Sister White change her understanding of the Godhead to a Trinity?
- Why is it that there is not a single statement from her pen to support the Trinity doctrine?
- If Ellen White was not a Trinitarian, nor ever became one, then where does that leave us today?

Putting the pieces together

SEEMINGLY ‘DIFFICULT’ STATEMENTS HARMONIZED

Theological works which do not have the ‘official stamp’ of the Seventh-day Adventist church are often accused of quoting Ellen White ‘out of context.’ For this reason we have chosen to place all references at the

end of each quotation. We strongly recommend and encourage the reader to look up the references and consider the original source and context of every single quotation.

(Due to space limitations many quotes are short, citing only the relevant words. The reader is strongly encouraged and admonished to read the quotes in their entire context before attempting the charge of 'out of context.' If the reader has no access to all the books quoted he can locate them online at: www.whiteestate.org)

Answers to some 'difficult' statements

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. James 1:5

The primary objective of this work is not necessarily to disprove the trinity doctrine as much as to interpret Ellen White's statements on the Godhead so that nothing contradicts. This is by no means an exhaustive treatise on the statements that are here in question, neither is this an exhaustive collection of such statements.

It is usually the case with this topic that sooner rather than later someone will turn to the book *Evangelism* (specifically pages 613-617) and triumphantly present those passages as a solid defense of the doctrine of the trinity. Sadly many people forget the basic principles of understanding the Testimonies. This is how Sister White puts it,

“The testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture.” “Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered.” {E. G. White, *Selected Messages Book 1*, pp. 42, 57}

We shall use these rules to examine some passages in question.

Seeming Objection: “The Father is all the fullness of the Godhead bodily. Evangelism pp. 614, 615”

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.

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)” {Evangelism, pp. 614, 615}

Short Answer:

The heavenly “trio” are: God the Father, His Son Jesus Christ, and their Holy Spirit (not a trio of gods!). There is one God, and one Lord and one Spirit (the Spirit of Christ), not a trio of co-equal divine beings (see Romans 8:9-11).

Detailed Answer:

The Father *is* all the fullness of the Godhead bodily. He is invisible to us mortals. The only way we can know God (His Godhead) is if He is manifested. Christ inherited the Godhead (divinity) of His Father and *is* therefore “all the fullness of the Godhead **manifested**” All the fullness that dwells in the Son of God is His

birthright and inheritance (Hebrews 1:4). This divine fullness dwells in Christ because it pleased the Father (Colossians 2:9; 1:19). Christ possessed, by divine birth, the glory of His Father (Hebrews 1:3; John 1:14; 2 Corinthians 4:6).

“In Christ is gathered all the glory of the Father. In Him is all the fullness of the Godhead bodily. He is the brightness of the Father's glory, and the express image of His person. The glory of the attributes of God are expressed in His character.” {E. G. White, *S.D.A. Bible Commentary Vol. 7*, p. 907}

“The love of God, manifested toward fallen man in the gift of his beloved Son, amazed the holy angels.” God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." **The Son was the brightness of the Father's glory, and the express image of his person. He possessed divine excellence and greatness. He was equal with God. It pleased the Father that in him all fullness should dwell.”** {E. G. White, *The Spirit of Prophecy Vol. 2*, p. 38}

But, what of the Spirit? From the Bible we learn a very important definition:

“Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?” “For who hath known the mind of the Lord? or who hath been his counsellor?” Isaiah 40:13; Romans 11:34

“You have the Bible. Study it for yourself. The teachings of the divine directory are not to be ignored or perverted. The divine mind will guide those who desire to be led.” {E. G. White, *This Day with God*, p. 188}

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth...”
John 16:13

“The same divine mind that is working upon the things of nature is speaking to the hearts of men and creating an inexpressible craving for something they have not. The things of the world cannot satisfy their longing. **The Spirit of God is pleading with them to seek for those things that alone can give peace and rest--** the grace of Christ, the joy of holiness. Through influences seen and unseen, our Saviour is constantly at work to attract the minds of men from the unsatisfying pleasures of sin to the infinite blessings that may be theirs in Him.” {E. G. White, *Steps to Christ*, p. 28}

“Character is influence. Christ's work was to draw minds into sympathy with his own divine mind.” {E. G. White, *Review and Herald*, September 29, 1891 par. 14}

“Fallen men, in one sense, could not be companions for Christ, for they could not enter into sympathy with his divine nature, and hold communion with the world's Redeemer.” {E. G. White, *The Signs of the Times*, December 11, 1879 par. 3}

Now we are plainly given an explanation of “his divine nature”:

“It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” Christ is not here referring to his doctrine, but to his person, the divinity of his character.” {E. G. White, *Review and Herald*, April 5, 1906 par. 12}

So when Christ was talking about the Spirit, He was actually referring “to his person, the divinity of his character”! We saw earlier that this is also called “his own divine mind” and “his divine nature”. How easy it is to harmonize the Testimonies when we allow them to be their own key!

Since Jesus is the only begotten Son of God, He has inherited that spirit, that mind, that divine character (nature) from His Father. They both share the one Spirit (Romans 8:9); this spirit is the mind of God and Christ.

“**Now if any man have not the spirit of Christ, he is none of his.**” This is close language. Who can stand the test? The word of God is to us a daguerreotype of **the mind of God and of Christ**, also of man fallen, and man renewed after the image of Christ, possessing **the divine mind.**” {E. G. White, *Review and Herald*, June 22, 1886 par. 4} (*Daguerreotype* means: a picture image or exact copy)

Speaking of God’s mind, or God’s thoughts, we read this wonderful description:

“By coming to dwell with us, **Jesus was to reveal God both to men and to angels.** He was the Word of God,--**God's thought made audible.**” {E. G. White, *The Desire of Ages*, p. 19}

“Who is Christ?--He is the only begotten Son of the living God. **He is to the Father as a word that expresses the thought,--as a thought made audible.** Christ is the word of God.” {E. G. White, *The Youth’s Instructor*, June 28, 1894 par. 9}

Having established this fact now let us read on and see what Mrs. White continues to say (with more context):

“**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 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. ... **He who has continual faith in the Father and the Son has the Spirit also. The Holy Spirit is his comforter, and he never departs from the truth.**” {E. G. White, *Bible Training School*, March 1, 1906}

The Comforter is sent to us “**in all the fullness of the Godhead**”. This fullness we have seen to be the Godhead and divinity (the divine mind) of the Father which His Son inherited and manifests to us by sending us His spirit which He inherited from the Father. Since the Spirit is the very life and soul of Christ (John 10:15, 17; Luke 23:46), then when He sends it to us we partake of its fullness.

