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The Battle Over Begotten

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Part 1

“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.”

George Knight, *Ministry*, October 1993



The transformation of Seventh-day Adventist doctrine from a widely held belief in the Son of God begotten of his Father (that remained uncontested for more than 50 years prior to the death of Ellen White) to our current acceptance of an unbegotten second Person of a Triune Godhead is a remarkable record of determination and opposition that extended well into the 1940s.

Here is the story of that battle.

In recent decades this dramatic reversal in the church’s fundamental faith has been credited to Ellen White. She is said to have matured into a full trinitarian understanding in her final years. Publication of the *Desire of Ages* is cited as the watershed event that propelled the church into accepting the “full deity” of Christ and the personhood of the Holy Spirit,

critical final steps in cementing the Trinity into its rightful place in Adventist theology thus securing a welcome harmony with the rest of orthodox Christendom.

In contrast to Ellen’s alleged Trinitarian conversion, some leaders within the fledgling church are also charged with promoting Arianism, the belief that Christ was a created being rather than the divine begotten Son of God.

In Part 1 *Theos* examines the writings of the earliest Adventist pioneers for evidence of belief in either a created or begotten Son of God. What’s the difference between a divinely begotten Son and a created one? Did the church’s founders teach error? Were they perpetrators of heresy? We will explore both the Scriptural witness and a candid look at the 19th century evidence.

James White

James White and Joseph Bates are commonly implicated as the prime suspects responsible for contaminating the early Advent Movement with “Arianism.” The thesis begins with their prior membership in the Christian Connection, a vocal anti-trinitarian group prominent in the early 1800’s. As editor of the *Present Truth* and later the *Review and Herald*, James White was able to spread his “personal views” on the nature of Christ to the fledgling Adventists. Because of his “outspoken and forceful” personality, he is said to have dominated and influenced his wife’s understanding on this issue for most of their married life. However, in his final years, James White supposedly began to soften and, in fact it is claimed, was essentially Trinitarian before he died in 1881.

The first printed example of James’ position on the subject surfaced in 1846. His objection was the reduction of the literal Father and the Son persons to mere “spiritualized” roles of a single being called “the eternal God.”

[There is] “a certain class who deny the only Lord God and our Lord Jesus Christ. This class can be no other than those who **spiritualize away the existence of the Father and the Son, as two distinct, literal, tangible persons**, also a literal Holy city and throne of DavidThe way spiritualizers this way 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” *Day Star*, January 24, 1846

Some formulations of the Trinity included expressions such as “three persons in one being.” James evidently did not believe that the Son of God was the same being as his eternal Father. Even more examples of the language used during these early years can be found within the *Advent Re-*

view and Sabbath Herald issues beginning with its debut in 1851.



James Springer White

“Two testimonies from **the Eternal Father**, and one from **his Son Jesus Christ**, are worth more to us than ten thousand from the so called “Christian Fathers,” however near the apostolic age they might have lived.” *Review and Herald*, May 5, 1851, p. 4.

[Daniel 7:13,14 quoted] “His coming [Christ’s], in this text, is to the ‘**Ancient of Days, God the Father.**’ “Prophets of God have represented **Jehovah as dwelling above the cherubim**, in the heaven of heavens, and as looking down from between them. This is the position of the ‘Ancient of days’ in the heavenly Sanctuary.” *Review and Herald*, June 9, 1851 p. 8.

“**Jehovah is the Great Law-giver.** He alone could change or abolish his own law, and he has said “*I am the Lord I change not.*” Jesus did not intimate the least change in the Sabbath law, but said, “I have kept **my Father’s commandments.**” *Review and Herald*, August 18, 1851 p. 3.

“I live in the midst of the most extravagant fable preaching of these last days, where the doctrines and commandments of men are substituted for those of **Almighty God, Jesus and the Apostles.**” George Smith letter, *Review and Herald*, June 26, 1851 p. 7

“Now, Christ being the Son of Man, the chief man, or second Adam, the man of God’s right hand, the heir of all things, is of right Lord even of the Sabbath day.” “As Christ proves the resurrection, in Mark xii, 26, 27, “I am the God of Abraham, the God of Isaac, the God of Jacob; I am not the God of the dead, but of the living;” so Christ is Lord of the Sabbath day. He is not Lord of the dead types and shadows, or of that which is not in being, but he is Lord of the lively oracles, of which I consider the Sabbath to be one. Acts vii, 38.” *Review and Herald*, September 2, 1851 p. 1

“Christ is the “everlasting Father” of his people, [Isa ix, 6.] the New Jerusalem the mother, [Gal. iv, 26.] and the members of the church of Christ are the children. *Review and Herald*, June 9, 1851 p. 7.

This small sampling of comments dealing with the personhood and Godhead of the Father and Son during just the first year’s publication give evidence that there was no objection to these believers in saying that Christ was divine, that he was the Creator, the everlasting Father of his people, heir of all things, the God of the living. However, there is also evidence that they placed a distinction between the Eternal Father, the Ancient of Days, God the Father, Jehovah the Great Lawgiver, Almighty God and His Son.

It appears that there were some at that time (as some still do today) who promoted a blurring of the Godhead, or as Gerald Wheeler calls it in his book on James White, “merging the members of the Trinity into an amorphous state.” It was this objection that produced the oft quoted example of James White’s anti-Trinitarian stance in 1852:

“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.**” James White, *Review and Herald* August 5, 1852, page 52 ‘The Faith of Jesus’

The assumption is that since James White did not accept the Trinitarian notion of Christ and the Father being the same “Eternal God” then he must also deny Christ’s equality with the Father and hence deny Christ’s divinity. But, as we have seen, he had no problem with Christ being equal *with* his Father; his objection was in making the Son equal *to* the Father.

As editor of the *Review & Herald*, he reprinted a portion of the Catholic *Doctrinal Catechism* in 1854 to demonstrate the papal claims over Scriptural authority and acceptance by Protestants of the papal traditions.

“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?”

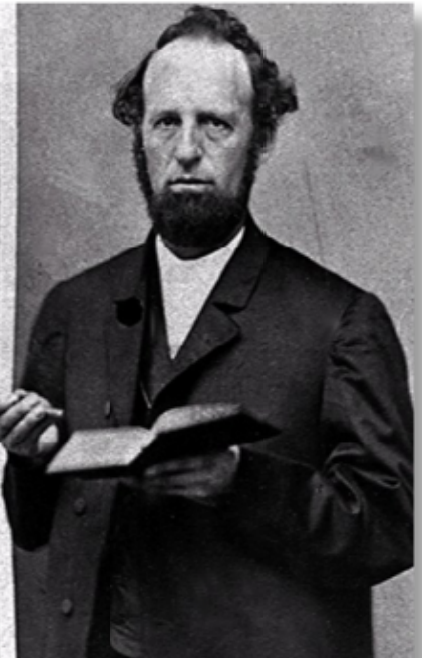
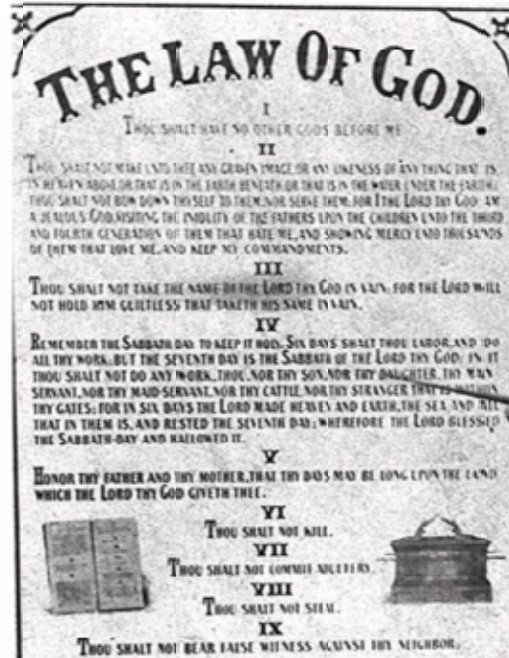
“A. They should, if the Scripture were their only rule, **wash the feet of one another**, according to the command of Christ, in the 13th chap. of St. John; - they should **keep, not the Sunday, but the Saturday**, according to the commandment, ‘Remember thou keep holy the Sabbath-day;’ for this commandment 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 and Herald*, August 22, 1854



While we still prominently feature the Catholic Catechism in our evangelistic presentations to support the biblical truth that the little horn power would “think to change times and laws” in changing the sanctity of the Sabbath to the first day of the week as “a mark of her ecclesiastical authority,” it is no longer acceptable to also quote the same Catechism as a reference in condemning the doctrine of the Trinity “for which there is no biblical support.” But James White continued to include the Trinity among the basic tenets of the Papacy.

“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 error.” *Review & Herald*, Feb 7, 1856

Significantly, Catholic doctrine still claims ownership of Trinity doctrine and credit for developing it as can be seen in the sidebar.

This lack of scriptural authority is a recurring theme, and is the reason that Catholicism must appeal to tradition rather than Scripture alone in support of their doctrines.

“Our opponents sometimes claim that no belief should be held dogmatically which is not explicitly stated in Scripture... But the Protestant Churches have themselves accepted such dogmas as **the Trinity for which there is no such precise authority in the Gospels.**”

Graham Greene, “The Assumption of Mary,” *Life Magazine*, Oct. 30, 1950, p. 51



However, there were strong convictions expressed by the early Adventist leadership in opposition to the establishment of a “human creed” that might be based on “the traditions and fables of men.” During the organization of the Seventh-day Adventist church in 1861, there was much discussion about coming up with a creed. James White opposed what he saw as an attempt to be like other churches.

“But the Seventh-day Adventists have no human creed or discipline, therefore give room for God to teach through the gifts of the Spirit. They ardently desire to cast aside the traditions and fables of men, and keep the commandments of God and the faith of Jesus Christ. Their weekly practice in keeping the Sabbath is a standing rebuke on the churches and the world, and **on almost every point of Bible truth they stand in direct opposition** to the popular doctrines of the churches. And, besides this, there has been an unceasing testimony among us, warning us to stand out separate from the world.” James White, *Review and Herald*, October 1, 1861

One week later John Loughborough gave the reason why:

“The first step of apostasy is to set up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by that creed. The fourth to denounce as heretics those who do not believe that creed. And, fifth, to commence persecution against such.

I plead that we are not patterning after the churches in any unwarrantable sense, in the step proposed.”

J. N. Loughborough, *Review and Herald*, October 8, 1861

James White agreed and then said, “**The Bible is our creed.** We reject everything in the form of a human creed. We take the Bible and the gifts of

the Spirit; embracing the faith that thus the Lord will teach us from time to time. And in this we take a position against the formation of a creed.” *ibid.*

Since the Trinity was based in creed rather than scripture, James White was relentless in his opposition to the notion of a “three-one God.”

“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”.**” James White, *Life Incidents* page 343 Chapter ‘The Law and the Gospel’ 1868

“With this view of the subject [that Christ is the very Son of God] there are meaning and force to language which speaks of the Father and the Son. **But to say that Jesus Christ ‘is the very and eternal God,’ makes him his own son, and his own father, and that he came from himself, and went to himself.**” James White, *Review and Herald*, June 6, 1871

Those who believed what Jesus said about himself (that he proceeded from and came out from his Father)

However, others treated a begotten Son to be essentially the same as a created one because both have a beginning. For some reason, not clearly defined by Scripture, “non-inception” became a prerequisite criterium for meeting the definition of divinity. Consequently, it was a continual struggle to dispel the assumption that believers in the Begotten Son also denied his divinity. James objected to such accusations.

“**We do not deny the divinity of Christ.** We delight in giving full credit to all those strong expressions of Scripture which exalt the Son of God. **We believe him to be the divine person** addressed by Jehovah in the words, ‘Let us make man.’” James White, *Review & Herald*, June 6, 1871

Five years later he again affirmed the SDA position on Christ’s divinity—the Son of the living God—the same confession that Peter made, not a created being, but born of God. However, because this time it was in the setting of an exchange with a Trinitarian Seventh-day Baptist minister, his remarks are now offered as evidence that he was “coming around” to accept Trinitarianism.



John Norton Loughborough

“The S. D. Adventists hold **the divinity of Christ** so nearly with the Trinitarians that we apprehend no trial here.” James White, *Review & Herald*, October 12, 1876

had no difficulty with also believing that the Son of God was therefore fully divine, having within him all the fullness of the Godhead bodily.

While most current Adventist Trinitarians exhibit this isolated statement as proof that James had “softened” his position and was now “virtually” Trinitarian, the context of his entire article is one of identifying common ground between Seventh-day Adventists and Seventh-day Baptists. He begins by acknowledging that “The principal difference between the two bodies is the immortality question.” But he could honestly say that the divinity of Christ—on the basis of His true Sonship, coming out from the Father, inheriting the very same divine nature of God—was no different. The crux of the issue (then and now) hinges on the definition of divinity.

Divinity: the Nature of God

The Bible explains the nature of God in terms of His eternal existence and creative power.

“The LORD is **the everlasting God**, the Creator of the ends of the earth” Isaiah 40:28

“O LORD, are you not **from everlasting**” Habakkuk 1:12

“He is blessed **from everlasting to ever-lasting**” Psalm 12:13

“**From everlasting to everlasting** Thou art God” Psalm 90:2

“This God is **our God forever and ever**” Psalm 48:14

The realm of eternity is defined as that which exists before Earth’s creation.

“**From everlasting, from the beginning**, or ever the earth was...”**Before the mountains** were settled, before the hills” Prov 8:23, 25

“The high and lofty One who **inhabits eternity**” Isa. 57:15

“**Your years go on** through all generations. **In the beginning** you laid the foundations of the earth, and the heavens are the work of your hands. They will perish, but **you remain**” Ps. 102:24-26

“**Before the mountains** were brought forth, or ever thou hadst formed the earth and the world” Ps. 90:2



“Known unto God are all things **from the beginning of the world**” Acts 15:18

God is eternal because He is immortal—He cannot die.

“The King eternal, **immortal**” 1Tim 1:17

”Who **only has immortality**” 1Tim 6:16

“Who **is, and was, and is to come**” Rev 1:18

“that the purpose might not be changed” Daniel 6:8, 12, 16, 17

This was true for an earthly king. God is also distinguished by His immutability—God does not change.

”I am the LORD, **I change not**” Malachi 3:6

The Glory of Israel **does not lie or change his mind**. 1 Sam 15:29; Num 23:19

”My covenant will I not break, **nor alter** the thing that is gone out of my lips” Ps. 89:34

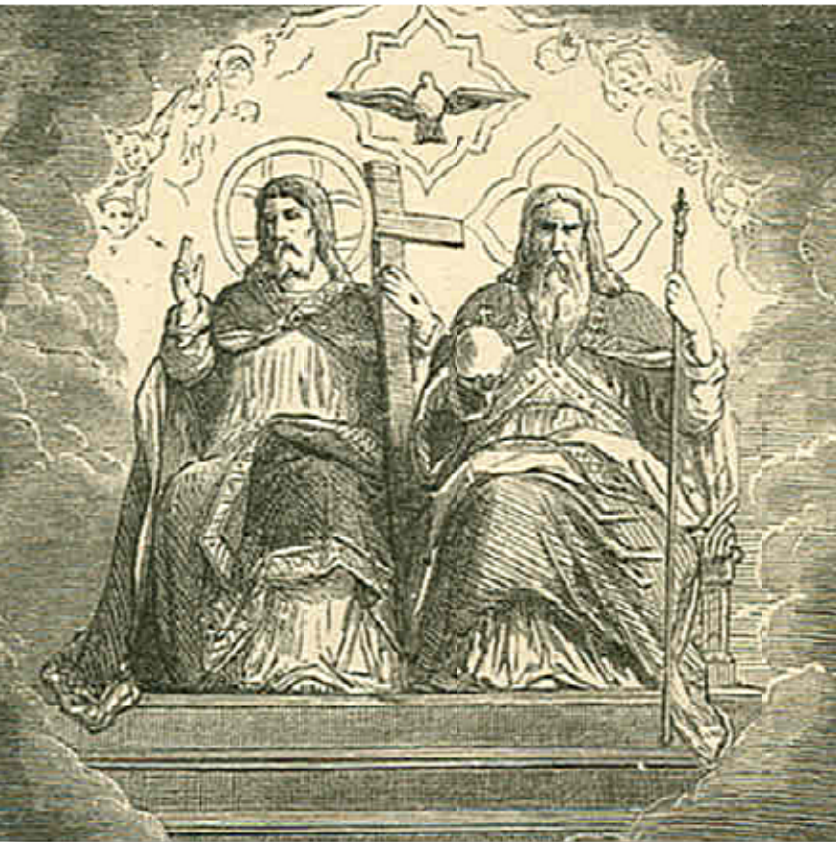
It is the divine character, as expressed in His law, that does not change. Jesus Christ is “the same yesterday, today, and forever” (Heb 13:8) because His character never changes.

But, even though his divine nature does not change, his form did: from being “made so much better than the angels” (Heb 1:4) “being in the form of God” (Phil 2:6) he was then “made a little lower than the angels” (Heb 1:9; Ps 8:6) “being found in fashion as a man” (Phil 2:8). Jesus “emptied himself” “and the Word became flesh” “God manifest in the flesh.”

His form is not immutable; but his character is. Why should Christ coming out from his Father be a threat to his unchangeable divine character or to his eternal immortality?

His “goings forth are from the days of eternity” Micah 5:2 margin. He was “brought forth” “in the beginning of his way, before his works of old” Prov 8:22, 24.

James White never disputed the divinity of Christ. He explained this more fully the following year:



“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**. If the Son is not equal with the Father, then it is robbery for him to **rank himself with the Father**.” James White, *Review and Herald* November 29, 1877, ‘Christ Equal with God’

This unmistakable confession of equality of the Son with the Father is followed in the same article by commenting on the two extremes.

“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.”

“The great mistake of the Unitarian is in taking Christ when enfeebled with our nature as the standard of what he was with the Father before the creation of the world, and what he will be when all divine, seated beside the Father on his eternal throne.”

“The question of the state of the dead is not a practical subject. And yet we discuss it in order to warn the people against spiritualism. **The question of the trinity and the unity is not practical**, and yet we call attention to it to guard the people against **that terrible heresy that takes from our all-conquering Redeemer his divine power**.”

“We notice the steps leading from **Christ’s position with the Father** before the worlds were made...he was **equal with God**... Redemption is then completed, and again the Son is **equal with the Father**.” James White, *Review and Herald* November 29, 1877

“We believe that **Christ was a divine being**, not merely in his mission, but **in his person also**,” James White, *Review and Herald*, June 27, 1878

Here we see that James, once again within the last four years of his life, did not question the truth of Christ’s equality *with* God the Father; it was the Trinitarian notion of making him equal *to* his Father (destroying their separate personalities) that he fiercely opposed. We note that White’s discussion of equality is restricted to

power alone and is entirely correct, but he does not address the issue of relational dependence that the Son would always have regarding His Father’s blessing and approbation. Regardless of this, White clearly saw Christ’s equality with the Father as independent of a Trinity framework.

His expressions concerning equality are entirely consistent with his wife. The only time she ever used the expression “co-equal” was in the setting of being the Son of God, an emphasis that is difficult to ignore:

“It was to save the transgressor from ruin that **he who was co-equal with God**, offered up his life on Calvary. ‘God so loved the world, that he gave **his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life.’ ” *Review & Herald* June 28, 1892

James White rejected both extremes of a physical oneness among the Godhead and an inferior human Christ. He never “softened” in his opposition to the concept of a three-headed deity.