“*The Father gave His Spirit without measure to His Son, and we also may partake of its fullness.*” {E. G. White, *The Great Controversy*, p. 477}

There is a flow of glory/life from the Father to the Son coming to us through the channel of the Spirit. Two divine beings send us their life and glory by the channel of the Spirit (not by a third divine being), thus she says we are to have faith in those two divine beings, not three “**He who has continual faith in the Father and the Son has the Spirit also**”. As by faith we trust the Father and the Son they (not someone else) will abide with us by their very own personal presence, which is their holy spirit.

“By the Spirit **the Father and the Son** will come and make their abode with you.” {E. G. White, *Bible Echo*, January 15, 1893 par. 8}.

“Jesus answered and said unto him, If a man love me, he will keep my words: and **my Father** will love him, **and we** will come unto him, and make our abode with him.” John 14:23

“The sinner then stands before God as a just person; he is taken into favor with Heaven, **and through the Spirit has fellowship with the Father and the Son.**” {E. G. White, *Selected Messages Book 3*, p. 191} This is the true meaning of the above statement when we allow the Testimonies to explain themselves.

But, what of the expression “There are three living persons of the heavenly trio”?

We should also ask ourselves: What is the time and the place (and the situation) that called forth the above Testimony? From the context (Dated November 1905 and found in *Special Testimonies Series B* #7, pp.

60-64) we learn that it is regarding the issue of Dr. Kellogg and the teaching he was promoting. For example:

“Letters have come to me with statements made by men who claimed to have asked Dr. Kellogg if he believes the testimonies that Sister White bears. He declares that he does, but he does not.” {*Ibid*, p. 60}

“The ministers of God are being drawn in and deceived by his science.” {*Ibid*, p. 61}

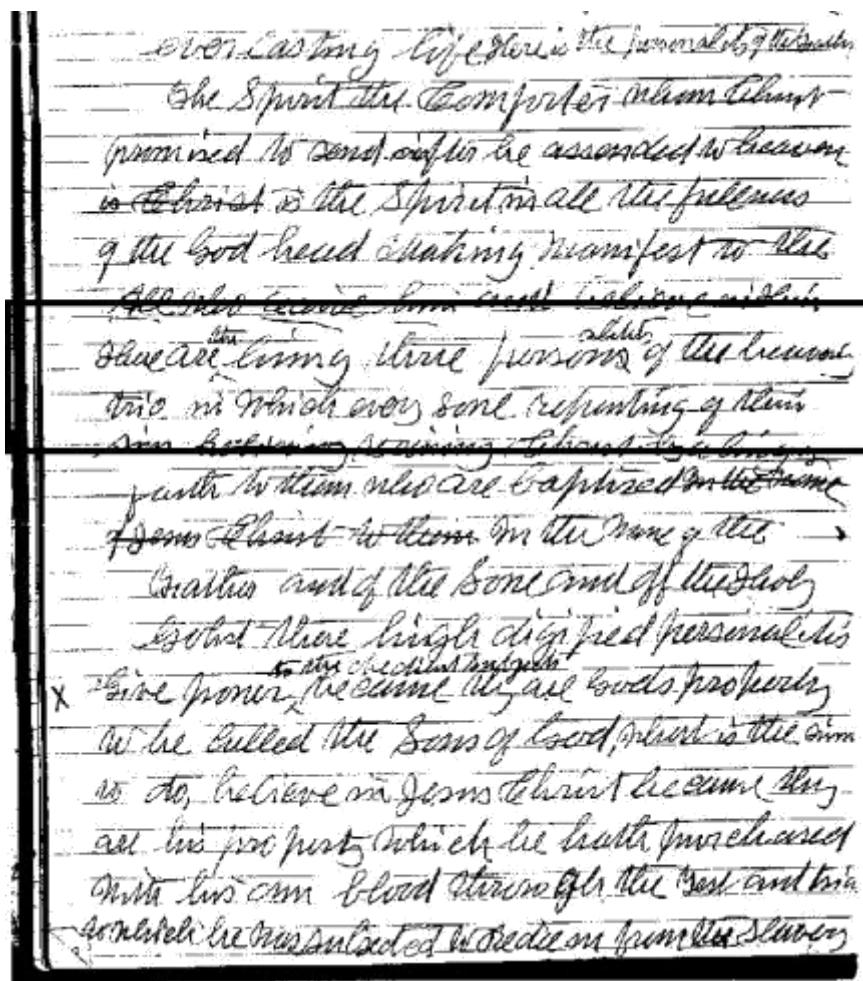
“I am so sorry that sensible men do not discern **the trail of the serpent**. I call it thus; for thus the Lord pronounces it.” {*Ibid*, p. 61}

In plain words which cannot be mistaken, Sister White declared that Kellogg had joined forces with Satan!

“God does not accept Dr. Kellogg as His laborer, unless he will now break with Satan.” {*Ibid*, p. 64}

She refers to a doctrine he was teaching as “advanced scientific ideas.” She says that right after quoting the Bible passage speaking of the “depths of Satan” (see Revelation 2:24). What was Kellogg teaching that caused Ellen White to use this strong language? What doctrine was Kellogg trying to teach that originates with Satan?

While most are aware of Kellogg’s pantheistic teachings, many are not aware of Dr. Kellogg’s *Trinitarian theology* (see appendix I p. 25 for evidence). Sister White was refuting the Trinitarian theology that Kellogg had come to believe and promote, namely, God the Father – God the Son – God the Holy Spirit (Yes, he was teaching a trinity of 3 co-eternal, co-equal god-beings!). From this we immediately know her statement cannot counter and teach the trinity both at the same time! It is in this context that we are to read that statement talking about the heavenly trio. Mrs. White would be contradicting herself if she condemned Kellogg’s doctrine and then went on to teach the very same thing! Therefore, the statement she makes cannot be taken to teach a trinity. She must mean something, the meaning of which does not lie on the immediate surface. We know she and Kellogg did not teach the same thing, so what can she possibly mean?



This statement needs to be set in its correct order. In Ellen White's original handwritten manuscript, a copy of which appears here, it was corrected to read:

"Here are the living three personalities of the heavenly trio..."

So she doesn't say "three living persons of the heavenly trio" but she actually says "the living three personalities of the heavenly trio". Some may be inclined to think there is no difference between the two, but the prophet herself saw a difference in that she corrected it. She obviously thought there was enough difference to warrant a correction, lest she be misunderstood (as is the case today) to be teaching a trinity. If these two words both conveyed the same meaning in her mind, the change would not have been necessary.

Allowing the Testimonies to interpret themselves, here are the "heavenly trio" as defined by her:

"They have one God and one Saviour; and one Spirit--the Spirit of Christ--is to bring unity into their ranks." {E. G. White, *Testimonies Volume 9*, p. 189}

"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." ... This refers to the omnipresence of the Spirit of Christ, called the Comforter." {E. G. White, *Manuscript Releases Vol.14*, p. 179}

"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." {E. G. White, *Manuscript Releases Vol.14*, p. 23}

As can be plainly seen from above, the spirit is "the spirit of Christ"; it is Christ's very own omnipresence by which He (not someone else) represents Himself "as the Omnipresent". As in all her other

writings, she maintained that God the Father and His Son were the only divine beings (See appendix II ‘How many divine beings?’ p. 27). “The Father **is** all the fullness of the Godhead bodily”, “The Son **is** all the fullness of the Godhead manifested.” {*Evangelism*, p. 615}.

This is her consistent belief in ALL her writings. This was the belief of the entire denomination at that time. Having established this faith of two beings who are the fullness of the Godhead, she then said the “Comforter is the spirit **in** all the fullness of the Godhead” meaning the comforter brings us the fullness of the Godhead which is the Father and the Son. This Comforter is defined by her: “This refers to the omnipresence of the Spirit of Christ, called the Comforter” which she described as Christ Himself “divested of the personality of humanity”. *This* is the third “personality” according to her own definitions; not another separate divine being. There was no “third being” - no third separate divine individual. She sums it all up by affirming:

“The Father and the Son **alone** are to be exalted.” {E. G. White, *The Youth’s Instructor*, July 7, 1898 par. 2}

“The divine Spirit that the world’s Redeemer promised to send is the presence and power of God.” {E. G. White, *Signs of the Times*, November 23, 1891}

Seeming Objection: “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.” {*Evangelism*, p. 615}

Short Answer:

Christ *was* the Son of God in His pre-existence (i.e. He did not become the Son of God in Bethlehem). Ever since the birth of Christ in heaven (back in the dateless ages) He has been in close fellowship with His divine Father.

Christ is the pre-existent **Son** of God, meaning that He was a Son in His pre-existence. We know that this Son-ship is a real and literal one based on birth (brought forth). It is after clarifying this fact, that Christ *is* the Son of God *in His pre-existence*, she *then* says there never was a time when He was not in fellowship with the eternal God. The meaning should be clear to all. Ever since Christ was begotten of the Father He has ever been in close fellowship with Him. This is what the statement says.

Detailed Answer:

This statement is used by some to teach that Christ was never begotten of His Father in heaven. Is this the meaning that Sister White had in mind when writing it? Does this statement teach us that Christ was never begotten of the Father? Does this statement tell us that Christ is not the real and literal Son of God?

On the contrary, we are assured Christ *is* indeed the pre-existent, “self-existent **Son of God.**” He was a Son in His pre-existence. Far from denying the fact that Christ is the only begotten of the Father, this passage actually proves the very truth of the divine son-ship of our Master. That Christ *is* the pre-existent Son of God. He was the Son of God *before* Bethlehem.

Let us again use the unfailing key “The testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture.”

“**Christ was the Son of God; He had been one with Him before the angels were called into existence.** He had ever stood at the right hand of the Father...” {E. G. White, *Patriarchs and Prophets*, p. 38}

Christ, ever since His birth before all things (Proverbs 8:22-30), has always been in close fellowship with His Father, the eternal God. “He had ever stood at the right hand of the Father”. He is equal to His Father

in divine attributes for He has them by inheritance (Hebrews 1:4). Notice how she said that Christ “carries the mind back through the dateless ages”. We cannot put a date on Christ’s birth in heaven. It is beyond our comprehension. We cannot compute His pre-existence by our human figures:

“Angels of God looked with amazement upon Christ, who took upon Himself the form of man and humbly united His divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and we are to accept the Word of God just as it reads. **And although we may try to reason in regard to our Creator, how long He has had existence**, where evil first entered into our world, and all these things, **we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond.**” {E. G. White, *S.D.A. Bible Commentary* Vol. 7, p. 919}

“Here Christ shows them that, although they might reckon His life to be less than fifty years, **yet His divine life could not be reckoned by human computation.** The existence of Christ before His incarnation is not measured by figures.” {E. G. White, *Signs of the Times*, May 3, 1899 par. 4}

What about that expression where she says “there never was a time when He was not in close fellowship with the eternal God.”? Does this mean that there never was a time when He was begotten? Certainly not! This statement is clear in that ever since Christ was begotten of the Father, there never was a time when He was not with the Father for He was daily His delight (see Proverbs 8:30 which she quotes).

Let us see what the statement really means by doing some replacement of names and see how the meaning holds. Let us apply the statement to the angel Gabriel (a created angel that we have no idea how long ago he was created). It will read something like this:

‘Gabriel is an angel of God...in speaking of His existence, Gabriel carries the mind back through the dateless ages. Gabriel assures us that there never was a time when He was not in close fellowship with the Son of God.’

Would anyone take this statement to mean that Gabriel was not created? Of course not. We all understand that it will mean this: ever since Gabriel was created he has always been in close fellowship with Christ. This is true, as far as we can tell.

Here is another example: ‘Eve assures us that there never was a time when she was not in close fellowship with Adam.’

Would this statement mean that Eve and Adam are the same age? No, for we know that Adam was first. Yet it is still correct to say the above statement, for the meaning is clear. We know that since she was created she has been in close fellowship with Adam (till she walked to that tree). On the other hand, Adam would not be able to assure us that ‘there never was a time when he was not in close fellowship with Eve’ for he was created before her, and indeed there was a time when he was not with her.

The point is this: the statement is saying the same thing about Christ. Christ (not the Father) assures us of this fact. Since His birth He has ever been in close fellowship with His Father. Had the Father been the one who said “there never was a time when Christ was not with me” it would have been a different story. But this is not the case.

Christ is the speaker and He gives us the assurance. Furthermore, He is self-existent like His Father for this is what He inherited. He was given that self-existent life, as He has told us:

“For as the Father hath life in himself; so hath he **given** to the Son to have life in himself” John 5:26

“God is the Father of Christ; Christ is the Son of God. **To Christ has been given an exalted position. He has been made equal with the Father.** All the counsels of God are opened to His Son.” {E. G. White,

The fact that Christ is the Son of God (being begotten of Him) is the key to understanding Christ's exalted and equal position with the Father. He is so because this is how He was begotten; possessing all these divine attributes.

"Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father; His supremacy, so full of blessing to all who came under its benignant control, had not heretofore been questioned. The harmony of heaven had never been interrupted; wherefore should there now be discord?" {E. G. White, *Patriarchs and Prophets*, pp. 38, 39}

Yes, wherefore should **now** be discord **still**?

Seeming Objection: 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 (1898)" {*Evangelism*, p. 616}

Short Answer:

Christ was **GIVEN** (by divine inheritance) the original, unborrowed, underived life of His Father. This is plainly what He said in John 5:26.

Detailed Answer:

This statement is much misunderstood today. Once again, let us allow the Testimonies to be the interpreting key. Reading the statement in its full context will clarify the confusion.