“When it can be proved that the object of the prayer of the Son of God was, that the disciples might be one body with twelve heads, then it can be shown that we have **a Deity which has one body and three heads**.” James White, *Review and Herald*, March 11, 1880

And, finally, in the year of his death he once again confessed the equality of Christ.

“In his exaltation, before he humbled himself to the work of redeeming lost sinners, Christ thought it not robbery to be equal with God, because in the work of creation and the institution of law to govern created intelligences, **he was equal with the Father**.” James White, *Review and Herald* January 4, 1881 ‘The Mind of Christ’

The two ways in which they are equal is “in the work of creation” and the “institution of law.” Jesus said to the Jews who objected to his healing on the Sabbath, “My Father works hitherto, and I work. 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.*” John 5:17, 18. This is why Jesus also said, “I can of mine own self do nothing.” “I do nothing of myself” John 8:28. The Father works through His Son. “We have an advocate *with* the Father” 1 John 2:1. Both of them are on our side. “The Father Himself loves you” John 16:27.

He qualifies this equality as pertaining to sharing “in the work of creation and the institution of law.” In the same 1881 article, James again expressed his life-long conviction that the Son of God was indeed born and begotten of God:

“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.”

It seems odd that this statement is so rarely quoted by those who would like to suggest that James White had a change of heart in his final years, that he discarded his belief in a begotten Son of God and in his final days came to accept the Trinity, forsaking his earlier “Semi-Arian” position. This was clearly not the case.

Jesus also expressed “greater” in the sense of “older” when he said, “he that is greatest among you, let him be as the younger” Luke 22:26. This was perfectly consistent with his Father being greater or older than the Son.

But truth lies close to the track of error. One current Roman Catholic Catechism describes the “Blessed Trinity” to include the begotten Son.

“It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds.” *St. Paul’s Catachism of the Roman Catholic Church*, Strathfield, New South Wales, 1998, Pocket Edition, Complete and Unabridged

Dr. Barry Harker, writing in the ALMA Torch of Nov. 2008 notes this is “virtually indistinguishable from ideas being promoted in our midst today by those who reject the eternity of the Son and the Holy Spirit.”

This is an unfair characterization. Those who reject the Trinitarian doctrines of men do not necessarily reject the eternity of the Son nor the existence of the Holy Spirit. A divine Son (Phi. 2:6; Col. 1:15; 2:9; John 5:23; John 14:9) who comes from (John 7:29; 8:42; 16:27, 28) an Eternal Father (1Tim 1:17) must inherently possess the same eternal immortality (John 5:26) and the same eternal Spirit (Heb 9:14). This is the teaching of scripture.

But Harker’s attempt to discredit belief in the Son begotten in eternity because a distorted form (eternally begotten) is accepted by Catholicism is surprising. At the same time he intends to preserve belief in the Trinity which is not only accepted by the Roman Church but claimed as the foundation of all their doctrines.

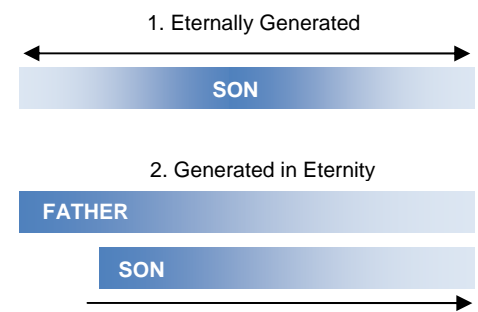


Writing in the Rosary Crusade Clarion, Abbot Vonier appeals to Psalm “109” in support of the divine birth of God’s Son. The scripture he quotes is actually from the 110th Psalm which begins, “The LORD said unto my Lord, Sit thou at my right hand.” But the focus of his comments comes in verse 3: “Thy people shall be willing (beginning, margin) in the day of thy power ...from the womb of the morning: thou hast the dew of thy youth.” He quotes a different translation which renders it: “With Thee is the principality in the day of Thy strength: the brightness of the saints: from the womb before the daystar I begot Thee.” From this he concludes:

“Birth is the only event in Christ’s career of which it can be said that it took place twice, once in eternity, and once in time...Christ is born in eternity from the Father, and in time from Mary...of Mary a Child was born who is the Son of God, born of God from all eternity.” December 2002, No. 24

The Catholic teaching of the begotten Son of God must, however, be made to harmonize with the dictates of the Trinity tradition which requires three co-equal, co-eternal persons. In order to achieve this, they postulate an eternal birth process that began “from all eternity” and will continue for all eternity. There is no scripture to support such a mystical notion but the fabricated concept resolves, at least in their minds, the conflict between the sequential implications of a father-son relationship and the eternal parity imposed by Trinitarian theory.

Catholic and Biblical concepts of the divinely begotten Son of God:



“The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of **one God, Father, Son and Holy Spirit.**”

So much in Common, (co-authored by the Seventh-day Adventist Church and the World Council of Churches), p. 33, 1968

“While **no single scriptural passage states formally the doctrine of the Trinity, it is assumed** as a fact by Bible writers and mentioned several times. **Only by faith** can we accept the existence of the Trinity.”

Adventist Review, Vol. 158, No. 31, Special Edition July 30, 1981, p. 4.



Joseph Bates 1792-1872

“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. ... **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.” *The Autobiography Of Elder Joseph Bates*, 1868, page 204

Bates addressed the paradox of the Trinity’s struggle to maintain a “singleness” of God by asserting there is only one Being (a situation with confusing similarities to Unitarianism), and a “threeness” of a Trinity by asserting there are three persons (disturbingly similar to Tritheism). In order to avoid falling into the error of polytheism, the Trinity doctrine must maintain that there is only one God Being. In a letter to William Miller in 1848, Bates wrote:

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?** For their comfort and faith, and of course your own, you say “**Christ is God, and God is love.**” As you have given no explanation, we take it to come from you as a literal exposition of the word;... **We believe that Peter and his master settled this question beyond controversy**, Matt. 16:13-19; [where Peter confessed that Jesus was “the Christ, the Son of the living God.”] 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 [the Father] 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 out 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.” *Past And Present Experience*, page 187

Bates used the same argument in a pamphlet which he printed in 1846:

And Daniel, the prophet, teaches the same doctrine. ‘I saw in the night visions: and behold, **one like the Son of man** came with the clouds of heaven, and **came to the Ancient of days**, (described in the ninth verse) and they brought him near before him; and there was given him dominion and glory, and a kingdom, never to be destroyed.’ Dan. 7:13,14. Now **we all admit this personage was Jesus Christ**; for no being on earth or in heaven, has ever had the promise of an everlasting kingdom but him. And does not the Ancient of days give it to him? **Would it not be absurd to say that he gave it to himself?** How then can it be said (or proved) as it is by some, that the Son is the Ancient of days; - this passage, and the one in fifth Revelations, distinctly prove **God and his Son to be two persons in heaven**. Jesus says, ‘**I proceeded forth and came from God: neither came I of myself, but he sent me.**’ John 8:42. ‘**I come forth from the Father, and am come into the world; again, I leave the world and go to the Father.**’

It seems that he is arguing against Unitarianism as much as the Trinity. Both take extreme positions in attempting to resolve the oneness of God while accommodating at least the Father and Son. Unitarianism eliminates the persons and settles for personalities; Trinitarianism likewise eliminates the true Father-Son relationship and settles for just titles. But Bates could accept neither.

Like James White, Joseph Bates rejected the spiritualization of the distinctly separate persons of the Godhead. Both Unitarians and Trinitarians must reject the literal Sonship of Christ and the literal fatherhood of God because they conflict with the definitions which each doctrine imposes. He also complained about the efforts of “spiritualizers” to deny the literal second coming of Jesus and the kingdom of heaven. Being the sea captain that he was, Bates graphically described the dangers of such a philosophy.

“I have been thus particular in quoting the Scriptures, in answer to the questions proposed, to endeavor if possible to dispel some of the thick

darkness and mist of **Shakerism, Quakerism, Swedenborgianism, and all the Spiritualisms** that now seem to be settling down all over the moral world, and shutting out even the very light from the horizon. To my mind this **spiritualizing** system, when God's word admits of a literal interpretation, and—according to rule—the literal first; is, to use a sailor phrase, **like a ship groping her way into Boston Bay in the night, in a thick snow with the moon at full.** Nothing could be more deceptive to the mariner; the flying clouds at one moment light up the firmament by the thinness of its vapor, (encouraging the mariner to believe that he shall now see the light house) the next moment it grows darker, and so it continues to deceive them, until of a sudden the breakers are roaring all around them—the ship is dashed upon the rocks—one general cry goes aloft for mercy! and all hope is forever gone—ship and mariners strewed all over the beach! **Good God! help us to steer clear of these spiritual interpretations** of Thy word, where it is made so clear that the second coming and kingdom of Christ will be as literal and real, as the events that transpired at the first Advent, now recorded in history.”

Whether a spiritual interpretation of the second coming, or a spiritual interpretation of the Son of God, Bates found no satisfaction in such ideas. He preferred to sink his anchor into the solid Rock of God's word.

John Norton Loughborough 1832-1924

John Loughborough joined the Seventh-day Adventists in 1852 at age 20 after hearing a sermon by J. N. Andrews. Ellen White called him to the ministry that same year. He traveled extensively with the Whites during the 1850s and personally observed over 40 of Ellen's visions. He worked with Joseph Bates in Ohio, D. T. Bourdeau in California and even spent seven years in Great Britain. In 1890 Ellen White recommended him to the General Conference as a valuable historical resource. The result was a book on denominational history called *The*

Rise and Progress of Seventh-day Adventists. Ellen White also wrote frequently of her confidence in him:

“Elder Loughborough has stood firmly for the testimonies... **The influence of Elder Loughborough is valuable in our churches.** Just such a man is needed, one who **has stood unwaveringly for the light that God has given to His people**, while many have been changing their attitude toward this work of God.—Letter 20 pp. 2-4 to O. A. Olsen, Oct. 7, 1890 in 2MR p. 55

“Could Elder Loughborough use his talent in Michigan for a time, and in other States, **his firm position on the testimonies would revive the faith of those who have been misled.**” Letter 46 to O. A. Olsen, May 8, 1890 in 4MR p. 260

“While Elders Waggoner and Loughborough are here **I let them do the work**, and I keep all my strength for one purpose—to write.” Letter 59, To Sister Lucinda, April 8, 1876 in 5MR p. 431.

In her dairy On Sabbath March 19, 1859, she made this entry:

“Attended meeting in the forenoon. Brother Loughborough preached with great liberty upon **the sleep of the dead and the inheritance of the saints.**” Ms 5, 1859, p. 20 in 6MR p. 290.

This was the subject of a book Loughborough wrote just four years earlier. In 1855 he published *An Examination of the Scripture Testimony Concerning Man's Present Condition and his Future Reward or Punishment*. On page 13 he comments on 1 Timothy 6:15,16 that Christ would show or manifest his Father, “the blessed and only Potentate,” “Who only hath immortality,” “Whom no man hath seen.”

“**God is the great source of life and immortality.** If any being ever has received or shall receive immortality, they must receive it from Him; and it is in His power to give or withhold it.”

“But, say you, Christ is immortal. “He ever liveth to make intercession for us.” **If you claim that he was immortal prior to his mission on earth, he must have received that immortality from**

the Father, for he proceeded from the Father.”

In a letter written in 1890 to a “layman in Fresno” who criticized Loughborough, she reproves this unnamed person for holding “personal theories” that are not true. Apparently they dealt with the nature of Christ because she states,

“Christ did not seek to be thought great, and yet He was **the Majesty of heaven, equal in dignity and glory with the infinite God. He was God manifested in the flesh.**” “The divine nature in the person of Christ was not transformed in human nature and the human nature of the Son of man was not changed into the divine nature, but they were **mysteriously blended** in the Saviour of men. **He was not the Father** but in Him dwelt all the fullness of the Godhead bodily...”

“You feel at perfect liberty to complain of those whom God has ordained to work for the upbuilding of His cause. If **their ideas conflict with your ideas**, you criticize and condemn them; but you have no right to do this.”

Then she identifies who he was criticizing.

“God is not all pleased with **your speeches against Elder Loughborough.**” Letter 8a, 1890.

Loughborough believed and taught that Christ was begotten of God, that he “proceeded and came forth from Him,” that he was a separate and distinct person from the Father and not to be confused with Him. Ellen defended John Norton.

Why? Because she herself believed and taught that Jesus in his pre-incarnate condition was the divinely begotten Son of God, born from his Father in “the days of eternity.” *Theos* will examine all her comments in Part 2 of this Series. But here we will review the biblical evidence.

Life for the Begotten Son

Besides 1Tim 6:16 which identifies the Father as the only one who has immortality, the following texts reveal Him as the source of all life, even for the Son.

John 5:26 He has life in himself and He has given this everlasting life to His Son that he might have it in himself.

1John 5:11 God has given us eternal life, and this life is in His Son.

John 5:21 the Father raises up the dead and quickens (gives life to) them.

Eph 2:4-6 God the Father has “quickened” us (given us life) together with Christ Jesus.

“...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...**the great Giver.” *Desire of Ages* p. 21 (1898)

“The Ancient of Days is God the Father ...It is He, **the source of all being**, and the fountain of all law, that is to preside in the judgment.” GC p. 479 (1911)

1Cor 8:6 To us there is but one God, the Father.

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

John 17:3 Father...the only true God.

1John 5:20 the Son of God is come and has given us understanding that we might know...the true God.

2Cor 1:3,4 Blessed be God, even the Father of our Lord Jesus Christ.

2John 1:3 God the Father, and the Lord Jesus Christ, Son of the Father.

Mark 12:1-8 One Son, His well-beloved, the heir.

1John 5:5 He who overcomes the world is he who believes that Jesus is the Son of God.

John 3:18 He is the only begotten Son of God.

John 1:14 the only begotten of the Father.

1John 5:1 Every one that loves Him that begat [God the Father] loves him also that is begotten [the Son of God].

John 8:42 the Son “proceeded forth” from his Father.

John 16:27 he “came out from God”

verse 28 he “came forth from the Father”

Matt 4:4 He is the Word “that proceedeth from the mouth of God”

Heb 1:5 My Son, this day I have begotten you (Ps 2:7; Acts 13:33).

Prov 8:22-25 The LORD possessed me, the beginning of His way, before His work of old, I was set up from everlasting, from the beginning, or ever the world was...I was **brought forth**...before the mountains, before the hills was I **brought forth**.

Micah 5:2 Whose **going forth** is from the days of eternity (margin).

Prov 30:4 Who has established the earth? What is his name, and what is his Son’s name?

Gal 4:4 God sent forth His Son.

1John 4:9 God sent His only begotten Son into the world

Gal 4:6 God has sent forth the Spirit of His Son into our hearts.

1John 1:3 Our fellowship is with the Father and with His Son Jesus Christ.

The message of Scripture is that the Son of God was born in eternity, coming out of God, his Father, inheriting His life, His authority, His power and His name—His character.

Ellen White made a clear distinction between created and begotten. To her, a begotten Son, coming from and proceeding forth out of the Father, logically explains the oneness and equality.

“ ‘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.” *Signs of the Times*, May 30, 1895

Scripture also provides a number of models for the begotten Son. He is the living Word, the Branch off the Root, the Arm of God, the Stone cut out of the Mountain, and the image of God.



The Word

Deut 18:18 I [Jehovah] will put my words in his mouth; and he shall speak.

John 7:16 My doctrine is not mine, but his who sent me.

John 3:34 He whom God has sent speaks the words of God.

John 14:10 The words that I speak unto you I speak not of myself, but the Father that dwells in me.

John 17:8 I have given unto them the words that you have given me.

Heb 1:2 God has in these last days spoken unto us by His Son.

Ps 33:6 By the Word of the LORD were the heavens made; and all the host of them by the breath of His mouth.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

The literal Greek reading is: *kai theos hen ho logos* (and God was the Word).

The previous phrase, *pros ton theon*, is literally “with **the God**.” The difference is the definite article, distinguishing between identity and quality.

The Word, God’s Son, was with **the** Father, identifying the Father as **the** God; and God was the Word, the Word has the same God quality, the same divine nature, the same *theos*, the same “Godness” as his Father.

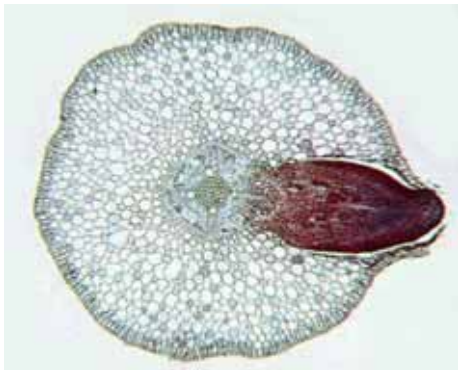
Theos was the Word, and obviously, so was God the Father—both are divine

God speaks His Word.

The Word is God’s word.

The Word come out from God.

The Word proceeds from God.



The Branch

Zech 3:8 I will *bring forth* my servant the BRANCH.

The Branch is used in Scripture to denote royal descent. The king is the root, the princes are the branches.

Eze 17:6 a vine whose *branches* turned toward him, and the *roots* thereof were under him. Verse 12: the *king* and the *princes* thereof.

Zech 6:12 the man whose name is the BRANCH shall grow up *out of his place* and he shall build the temple of the LORD and be a priest upon His throne.

Isa 11:1,2 a Branch shall grow out of his [Jesse's] roots; and the Spirit of the LORD shall rest upon him.

Isa 4:2 He is the Branch of the LORD
Jer 23:5,6;33:14 the Branch of righteousness.

Rom 11:16 if the Root be holy, so are the branches.

Our Father is holy; He is the Root.

John 17:11 Holy Father, Jesus prayed
Matt 6:9 Our Father which art in heaven, hallowed be Thy name

Jesus, the Branch, is also holy.

Mark 1:24 Jesus, the Holy one of God

We are branches of Jesus, the true vine.

John 15:1 His Father is the Gardener who planted the true vine; we bear fruit as branches off the BRANCH, if we abide in the Vine, Jesus.

Rom 11:17 we partake of the Root and fatness of the olive tree



The Stone

Zech 3:9 Behold the Stone which I have laid before Joshua the high priest.

Where does the Stone come from?

Zech 4:7 O great Mountain before Zerubbabel the governor...and he shall bring forth a Headstone.

Joshua the high priest (Christ), and Zerubbabel the governor (his Father) are symbolized by the Stone (Christ) and the great Mountain (his Father).

Isa 28:16 the Lord God lays in Zion a Stone, a precious corner(stone).

1Pet 2:4 a living Stone, head of the corner.

Dan 2:45 the Stone was cut out of the Mountain without hands.

Ex 31:18 the divine Word was written with the finger of God on tables of stone

Ex 3:1 from the Mountain of God
Eze 28:12 the holy Mountain of God has stones of fire (filled with His Spirit)

Just like branches of the BRANCH, so we are also lively stones cut from the Living Stone 1Pet 2:5

Isa 51:1 the Rock you are hewn from
Deut 32:18 of the Rock that begat you
2Sam 22:47 and the God of the Rock.
1Cor 3:23 You are of Christ and Christ is of God

The Rock is just as old as the Mountain. The Rock has the same substance, the same nature, the same character, it's just as hard, just as enduring as the Mountain because it came out of the Mountain. The Rock and the Mountain are the same; they are one in quality, character, nature.