"In him was life; and the life was the light of men" (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. "I lay it down of myself" (John 10: 18), **He said. In Him was life, original, unborrowed, underived.** This life is not inherent in man. He can possess it only through Christ. He cannot earn it; **it is given** him as a free gift if he will believe in Christ as His personal Saviour. "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 open fountain of life for the world." {E. G. White, *The Signs of the Times*, April 8, 1897} (Quoted in *Selected Messages Book 1*, pp. 296, 297)

From the context we plainly learn that original, unborrowed, underived life can be **GIVEN**. It will be **given** (by bestowal) as a free gift to all those who believe. This is in harmony with the words of Christ when He said that God the Father gave Him that life (original, unborrowed, underived life):

"For as the Father hath life in himself; so hath he **given** to the Son to have life in himself" John 5:26

This life was given to Christ by virtue of His divine birth and inheritance (being begotten with that life). We know that Christ is here talking about eternal life (original, unborrowed, underived life). To ascertain this fact all we need to do is ask ourselves the question: What kind of life does the Father have in Himself? It certainly cannot be mortal life. It can only be immortal life (1 Timothy 1:17) which is described as original, unborrowed, underived.

This is the Son's life by right of inheritance. He inherited that life of his Father by birth (for He is the only-begotten Son). Therefore, Christ is the only one who has this life as the Father. *It is His Father's life* and Christ inherited it by virtue of being brought forth from Him.

Christ received ALL things (by birth) from the Father. Does that include life as well? Is it true that it is *the Father's life* which flows through His only begotten Son?

“All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, **the Father's life** flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to **the great Source of all.**” {E. G. White, *The Desire of Ages*, p. 21 }

The Messenger of God says plainly: The Father's life flows through the Son. The Father is “the great Source of all”. He is the source of life. He is the God and Father of our Lord Jesus Christ. It is His life that we can receive through Christ. Christ has this very same life by right of inheritance. This life was GIVEN to Him by His Father!

“I am the Way, the Truth, and the Life,” Christ declares; “no one cometh unto the Father, but by me.” **Christ is invested with power to give life to all creatures.**” {E. G. White, *Review and Herald*, April 5, 1906 par. 12 }

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.” John 17:2

Seeming Objection: “The eternal heavenly dignitaries--God, and Christ, and the Holy Spirit”

. . would advance with them to the work and convince the world of sin.--Manuscript 145, 1901.” {*Evangelism*, p. 616 }

Short Answer:

This statement (taken alone) only lists the heavenly dignitaries but says nothing as to the relation that they hold to each other. To insist that these dignitaries must be a trinity of 3 co-equal, co-eternal god-beings goes beyond the scope of the statement. All we learn from this statement is that there is God and Christ and the Holy Spirit and that they are heavenly dignitaries.

Detailed Answer:

The Father, Son and Holy Spirit *are* the eternal dignitaries of Heaven. There is not doubt that there are three. No one denies that there is a Holy Spirit! But, does that mean that they are three divine beings? Does a mere listing of the three indicate that they must be all divine beings? **Or, are we told elsewhere what relation these three sustain to each other?**

This statement does not tell us about the relation between the Father, Son and Spirit. It does not tell us that they are three beings. It does not tell us that the Spirit is a co-equal being with God and Christ. It does not tell us that Jesus is not begotten of His Father. That list merely tells us there are three, which everyone believes. But, come now; let us allow Mrs. White to define for us the relation between those three, which is the point of question. We shall again make use of that trusty key.

What relation is there between God and Christ?

“The Scriptures **clearly** indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. [Hebrews 1:1-5 quoted]

God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.” {E. G. White, *Testimonies Volume 8*, p. 268 }

“Christ was the Son of God; He had been one with Him *before* the angels were called into existence.” {E. G. White, *Patriarchs and Prophets*, p. 38}

“A complete offering has been made; for "God so loved the world, that he gave his only-begotten Son," - **not a son by creation**, as were the angels, **nor a son by adoption**, as is the forgiven sinner, **but a Son begotten** in the express image of the Father's person, **and in all the brightness of his majesty and glory**, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily.” {E. G. White, *Signs of the Times*, May 30, 1895 par. 3}

This makes Christ the First-born of heaven. Notice:

“The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven to save the sinner.” {E. G. White, *The Desire of Ages*, p. 51}

Therefore, we rightly conclude that Christ *is* the Firstborn of heaven. He was born first in heaven, and then later He came to earth to be ‘born again’! When He was born on earth He became the Son of God in “*a new sense*”. Notice:

“In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God. Said the angel to Mary, "The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). While the Son of a human being, **He became the Son of God in a new sense.** Thus He stood in our world--**the Son of God, yet allied by birth to the human race.**” {E. G. White, *Selected Message Book 1*, pp. 226, 227}

“While upon this earth, the Son of God was the Son of man; yet there were times when His divinity flashed forth.” {E. G. White, *Testimonies Volume 8*, p. 202}

Based on the above passages we plainly learn that Christ was begotten of His Father in heaven (long before the incarnation took place). It is easy to understand things when we allow Mrs. White to explain herself. Things are getting plainer as we proceed. Let us continue.

What relation does the Spirit hold to the Father and Son?

Let us use the key yet again.

“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.” {E. G. White, *Review and Herald*, May 19, 1904 par. 1}

“Christ gives them the life of his life. The Holy Spirit puts forth its highest energies to work in mind and heart.” {E. G. White, *Review and Herald*, January 5, 1911 par. 6}

“The impartation of the Spirit is the impartation of the life of Christ.” {E. G. White, *The Desire of Ages*, p. 805}

“Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind.” {E. G. White, *The Desire of Ages*, p. 827}

We have just read plainly that the Spirit is the life of Christ, the divinity of His character.

““As the living Father hath sent me," he says, "and I live by the Father; so he that eateth me, even he

shall live by me. . . .It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

Christ is not here referring to his doctrine, but to his person, the divinity of his character." {E. G. White, *Review and Herald*, April 5, 1906 par. 12}

We learned earlier that "through the beloved Son, the Father's life flows out to all". Therefore this spirit (life) that Christ has is also the same spirit (life) that the Father has: "For as the Father hath life in himself; so hath he given to the Son to have life in himself" John 5:26

Which plainly tells us that the Father and Son share the same life (spirit). It is both the spirit (life) of the Father and the spirit (life) of the Son.

"But ye are not in the flesh, but in the Spirit, if so be that **the Spirit of God** dwell in you. Now if any man have not **the Spirit of Christ**, he is none of his. And if **Christ be in you**, the body is dead because of sin; but **the Spirit is life** because of righteousness. But if **the Spirit of him that raised up Jesus from the dead** dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies **by his Spirit** that dwelleth in you." Romans 8:9-11(See also Galatians 1:1; Ephesians 3:14-17)

Therefore, when we have that life of the Father and Son we are really having communion and fellowship with them both, not with someone else:

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: **and truly our fellowship is with the Father, and with his Son Jesus Christ.**" 1 John 1:3 (see also 2 John 9)

"By the Spirit the Father and the Son will come and make their abode with you." {E. G. White, *Bible Echo and Signs of the Times*, January 15, 1893 par. 8}

"Jesus answered and said unto him, If a man love me, he will keep my words: and **my Father** will love him, **and we** will come unto him, and make our abode with him." John 14:23

"The sinner then stands before God as a just person; he is taken into favor with Heaven, **and through the Spirit has fellowship with the Father and the Son.**" {E. G. White, *Selected Message Book 3*, p. 191}

We can indeed praise the Father and Son for their magnificent gift. They share their life with us! (2 Peter 1:4) *These* are the "The eternal heavenly dignitaries".

Seeming Objection: "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.)" {*Evangelism*, p. 616}

Short Answer:

This statement is talking about the Lord Jesus (when it is read in its original context). The statement appearing in *Evangelism* is edited to suit the bias of the compilers. "*There are many who interpret that which I write in the light of their own preconceived opinions.* You know what this means. A division in understanding and diverse opinions is the sure result." {E. G. White, *Selected Messages Book 3*, p. 79}

Detailed Answer:

This is a classic example of misquotation. We were warned very plainly *not* to do this with the Spirit of Prophecy. "There are some, who upon accepting erroneous theories, strive to establish them by collecting from

my writings statements of truth, which they use, **separated from their proper connection and perverted by association with error.** Thus seeds of heresy, springing up and growing rapidly into strong plants, are surrounded by many precious plants of truth, and in this way a mighty effort is made to vindicate the genuineness of the spurious plants.” {E. G. White, *This Day With God*, p. 126}

Now let us look at that statement in its full context (which is hidden from the reader of *Evangelism*).

“**The Lord** says this because **He** knows it is for our good. **He** would build a wall around us, to keep us from transgression, so that **His** blessing and love may be bestowed on us in rich measure. This is the reason we have established a school here. The Lord instructed us that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, *and we need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds, unseen by human eyes; that the Lord God is our Keeper and Helper. He hears every word we utter* and knows every thought of the mind.” {E. G. White, *Sermons and Talks Volume Two*, pp. 136, 137} {Also appearing in *Manuscript Releases Vol. 7*, p. 299}

As can be plainly seen, the statement appearing in *Evangelism* was doctored (altered) by the editors to suit their own thinking.

In 1946 the editors and compilers of *Evangelism* (compiled by LeRoy E. Froom and friends) selected a number of E. G. White statements on the Godhead (about 6-8) which seemed to imply that she was teaching the trinity doctrine. **Remember, the book *Evangelism* by Ellen White is a compilation with subheadings she did not supply. They are supplied by Froom and friends, such as the use of the word ‘Trinity’. She never used the word in all her writings. It was LeRoy Froom who supplied the word trinity in the subheadings of the book *Evangelism*, as well as the carefully "selected" (and edited) quotes by Ellen White on the Godhead.**

Yet the prophet has not failed to warn us of such attempts either. “There will be those once united with us in the faith who will search for **new, strange doctrines**, for something odd and sensational to present to the people. They will bring in all conceivable fallacies, **and will present them as coming from Mrs. White**, that they may beguile souls.” {E. G. White, *Selected Messages Book I*, p. 41}

Who has a right to meddle with the words of the inspired Messenger? Why should the editors of *Evangelism* feel a need to place a full stop where the prophet places a comma and continues her explanation? Why should they thus cut up this sentence? Anyone reading the whole paragraph should know the answer.

Let us now examine the statement carefully in its full context. Mrs. White is not talking of more than one individual, for she is using the singular pronoun “he” all through. If she were talking of more than one she would have used “they” rather than “he”.

Therefore, she is talking only of one person; “The Lord”. It is “The Lord” who is our keeper, not someone else. The Lord is the one who hears every word. It is the Lord who is “unseen by human eyes”. And even though He is there by His Holy Spirit yet He is as much a real person as if He were here physically! This is the meaning of that statement. His personal presence is His person, which is as much a person as He is a person.

Now let us compare the Spirit of Prophecy (the key) here a little and there a little:

“It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” Christ is not here referring to his doctrine, but to his person, the divinity of his character.” {E. G. White, *Review and Herald*, April 5, 1906 par. 12}

How plain! When Christ speaks of the Spirit He is referring “to **his** person” (not to a different person other than Himself). This is why it is as much a person as God is a person, for it is His very own person!

“Christ walks *unseen* through our streets. With messages of mercy **He comes to our homes. With all**

who are seeking to minister in His name, **He** waits to co-operate. **He is in the midst of us**, to heal and to bless, if we will receive **Him**.” {E. G. White, *The Ministry of Healing*, p. 107}

“**Remember that Jesus is beside you wherever you go**, noting your actions *and listening to your words*. Would you be ashamed to hear his voice speaking to you, and to know that *he hears your conversation*?” {E. G. White, *The Youth's Instructor*, February 4, 1897 par. 3}

Who walks unseen in our streets? Who is it that listens to our words and hears our conversation? Why, it is Jesus who is beside us. But, how is He beside us?

“That Christ should manifest **Himself** to them, **and yet be invisible to the world, was a mystery to the disciples**. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have *the presence of Christ* with them, and yet **He be unseen by the world**. They did not understand the meaning of a spiritual manifestation.” {E. G. White, *The Southern Work*, September 13, 1898 par. 2}

“**By the Spirit the Father and the Son will come and make their abode with you.**” {E. G. White, *Bible Echo and Signs of the Times*, January 15, 1893 par. 8}

Therefore, we rightly conclude that the Holy Spirit is the unseen personal presence of the Father and the Son. The Holy Spirit is the unseen person of Christ.

“**The Lord Jesus standing by the side of the canvasser, walking with them**, is the chief worker. If we recognize **Christ** as the **One** who is with us to prepare the way, **the Holy Spirit by our side will make impressions in just the lines needed.**” {E. G. White, *Colporteur Ministry*, p. 107}

Seeming Objection: “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. . . . 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."” {*Evangelism*, pp. 616, 617}

Short Answer:

The quoted verse (1 Corinthians 2:11) is the key to understanding the statement. According to Paul man and his spirit is comparable to God and His Spirit. Just as man's spirit is not a *different* person to man, even so God's Holy Spirit is not a *different* person to God. Just as man's spirit is his very own person, even so God's Spirit is His very own person.

Detailed Answer:

When we use the Testimonies as the key, we will discover some very important basic principles.