The Arm of the Lord

Isa 53:1 To whom is the arm of the Lord revealed?

John 12:37 Though he had done so many miracles yet they believed not

Verse 38: That the saying of Esaias the prophet might be fulfilled, he spake, Lord, who hath believed our report and to whom hath the arm of the Lord been revealed?

John identified Jesus as the Arm of the Lord. So did David.

Psalm 44:1-3 We have heard with our ears, O God, how thou didst drive out the heathen with Thy Hand...Thy right Hand, and Thine Arm.

Isa 63:5 Mine own Arm brought salvation unto Me.

Psalm 98:1 Sing unto the LORD... His right Hand, and His holy Arm, hath gotten Him the victory.

Jer 32:17 LORD God...Thou has made the heavens and the earth by thy great power and stretched out Arm

Isa 48:13 Mine Hand also has laid the foundation of the earth, and my right Hand has spanned the heavens

Deut 33:27 The eternal God is thy refuge and underneath are the everlasting Arms.

Jesus is God's glorious Arm, His right Hand. He is not only our Saviour, but God's Saviour as well. He has brought salvation to the Father; he has gotten Him the victory. He is also the Creator of all by His Father's power.

Jesus is not only the Lamb of God, he is the holy Arm of God.

But the best model of all is the image of God in man.



The Image of God

The Son is the image of his Father.

Col 1:15 Christ is the *image* of the invisible God

2Cor 4:4 Christ is the *image* of God

Heb 1:3 the express *image* (Greek: *charakter*, impress, stamp) of His (God the Father's) person

We can better understand God's divinity by looking at man's creation.

Rom 1:20 The invisible things of him from the creation of the world are clearly seen being **understood by the things that are made**, even his eternal power and **Godhead** (divinity).

Gen 1:26 God said, Let us make man in our own image.

The Godhead agreed to make man just like themselves, to demonstrate to the universe their own relationship.

Gen 1:27 So God made man in his own image, in the image of God created he him.

Eph 3:9 God created all things by Jesus Christ.

Heb 1:2 by whom also he made the worlds.

John 1:3 All things were made by him

The Father said to Jesus, "Let us make man." Then Jesus made man "in his own image."

Gen 1:27 He created male and female

Matt 19:4 at the beginning he made them male and female

1Tim 2:13 Adam was first formed, then Eve

Eph 5:23 husband is head of the wife

1Cor 11:3 as the head of Christ is God.

Gen 5:1 In the day that God created man, he made him in His likeness

Gen 9:6 in the image of God he made man.

James 3:9 Men have been made in the likeness of God

Adam was at first alone.

God wanted Adam to experience what it was like to be incomplete. And as God had named all things in heaven (Isa 40:26), he appointed Adam the task of naming everything on earth.

At the end of each day of creation, God said, "It is good." But then He made Adam in His own image and God said, "**It is not good**—that man should be **alone**" Gen 2:18.

Adam was alone. And it was not good. So woman came forth "out of man" as part of his very own body.

1Cor 11:12 the woman is made from the man (margin).

Gen 2:21,22 And the LORD God took one of Adam's ribs and closed up the flesh...and *made* (Hebrew: builded) a woman and brought her unto the man.

Gen 2:23,24 Adam said, This is now bone of my bone and flesh of my flesh...She shall be called woman because she was *taken out of man*... and they shall be *one flesh*.

Adam and Eve were two unique human beings. There has never been another two like them—both one of a *kind*.

Adam: the only human not begotten. Eve: the only human begotten from another human's side. She was not created from nothing but was taken out of Adam's side. She existed in Adam, a part of him, before she was taken out.

"Eve was created from a rib taken from the side of Adam... to stand by his side **as an equal**, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was **his second self**, showing the close union and the affectionate attachment that should exist in this relation." *Patriarchs and Prophets* p. 46

So also the Word is the unique Son of God begotten of the Father, taken from His bosom, His side, to be the Father's Second Self.

Adam's side was opened and Eve came out from him. Jesus was pierced in His side on the cross "and forthwith came there out blood and water" John 19:34

Jesus "came forth from the Father" John 16:28. "They have known surely that I came out from Thee" John 17:8.

Jesus is both human (life blood) and spirit (cleansing water).

Zech 13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for **sin** (his sinless life covers our sins) and for **uncleanness** (his Spirit washes us).

Eve was the same substance as Adam. They were both equal in nature. She was just as human as he was. But Eve was begotten in a different manner than all other human births.

So, too, the Son of God was begotten of his Father. They both had the same divine substance, both equal in nature. Christ was just as divine as his Father.

But the Son was begotten in a different manner in eternity than he was later born of Mary in time.

Adam and Eve were essentially the same age; both appeared on day six. Father and Son are essentially of the same age; both are from eternity.

We can understand something of the relationship between the Father and the Son by studying the creation of Adam and Eve.

As Adam begat Eve, the Father begat Christ, and Christ begets us, giving us His spirit, as Adam gave his rib. We are part of Christ, we "partake" of his divine nature. We are born again; Christ is in us; we have his character.

As Christ is the Second Adam, so also Eve is also the Second Christ. As Adam and Eve were one flesh, so also the Father and Son are one spirit. Ellen White recommended this creed for our church.

"Christ's prayer to His Father, contained in the seventeenth chapter of John, is to be our church creed." *Signs of the Times* May 2, 1900

"This is life eternal that they might know Thee the only true God, and Jesus Christ...I came out from Thee...Thou Father art in Me, and I in Thee...they may be one as we are one" John 17

D.M. Canright

Dudley Canright wrote frequently in defense of the begotten Son within the pages of the *Review and Herald*. It is a fact that he eventually left the Seventh-day Adventist Church to join the Trinitarian Baptists and wrote a book called “Seventh-day Adventism Renounced” which went through 14 editions. Significantly, it was not his original (and quite outspoken) belief in the begotten Son that led to his apostasy. In 1867 he was quite anti-trinitarian. After quoting John 1:1, John 1:18 and John 3:16 he wrote:

“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,’ the same as I am the son of my father.”

“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. He asks, ‘For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?’ The implied answer is, that he was ‘made so much better than the angels.’”

“But while the Son is so plainly placed far above all created beings, he is at the same time just as plainly stated to be distinct and separate from the Father.” *Review and Herald*, June 18, 1867

Early Canright was a believer in the literal Son of God who was fully divine, yet a separate and distinct person from the Father. But while Canright “converted” to a belief in the Trinity, Adventism did not, according to him, well into the 20th century.

In the 1914 edition of his book, Canright was still describing the Adventists as believing in the literal begotten Son of God.

“In doctrine they differ radically from evangelical churches. The main points are these as taught in all their books: They hold to the materiality of all things; **belief in the sonship of Christ...**”

This is confirmed by an experience reported by a Brother Johnson and printed in an 1867 *Review* issue. He was on a train ride home from a conference with another sister. They were joined by two Congregational preachers who, on learning that they were Seventh-day Adventists, asked if they believed in Christ’s divinity.

“I now thought it was my turn to join in; so I replied, Why, yes sir. **We believe that Christ is all divine; that in him dwelt ‘the fullness of the Godhead bodily;’** that he is ‘the brightness of the Father’s glory, the express image of his person, up holding all things by the word of his power,’ &c., &c.” *Review & Herald* June 25, 1867.

James White had a similar encounter with a Christian missionary three years later.

“This missionary seemed very liberal in his feelings toward all Christians. But after catechizing us upon the trinity, and finding that we were not sound upon the subject of **his triune God**, he became earnest in denouncing unitarianism, which takes from Christ his divinity, and leaves him but a man. Here, as far as our views were concerned, he was combating a man of straw. **We do not deny the divinity of Christ.**” James White, *Review & Herald* June 6, 1871.

The Adventist position continually battled against the two extremes: Unitarianism and Trinitarianism.

“The former makes the ‘only Begotten of the Father,’ **a mere mortal, finite man;** the latter makes him **the Infinite, Omnipotent, All-wise, and Eternal God, absolutely equal with the Everlasting Father.** Now, **I understand the truth to be in the medium between these two extremes.**” James White, *Review & Herald* Nov. 21, 1854

James. M. Stephenson

Stephenson authored a book called “The Atonement” which was also published in a series of articles appearing in several early issues of the *Review and Herald*. He begins:

“The question now to be considered, then, is not whether **the only begotten Son of God was Divine, immortal,** or the most dignified and exalted being, the Father only excepted, in the entire Universe; all this has been proved, and but few will call it in question; but whether this august Personage is **self-existent and eternal, in its absolute, or unlimited sense;** or whether in his highest nature, and character, **he had an origin, and consequently beginning of days.**” *The Atonement* p. 128; *Review & Herald* Nov. 14, 1854.

The prevailing belief in the begotten Son understood that his origin, proceeding from the Father, would endow him with innate divinity and immortality. This was not a problem for the Adventists. But the use of the designations “Father” and “Son” was certainly problematic for Trinitarians.

“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-etaneous existence, and eternity of the Father and Son, they could not possibly have used more incompatible terms.**” *Review & Herald*, June 18, 1867

If God wished to convey the notion of an intimate union between Himself and His Son, why didn’t he use the terms husband and wife? They are, after all, one flesh.

Modern apologists dismisses the language of Father-Son as merely human attempts to express the close relationship experienced by the Godhead. But we must remember that it was God Himself who employed these terms.

At Christ's baptism and his transfiguration, the Father spoke audibly, calling Christ His beloved "Son." This distinction is discussed by Stephenson as Waggoner would later.

"...the Father alone is supremely, or absolutely, good; and that he alone is immortal in an absolute sense; that he alone is self-existent; and, that, consequently, every other being, however high or low, is absolutely dependent upon him for life; for being. This idea is most emphatically expressed by our Saviour himself: 'For as the Father hath life in himself, so hath he given to the Son to have life in himself.' John v, 26." *The Atonement*, p. 131.

He observed, as would Cottrell, that the Father must first have a Son to send.

"Paul says, 'And again, when he bringeth the first-begotten into the world, he saith, And let all the angels of God worship him.' Heb. i, 6. He must have been his Son before he could send him into the world. In verse 2, the Father declares that he made the worlds by the same Son he is here represented as sending into the world. His Son must have existed before he created the worlds; and he must have been begotten before he existed; hence the begetting here spoken of, must refer to his Divine nature, and in reference to his order, he is the first-begotten; hence as a matter of necessity he must have been 'the first born of every creature.' Col. i, 15." *ibid* p. 132

Stephenson later left the Adventists over the Sabbath, believing that there would be no Sabbath in the age to come. James White tried to befriend him by printing his articles and publishing his book. But Ellen, while disapproving his position on the Sabbath, did not condemn his Christology.

"I was then shown the case of Stephenson and Hall of Wisconsin; that they were convicted while we were at



Wisconsin in June, 1854, that the visions were of God; but they examined them and compared them with the Age to Come, and because the visions did not agree with their views of the Age to Come, they sacrificed the visions for the Age to Come." *Spiritual Gifts* Vol. 4b 1864 p. 4.

R. F. Cottrell 1869



Roswell Fenner Cottrell, a former Seventh-day Baptist joined the Adventists after hearing Joseph Bates in 1849. He joined the *Review & Herald* editorial staff in 1855. Cottrell confessed his belief concerning the divinity and oneness of Christ and His Father while rejecting the triune concept of Deity.

"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." R. F. Cottrell, *Review & Herald*, June 1, 1869

He believed just what the Bible says.

"I believe all 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." *Review & Herald*, June 1, 1869

That the Father and Son are two separate identities, accepted as a real father and son because the Bible describes them that way, was the accepted belief of the early Adventists.

Uriah Smith 1832-1903

Uriah Smith, who became one of the most prominent figures in the early Adventist movement, joined the Sabbatarians in 1852 at the age of 20, following the lead of his sister Annie and parents who were first Millerites in their home state of New Hampshire. The following year James White invited Uriah and Annie to join the staff of the *Review and Herald* in Rochester, New York. Two years later he became editor, a post he kept for over 40 years.

Smith was a prolific writer. His first year on the job allowed him to publish a 35,000 word poem he had composed. In 1862 he began presenting a series of articles: “Thoughts on Revelation.” It is of interest that this version made no comment on Rev. 3:14. But when he published these in expanded book form three years later, he included the following comments on the message to Laodicea:

“Moreover he [Christ] is ‘the beginning of the creation of God.’ **Not the beginner, but the beginning, of the creation, the first created being,** dating his existence far back before any other created being or thing, **next to the self-existent and eternal God.**” Uriah Smith, *Thoughts Critical and Practical on the Book of Revelation*, Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1865/7, p. 59.

Whether Uriah equated “created” with “begotten (as many still do today) or truly espoused Arianism (as he is charged today), at any rate, he quickly changed his expression (or position) and in the next edition, which combined his work on Daniel and Revelation, he clarified his understanding of Christ as the beginning of God’s creation. *Thoughts on Daniel and the Revelation* published 15 years later by Uriah Smith contained the following statement:

“Others, however, and more properly we think, take the word to mean ‘agent’ or ‘efficient cause,’ which is one of the definitions of the word, 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. It would seem utterly inappropriate to apply this expression to any being created in the ordinary sense of the term.” Uriah Smith 1882

Even more so “Uriah Smith’s *Looking Unto Jesus* was the most comprehensive and carefully nuanced exposition of the non-trinitarian view among Adventists.” (Jerry Moon, ‘*The Trinity*’, chapter 13 ‘Trinity and anti-trinitarianism in Seventh-day Adventist history’ page 196, 2002). That Uriah Smith was indeed non-trinitarian is clearly demonstrated in the following samples:

“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.” “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.**”

“But while as the Son he does not possess a co-eternity 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. Uriah Smith, *Daniel and the Revelation*, 1897 edition p. 430.

Smith is clearly describing the true and literal Son of God, begotten from the Father in a unique way prior to their joint creative work. That he should be labeled as Arian or even “Semi-Arian” by modern critics for professing the statements of Scripture is akin to the unfair description of the Biblical seventh day ascribed by its present day detractors as “the Jewish Sabbath.”

The Apostolic belief in Christ as the only begotten Son of God predated Arius by nearly three centuries, and God’s seventh day Sabbath existed over two millennia before the first Jew.

The assertion is frequently made that Smith’s belief in a literally begotten Son of God was merely **his own personal view**, was not shared by the majority of Adventists at that time, and particularly was at odds with Ellen White. However, since he employed the very same texts that Ellen White did as support for his theology, it is quite understandable that Ellen White not only failed to reprove him of his “error” but strongly endorsed the truths he presented.

“Especially should the book Daniel and the Revelation be brought before people as the very book for this time. This book contains **the message which all need to read and understand.** Translated into many different languages, it will be a power to enlighten the world. This book has had a large sale in Australia and New Zealand. By reading it many souls have come to a knowledge of the truth. I have received many letters expressing appreciation of this book.” Ellen G. White, *Manuscript Releases* Volume one, No. 26. page 60, “Thoughts on Daniel and the Revelation,” MS 174 1899

“Let our canvassers urge this book upon the attention of all. The Lord has shown me that this book will do a good work in enlightening those who become inter-ested in **the truth for this time**. Those who embrace the truth now, who have not shared in the experiences of those who entered the work in the early history of the message, should study the instruction given in Daniel and the Revelation, becoming familiar with the truth it presents.”

“Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find **Daniel and the Revelation an invaluable help**. They need to understand this book. It speaks of past, present, and future, laying out the path so plainly that none need err therein. Those who will diligently study this book will have no relish for the cheap sentiments presented by those who have a burning desire to get out some-thing new and strange to present to the flock of God. The rebuke of God is upon all such teachers. They need that one teach them what is meant by **godliness and truth**.”

“The **great, essential questions** which God would have presented to the people are found in Daniel and the Revelation. There is found **solid, eternal truth for this time**. Everyone needs the light and information it contains.” *Ibid* page 61

“God desires the light found in the books of Daniel and Revelation to be presented in clear lines. It is painful to think of the many cheap theories picked up and presented to the people by ignorant, unprepared teachers. Those who present their human tests and the nonsensical **ideas they have concocted in their own minds**, show the character of the goods in their treasure house. They have laid in store shoddy material. **Their great desire is to make a sensation**.”

“As they receive the knowledge contained in this book, they will have in the treasure house of the mind a store from which they can continually draw as they communicate to others **the great, essential truths of God's Word**.” *Ibid*, page 62

“The interest in Daniel and the Revelation is to continue as long as probationary time shall last. **God used the author of this book as a channel**

through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King?”

“I speak of this book because it is a means of educating those who need to understand **the truth of the Word. This book should be highly appreciated. It covers much of the ground we have been over in our experience**. If the youth will study this book and learn for themselves what is truth, they will be saved from many perils.”

“Young men, take up the work of canvassing for Daniel and the Revelation. Do all you possibly can to sell this book. Enter upon the work with as much earnestness as if it were a new book. And remember that as you canvass for it, you are to become familiar with **the truths it contains**.” *Ibid* page 63

“**The grand instruction contained in Daniel and Revelation** has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to **knowledge of the truth**. Everything that can be done should be done to **circulate Thoughts on Daniel and the Revelation**. I know of no other book that can take the place of this one. **It is God's helping hand**.” (Ellen G. White, *Manuscript Releases* Volume 21 No. 1595, 1901)

“**Instruction has been given me** that the important books containing the light that God has given **regarding Satan's apostasy in heaven** should be given a wide circulation just now; for through them the truth will reach many minds. ‘**Patriarchs and Prophets**,’ ‘**Daniel and the Revelation**,’ and ‘**Great Controversy**’ are needed now **as never before**.” Ellen G. White, *Review and Herald* February 16, 1905.

There is no indication here in these recommendations by Ellen White that Uriah Smith's theology was wrong or that he was teaching error.

Quite the contrary. She said it contains the message all need to understand as never before; it is God's helping hand, presenting great, essential, eternal truths of God's Word for this time.

The same year that *Desire of Ages* was published, Uriah Smith released

his own work on the life of Christ, *Looking Unto Jesus*. Both books were heavily promoted, side-by-side in the *Review and Herald* for years. The 1913 SDA Year Book inside front cover shown here featured both Ellen White and Uriah Smith books with Daniel and the Revelation at the top of the list:

BOOKS YOU SHOULD HAVE

Daniel and the Revelation.—800 pages. Cloth, \$3.00; half morocco, \$4.00; full morocco, \$5.00.
 The Desire of Ages.—900 pages. Cloth, \$3.00; half morocco, \$4.50; full morocco, \$6.00.
 The Great Controversy Between Christ and Satan.—700 pages. Cloth, \$3.00; half morocco, \$4.00; full morocco, \$5.00.
 Patriarchs and Prophets.—762 pages. Cloth, \$3.00; half morocco, \$4.00; full morocco, \$5.00.
 Early Writings.—316 pages. Cloth, 75 cents; flexible leather, \$1.25.
 Christ's Object Lessons.—486 pages. Cloth, \$1.25.
 Steps to Christ.—144 pages. Cloth, plain, 60 cents; cloth, gilt, \$1.00.
 Thoughts From the Mount of Blessing.—218 pages. Cloth, 75 cents.
 His Glorious Appearing.—128 pages. Board, 25 cents; cloth, 50 cents.
 God's Two Books; or, Plain Facts About Evolution, Theology, and the Bible.—200 pages. Cloth, \$1.00.
 Our Paradise Home.—128 pages. Board, 25 cents; cloth, 50 cents.
 Making Home Happy.—206 pages. Paper, 25 cents; cloth, 50 cents.
 Making Home Peaceful.—227 pages. Cloth, 75 cents.
 Bible Readings.—600 pages, \$3.50.
 Coming King.—320 pages. Marble, \$1.50; gilt, \$2.00.
 Education.—320 pages, \$1.25.
 Heralds of the Morning.—380 pages. Cloth, \$2.00; half leather, \$3.50.
 Looking Unto Jesus.—300 pages. Paper covers, 25 cents.
 Story of Daniel.—Cloth, plain, \$1.25; marble, \$1.50.
 Seer of Patmos.—424 pages. Plain, \$1.25; marble, \$1.50.

HEALTH BOOKS

The Ministry of Healing.—547 pages. Cloth, \$1.50.
 The Practical Guide to Health.—668 pages. Cloth, \$3.00; half morocco, \$4.00; full morocco, \$5.00.
 Home and Health.—600 pages. Cloth, \$2.50; half morocco, \$3.50; full morocco, \$4.50.
 Out-of-Doors.—104 pages. Cloth, 60 cents.
 Health.—224 pages. Cloth, \$1.00.
 Colds: Their Cause, Prevention, and Cure.—Leatherette, 25 cents.
 A Friend in the Kitchen.—112 pages. Water-proof paper, 25 cents; cloth, 50 cents.
 The Vegetarian Cook-Book.—266 pages. Cloth, \$1.00.

Any of the books advertised on these pages should be ordered from the Tract Society nearest you. See addresses in Directory.

Her approval of Uriah Smith continued until at least 1905, well after she wrote the *Desire of Ages* in 1898, her allegedly Trinitarian masterpiece that is said to have dramatically propelled the Adventist church into conformity with the mainstream evangelical world.

E. D. Thomas, wrote the following promotional in the March 15, 1938 edition of the *Eastern Tidings, Southern Asian Division*, under the heading ‘Sabbath School members, attention:’

“The Sabbath school lessons for the second quarter of 1938 are on the sanctuary. These are important and much needed lessons. Among the other volumes are ‘**Looking Unto Jesus**,’ by **Uriah Smith**, and ‘The Cross and Its Shadow,’ by S. N. Haskell.”

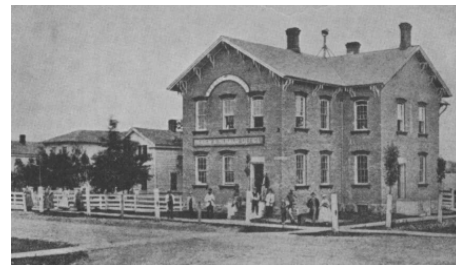
As can be seen by these examples, belief in the begotten Son was pervasive and protracted throughout the years of Ellen White's ministry. Interestingly, today it is generally said that this was only a "minority view" and that Ellen White intentionally steered the course of church thought toward a solid belief in orthodox Trinitarian dogma by emphasizing the eternal deity of Christ and explicitly identifying "the third person of the Godhead." Today's version of Adventist history pictures her primary protagonist to be Uriah Smith, later editor of the *Review and Herald*, crafter of the Church's 25 Fundamental Beliefs, and author of the "Daniel and the Revelation," an embarrassingly non-trinitarian work that was sold around the world and promoted by the church's three publishing houses and Ellen White herself for at least 70 years.

Ellen White did not oppose Uriah Smith's theology or condemn his explicit statements regarding Christ's Son-ship "from the days of eternity" the same expression she herself used (see next section). She did, however, single out Kellogg's *Living Temple* and openly denounced it at the 1905 General Conference. She also dealt with Albion Ballenger advising him that he was misapplying scripture in teaching that Christ's atonement was finished at the cross and he directly entered the Most Holy place at His ascension.

But no words of reproof, censure, or correction came from her pen to Uriah Smith. By this time he had published numerous articles and books clearly presenting the begotten Son of the Father at "the earliest epoch" of time for over 40 years. *Looking Unto Jesus* had been off the press for 7 years. Yet Ellen White said nothing to discredit Uriah's ideas about the "person and personality of God."

The Fundamentals

Uriah Smith was also instrumental in setting forth "a synopsis" of the Adventist faith. As editor of the *Review and Herald*, he wrote a list of 25 "Fundamental Principles" which was first published in pamphlet form in 1872. James White subsequently reprinted them in the very first June 4, 1874 issue of the *Signs of the Times*. His introduction carefully stressed that the Advent people had no creed "aside from the Bible" but their system of faith enjoyed "entire unanimity" among them. Below is a reproduction as they appeared in the inaugural issue.



Review & Herald Publishing House 1861

In 1889 it was included in the SDA Yearbook with the first two items unchanged and the introduction significantly abbreviated but still declaring "no creed but the Bible" and "entire unanimity throughout the body."

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.** (The 1889 SDA Yearbook p. 147)

FUNDAMENTAL PRINCIPLES

In presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline, aside from the Bible. We do not put forth this as having any authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them. We often find it necessary to meet inquiries on this subject, and sometimes to correct false statements circulated against us, and to remove erroneous impressions which have obtained with those who have not had an opportunity to become acquainted with our faith and practice. Our only object is to meet this necessity.

As Seventh-day Adventists, we desire simply that our position shall be understood; and we are the more solicitous for this because there are many who call themselves Adventists, who hold views with which we can have no sympathy, some of which, we think, are subversive of the plainest and most important principles set forth in the word of God. As compared with other Advent-ists, Seventh-day Adventists differ from one

class in believing in the unconscious state of the dead, and the final destruction of the unrepentant wicked; from another, in believing in the perpetuity of the law of God, as summarily contained in the ten commandments, in the operation of the Holy Spirit in the church, and in setting no times for the advent to occur; from all, in the observance of the seventh day of the week as the Sabbath of the Lord, and in many applications of the prophetic scriptures.

With these remarks, we ask the attention of the reader to the following propositions which aim to be a concise statement of the more prominent features of our faith.

1. 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.

2. That **there is one Lord Jesus Christ**, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham...

FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS.

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 is known, entire unanimity throughout the body. They believe:—

1. 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.

2. 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

It did not appear again in a Yearbook until 1905 as shown here on page 188. The same list of Fundamental Principles was reprinted each subsequent year in the SDA yearbook until 1914 when it was attributed to "the late Uriah Smith."

But after Ellen White's death, it did not appear in the Yearbook until 1931 as shown here on the right. This time there is no mention of "entire unanimity" of these beliefs among the body of believers. But dramatic changes are noticed. The term Trinity is introduced as an equivalent alternative to "Godhead." The Lord Jesus Christ is now emphasized as "very God." What does that mean? Certainly not that the Son is actually the Father. This was objected to by every Adventist since James White!

This version was constructed by F.M. Wilcox, then editor of the *Review and Herald*. His inclusion of "Trinity" first appeared in a 1913 issue of the *Review*:

"Seventh-day Adventists believe, —

1. In the **divine Trinity**. This Trinity consists of the eternal Father, a personal, spiritual **being**, omnipotent, omniscient, infinite in power, wisdom, and love; of the Lord Jesus Christ, **the Son** of the eternal Father, through whom the salvation of the redeemed hosts will be accomplished; the **Holy Spirit, the third person of the Godhead**, the one regenerating **agency** in the work of

redemption." F.M. Wilcox, *Review and Herald*, October 9, 1913

Now three persons are prominent, yet, without stating that they share one "indivisible substance," it falls short of being fully Trinitarian—only ambiguously Tritheistic: an eternal Father being, a Son and a third person-agency. Some evidence therefore exists for the emergence of a different opinion as to just how the Church should express its belief in the Godhead.

Uriah Smith personally professed his belief in a begotten Son of God, but chose not to incorporate "begotten" into his version of the Funda-

mental Principles. His reserve demonstrates a desire to avoid provocation and limit each statement to such as could be accepted by all members. The 1992 publication of "Issues" authorized by officers and Union Presidents of the North American Division agreed:

"The nonbinding, noncreedal status of the statement is of special interest. Even more significant, however, is the fact that the statement is distinctly non-trinitarian. Jesus is described as Creator and Redeemer but is nowhere identified as God or as eternal. He simply is "the Son of the eternal Father" ('Issues: The Seventh-day Adventist Church and Certain Private Ministries' p. 39, chapter, 'Historic Adventism – Ancient Landmarks and Present Truth', 1992)

Of course, their intent is to establish that Smith's version was not the majority view nor the authorized position of the organized church, "entire unanimity" notwithstanding.

It is however a fact of history that Uriah Smith's Fundamental Principles remained unchanged from 1872 to 1914, a period of 42 years. Besides the original *Review and Herald*

FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS

Seventh-day Adventists hold certain fundamental beliefs, the principal features of which, together with a portion of the scriptural references upon which they are based, may be summarized as follows:

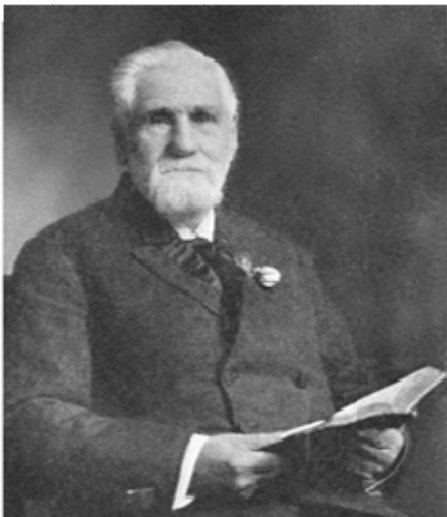
1. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice. 2 Tim. 3:15-17.

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,

printing in 1874, it also appeared in the *Signs of the Times* of Feb. 21, 1878, and *Review and Herald* of Aug. 22, 1912, each time with the same prolog declaring that the beliefs were unanimously held among the Seventh-day Adventist people. For over 40 years God and Christ were presented as two separate and distinct personages. The “one God” was “a personal, spiritual being.” There was no concept of a three-in-one Godhead. Smith’s list of Fundamental Beliefs were admittedly unauthorized. They had not been voted upon for a reason.

Steven Nelson Haskell



Like Uriah Smith, Haskell also wrote commentaries on Daniel and Revelation. These were published in two books, *The Story of Daniel the Prophet* (1901) and *The Story of the Seer of Patmos* (1905). It was at this time that Ellen White, who highly regarded Elder Haskell’s knowledge of the Bible and his reliability as a teacher and Bible instructor, wrote this endorsement:

“Because of the importance of this work, I have urged that Elder Haskell and his wife, as ministers of God, shall give Bible instruction to those who will offer themselves for service.” (Ellen G. White, *Review and Herald*, November 29, 1906)

It is evident that she had great confidence in Elder Haskell and approved of his theology at this time in his life.

Here are a few samples of Haskell’s position published just the year before on the begotten nature of Christ’s divine origin:

“**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.”

“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, **clapsed hands**. It was **in appreciation of this offer, that upon Christ was bestowed creative power**, and the everlasting covenant was made; and henceforth **Father and Son, with one mind, worked together** to complete the work of creation.” *The Story of the Seer of Patmos*, 1905 p. 94

Waggoner’s Christology 1888

The Minneapolis General Conference of 1888 featured a spirited and divisive confrontation between the aging champions of God’s moral law as the Adventist defense in protecting God’s seventh-day Sabbath and two youthful thirty-somethings who desired to promote the all sufficiency of Christ who can not only save us from sin but, because “in him dwells all the fullness of the Godhead,” can also give us divine power to overcome sin.



Ellet J. Waggoner, then editor of the new west coast publication, *The Signs of the Times*, presented a series

of devotionals which two years later became the basis for a book entitled *Christ and His Righteousness* (CHR).

LeRoy Froom, in his *Movement of Destiny* applauds Waggoner’s presentation as a decisive change in Adventism’s concept of Christ by repeatedly featuring Him in whom “dwelleth all the fullness of the Godhead” Col 2:9 which Froom accepts as His “full divinity.” Froom suggests that this was a radical, new concept for the Advent believers.

In actuality, Waggoner upheld the very same belief that had ever been embraced from the beginning: a literal begotten Son of a real Father, separate and distinct beings, both divine, both from the days of eternity.



Ninety delegates, gathered from the 26,968 world membership, met in Minneapolis.

The issue which drew so much fire from “the old guard” was Waggoner’s application of this truth to the impartation of Christ’s righteousness in the life of the Christian as the source of victory over sin—not the keeping of the 10 commandments. There was no dispute over the begotten Son of God.

Waggoner begins by providing a wonderful collection of scripture from which he paints a comprehensive picture of Christ, the “only name under heaven given among men whereby we can be saved” Acts 4:12 for “no man can come unto the Father” but by Him John 14:6 so that when He is “lifted up” all men will be drawn unto Him John 12:32, the “Author and Finisher of our faith” Hebrews 12:2, “in whom are hid all the treasures of wisdom and knowledge” Col 2:3 since “all power in heaven and earth is given” to Him Matt. 28:19, thus Christ is “the power of God and the wisdom of God” 1Cor.

1:24 “who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” 1Cor 1:30. Waggoner considered this the “one text which briefly sums up all that Christ is to man.” CHR pp. 6, 7.

Waggoner also concurred with James and Uriah that Christ is fully divine by quoting John 5: 22, 23 “For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father.” He then concludes “To Christ is committed the highest prerogative, that of judging. He must receive the same honor that is due to God, and for the reason that He is God.” The Bible says so. “In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1. This “Divine Word is none other than Jesus Christ.” “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” vs 18.

Waggoner next probes the meaning of two words: beginning and begotten.

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.” CHR p. 9 To “finite compre-

hension it is practically without beginning.” p. 22.

At the very beginning of his discourse Waggoner plunges into the eternal origins of God’s Son. He does not shy away from invoking the word “begotten.” In fact, he exploits it to establish the undeniable fact that Christ, the Word, is both God and eternal. To bolster this, he displays a host of scriptural evidence.

“The mighty God... Our God shall come, and shall not keep silence” Ps. 50:1-6. For “the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God” 1Thess. 4:16. The voice of the Son of God will be heard by all that are in the grave. John 5:28, 29. And “His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace” Isa. 9:6. “Thy throne, O God, is forever and ever.” Ps. 45:6. When “we turn to the New Testament” “We find that God the Father is the speaker, and that He is addressing the Son, calling Him God.” Heb. 1:1-8.

Waggoner next examines the significance of the title “Son of God” by focusing on Heb. 1:4. “He hath *by inheritance* obtained a more excellent name than they,” the angels. Waggoner italicized these words to make this point.

“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.**” CHR p. 12



John Gill 1697-1771

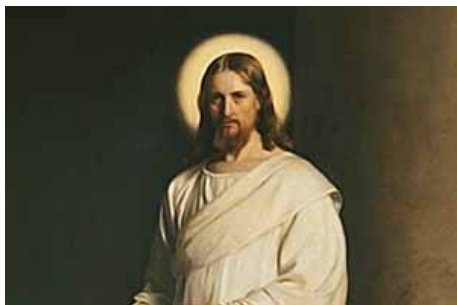
This last statement was not original with Waggoner. The English Baptist-Calvinist, John Gill said much the same thing over one hundred years earlier in his commentary on Hebrews 1:5 (thou art my Son, this day have I begotten thee):

“Christ is the Son of God, not by Creation, nor by adoption, nor by office, but by nature; he is the true, proper, natural, and eternal Son of God; and as such is owned and declared by Jehovah the Father, in these words; the foundation of which relation lies in the begetting of him”

Nor was Waggoner the last to employ this same logical-literary pattern. As we saw earlier, Ellen White echoed his same words five years later in the very periodical he was editing.

““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 for-given sinner, **but a Son begotten in the express image of the Father’s person...**” *Signs of the Times* May 30, 1895

To Waggoner, Christ was God because He said, “I and My Father are one” John 10:30. Because “when the Father brought the First-begotten into the world, He said, ‘And let all the angels of God worship Him’ Heb. 1:6.”



“Because that Thou, being a man, makest Thyself God” John 10:33. Because “the only-begotten Son, which is in the bosom of the Father, He hath declared Him.” John 1:18. “He has His abode there, and He *is* [sic] there as a part of the Godhead, as surely when on earth as when in heaven. The use of the present tense implies continued existence. It presents the same idea that is contained in the statement of Jesus to the Jews (John 8:58), ‘Before Abraham was, I am.’” CHR p. 13-15

More than any other text, Waggoner featured the “fullness” statements of Paul in Col. 1:19; 2:9: “it pleased the Father that in Him [Christ] should all fullness dwell” for “in Him dwelleth all the fullness of the Godhead bodily.” To Waggoner “This is most absolute and unequivocal testimony to the fact that Christ possesses by nature all the attributes of Divinity.” CHR p. 16.

“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.” “So He has ‘life in Himself;’ He possesses immortality in His own right, and can confer immortality upon others.” CHR p. 22.

But Waggoner is careful to assure his readers that a “begotten” Son is not a “created” Son.

“He is begotten, not created” p. 21.

Although Revelation 3:14 calls Christ “the Amen, the faithful and true Witness, the Beginning of the creation of God” it does not mean “that God’s work of creation began with Him. But this view antagonizes the scripture which declares that Christ Himself created all things.” CHR p. 20.

Christ is the “Beginning of the creation of God” in that He is “head” or “chief” (Greek *arche*) as in “archbishop, and the word *archangel*. Take this last word. Christ is the Archangel. See Jude 9; 1 Thess. 4:16; John 5:28, 29; Dan. 10:21. This does not mean that He is the first of the angels, for He is not an angel, but is above them. Heb. 1:4. It means that He is the chief or prince of the angels, just as an archbishop is the head of the bishops. Christ is the commander of the angels. See Rev. 19:14. He created the angels. Col. 1:16 ...He is Alpha and Omega, the beginning and the end, the first and the last. Rev. 21:6; 22:13. He is the source whence all things have their origin.”

Here Waggoner pauses to restore balance. The Father must not be ignored. “Let no one imagine that we would exalt Christ at the expense of the Father.” “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. He then ends by hoisting up the epitome of begotten proof texts, John 8:42.

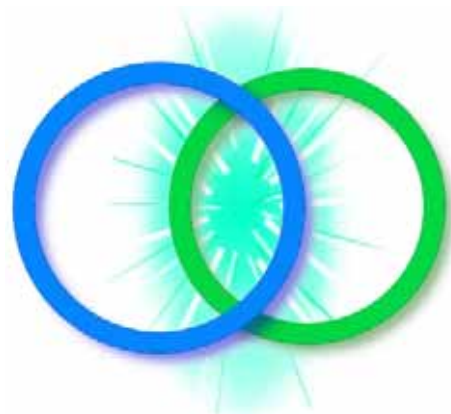
“All things proceed ultimately from God, the Father; **even Christ Himself proceeded and came forth from the Father;** but it has pleased the Father that in Him should all fullness dwell, and that He should be the direct, immediate Agent in every act of creation.” CHR p. 19

This beautiful and logical conclusion that Christ is the self-existent Son of God because he was begotten and born from God is dismissed by Froom as a “regrettable venture into unsound speculation,” that Waggoner was “confused” by the words “proceeded forth,” so that he “ventured out onto the thin ice of speculation.” Froom prefers to attribute all “proceeded forth” “problem statements” regarding the origins of the Son to that of His incarnation. Froom then indulges in his own speculation stating that Waggoner is “clearly breaking away

from the semi-Arian views” (*Movement of Destiny* p. 271) and instead “clearly used the word *Godhead* in the sense of Trinity” (*ibid* p. 273). Because Waggoner confirms the oneness of two (the Father and Son), Froom claims he espouses three! But this is quite different from Waggoner’s own conclusion:

“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* [sic] 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. 23:56, 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.” CHR p. 23, 24.