“The greatness of God is to us incomprehensible. "The Lord's throne is in heaven" (Psalm 11:4); **yet by His Spirit He is everywhere present**. He has an intimate knowledge of, and a personal interest in, all the works of His hand.” {E. G. White, *Education*, p. 132}

“In giving us **His Spirit**, God gives us **Himself**, making **Himself** a fountain of **divine influences**, to give health and life to the world.” {E. G. White, *Testimonies Volume 7*, p. 273}

If we keep the above principles in mind things will be much easier to understand. The Spirit has a personality because God has a personality. In giving us His Spirit, God is giving us Himself, not someone else. When God gives us Himself (in Spirit) it is not devoid of personality. It is not just some impersonal force or essence. No, it is very personal and intimate. It is God’s own person, having God’s very own personality. The same goes for the fact that the Spirit is a divine person. This is because God is a divine person. You see, God is a spirit, and yet a person.

“God is a **Spirit**; yet He is a **personal Being**; for so He has revealed **Himself**.” {E. G. White, *The Ministry of Healing*, p. 413}

The Holy Spirit is a person because God is a person, and the Holy Spirit is the person of God. It is also the person of Christ.

“It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” **Christ is not here referring to his doctrine, but to his person, the divinity of his character.**” {E. G. White, *Review and Herald*, April 5, 1906 par. 12}

This is why the Spirit has a personality and is a person.

“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.**” {E. G. White, *Manuscript Releases Vol.14*, p. 23}

Seeming Objection: “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)” {*Evangelism*, p. 617}

Short Answer:

The “third person **of** the Godhead” does not mean a third person **in** the Godhead. The “third person of the Godhead” was understood by Ellen White to be none other than the glorified life of Christ (His very own life), not another individual being different to Christ and the Father. Only this life of Christ can give us victory over sin (no one else in the universe can do it). This she calls the “third person of the Godhead”.

Detailed Answer:

When we follow the divine instruction and make use of the key for the Testimonies many misunderstandings will be resolved. The expression “third person of the Godhead” is today explained by many to mean a third individual god-being equal to the Father and Son. Let us allow the prophet (rather than anyone else) to explain to us what *she* meant by that expression. This is the safest thing to do

if we truly desire to know the truth.

Who is the Holy Spirit, the third person of the Godhead?

“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.” ... **This refers to the omnipresence of the Spirit of Christ, called the Comforter.**” {E. G. White, *Manuscript Releases Vol.14*, p. 179}

Now let us read a similar statement with more context around it:

“The Spirit was given **as a regenerating agency**, 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 man 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 the church.” {E. G. White, *Review and Herald*, May 19, 1904 par. 3}

Christ's spirit is a divine power. It is “His own character” (His own life) not a *different* person to Him. What is the **only** power that can break the hold of evil from our hearts?

“Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is but one power that can **break the hold of evil** from the hearts of men, **and that is the power of God in Jesus Christ.**” {E. G. White, *Testimonies Volume 8*, p. 291}

“**The divine Spirit** that the world's Redeemer promised to send **is the presence and power of God.**” {E. G. White, *Signs of the Times*, November 23, 1891}

Therefore, the power of God, which is in Christ, is present *in the third person*. It is Christ and His power in the third person of the Godhead. It is not another person in the Godhead, no, it is *the third person of* (not **in**) the Godhead.

“There must be a power working from within, a new life from above, before men can be changed from sin to holiness. **That power is Christ.** His grace **alone** can quicken the lifeless faculties of the soul, and attract it to God, to holiness.” {E. G. White, *Steps to Christ*, p. 18}

“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.**” {E. G. White, *Review and Herald*, May 19, 1904 par. 1}

Notice now how clearly she says that the life of Christ is what helps us resist temptation. The life of Christ is His spirit (not someone else!). This is the Comforter, this is the Holy Spirit, and this is what is called the “third person of the Godhead.”

“The **only** defense against evil is **the indwelling of Christ** in the heart through faith in His righteousness.” {E. G. White, *The Desire of Ages*, p. 324}

“Not until **the life of Christ** becomes **a vitalizing power** in our lives can we **resist the temptations** that assail us from within and from without.” {E. G. White, *The Ministry of Healing*, p. 130}

This life of Christ is a holy, spotless, blameless life. Since life is the spirit (John 6:63), therefore this holy life of Christ is His Holy Spirit!

“Christ is the source of every right impulse. **He is the only one who can arouse in the natural heart enmity against sin. He is the source of our power** if we would be saved. No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. **By faith in the work and power of Christ, enmity against sin and Satan is created in his heart.**” {E. G. White, *Review and Herald*, April 1, 1890 par. 5}

“**The Holy Spirit, which proceeds from the only begotten Son of God**, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ.” {E. G. White, *Review and Herald*, April 5, 1906 par. 16}

From the Bible we should have known this fact already (Acts 3:26).

Therefore, if the power of evil can be held in check only by the power of God in the third person of the Godhead, the Holy Spirit, and it is Jesus who turns away every one of us from his iniquities (evil), then it is an obvious conclusion that Jesus aids us in this battle by giving us his very own holy life, his very own Holy Spirit (not another being different to Him). This Holy life of Christ is termed “the third person of the Godhead”.

Seeming Objection: “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)” {Evangelism, p. 617}

Short Answer:

The three highest powers in heaven are not here defined but merely listed. There is no question that there are three powers in heaven (Father, Son and the Holy Ghost), but this statement tells us nothing more than that. Does this statement tell us what the relationship between these three powers is? To use this statement to prove a trinity of 3 co-equal, co-eternal beings would be poor scholarly work.

Detailed Answer:

The three great powers can be correctly understood in light of what Ellen White means. She clearly understood and taught that there is a Father, and a Son and a Holy Spirit. That makes three. But it is the relation of those three that is further clarified in other places (see answer on p.13). For example, it is clearly stated that God is the Father of Christ:

“**God is the Father of Christ; Christ is the Son of God.** *To Christ has been given an exalted position. He has been made equal with the Father.* All the counsels of God are opened to His Son.” {E. G. White, *Testimonies Volume 8*, p. 268}

Elsewhere she explains the relation with the Spirit, it being the spirit of Christ:

“Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour; and **one Spirit--the Spirit of Christ--**is to bring unity into their ranks.” {E. G. White, *Testimonies Volume 9*, p. 189}

She tells us clearly the spirit of Christ is the soul of His life. It is the very life of His own life.

“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.” {E. G. White, *Review and Herald*, May 19, 1904 par. 1}

“Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind.” {E. G. White, *The Desire of Ages*, p. 827}

The breath of Christ is His spirit and life (John 20:22). It is in no way talking about another individual being. This is the correct and consistent understanding of “the three highest powers in heaven”. The Father, Son and Holy Spirit.