Waggoner is thus seen to continue in the same belief of the begotten Son who shares the same Spirit with His Divine Father. The two are one. Because He “came out” from God, as Eve came out from Adam, He has the “very substance of God” and thus the same self-existent life within Himself. He is the Branch from His Father, the Divine Root, the great Source of life, power and all righteousness.



George Butler



While not actually present at the 1888 General Conference, President George I. Butler sided with Uriah Smith in opposition to Jones and Waggoner but for a different reason. The pair made a perfect match. Waggoner was then editor of the west coast *Signs of the Times*; Smith was editor of the east coast *Review and Herald*. Jones came to present his discovery that the Alemanni and not the Huns (as proposed by Smith) were one of the horns of Daniel chapter 7. Butler was opposed to Waggoner's position on the law in Galatians, fearing an admission that the schoolmaster was indeed the moral law of the ten commandments would be a concession to the church's opponents who insisted that the law was abolished at the cross thus destroying the claims of the seventh day Sabbath.

Butler and Smith were convinced that both Jones and Waggoner were presenting heresy and threatened the doctrinal foundations of the church. The young troublemakers were not welcome, sides were taken, division brewed. Debate ensued and Jones and Waggoner prepared. They presented a purely biblical support, which was approved by Ellen White. She described their message as a balanced treatment of Revelation 14:12, respect for the commandments of God *and* the faith of Jesus:

“The Lord in His great mercy sent a **most precious message** to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world **the uplifted Saviour**, the sacrifice for the sins of the whole world.” *Testimonies to Ministers*, p. 91

But the debate was not over the nature of God or the pre-existence of Christ. Belief in the divinely begotten Son remained unchanged during and after the historic meetings. Butler, himself, wrote the following year of the amazing stability of the Adventist doctrines in a *Review & Herald* article entitled “A Harmonious Faith.”

“IN things of religion, the heart requires something stable. It reaches out after that which is reasonable, consistent, and enduring, upon which to found an abiding faith.”

“Truth will always be in harmony with itself. We may be sure that if one portion of our doctrinal belief contradicts some other portion, there is a fallacy—a false-hood—somewhere involved. Error is contradictory and multi-form in its various efforts to adapt itself to varying shades of belief”

“One potent reason why many questioning minds reject the Christian religion, and become chronic doubters, is the lack of harmony in the theology of the orthodox churches.” *Review & Herald* Oct. 1, 1889, p. 9

He then lists some examples: eternal torment in hell versus complete destruction of the wicked, immortality of the soul or soul sleep, different days of worship. In contrast to the current revisionist ideas that our theological development was slow and progressive, Butler marvels at the speed with which the early Adventists reached complete doctrinal maturity.

“We can regard it **little short of the miraculous that the system of doctrine held by S. D. Adventists was so soon developed into its present completeness after the great disappointment of 1844**. It was brought about through the agency of persons then unknown to fame—humble, earnest, devoted souls, who loved the appearing of Jesus. They were poor in this world,

but rich in faith. They studied with wonderful intensity the book of God for light in that dark hour of disappointment and sorrow, and it came to their minds, bringing great relief, and joy unspeakable. Oh! how precious did the truth seem as the beautiful system which we denominate “**present truth**” **unfolded before their minds, the fog of tradition clearing away**, and the firm pillars of eternal truth appearing, securely resting upon the living rock of God's holy word.” *ibid*.

And these pillars didn't change for the next forty years.

It is certainly remarkable that thus far we have not had to change a single position decidedly taken after faithful investigation. Every one stands firmly after more than forty years of opposition from bitter opponents, growing more and more bright as these gems of truth are rubbed and scoured in the conflict.” *ibid*.

Uriah Smith's *Fundamental Principles* had been in print for over twenty years. Butler now briefly summarizes them.

“Let us consider briefly some of the truths held by this people, as parts of their religious system of doctrine. They believe in the general truths of inspiration held by Christian denominations in all parts of the world; such as, **the existence, sovereignty, holiness, and perfection of God the great Creator, and the pre-existence and glory of his Son Jesus Christ, by whom the worlds were created before man had an existence on this earth**; man's creation by the Saviour; man's subsequent fall, and the introduction of the plan of salvation, an essential part of which was the Saviour's giving himself to die a sacrifice for sinners...” *ibid*.

Interestingly, the Sabbath School Notes for Sabbath, Oct. 12 in this same issue commented on Hebrews chapter 1:

“The angels are **sons by creation**, just as Adam was, who was created a little lower than they. But **Christ is the ‘only begotten Son of God,’** having “**by inheritance** a more excellent name than they.” *ibid*.

Let's Review

In summary, we have seen that the early Adventists consistently believed in the Son of God, begotten in the days of eternity, who was fully divine, one with his Father, equal in power and authority, one in character, mind, and Spirit. We examined the words of ten pioneers.

James White
Joseph Bates
J.N. Loughborough
D.M. Canright
J.M. Stephenson
R.F. Cottrell
Uriah Smith
Steven Haskell
E.J. Waggoner
George Butler

They agreed that:

The Bible was their creed

The prayer of Christ to the Father in

John 17 is to be our church creed

The Trinity or the triune God is not explicitly "laid down" in Scripture
Trinity and Unity diminish the divine power of Jesus

There is one God, the Father
God the Father is the Ancient of Days
The great Source of all being.
The great Creator
He alone is without beginning.

There is one Lord Jesus Christ
Going forth from the days of eternity
Practically without beginning
He had an origin or beginning of days
He appeared in the beginning.
He was the first-begotten of the Father
Begotten of the Father's substance
The very substance and nature of God
He was begotten not created
A Son begotten of God
In the image of the Father's person
In a sense that no other being is

The Father was greater than the Son
because He was first.
He had priority of existence
The Son is equal *with* the Father
for he received all things from Him
He received his immortality from Him

Proceeded and came forth from him
The Father has life in himself and
gave the Son to have life in himself
Possesses immortality as his own right
He is the Son of the Eternal Father
He is Son of the self-existent God
He has all the attributes of Deity
He inherited them
He is by nature God
He is the Son of God by birth

There are thus two persons in heaven
The Father and Son are two distinct,
literal, tangible persons
The Son of God is a divine person
This they did not deny
He is the wisdom and power of God
He is in the bosom of the Father
Through him all things were created
By him all things consist
Father and Son worked together
They created man in their own image

The Son of God was sent to the world
He was God manifested in the flesh
In him dwelt the fullness of the God-
head bodily
Christ's divinity and humanity were
mysteriously blended

But Christ is the 'everlasting Father'
of his people
The Father is Lord God Almighty
The Son is the mighty God
The Father and Son are not part of a
"three-one" God
Son is equal in rank *with* the Father
Equal in dignity, glory, authority, and
divine perfection
with the infinite God
Christ isn't equal *to* the eternal Father
They are not the same being or person

Christ is also Michael, the archangel
He is not an angel, but above them
He is commander of the angels

The Holy Spirit is the Spirit of God
The Holy Spirit is the Spirit of Christ
The medium of their power
The representative of them both
Both have the same Spirit
This is the source of their Divine unity
Jesus is thus properly called Jehovah

These are the confessions of faith made by the ten pioneers featured in volume 1. Their remarkably coherent understanding of the begotten Son, of God the Father and their shared Spirit certainly is consistent with the conviction that these beliefs were held with "entire unanimity by the entire body" of early Adventist believers for more than 40 years.

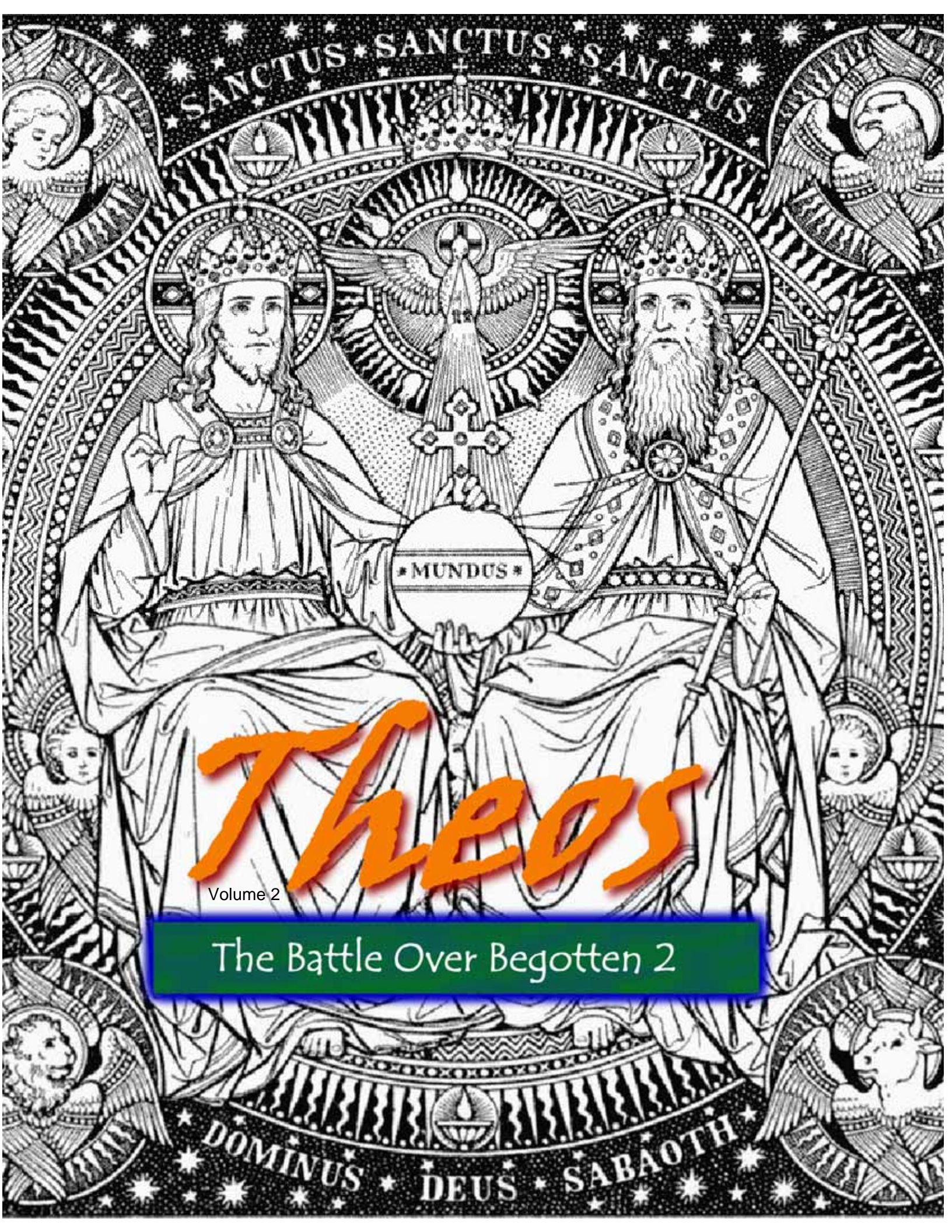
In Part 2, *Theos* continues the Battle over Begotten by tracing the consistent Christology of

- R.A. Underwood
- J.N. Andrews
- J.G. Matteson
- W.H. LittleJohn
- H.C. Blanchard
- C.W. Stone
- D.T. Bourdeau
- A.T. Jones
- J.H. Waggoner
- W.W. Prescott, and
- E.G. White

Theos brings together over 50 years of doctrinal unity in one compact collection, the testimony of 21 pioneers in their own words.



SANCTUS * SANCTUS * SANCTUS



* MUNDUS *

THEOS

Volume 2

The Battle Over Begotten 2

DOMINUS * DEUS * SABAOOTH

The Battle over Begotten

Part 2

“The **fundamental principles** that have sustained the work **for the last fifty years** would be **accounted as error**. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced.”

E.G.White, *Special Testimonies*, Series B (1905) no. 2, p.

Volume 1 of this series examined the doctrinal position on the begotten Son of God among the early pioneers during the formative years of the Seventh-day Adventist movement from 1844 - 1888. We noted their unanimity in rejecting both the Unitarian and Trinitarian teachings popular among other churches. During this time a consistent belief in a literal Son begotten of God in eternity, two separate persons who shared the same spirit was traced through the writings of James White, Joseph Bates, S.N. Haskell, Uriah Smith, E.J. Waggoner and George Butler. Volume 2 continues this amazing story through an even greater cloud of witnesses. These include R.A. Underwood, D.T. Bourdeau, H.C. Blanchard, J.N. Andrews, J.G. Matteson, W.H. Littlejohn, C.W. Stone, A.T. Jones, W.W. Prescott, and E.G. White.

R.A. Underwood 1889

Writing in two 1889 issues of the *Review and Herald* (August 6 and September 17), R. A. Underwood spoke of “Christ and His Work.” He was clearly influenced by Waggoner’s presentations in Minneapolis the year before. While he promised to simply “quote a few texts and leave the reader to form his own opinions,” Underwood couldn’t resist italicizing important words and commenting on their significance. All italicized emphasis that follows is his alone.

“There is no being in all the universe worthy of so much study as Christ. Though we think with care of Christ, we cannot comprehend his greatness, his love, his infinite sacrifice for sinners. The Bible and the Holy Spirit reveal him to us. On three occasions the voice of the eternal God is heard calling our attention to Christ as the One in whom he is well pleased, and bids us, “Hear ye

him.” Matt. 3:17; 17:5; John 12:28. “For in him dwelleth all the fullness of the Godhead bodily.” Col. 2:9.

“First, we will consider Christ and his work by viewing him as **the only being** delegated to represent the eternal Father in name, in creating the worlds, and in giving the law; second, as the *author and finisher of the plan of salvation*, the one who gave the Bible, both the *Old* and the *New Testament*; the one that made the *old* as well as the *new covenant*, a *Prophet*, a *Priest*, and a *King*.”

Ellen White also singled out Christ in a number of statements as “the only being” beside the Father,

“**The only being who was one with God** lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter’s bench with his earthly parent.” *Signs of the Times*, Oct. 14, 1897

Did she mean the only human being? Not in these next statements:

“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. (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**. (Isaiah 9:6) (Micah 5:2)” *Patriarchs and Prophets* p. 34

“—**the only being in all the universe** that could enter into all the counsels and purposes of God.” *Great Controversy* p.493

“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.” *Desire of Ages* p. 22

The Son is the only being in all the universe who could enter into all the counsels of God and manifest the character of God and knew the height and depth of God’s love. These are very exclusive declarations. No other being is included. Consequently, she positions the Son next to the Father as the only two rulers of heaven.

“The **Son of God was next in authority to the great Lawgiver**. ..He was in the express image of his Father, not in features alone, but in perfection of character.” R&H Dec 17, 1872; SP vol. 2, p. 9

“**Christ** is our Example. He **was next to God in the heavenly courts**. But He came to this earth to live among men.” *Notebook Leaflets from the Elmshaven Library*, Vol. 1, pp. 114, 115 - Letter 48, 1902

Here she simply quotes three texts: John 1:18; John 5:26; 1Cor. 11:3.

“No man hath seen God at any time; the only **begotten Son**, which is **in the bosom of the Father**, he hath declared him,” “For as the **Father** hath life in himself; so hath he **given to the Son** to have life in himself; and hath given him authority to execute judgment also,

because he is the Son of Man.” The head of every man is Christ, as **the head of Christ is God**. “And ye are Christ’s, and **Christ is God’s**.” *Home Missionary*, June 1, 1897

The begotten Son in the bosom of the Father has received life and authority from the Father who is Christ’s head. Ellen described a Godhead of only two.

Underwood also identified a Godhead of two: the Son and his eternal Father. Following Waggoner’s lead, he covers the same issues placing repeated emphasis on the Father and Son.

“The question is sometimes raised, **Was Christ a created being? All we may know of this is simply what the Bible says.**”

“We quote a few texts, and leave the reader to form his own opinions.

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, *the beginning of the creation of God*.” Rev. 3:14. The word here rendered “beginning” is *arche*; and the second definition of this word, according to Thayer’s Greek-English Lexicon of the New Testament, is, “The person or thing that commences, the first person or thing in a series, the leader.” According to this, we might read it, “The *beginner* of the creation of God.” “In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the *first-born* [Gr. *prototokos*, first in dignity, chief] of every creature.” Col. 1:14, 15. “**For as the Father hath life in himself; so hath he given to the Son** to have life in himself.” John 5:26. Whatever construction may be placed upon the first two texts quoted the last one shows clearly that **the Son of God received his life, and all his mighty creative power as a gift from the Father.**”

“The apostle Paul contrasts Christ with the angels, as follows: “Being *made* so much better than the angels, as he hath

by *inheritance* obtained a more excellent name than they.” Heb. 1:4. The inheritance of Christ from God the Father was such as no other being in the universe received. God the Father delegated to the “beginning of the creation,” “the first-born of every creature,” his own *name*, and his own *almighty, creative, life-giving power*. We are in ignorance of when this was done. We only know that it was **in the eternity of the past; before the worlds** and all that in them is, were created.”

This is no different from what Waggoner taught just the year before at Minneapolis. Like Waggoner he too equates “eternity of the past” with that epoch that existed “before the worlds ...were created.” And like Waggoner he quotes the same texts to prove the divinity of Christ:

Isaiah 9:6; Psalm 50:3; Titus 2:13,14 everlasting Father, mighty God
Heb 1:7,8 Father calls the Son God
Ex 3:2; 23:20,21; 1 Thess. 4:16 Christ is called the angel of God’s presence, and the Archangel.
Heb 1:1,2 God made worlds by his Son
Eph. 3:9 God created all things by him
Col 1:14-17 He is before all things
John 1:1-3 In the beginning the Word was with God and was God

It was this last text that concerned Underwood during his childhood. He relates the following incident to make his point:

“When a small boy, I learned this chapter in the Sunday-school. I was confused because the teacher could not explain the first verse—“In the beginning was the word,” etc. “The Word is Christ,” said the teacher; that was plain. “And the Word [Christ] was with God [the Father].” I understood that; but the next statement, “and the Word was God,” was the mystery I could not understand, nor could the teacher give me any light upon it. If he shown me that **one of the names by which Christ is known is God**, all would have been clear; I would not have confounded Christ with God the Father as being the same, and only one being. While they are one in that unity of work which Christ prayed that his disciples (John 17:11) might experience, **they are two beings** as much as a father and his son are two.”

Underwood confesses his belief that Christ, the Word, is God because that is his name, his nature; but Christ is not just a son by name, nor is he the same being as the Father. They are two separate beings, not confounded into only one being.

“Before we leave this text that declares that all things were made by Christ in the beginning, we inquire, What beginning? For an answer we turn to the statement, “In the beginning God created the heaven and the earth.” Gen. 1:1. The Hebrew word *elohim*, translated “God” in Gen. 1:1,2, is plural, and the text would be properly translated, “In the beginning the Gods created,” etc. This same idea is sustained in the 26th verse, when the Gods said, “Let us make man in our image, after our likeness: and let them have dominion,” etc., as well as by John 1:1, and many other texts of the Bible. When **the Gods (God the Father and God the Son)** had wrought six days in creating, the statement is made, “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.” Gen 2:1-3. The Gods (*elohim*) *rested on the seventh day, and blessed the seventh day, and sanctified it*, or set it apart for a holy purpose.”

Instead of attributing plurality to a Trinity, Underwood identified Father and Son—two. He is thus not presenting anything new. He is not insisting that the Son is absolutely co-eternal with the Father, requiring that their filial-paternal relationship be reduced to one of mere title only. His title is God not Son, but his nature is as truly God as he is truly a Son. He accepts that “the beginning” was the creation of heaven and earth. He appreciates the fact that Christ is equal with the Father because he was born of God, and the Son inherits all things from the Father.

H. C. Blanchard 1867

“We are well aware that there has been much disputation on the subject of **the sonship of Christ** in the religious world, **some claiming that he is nothing but a man** as to origin, being only about eighteen hundred years old; **others that he is the very and eternal God, the second person in the trinity.** This last view is by far the most widely entertained among religious denominations. We are disposed to think that **the truth lies between these views.**” *Review and Herald*, September 10, 1867

This is a reoccurring theme for the begotten Son believers. The constant struggle is to distinguish themselves from two extremes. The Son is not the Father yet has the same divine nature, the same eternal immortality, the same authority as the Father.

Blanchard wrote this article about six years after joining the Adventists. He was dismissed from the ministry in 1874 over his personal disagreement with health reform and the inspiration of Ellen White’s visions. He did not leave because of differences in theology regarding Christ’s sonship.

J. N. Andrews 1869

Referring to Melchizadek, the name-sake for the premier Adventist Seminary wrote:

“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.**” *Review and Herald*, September 7, 1869

J. G. Matteson 1869

Danish Baptist jointed the church 1863.

“**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.” *Review & Herald*, October 12, 1869 p. 123

W. H. Littlejohn 1883

A subscriber to the Review asked,

“Will you please favor me with those scriptures which plainly say that Christ is a created being?”

LittleJohn responded:

“Answer: **You are mistaken in supposing that S. D. Adventists teach that Christ was ever created.** They believe, on the contrary, that **he was ‘begotten’ of the Father**, and that he can properly be called God and worshiped as such.” *Review and Herald*, April 17, 1883, Scripture Question No. 96,

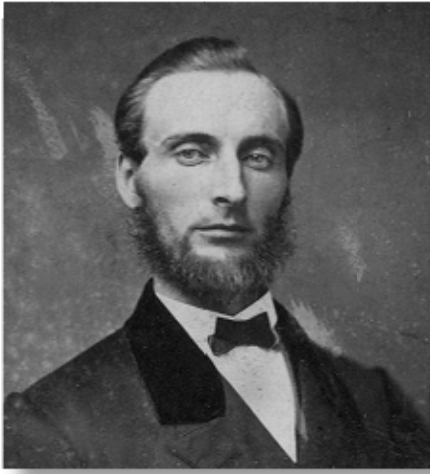
Littlejohn recognized a difference between created and begotten, participated that same year in the debate over the first church manual, and authored several books including *The Coming Conflict*, and *The Constitutional Amendment*.

C. W. Stone 1883

Charles Wesley Stone was Secretary to the General Conference, and teacher at Battle Creek College. After his death in a tragic train accident, Uriah Smith published his book in 1886.

“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, 1883

Stone went on to say that “the Son of the living God” “sprang from the Father’s being” in “the distant past” “a period of time before creation”, “that time when no being existed beside himself and God the Father”, “only two beings in the universe” “both of whom are called God” (pages 12-40). Yet, he explicitly denied that Christ was himself a “created being” making a clear distinction between begotten and created.



D. T. Bourdeau 1890

A single statement buried in an 1890 *Review and Herald* article (November 18) by D. T. Bourdeau has caught the eye of Neo-Trinitarians looking for some evidence of divergence within the staunchly non-trinitarian Adventists of the mid to late 19th century. The article, whose title is “We may partake of the Fullness of the Father and the Son,” does not discuss the Godhead, nor the Trinity; the Holy Spirit is not even mentioned. Bourdeau, who in 1890 had been an Adventist for 35 years, an ordained SDA minister for 32 years, wrote about how an individual’s concept of the character of God can affect one’s behavior. In this context he said,

“Although we claim to be believers in, and worshippers of, only one God, I have thought that there are as many gods among us as there are conceptions of the deity.” D.T. Bourdeau, *Review & Herald* November 18, 1890.

Gane and Moon are split on whether Adventists at this time were united or not on their understanding of God. Gane wants to believe there was none; Moon only that it was crumbling.

“There can be no doubt but that in 1890 there was **no unity of understanding** in regard to the nature of God, in Adventist circles.” Erwin Gane, Masters Thesis, June 1963.

“...the **collective confidence** in the anti-Trinitarian paradigm was showing some cracks.” Jerry Moon, *The Trinity*, page 195, 2002.

Gane says there is no unity; Moon says there is but it’s starting to weaken. So, because he thinks Bourdeau is talking about a vast multitude of concepts regarding the Godhead, rather than of God’s character, Jerry Moon calls it a “provocative statement.” *Ibid*, 2002.

But Bourdeau explains himself.

“We do not half study the character of God the Father and of God the Son, and the result is that we make God and Christ such beings as ourselves.”

“In approving sin in ourselves, we sometimes make God a sinner. This is true when we would make it appear by an appeal to God or to the Bible, that wrong is right, and that when we are tempted to do evil, we are tempted of God to do right.” *Ibid*, 1890.

Gane wondered why Bourdeau didn’t elaborate in more detail about “the prevailing conceptions of the Deity”

“Unfortunately for our purpose Bourdeau [sic] does not elaborate on the nature of **the prevailing conceptions of the Deity**. Whether he is referring to an Arian verses [sic] Trinitarian disagreement among believers is difficult to say.” Erwin Gane, Masters Thesis for the Seventh-day Adventist Theological Seminary, June 1963.

The reason it’s “difficult to say” is because Bourdeau wasn’t addressing this issue at all. His point was that the *character* of God (not the *nature* of God) is vital for believers to understand because it affects our lifestyle and behavior which cannot reflect God’s character when we have a distorted understanding of it. If we perceive of Him as avenging, mean and ruthless, our treatment of others will be affected as well.



A. T. Jones 1895

Alonzo synthesized all the elements of the Adventist faith in the begotten Son and the shared Spirit, pulling together the Biblical basis for the church’s belief in a 26 part presentation on “The Third Angel’s Message” which appeared in the first volume of the *General Conference Bulletin*. Notice how he repeats the same convictions that had been previously expressed by James White, Uriah Smith, Haskell, Canright, Blanchard, Littlejohn, Snow and Waggoner.

“Let us now consider further how the word was given. It is **the word of God proceeding forth and coming from God, just as Jesus Christ, the living Word, proceeded forth and came from God.**” *General Conference Bulletin*, February 24, 1895, ‘The Third Angel’s Message’ p. 318

“In the epistle to Titus, first chapter, verses one and two, we read:—Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of **the truth** which is after godliness; in hope of eternal life, **which God, that cannot lie, promised** before the world began.

The thought that I want from that text is that **God cannot lie**. The same thought is brought out in Heb 6:17, 18:—Wherein **God**, willing more abundantly to show unto the heirs of promise **the immutability of his counsel**, confirmed it by an oath: that **by two immutable things**, in which it was **impossible for God to lie**, we might have a strong consolation, who have fled for refuge to **lay hold upon the hope** set before us. It is impossible for

God to lie. God cannot lie. Everything depends upon his word; and being a **God of truth**, and **Jesus Christ the truth, the spirit, the spirit of truth**, God cannot lie. That is to say, **God is infallible**, and God's word therefore is **an infallible word. He cannot lie**. But that **word is also the word of Jesus Christ**, and he, **equally with the Father, is infallible**. So this word is **the infallible word of the infallible God**, given to us through **the infallible Son, Jesus Christ.**" p. 319

He equates Christ with "the spirit of truth" leaving God to swear by only *two* immutable things: the Father and the Son. Jesus said the same thing in John 8:17, 18: "the witness of two men is true. I am one that bear witness of myself, and the Father that sent me bears witness of me." Why not the Spirit? Because:

"Christ is the one through whom the Father is reflected to the whole universe." "He alone could reflect the Father in His fullness, because **His goings forth have been from the days of eternity**, and as it says **in the eighth of Proverbs, 'I was with him, as one brought up with him.'** He was **one of God, equal with God and His nature is the nature of God.**" **"In Christ God is manifested to the angels** and reflected to men in the world in a way in which they cannot see God otherwise." *General Conference Bulletin* February 27, 1895 p. 378

Jones described Christ, the Son of God, in his role as Mediator to the angels, the archangel Michael—one who is like God. Though he appeared to the angelic host in angelic form, as commander of the angels, he was like God because he was God. Then, in the fullness of time the Son of God became the Son of man.

"Study the process. **There is the Father**, dwelling in light which no man can approach unto, whom no man hath seen, nor can see, of such transcendent glory, of such all-consuming brightness of holiness, that no man could look upon Him and live. But the Father wants us to look upon Him and live. Therefore the **only begotten of the Father** yielded Himself freely as the gift and became ourselves in human flesh that the Father

in Him might so veil His consuming glory and the rays of His brightness, that we might look and live. And when we look there and live, that bright, shining glory from the face of Jesus Christ shines into our hearts and is reflected to the world."

"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."

"Note the difference: The *glories* of the form of God He for awhile relinquished. But the *form* of God itself, He to all eternity relinquished." *General Conference Bulletin* March 4, 1895 p. 449 [italicized by Jones]

To dispel any thought that forsaking the form of God might diminish in any way Christ's divinity, Jones assures his listeners to the contrary:

"Instead of Christ's being lowered, we are exalted. Instead of divinity's being lowered or lessened, humanity is exalted and glorified. Instead of bringing Him down to all eternity to where we are, it lifts us to all eternity to where He is." *ibid*

The birth here described is the divine birth of the Son of God in eternity. He then relinquished the glories of his divinity and took the form of man, born a second time in Bethlehem as the Son of man.

"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. If Jesus Christ had never been born again, could you and I have ever been born again?—No. But **he was born again**, from the world of righteousness into the world of sin; that we might be born again, from the world

of sin into the world of righteousness. **He was born again**, and was made partaker of the human nature, that we might be born again, and so made partakers of the divine nature. **He was born again**, unto earth, unto sin, and unto man, that we might be born again unto heaven, unto righteousness, and unto God." *Review & Herald* August 1, 1899

W. W. Prescott 1895



William Warren Prescott graduated from Dartmouth College in 1877 and began his career as principal of high schools in Vermont. He became president of Battle Creek College in 1885, helped establish Union College in 1891 and then Walla Walla College the following year. In 1894 he went on a world tour to hold Bible institutes and bolster the educational work in Europe, South Africa and Australia. It was here that he connected with Ellen White to assist in editing the *Desire of Ages* and holding evangelistic meetings. She was impressed.

"I have been just listening to a discourse presented by Professor Prescott" "The word is presented in a most powerful manner. The Holy Spirit has been poured out upon Brother Prescott in a great measure" "Brother Prescott has been bearing the burning words of truth such as I have heard from some in 1844. The inspiration of the Spirit of God has been upon him. Unbelievers say, 'These are the words of God. I never heard such things before.'" Letter 19 to S. N. Haskell, Nov. 6, 1895 in MS 19.

A week later she wrote Kellogg,

“Another says, ‘The Bible seems to be a treasure-house full of precious things.’ After the meetings close many testimonies are born of the great good this meeting is doing. As they see Maggie Hare taking the precious truths in shorthand, they act like a flock of half-starved sheep, and they beg for a copy. They want to read and study every point presented. Souls are being taught of God. Brother Prescott has presented truth in clear and simple style, yet rich in nourishment.” Letter dated Nov. 13, 1895 to J. H. Kellogg in 2MR No. 122, p. 165.

It is clear that Ellen fully supported the message that Prescott was presenting at the Armandale meetings. The talks were transcribed and printed in the *Bible Echo* and later in part in the *Review & Herald*. Here are some excerpts from those sermons.

“He was a member of the divine family, that family of the Father of whom the whole family in heaven and earth is named. But **he gave up his divine mode of existence**, and came to this world, and took upon himself the human mode of existence.” The Christ of Judea, *Review & Herald* March 10, 1896.

“He has become one with us, and joined himself to us **by ties which will never be broken**, because today and for eternity Jesus Christ is one with us in humanity, **still bearing this human flesh**. ‘For there is one God, and one mediator between God and men, **the man Christ Jesus.**’ 1 Tim. 2:5.”

These familiar sounding expressions would find their way into the *Desire of Ages* and *Steps to Christ*. But then he takes up the same idea, as we have seen, that A.T. Jones later presented at the General Conference—that Christ was “twice born,” once in eternity and once in time.

“Jesus Christ was God in heaven, and he came to this world, and was born of the flesh, and thus **he who had been born of the Spirit, was afterward born of the flesh, and by this double birth this family was established**—the divine-human family of which he is the head—in order that we who have already been

born of the flesh, may by his grace and the power of the same Spirit, be born of the Spirit—that is, every member of this divine-human family is **twice born.**” *Review & Herald* March 17, 1896.

Prescott clearly taught the truth of Christ’s dual nature and “double birth.” He is both the literal begotten Son of God, his original divine birth was in eternity of his Father’s Spirit, and the Son of man born of the flesh.

Prescott in the April 14 issue continued to speak of His double birth.

“Now as Christ partook of our nature by birth, so we must partake of his nature by birth. **As Christ was twice born—once in eternity, the only begotten of the Father, and again here in the flesh**, thus uniting the divine with the human in that second birth—**so we who have been born once already in the flesh, are to have the second birth, being born again of the Spirit**, in order that our experience may be the same—the human and the divine being joined in a life union.” *Review & Herald* April 14, 1896

Prescott also identified the Spirit that is sent to dwell in us as the very life of Christ himself.

“**Christ by his spirit dwells in the inner life**, and the organs of sense are used to give expression to his words and acts. We submit everything, that he shall express himself in our life. That is the Christian life. This life is made possible to us from the fact that that was **the very life that Christ lived himself**. He wrought into humanity a divine life. The life which he imparts unto us for living this life, is **the resurrection life, the life of victory.**” *Review & Herald*, April 21, 1896

As Christ was born twice, so also he died twice—once in eternity by promising to one day sacrifice his life as an omnipresent Spirit, and once in time by sacrificing his mortal human life to save us. Though his human life was resurrected and his immortal life restored, his omnipresent Spirit is an eternal gift to his redeemed children saving them from the eternal consequences of sin. While he will forever retain his human form, his Spirit will forever dwell within saved humanity.

Ellen White



The modern view of Ellen White’s Christology is that she experienced a fundamental reversal in her theology during the final years of her life, from an initial belief in a begotten Son of God, heavily influenced by her domineering husband, to an absolutely co-eternal second person of a triune God.

We will examine the evidence in her own words of a consistent, persistent position, and continued belief in the literal begotten Son of God who proceeded from and came out of the eternal Father before the angels or anything else was created, having the same self-existent life, and sharing the same eternal Spirit, and given the same authority, dignity, power and divine perfection of his 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.” Ellen White, *Review and Herald*, June 10, 1852

“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.” *Patriarchs and Prophets* p. 34 1890

Like Waggoner and Smith before her, Ellen also applied Proverbs 8 to

the pre-existent Christ. Though she initially left out in the ellipsis those references to his being *brought forth*, in following years she freely quoted the entire passage.

“The Lord **possessed Me** in the beginning of His way, before His works of old,’ **Christ says**. ‘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.’” *Signs of the Times*, February 22, 1899

“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**.’” *Signs of the Times* Aug 29, 1900

“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

Notice that in each case she states that “Christ says,” “Christ declared,” “the Lord Jesus Christ, the divine Son of God...declares” that he was brought forth. As late as 1906 she was still applying the Wisdom of Proverbs chapter 8 to Christ.

Richard M. Davidson from Andrews University confirms the application of this passage to the pre-incarnation birth of the Son which is “reinforced in Prov 30:4 (with possible allusion to Father and Son Co-Creators): ‘Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son’s name, if you know?’” “Thus, one cannot avoid the language of ‘birth’ in reference to Christ long before His incarnation.” *Journal of the Adventist Theological Society*, Spring 2006, p. 33-54. Alas, Davidson regards this as only a metaphoric reference to his installation as mediator, not to a literal birth.

Ellen White’s use of “begotten,” however did not cease with her 1888 epiphany in Minneapolis.

“Before the assembled inhabitants of heaven **the King declared that none but Christ, the Only Begotten of God**, could fully enter into His purposes...” *Patriarchs and Prophets* p. 36 1890

“**he was the only-begotten Son of the Father**” *Signs of the Times*, November 23, 1891

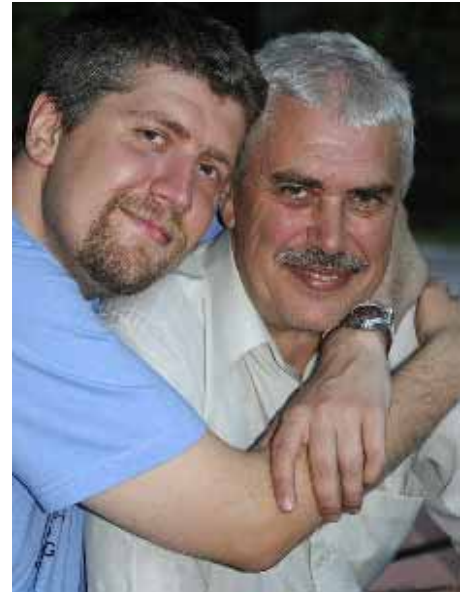
“**The Majesty of heaven, the only begotten of the Father**, responds to Satan’s claims.” *Review and Herald*, June 20, 1893

“He was **the only-begotten Son of God**, who was one with the Father from the beginning.” *Signs of the Times*, May 28, 1894

“**Who is Christ? He is the only begotten Son of the living God.**” *Youth Instructor*, June 28, 1894

During the time that Prescott was in Australia, she wrote of the begotten Son “made” in the Father’s image.

“**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.” *Review and Herald*, July 9, 1895



“Christ should be uplifted as the first great teacher, the **only begotten Son of God**, who was with the Father from **eternal ages**.” *Special Testimonies On Education*, p. 230 1895

“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.” *Review and Herald*, December 21, 1897

“**Christ, the only begotten Son of God**, was the delegated messenger...And in this gift **the Father gave all heaven to the world**.” *Review and Herald*, February 15, 1898

“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**.” *Desire of Ages*, p. 51 1898

“The apostle Paul speaks of our Mediator, the **only-begotten Son of God**, who **in a state of glory was in the form of God**, the Commander of all the heavenly hosts, and who, when He clothed His divinity with humanity, took upon Him the form of a servant.” *Youth’s Instructor*, October 13, 1898

“**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.” *The Youth’s Instructor*, March 30, 1899

“**Before the foundations of the world** were laid, Christ, **the Only Begotten of God**, pledged Himself to become the Redeemer of the human race, should

Adam sin.” *Signs of the Times*, August 2, 1905

“In order fully to carry out his plan, it was decided that **Christ, the only begotten Son of God**, should give himself an offering for sin.” *Review and Herald*, May 2, 1912

In agreement with Waggoner and Jones, Smith, Underwood and Prescott, she too describes the Father as the source of all life, even for the Son. “For as the Father hath life in himself; so hath he given to the Son to have life in himself” John 5:26. She quoted John 8:28; 6:57; 8:50; 7:18 then said,

“In these words is set forth the great principle which is **the law of life for the universe. 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**. And thus through Christ the circuit of beneficence is complete, representing the character of **the great Giver**, the law of life.” *Desire of Ages* p. 21, 1898

This quotation, taken from the first chapter of *Desire of Ages*, describes what Ellen White called “the circuit of beneficence.” The Father is the source of all life; it flows out from Him through the Son who was begotten from the Father, who proceeded forth (John 8:42) for the very purpose of revealing Him to the creatures of His universe. The Spirit of God likewise flows, or proceeds (John 15:26) from the Father, through the Son, to bring the Father’s life to all His creatures. Our communion is with the Father and the Son (1John 1:3) by means of their Spirit which returns through the Son back to the Father.