“Do you ask, What shall I do to be saved? You must lay your preconceived opinions, your hereditary and cultivated ideas, at the door of investigation. If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given. Open mind and heart that you may behold wondrous things out of God's word.” {E. G. White, *Christ's Object Lessons*, p. 112}

Appendix I

Dr. Kellogg & the Trinity

Many people are not aware of Dr. Kellogg's *Trinitarian* theology. In this section is presented some factual evidence in support of this claim.

Kellogg was indeed teaching a trinity of 3 co-eternal, co-equal beings! At that time he expressed to leading brethren of the church that he believed that there were three separate divine beings in the Godhead. Here is what an alarmed A. G. Daniells wrote to W. C. White regarding this matter in 1903.

“Ever since the council closed I have felt that I should write you confidentially regarding Dr Kellogg's plans for revising and republishing ‘The Living Temple’.... He

(Kellogg) said that some days before coming to the council, he had been thinking the matter over, and began to see that he had made a slight mistake in expressing his views. He said that all the way along he had been troubled to know how to state the character of God and his relation to his creation works...

He then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement; but that within a short time **he had come to believe in the trinity** and could now see pretty clearly where all the difficulty was, and believed that he could clear the matter up satisfactorily.

He told me that he now believed in God the Father, God the Son, and God the Holy Ghost; and his view was that it was God the Holy Ghost, and not God the Father, that filled all space, and every living thing. He said if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives.

I placed before him the objections I found in the teaching, and tried to show him that the teaching was so utterly contrary to the gospel that I did not see how it could be revised by changing a few expressions.

We argued the matter at some length in a friendly way; but I felt sure that when we parted, the doctor did not understand himself, nor the character of his teaching. And I could not see how it would be possible for him to flop over, and in the course of a few days fix the books up so that it would be all right.” {Letter: A. G. Daniells to W. C. White. October 29, 1903. pp. 1, 2}

Dr. Kellogg had come to believe in the doctrine of the trinity. He believed in God the Father, God the Son and God the Holy Spirit! Are there people today who believe the same thing?

Was Ellen White aware that Kellogg wanted to revise his book and include a trinity of 3 god-beings?

Did she have any words to say about this? She most certainly did, in light of the fact that the above letter was sent to her son; she most surely had something to say about the republishing of the book to include a doctrine of a trinity (God the Father, God the Son, God the Holy Spirit).

“It will be said that Living Temple has been revised. **But the Lord has shown me that the writer has not changed**, and that there can be no unity between him and the ministers of the gospel while he continues to cherish **his present sentiments**. I am bidden to lift my voice in warning to our people, saying, **“Be not deceived; God is not mocked”** (Gal. 6:7).” {E. G. White, *Selected Messages Book 1*, p. 199} 1904

(So how could she believe the same thing, as many claim, and yet reprove Kellogg for wanting to publish it?)

What were the “present sentiments” of Dr. Kellogg? According to his own confession a year earlier, he had come to believe in a trinity of 3 divine beings.

In self defense Kellogg claimed that his teachings were the same as Mrs. White. He even would quote statements from her writings to support his “new” teaching. Mrs.

White denied this charge in plain testimonies:

“I am compelled to speak in denial of the claim that the teachings of *Living Temple* can be sustained by statements from my writings. There may be in this book expressions and sentiments that are in harmony with my writings. **And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of *Living Temple*, would seem to be in harmony with the teachings of this book.** This may give apparent support to the assertion that the sentiments in *Living Temple* are in harmony with my writings.

But God forbid that this sentiment should prevail.” {E. G. White, *Selected Messages Book 1*, p. 203} 1904

She admitted that there may be in her writings “many statements” that can be “taken from their connection” (context) and explained in such a way as to “be in harmony” with Kellogg’s teaching, and as such seem to lend his doctrine some weight. But, she said “God forbid that this sentiment should prevail.” Was Sister White aware that her writings can be twisted to teach a trinity of 3 divine beings? This is the very thing that Kellogg was trying to do. This is the very thing that many today are also trying to do! But, tragically, the deception today is far deeper and worse. In as much as the “Omega” is greater and deadlier than the “Alpha.”

Appendix II

How many divine Beings?

The Bible and the Spirit of prophecy both emphatically instruct us that there are only two beings worthy of our worship and praise, *never* three. Only two beings can be worshipped, therefore they must be divine beings. Here is some plain testimony:

Bible

“But the hour cometh, and now is, when **the true worshippers shall worship the Father** in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.” John 4:23, 24

“Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? ... And he said, Lord, I believe. **And he worshipped him.**” John 9:35, 38

“**That all men should honour the Son, even as they honour the Father.** He that honoureth not the Son honoureth not the Father which hath sent him.” John 5:23

“Let not your heart be troubled: ye believe in God, believe *also* in me.” John 14:1

“And **every creature** which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, **Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb** for ever and ever.” Revelation 5:13

Here we have a scene encompassing every creature and being in heaven and earth. All these creatures give supreme homage and worship to only two beings: the Father (him that sitteth upon the throne) and the Son (the Lamb). The next verse tells us that this act of worship is finished (Amen) without acknowledging *any* other being besides those Two. It is clear that all the creatures in heaven (angels) know who to worship and who **not** to worship. This knowledge we need and must reflect here on earth.

“And the four beasts said, **Amen.** And the four and twenty elders fell down and worshipped **him that liveth for ever and ever.**” V.14

Notice how this act of honoring the Father and the Son (v.13) is rendering supreme honor and worship to the Father Himself (him that liveth forever and ever). Worshipping and honoring the Son is supreme homage and glory to the Father.

“That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, **to the glory of God the Father.**” Philippians 2:10, 11

This is because the Father is the source of all being in the entire universe. The whole family in heaven and earth is named after the Father:

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named” Ephesians 3:14, 15

We are never commanded anywhere in the Bible to worship the Holy Spirit. We are never commanded to worship three beings. We only worship one God, the Father (1 Corinthians 8:6), through His Son Jesus who

is the only way to that one God (John 14:6). In so doing we fulfill the command of our Master in John 5:23. We should not expect the Messenger of the Lord, Sister White, to be out of harmony with the above plain testimonies of Scripture. Indeed, she is not.

Spirit of Prophecy

In heaven, before the war, before the creation of man:

“The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled **both**. ... Before the assembled inhabitants of heaven the King declared that **none but Christ, the Only Begotten of God**, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; **and to Him, as well as to God, their homage and allegiance were due.**” {*Patriarchs and Prophets*, p. 36}

“Christ the Word, the Only Begotten of God, was one with the eternal Father,--one in nature, in character, and in purpose,--***the only being in all the universe that could enter into all the counsels and purposes of God.***” {*The Great Controversy*, p. 493} (There is no other being in all the universe who can enter into that counsel!)