Ellen also maintained throughout her life a firm conviction in the separate, individual persons of the Father and the Son.

“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**.” *Early Writings*, p. 77 1851

“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**.” *Youth’s Instructor* Dec. 16, 1897

“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 Bible Echo*, November 20, 1899

The Father and Son are not identical. They are thus not absolutely co-equal in all aspects. But in John 10:15 Jesus said that he “knows the Father” even as the Father knows him. In complete harmony with her husband, she insisted that their unity is not physical but in character, heart and mind because they share the same Spirit. She applied Zechariah 6:12 to the Father and Son, a Godhead of two.

“The relation between the **Father and the Son, and the personality of both**, are made plain in this scripture also:

‘Thus speaketh Jehovah of hosts, saying,

Behold, the man
whose name is **the Branch**:
And He shall **grow up out of His place**;
And He shall **build the temple** of Jehovah...
And He shall **bear the glory**,
And shall sit and **rule upon His throne**;
And He shall be a **priest upon His throne**;
And **the counsel of peace shall be between Them both**.”

Testimonies to the Church Vol. 8, p. 269 1904; *Review & Herald* March 3, 1904.

This was still her position in 1905.

“**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.” 1905 General Conference of Seventh-day Adventists, Takoma Park Washington D. C., May 19, 1905, *Review and Herald*, June 1, 1905

There is a plain and consistent continuity of belief in the begotten Son of God throughout the course of Ellen’s

ministry. The Son received all things from the Father: His eternal life and spirit, divine character, His own name, creative power, authority, glory and honor. He is not a son by creation or adoption, but a Son begotten.

This Satan would seek to hide and obscure.

“**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 angels would obscure, that Christ was the only begotten Son of God**, and they came to consider that they were not to consult Christ.” Letter 42, April 29, 1910, to Elder D. A. Parsons, in *This Day with God* p. 128



Ellen said it was a fact that Christ is the only begotten Son of God. Long before his human birth in Bethlehem, rebellious angels in heaven conspired to obscure this fact. We can clearly see how this actually transpired *twice*.

After Peter’s confession of faith in the Son of the living God, “grievous wolves” came in and changed the faith once delivered to the saints into a mystical union of persons within one being. Others obscured the fact of the divinely begotten Son by recognizing only his human birth. By the 4th century the new doctrines of Modalism and Trinitarianism were fully devel-

oped. But following the Reformation, the truth of God's Fatherhood and Christ's Sonship was rediscovered by a study of God's Word.

"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 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.**" *Select-ed Messages* Vol. 1 p. 206, 1904

Ellen White stood firm on maintaining the original "pillars of the faith" established in those early years after 1844.

"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." *Review and Herald*, March 2, 1886

The "present revealings" refers to the message being developed by Jones and Waggoner in their pre-1888 *Signs of the Times* articles which focused on the power of Christ as Creator to recreate in us his own life of righteousness by placing our faith in him even as he placed his faith in the Father.

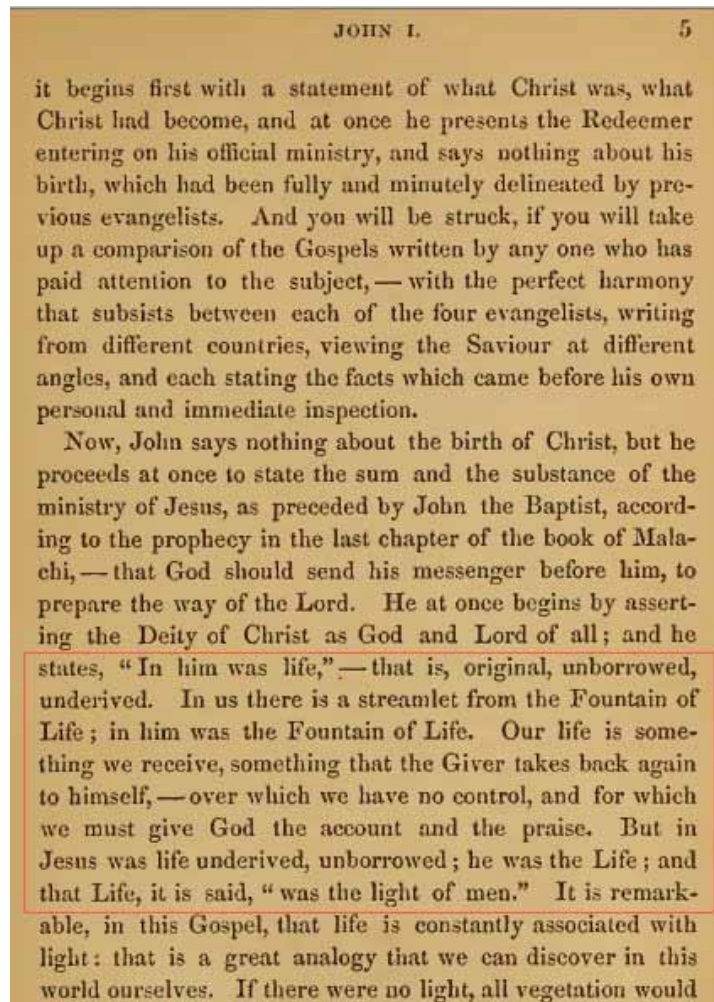
Ellen White's sons followed her advice and did not change their belief in either the literal Sonship or the identity of the Spirit:

"Christ is the only being **begotten of the Father.**" James Edson White, *Past, Present and Future*, p. 52. 1909

For over fifty years this *fact* was treasured by the church.

"The **past fifty years** have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time." Letter 326 Dec 4, 1905 to W. C. White in *The Upward Look* Chp. 338, p. 352

Then, slowly over many decades the *fact* was obscured once again for the second time. An entire generation emerged from our schools without a knowledge of these historical teachings. **Theos** Part 3 reviews that part of the Begotten Son story.



The Desire of Ages

It is alleged that the publication of *The Desire of Ages* by Ellen White in 1898 sparked a dramatic change in the Church's view on the divinity of Christ, catapulting Him from the mere Son of God to God Himself.

"When the voice of the mighty angel was heard at Christ's tomb, saying, Thy Father calls Thee, the Saviour came forth from the grave by the life that was in Himself. Now was proved the truth of His words, 'I lay down My life, that I might take it again...I have power to lay it down, and I have power to take it again.' Now was fulfilled the prophecy He had spoken to the priests and rulers, 'Destroy this temple, and in three days I will raise it up.' John 10:17, 18; 2:19." *Desire of Ages* p. 785 (1898).

This was bolstered by the appearance of a phrase, previously borrowed and published two years earlier in the *Review & Herald*.

"In Christ is life, original, unborrowed, underived. 'He that hath the Son hath life.' 1Jn 5:12 The divinity of Christ is the believer's assurance of eternal life." *Ibid*, p. 530.

M. L. Andreasen at age 24 in 1902 was so shocked by this statement that he made a trip to California in 1909 to see Ellen White at Elmshaven, convinced that these could not be her own words.

"I was sure Sister White had never written, 'In Christ is life, original, unborrowed, underived.' But now I found it in her own handwriting just as it had been published. It was so with other statements. As I checked up, I found that **they were Sister White's own expressions.**" "The Spirit of Prophecy," chapel address at Loma Linda, California, November 30, 1948, Adventist Heritage Center, Andrews University.

But his initial impression was correct because actually the expression was *not* original with Ellen White. It was borrowed and derived from a John Cumming, D.D., F.R.S.E. of London in his *Sabbath Evening Readings on the New Testament - St. John* published by the John P. Jewett Co. of Cleve-

land, OH in 1856. On page 5 (at left) Cumming writes:

“In him was life,—that is, original, unborrowed, underived. In us there is a streamlet from the Fountain of Life; in him was the Fountain of Life. Our life is something we receive, something that the Giver takes back again to himself,—over which we have no control, and for which we must give God the account and the praise. But in Jesus was life underived, unborrowed;”

A *Bibliography of Ellen G. White's Private and Office Libraries*, compiled by Warren H. Jones, Tim Poirier, and Ron Graybill lists Cumming's *Sabbath Evening Readings on the New Testament* as one of the Office library books from which she would have had opportunity to read. However, it is of interest that Cumming does not mention a triune Godhead. He only asserts the Deity of Christ as “God and Lord of all.”

This is not a indictment of plagiarism in order to discredit the inspiration of Ellen White. But we should at least recognize the origins of this highly esteemed statement. In 1905, Mrs. White borrowed even more from Cumming.

“In Jesus is our life derived. In Him is life, that is original, unborrowed, underived life. In us there is a streamlet from the fountain of life. In Him is the fountain of life. Our life is something that we receive, something that the Giver takes back again to Himself.” Letter 309 in *Medical Ministry* p. 7

This time incorporating “streamlet,” “fountain,” and “the Giver.” This enlarged adaptation serves to explain the intended meaning of “original, unborrowed, underived” by contrasting the life which the Son inherits naturally with the life that is bestowed on the adopted sons of men.

Nor was Cumming the first to use these words. William E. Channing employed them even earlier in 1819 during a discourse presented in Baltimore, Maryland entitled “Unitarian Christianity.”

“We earnestly maintain...that our Father in heaven is **originally**, essentially, and

eternally placable, and disposed to forgive; and that his **unborrowed, underived**, and unchangeable love is **the only fountain** of what flows to us through his Son.” *The Works of William E. Channing*, 1882, p. 371

Although in this instance it was a “fountain” of love and perfection that was “unborrowed, underived” rather than everlasting life, it is ironic that this expression receives such attention and reverence by those defending a Trinitarian Ellen White when its roots stem from a staunchly anti-Trinitarian source.



M. L. Andreassen

Apparently unaware of this, Andreassen later wrote,

“This statement at that time was revolutionary and compelled a complete revision of my former view—and that of the denomination—on the deity of Christ.” M.L.Andreassen, *Without Fear or Favor*, p. 76

But was this really the case? What was the reaction of the church at that time? Was there a burst of comment and astonishment as Andreassen suggests? We must go back at least two years before the publication of *Desire of Ages* to trace the impact of this statement on the Adventist community. The expression was first used by Ellen in a *Review* article in 1896, and the year following in *Signs of the Times*:

“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.” Also in *ISM* p. 296

In other words, “He [man] can possess it [life, original, unborrowed, underived] only through Christ. He [man] cannot earn it [life, original, unborrowed, underived]; it is given him as a free gift if he [man] will believe in Christ as His personal Saviour.”

Notice “life, original, unborrowed, underived,” the same kind of life that Christ had, is given to man as a free gift and that our life is derived from Jesus. In this sense, Jesus is our Father consistent with Isaiah 9:6, Isa 22:20-23, Heb 2:13, Isa 8:18. He is the head of the Church, as His Father is the head of Christ, 1Cor 11:3. Christ bestows this same life to us, because He received it from His Father. Jesus said,

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

So, Christ, the Son of God, inherited “life, original, unborrowed, underived” from His Father. Christ is the only one who has this life by birth; He inherited it by being brought forth from God. The Son received this life as He has everything else, every other power, from His Father.

“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.**” *Desire of Ages*, p. 21

“Only He who alone hath immortality, dwelling in light and life, could say, ‘I have power to lay down my life, and I have power to take it again.’ All the human beings in our world take their life from Him. He is the spring, the fountain of life.” MS 131, 1897 in *5BC* p. 1113

Only the Father, the Spring, the Fountain of life has power over life. But Christ said that He could lay down His life (*psuchen*, soul) and take it again with his Father's permission. The issue, however, is not one of ability or power but authority which, Jesus says, comes from His Father.

John 10:17

Therefore does my Father love me, because I lay down my life [*psuchen*, soul] that I might take [*labo* Strong's #2983, receive, get, accept] it again

Notice the Greek words used in this verse. Now compare the words translated "take" in the next verse:

John 10:18

No man *takes* [*airen* Strong's #142] it from me, but I lay it down of myself I have power [*ezonsian* authority, liberty, privledge, right] to lay it [My soul] down, and I have power [*ezonsian* authority] to *take* [*labein* Strong's #2983 receive, get] it again. This commandment have I *received* [*elabon* Strong's #2983] of my Father

Jesus said "no man takes it from me, but I lay it down of myself." Notice that he did not say "no man gives it to me, I take it again all by myself."

The word "take" has two Greek forms in this text. When Jesus says "No man takes it from me" the Greek word is Strong's #142 *airo* which is translated take up or take away. It is a **unilateral action**; a removal by one party without any associated transfer from another party.

Examples of this in John's gospel are:

John 1:29 the Lamb of God which takes [*airo*] away the sins of the world

John 2:10 Take [*airo*] these things away! Make not my Father's house a den of thieves

John 5:8 Rise, take up [*airo*] thy bed and walk

John 11:39 Take away [*airo*] the stone

John 20:13 They have taken away [*airo*] my Lord

But when He says He will "take it again" John uses a different Greek word, Strong's #2983 *labo*, *labein*, *elabon*. Various forms of *lambano* which is translated as either take or receive because it is a **reciprocal action**. There is a transfer of something from a giver to a receiver.

For example,

Matt 26:26 Jesus took bread, blessed it, broke it, and gave it to them saying, "Take, eat..." In taking the bread, they received it.

Then also *lambano* is translated as "receive" 133 times in the New Testament.

John 1:12 As many as *received* him, to them *gave* He power to become the sons of God

John 3:27 A man can *receive* nothing except it be *given* him from heaven

John 16:24 Ask and you shall *receive*

John 20:22 Jesus *breathed* on them and said, "*Receive* the Holy Spirit"

Jesus gives power
and many receive it.
Heaven gives
and man receives.
Jesus gave them his Spirit
and they received it.

Lambano is also translated 106 times as take. **Each time a take occurs, a receive happens as well.** This same Greek word is used in John 10:18 when Jesus said He "received" this commandment from His Father who "gave" it to Him. He could have said, "I take this command, this responsibility."

The *taking* of *lambano* is always the result of *receiving* that which is given. It's a reciprocal action.

If we translate the reciprocal "take-receive" *lambano* as the unilateral "take" of *airo*, then this verse contradicts the over two dozen verses which state that God the Father raised Jesus.

If we translate *lambano* as a reciprocal "take and receive", then this verse agrees with all these verses and only conflicts with the two other verses that *seem* to suggest Jesus raised Himself.

In harmony with John 5:26, the Son has authority to receive again the life His Father gave Him.



So what was the reaction among the Seventh-day Adventists following publication of these provocative statements?

"Curiously, for years after the publication of *Desire of Ages*, the church generally avoided these and other statements." Merlin Burt, "History of Seventh-day Adventist Views on the Trinity" *Journal of the Adventist Theological Society*, Spring 2006.

Burt interprets the lack of comment from her contemporary Adventist brethren as either a sign of respect or intimidation. They simply "avoided" any direct confrontation with Ellen White. From our study thus far, it is more reasonable to conclude that they did not see any need to comment or object. They already agreed with her that the literal Son of God naturally and innately has the very same kind of self-existent life that his Father has.

The historical evidence indicates that only after the slowly accepted terminology of Trinitarianism appeared within the pages of our publications did advocates begin to search for a cause to explain the end result. Neither was the adoption of the Trinity doctrine the result of corporate Bible study as had been the original

experience reported by Ellen in the years shortly after 1844. Referring to Ballenger and Kellogg she wrote:

“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.” *Manuscript Release* No. 760 p. 9, 1905.

Ellen White saw that this would happen and recommended that the original truths declared by the pioneers be re-printed.

“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.” MS 62 May 24, 1905 in *Manuscript Releases* Vol. 1, p. 55.

Ellen had no reservations about promoting the teachings and presentations of those we have just reviewed. Their articles should be read and reread. Let the pioneers speak plainly. *Theos* is doing just that.

The current rationale for the SDA church’s change in the doctrine of God from a clearly non-trinitarian (and at times anti-trinitarian) position during the initial decades of its history to an official adoption of the Trinity in a Protestant three Being version, is that Ellen White was slowly given additional light over the course of her life that corrected the earlier errors held by the Adventist pioneers. It is observed that since she did not have light on the issue of eating swine’s flesh until her vision of 1863, it is not surprising that she did not fully understand the triune nature of the Godhead until much later.

For the sake of marital harmony, she allowed her outspoken husband to persistently attack the Trinity doctrine and encourage other “men of promi-

ence” to express their “personal minority views” in his publications such as frequent rants against “the old unscriptural Trinitarian creed.” But when he died in 1881, she began to promote “the full divinity of Christ” which is today interpreted as an indication that she was really a closet Trinitarian who was finally coming out into the open.

LeRoy Froom considered the pioneer belief in the begotten Son and the shared Spirit of Christ and his Father as “early defective,” “erroneous,” “variant,” “personal views,” and “faulty positions.”

With the publication of her landmark book, the *Desire of Ages*, it is alleged that she revealed in no uncertain way her true colors. With the emergence of the Kellogg controversy, she supposedly intensified her pro-Trinitarian statements by focusing on “the third person of the Godhead,” identifying “the heavenly trio” and clarifying that “the Holy Spirit is as much a person as God is a person.”

What are the consequences of accepting this (not just progressive but) flip-flop on the nature of God?

Ellen White’s valid status as the Lord’s messenger is brought into question. Doubt in her credentials as a true prophetess is raised. She is even made to contradict herself.

Her earliest visions identified the Father and the Son as two individual persons; Jesus was a person and his Father was a person (Early Writings p. 77).

“There is a personal God, the Father; There is a personal Christ, the Son.” *SDA Bible Commentary* Vol. 6 p. 1068, *Review and Herald* Nov 8, 1898.

She was shown that God is not a trinity, but an individual divine Being. If God later gave her a different view of Himself, then there are serious implications on God’s integrity.

If Ellen White “got it wrong” about the identity of God in the beginning, then what confidence do we have that she finally got it right in the end?

Fifty Years Unchanged

If Ellen White “changed her theology” regarding the Trinity after receiving “new light” then we must wonder about the validity of her repeated insistence that we hold fast the unmovable pillars of the Advent faith that have remained unchanged “for the past 50 years.”

In April, 1903 she said,

“Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844...Do you think that I could give up the light that God has given me?” *General Conference Bulletin*, April 6, 1903, p. 35

Although she doesn’t actually say, as she does four other times, “the past 50 years,” her reference to 1842 places it 61 years in the past. Her next comment was made in 1904.

“What influence is it that would lead men at this stage of our history to work in an underhanded, powerful way to tear down the foundation of our faith...? Upon this foundation we have been building **for the past fifty years.**” *Testimonies Containing Letters to Physicians and Ministers*, p. 58.

The foundation of faith since 1856 was being torn down by men in an underhanded and power way. But the prophetess then called for continued vigilance.

“Let none seek to tear away the foundations of our faith—the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building **for the last fifty years.**” *Testimonies for the Church* vol. 8, p. 297, 1904.