“Before the foundations of the earth were laid, **the Father and the Son** had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race.” {*The Desire of Ages*, p. 834}

“Lucifer in heaven, before his rebellion, was a high and exalted angel, **next in honor to God's dear Son.**” {*The Story of Redemption*, p. 15}

In heaven during the war (no change):

“When Satan became disaffected in heaven, he did not lay his complaint before **God and Christ**; but he went among the angels who thought him perfect and represented that God had done him injustice in preferring Christ to himself.” {*Testimonies Volume 5*, p. 291}

“Satan had sympathizers in heaven, and took large numbers of the angels with him.

God and Christ and **heavenly angels** were on one side, and **Satan** on the other. Notwithstanding the infinite power and majesty of **God and Christ**, angels became disaffected. The insinuations of Satan took effect, and they really came to believe that **the Father and the Son** were their enemies and that Satan was their benefactor.” {*Testimonies Volume 3*, p. 328}

“Satan worked in every possible way to come out victorious in standing in the highest place in the heavenly courts. How artful were his contrivances to win the game! He employed every artful intrigue and device to carry his science **against God and His Son Jesus Christ.**” {*Battle Creek Letters*, p. 128}

“Satan in his rebellion took a third part of the angels. **They turned from the Father and from His Son**, and united with the instigator of rebellion.” {*Testimonies Volume 3*, p. 115}

On earth after the war, before man's fall (no change):

“The holy pair [Adam & Eve] united with them [angels] and raised their voices in harmonious **songs of love, praise, and adoration to the Father and His dear Son** for the tokens of love which surrounded them.” {*The Story of Redemption*, p. 22}

“Adam and Eve assured the angels that they would never transgress the express command of God; for it was their highest pleasure to do his will. The angels united with them in holy strains of harmonious music; and as their songs pealed forth from blissful Eden, **Satan heard their joyful adoration of the Father and the**

Son.” {*Signs of the Times*, January 16, 1879 par. 22}

“With what intense interest the whole universe watched the conflict that was to decide the position of Adam and Eve. How attentively the angels listened to the words of

Satan[...] **They asked themselves, Will the holy pair transfer their faith and love from the Father and Son to Satan?** Will they accept his falsehoods as truth?” {*Signs of the Times*, May 12, 1890 par. 2}

On earth after the fall (no change):

“But in the transgression of man both **the Father and the Son** were dishonored.” {*Signs of the Times*, December 12, 1895 par. 7}

“**The Father** could not abolish nor change one precept of his law to meet man in his fallen condition. **But the Son of God, who had in unison with the Father created man**, could make an atonement for man acceptable to God, by giving his life a sacrifice, and bearing the wrath of his Father. Angels informed Adam that, as his transgression had brought death and wretchedness, life and immortality would be brought to light through the sacrifice of Jesus Christ.” {*The Spirit of Prophecy Volume One*, p. 50}

“The human family cost **God and his Son Jesus Christ** an infinite price.” {*Special Testimonies On Education*, p. 21}

“No man, nor even the highest angel, can estimate the great cost; **it is known only to the Father and the Son.**” {E. G. White, *The Bible Echo*, October 28, 1895 par. 4}

“**Father and Son are pledged to fulfill the terms of the everlasting covenant.**” {E. G. White, *The Youth’s Instructor*, June 14, 1900 par. 5}

(The everlasting covenant is only between Two beings: the Father and Son).

On earth, last day remnant (no change):

“In the Bible every duty is made plain. Every lesson given is comprehensible. **Every lesson reveals to us the Father and the Son.** The word is able to make all wise unto salvation.” {*Testimonies Volume 8*, p. 157}

“**The Father, the Son, and Lucifer** have been revealed in their true relation to one another. God has given unmistakable evidence of His justice and His love.” {*Signs of the Times*, August 27, 1902 par. 15}

“The **Father and the Son alone** are to be exalted.” {*The Youth’s Instructor*, July 7, 1898 par. 2}

Based on these facts, we shall have open communion in heaven with those same Two Beings, not three. It is the Two Beings that we have come to know and fellowship with here on earth that we shall also fellowship with in heaven.

New earth, creation restored (no change):

“The people of God are privileged to hold open communion with **the Father and the Son.**” {*The Great Controversy*, p. 676}

“In your hands will be placed a golden harp, and touching its strings, you will join with the redeemed host in filling all heaven with **songs of praise to God and His Son.**” {(*Australasian*) *Union Conference Record*, January 15, 1903 par. 14}

“And the years of eternity, as they roll, will bring richer and still more glorious revelations of **God and of Christ.**” {*The Great Controversy*, p. 678}

“Heaven is a ceaseless approaching to God through Christ. The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness.” {*The Desire of Ages*, p. 331}

“Nothing is said of what they have done or suffered; but the burden of every song, the keynote of every anthem, is, **Salvation to our God and unto the Lamb.**” {*The Spirit of Prophecy Volume Four*, p. 480}

“All the redeemed saints will see and appreciate as never before **the love of the Father and the Son**, and songs of praise will burst forth from immortal tongues. He loved us, He gave His life for us. With glorified bodies, with enlarged capacities, with hearts made pure, with lips undefiled, we shall sing the riches of redeeming love.” {*That I May Know Him*, p. 371}

“Heaven and earth will unite in praise, as “from one Sabbath to another” (Isa. 66:23) the nations of the saved shall bow in joyful **worship to God and the Lamb.**” {*The Desire of Ages*, p. 770}

“The years will move on in gladness. Over the scene the morning stars will sing together, and the sons of God will shout for joy, **while God and Christ** will unite in proclaiming, “There shall be no more sin, neither shall there be any more death.”” {*Child Guidance*, p. 568}

Oh, may no one who reads these words be missing on that day! No more sin, no more deception, no more darkness. We shall stand before our Father and His Son to hear that proclamation. Praise His holy name!

Conclusion:

The material presented here, while not exhaustive, serves as a demonstration of the fact that Ellen White’s “difficult” statements *can* indeed be harmonized so that nothing contradicts. This is possible when we follow her own recommendation in using the key to the Testimonies. **“The testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture.”** {E. G. White, *Selected Messages Book 1*, p. 42}

There is no reason to believe that any other “difficult” statement written by her cannot be harmonized using the same rule. More statements may be added to this work in forthcoming editions, but, for the time being, there is enough weight of evidence to convince all those who honestly could not harmonize these statements heretofore.

Have you ever come across a statement in the Spirit of Prophecy that caused you to be puzzled? You are probably not the only one.

The Apostle Paul was famous for writing “some things hard to be understood”. Sister White wrote some statements on the topic of the Godhead that, for some, are “hard to be understood.”

This little study is an attempt at fitting some of the puzzling statements of Sister White together to maintain a harmonious picture.

“The testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture.” {E. G. White, *Selected Messages Book 1*, p. 42}

The only safe and consistent course to follow is to allow the Testimonies to interpret themselves. The reader will readily find that this rule does indeed bring harmony to those “difficult” statements.