“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. We cannot now enter into any new organization; for this would mean

apostasy from the truth.” MS 129, 1905 in *Selected Messages* vol. 2 p. 390

“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 past fifty years?**” *Review and Herald*, May 5, 1905

“We are to hold fast the first principles of our denominated faith and go forward from strength to increased faith.” *Special Testimonies*, Series B, no. 7, p. 57 1905

“I have been pleading with the Lord for strength and wisdom **to reproduce the writings of the witnesses who were confirmed in the faith in the early history of the message.** After the passing of the time in 1844, **they received the light and walked in the light,** and when the men claiming to have new light would come in with their wonderful messages regarding various points of Scripture, **we had, through the moving of the Holy Spirit, testimonies right to the point,** which cut off the influence of such messages as Elder A. F. Ballenger has been devoting his time to presenting. This poor man has been working decidedly against the truth that the Holy Spirit has confirmed. **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.** *Loma Linda Messages*, Dec 11, 1905 p. 149, 150.

“We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of scripture, and pile it as proof around their asserted theories. This has been done over and over again during **the past fifty years.** And while the Scriptures are God’s word, and are to be respected, the application of them, if such application moves one pillar of the foundation that God has sustained **these fifty years,** is a great mistake.” *Ibid* 1905

“**The past fifty years** have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time.” *New York Indicator*, Feb 7, 1906 p. 4

“We are to carry forward the work of God in the same spirit of simplicity that has marked our efforts **for the past fifty years.** But while our work is to be done in simplicity and meekness, we are to stand firmly for the principles of the faith.” *The Australasian Union Conference Record*, Dec 30, 1907

“Wherein are those who are designated as departing from the faith and giving heed to seducing spirits and doctrines of devils, departing from the faith which they have held sacred **for the past fifty years?**” MS 21, 1906 in *Special Testimonies series B* vol 7, p. 61

1905, 1906, 1907 – 50 = 1855, 1856, 1857

Ellen White urged the preservation of the original faith confirmed by the Holy Spirit that would stand forever as the truth. She was in complete agreement with the position of the original pioneers on the subject of the Begotten Son and his Eternal Father.

The Father is Eternal Self-Existent

“Christ is now set down with the **Father** in his throne...with **the eternal, self-existent One.**” *Great Controversy* p. 416

“Jehovah, **the eternal, self-existent, uncreated One,** Himself **the Source and Sustainer of all,** is alone entitled to **supreme reverence and worship.**” *Patriarchs and Prophets* p. 305

“The **Eternal Father, the unchangeable one,** gave his only begotten Son, tore from his bosom...” *Review & Herald* July 9, 1895

“Christ, the Word, the only begotten of God, was one with **the eternal Father--** one in nature, in character, in purpose” *Patriarchs and Prophets* p. 34

The Father is Supreme

“Our Father which art in heaven...the **Supreme Being...**” *Thoughts from the Mount of Blessing* p. 196 1896

“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...He pointed his hearers to the Ruler of the universe, under the new name, ‘Our Father.’...” 9MR No. 708 p. 122 1900

Jesus “taught man to address the **Supreme Ruler of the universe** by the new name ‘Our Father.’” *Review and Herald* Sep 11, 1894

“through the beloved Son, the Father’s life flows out to all; through the Son it returns...to **the great Source of all.**” *Desire of Ages* p. 21 1898

Christ is the Only Other Being

“Christ, the Word, the only begotten of God, was...**the only being** that could enter into all the counsels and purposes of God.” *Patriarchs and Prophets* p. 34

“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.” *Ibid*

“No man, nor even the highest angel, can estimate the great cost [of God’s condescension in preparing the gospel feast]: it is **known only to the Father and the Son.**” *Bible Echo*, Oct 28, 1895

“...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.” *Youth’s Instructor*, Dec 16, 1897

“Christ is one with the Father, but Christ and God are **two distinct personages.**” *Review and Herald* June 1, 1905

“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...” *Review & Herald* July 13, 1905

“The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but **not in personality.**” MS 116, Dec 19, 1905 in *The Upward Look* p. 367

The idea of a consubstantial hypostatic union of three co-equal hypostases—something between a person and a personality—is certainly a “non-entity.”

“There is a **personal God**, the Father; there is a **personal Christ**, the Son.” *Review & Herald*, Nov 8, 1898

“**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.” *Testimonies* vol. 8 p. 268 1904

“He who denies the personality of God and of His Son Jesus Christ, is denying God and Christ...the personality of the **Father and the Son...**” *Review & Herald* Mar 6, 1906

“The gift of Christ reveals the Father’s heart.” *Desire of Ages* p. 57 1898

“Christ came to this world to reveal the **Father**...His words revealed the goodness, mercy and love of the **Father**. His excellence was the perfection of the **Father**. In his every word and work may be seen the manifestation of the attributes of **His Father**.” *Signs of the Times* Jan 20, 1898

“The plan of salvation **devised by the Father and the Son** will be a grand success.” *Signs of the Times* Jun 17, 1903

“...the **Father and the Son** are united in the work of redemption...” *Review & Herald* Mar 5, 1901

“**The Father and the Son** in consultation decided that Christ must come to the world...” *Signs of the Times* May 17, 1905

“...the **Son** of God had united with his **Father** in laying the plan of salvation.” *Review & Herald* Sept 13, 1906

“**God and Christ** knew from the beginning of the apostasy of Satan...” *Review & Herald* Apr 5, 1906

“Christ gave this commission to His disciples...it is the privilege of His followers to reveal **Christ and the Father** to the world.” *Review & Herald* Aug 16, 1898

“...the mystery of godliness which from eternal ages has been hid in the **Father and the Son**.” *Review & Herald* Aug 19, 1909

“**Christ and the Father** would redeem the fallen race.” *Signs of the Times* Feb 17, 1909

“...**God**...has revealed himself in His **Son**, who is the brightness of the Father’s glory...” *Youth’s Instructor*, Mar 22, 1900

“**God** said, ‘I will send my **Son**.’” *Testimonies for the Church* vol. 6 p. 237

“As a personal being, **God** has revealed Himself in **His Son**.” MS 124 1903, in *Education* p. 131

“...man, as God created him, connected with the **Father and the Son**, could obey every divine requirement.” ISM p. 253

“Let us honor **God and His Son**, through whom He communicates with the world.” *Testimonies* vol. 8, p. 238

“The Father and the Son **alone** are to be exalted.” *Youth’s Instructor* Jul 7, 1898

She believed that Christ was also the **Son of God Before Coming to Earth**

“God gave His only-begotten Son to **become** one of the human family...” *Desire of Ages* p. 25 1898

“...the **Father** took the work of salvation into His own hand. **He sent** His only-begotten Son into the world...” *Signs of the Times*, Aug 4, 1898

“In the beginning the **Father and Son** had rested upon the Sabbath after their work of creation.” *Desire of Ages* p. 769

“Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man...” *Desire of Ages* p. 834

“Before the fall of man, the Son of God had united with His Father in laying the plan of salvation.” *Review & Herald* Sep 13, 1906

“In the Psalms, in the prophecies, in the gospels, and in the epistles, God has by revelation made prominent the vital truths concerning the agreement between the Father and the Son in providing for the salvation of a lost race.” *Review & Herald* Sep 24, 1908

“...in the councils of the Godhead. The **Father** purposed in counsel with His **Son**...” 21MR p. 54 Letter 126 1898

“In counsel together, the Father and Son determined that Satan should not be left unchecked...” 18MR no. 13 p. 345 1911

“The Son of God left the heavenly courts and gave His life as the propitiation for sin.” *Signs of the Times* Feb 17, 1909

“God had promised to give the **First-born of heaven** to save the sinner.” *Desire of Ages* p. 51

“In His incarnation He gained in a **new sense** the title of the Son of God... While the son of a human being, He became the Son of God in a **new sense**.” *Signs of the Times* Aug 2, 1905

Two Battle Fronts

Not only is the Sonship of Christ under attack, but his Spirit personality as well. Both battle fronts have been in active conflict since the birth of sin. Lucifer was jealous of the Son’s position and wanted to be the third member of the divine council. But while two is company, three’s a crowd and has been ever since Lucifer fell.

The reason for two war zones is that Jesus, whose Hebrew name is Jashuah (Jehovah is my Saviour), is both

1. The Son of God (his *divine* nature),
and
2. The Son of Man (his *human* nature)

An incorrect understanding of these two natures results in an improper understanding of God’s **Atone-ment** and His **Spirit**.

Scripture tells us that the Son of God “proceeded forth” and “came out from” God the Father (John 8:42; 16:28). How we understand **when** this occurred shapes our understanding of the Holy Spirit and the Cross. In each case we are faced with two choices:

1. the **Biblical record**, or
2. the **traditions of men**

We will now compare the two.

Son of God

1. If we accept the Biblical record that “God brought the Firstborn into the world” (Heb 1:6, He was already the Firstborn when he was brought to Earth), “unto us a Son is given” (Isa 9:6, He was already a Son when he was given), He was “brought forth, before the Earth was” and “before the mountains were formed” (Prov 8:22-25), His “goings forth” were “from the days of eternity” (Micah 5:2) “the King and the King’s Son” created the world “in the beginning” (Prov 30:4)

then it is easy to understand that the Son is fully divine, has the same nature as his Father, has the same powers and authority, and name because he inherited it from his Father. He can be called God, because “in him dwells all the fullness of the Godhead” (Col 2:9). And since it is the Son of God who died on the cross, God died for us, offering up Himself as a divine sacrifice “God was in Christ reconciling the world unto Himself” (2Cor 5:19).

The Son of Man

2. If we accept the Biblical record that “In the fullness of time God sent forth His Son, born of a woman” (Gal 4:4), “took on the Seed of Abraham” (Heb 2:16) and David (Rom 1:3), “took part of the same” partaking “of flesh and blood” (Heb 2:14), “made in the likeness of men” (Phil 2:7), “condemned sin in the flesh” “in the likeness of sinful flesh” (Rom 8:3), was “in all points tempted as we are yet without sin” (Heb 4:15)

then it is easy to understand that the Son is fully human, took upon himself our fallen nature, was victorious over sin in the same kind of flesh as we have, to show that it is possible with God’s indwelling presence for weakened human beings to overcome sin today just as he overcame: “the Father that was in him did the works” (John 14:10).

And since it is the Son of Man who is now mediating for us in heaven, “the man Jesus Christ” (1Tim 2:5), we have the assurance that we will one day join him on his throne “even as he

overcame and is set down with his Father on His throne” (Rev 3:21). This is “an exceeding precious promise, by which we may become partakers of the divine nature” (2Pet 1:4) just as his divine nature partook of our human nature.



Jesus is thus the Ladder that Jacob saw in vision, reaching both to the throne of God (his divine nature) and all the way to Earth (his human nature) to reach and save even fallen mankind.

Jesus is the Paraclete, the Advocate, the Helper, the Comforter, who comes to us as he promised, “I will come to you” (John 14:18). He sends his divine nature, his Spirit (John 20:22), to dwell in us (John 14:17; Col 1:27) “to work and to do of his good pleasure” (Phil 2:13) that as we partake of his divine nature, which is “the express image” (character) of the Father (Heb 1:3), we may be “changed into the same image... by the Spirit of the Lord” because “the Lord is that Spirit” (2Cor 3:17, 18). Jesus is indeed with us “always even unto the end of the world” (Matt 28:20). He will never leave us nor forsake us (Heb 13:5). He will abide with us forever (John 14:16).

Second Person of the Trinity

1. However, if we accept the traditions of men that the Son is only a title, an appointed designation, by which we are to identify one of three separate but identically equal persons in an eternal Trinity, that the eternally immortal “second person of the Godhead” cannot die or even sin,

then God did not really give his Son, “the fruit of his body (Micah 6:7),” but instead only a domestic partner, a colleague, a fellow deity leaving us mystified how he could give up his Spirit, commending it into the hand of his Father on the cross, and yet still raising himself from the dead, unless he retains a consciousness in death, and doesn’t really die; **then** the Holy Spirit that God sends is another completely separate third person who, while inexperienced in the “feeling of our infirmities” nor “tempted like as we are” (Heb 4:15), is tasked with the responsibility of giving us “grace to help in time of need” (Heb 4:16), of sympathizing with our plight as helpless sinners and encouraging us in following Jesus.

The Immaculate Man

2. If we accept the traditions of men that Christ took the human nature of Adam *before* his fall, in the perfect innocence of untarnished Eden, that he stepped into the place that Adam had *before* he was tested at the tree of knowledge of good and evil,

then we must accept the doctrine of the immaculate conception, that he must have been born of a perfectly sinless human mother who was unstained by any sin herself; **then** he is a Saviour for Adam, overcoming where Adam failed, gaining the victory where Adam succumbed, but he is not an effective Example for us; he does not prove that mankind, disadvantaged with 4,000 years of hereditary degeneration and weakened by millennia of genetic decay, can gain the victory over the Devil’s temptations, and can faithfully follow the precepts of Jehovah; **then** the gospel is only “the power of God unto salvation” (Rom 1:16) for Adam alone.

J.H. Waggoner 1854-1884

Ellet's father, wrote an article in an 1854 issue of the *Review and Herald* entitled "Doctrine of a Trinity Subversive of the Atonement." In it, he addressed what he called "the inconsistencies of Trinitarians" which re-proached "the Scripture doctrine of the Atonement." The issue concerned the death of Jesus: was it a divine or human sacrifice?

"The highest Trinitarians and lowest Unitarians meet and are perfectly united on the death of Christ—the faith of both amounts to Socinianism. Unitarians believe that Christ was a prophet, an inspired teacher, but merely human; that his death was that of a human body only. Trinitarians hold that the term "Christ" comprehends two distinct and separate natures: one that was merely human; the other, the second person in the trinity, who dwelt in the flesh for a brief period, but could not possibly suffer, or die; that the Christ that died was only the human nature in which the divinity had dwelt. Both classes have a human offering, and nothing more. No matter how exalted the pre-existent Son was; no matter how glorious, how powerful, or even eternal; if the manhood only died, the sacrifice was only human. And so far as the vicarious death of Christ is concerned, this is Socinianism." *Review & Herald*, July 18, 1854.

Socinianism was founded in 1580 A.D. by Fausto Sozzini the Sienese theologian who aligned himself with the Polish Brethren and believed that the Son of God had no pre-existence before his birth in Bethlehem, but was born a mortal man and then exalted by God to become His divine Son. While Trinitarians believe in the eternal pre-existence of the Son of God, they are Socinian along with Unitarians in how they believe Christ died: as a human.

To J.H. Waggoner "the doctrine of a trinity degrades the Atonement" because "they assume that Christ is the second person in the trinity and could not die" and even if he did "they assume that death is not a cessation of life;" which requires them to "involve themselves in numerous difficulties,

and load the doctrine of the Atonement with unreasonable contradictions."



In a later article Waggoner observed that Trinitarians could "see only two extremes." They want to identify the Son with the Father and make the two a single being, and those who reject their ideas they condemn as denying 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." *Review & Herald*, Nov. 10, 1863. [Italics his]

Finally, in a book which he wrote in 1884, Waggoner again affirmed "the divinity and pre-existence" of Christ. He quotes John 1:1-3,

"This expresses plainly a pre-existent divinity. The same writer again says: 'That which was from the beginning, ... the Word of life.' 1 John 1:1." "Now it needs no proof—indeed it is self-evident—that the Word as God, was not the God whom he was with. And as there is but 'one God,' the term must be used in reference to the Word in a subord-

inate sense, which is explained by Paul's calling the same pre-existent person the Son of God." *The Atonement In The Light Of Nature And Revelation*, p. 152

This distinction between the Father and Son was consistent with the many other examples we have already seen. There was a general conviction that the Father and Son were two separate and distinct individual persons. An article by Uriah Smith listed both the "titles of supremacy" that belong alone to God the Father and to the Son of God.

Declarations Concerning the Father

The Eternal God. Deut. 33:27.
Whose Name alone is Jehovah. Ps. 83:18.
Most High God. Mark 5:7.
The Ancient of Days. Dan. 7:13.
God Alone. Ps. 86:10.
Lord Alone. Neh. 9:6.
God of Heaven. Dan. 2:44.
The Only True God. John 17:8.
Who Only hath Immortality. 1Tim. 6:16.
Eternal, Immortal, Invisible. 1Tim. 1:17.
The Only Wise God. 1Tim. 1:17.
Lord God Omnipotent. Rev. 19:6.
The only Potentate. 1Tim. 6:15.
Besides Me there is no God. Isa. 44:6.
God the Father. 1 Cor. 8:6.
The God of our Lord Jesus Christ, the Father of Glory. Eph. 1:17.
God and Father of all, who is above all. Eph. 4:6.
The Almighty God. Gen. 17:1.
I Am that I Am. Ex. 3:14.
Lord God Almighty. Rev. 4:8.

Declarations Concerning the Son

The beginning of the creation of God. Rev. 3:14.
First born of every creature. Col. 1:15.
The only begotten of the Father. John 1:18; 3:18.
The Son of the Living God. Matt. 16:16.
Existed before he came into the world. John 8:58; Micah 5:2; John 17:5, 24.
Made higher than the angels. Heb. 1:14.
He made the world and all things. John 1:1-3; Eph. 3:3, 9.
Sent into the world by God. John 3:34.
In Him dwells all the fullness of the God-head bodily. Col. 2:9.
Resurrection and the life. John 11:25.
All power is given to him Matt. 28:18.
Appointed heir of all things. Heb. 1:2.

Anointed with the oil of gladness above his fellows. Heb. 1:9.

God has ordained him to be judge of living and dead. Acts 17:31.

Reveals his purposes through him.

Rev. 1:1.

The head of Christ is God. 1Cor. 11:3.

Jesus had power to lay down his life and take it again. John 10:18.

He received this commandment from the Father. John 10:19.

God raised him from the dead. Acts 2:24, 34; 3:15; 4:10; 10:40; 13:30, 34; 17:31; Rom. 4:24; 8:11; 1 Cor. 8:14; 15:15; 2 Cor. 4:14; Gal. 1:1; Eph. 1:20; Col. 2:12; 1 Thess. 1:10;

Heb. 13:20; 1 Pet. 1:21;

Could do nothing of himself. John 5:19.

The Father which dwelt in him did the works. John 14:10.

The Father gave him a commandment what he should say and what he should speak. John 12:49.

That he came not to do his own will, but the will of him that sent him. John 6:38.

And that his doctrine was not his, but the Father's which sent him. John 7:16; 8:28; 12:49; 14:10, 24.

"With such inspired declarations before us, ought we to say that Jesus Christ is the *Self-existent, Independent, Omniscient* and *Only True God*; or the Son of God, *begotten, upheld, exalted* and *glorified BY THE FATHER?*" Uriah Smith, 1858, *The Bible Students Assistant*, pages 42-45, in *Review & Herald*, June 12, 1860, page 27, par. 3-48) [Emphasis in Original]

Both the Unitarian and Trinitarian concepts blur the identity of the Father and Son. The Bible, rather than minimizing or excusing them, provides numerous examples of other dynamic duos.

Abraham and Isaac

Jacob and Joseph

Saul and Jonathan

David and Solomon

Zecharias and John

And all demonstrate an aspect of God's love for His Son.

Abraham willing to sacrifice Isaac.

Jacob grieved over the loss of his son.

Saul decreed the death of his son.

David and Solomon reigned together.

Solomon was the wisdom of David.

Christ the wisdom of God. 1Cor 1:24

Solomon built the temple of God.

Christ builds the temple. Zech 6:12,13

"In the Bible every duty is made plain. Every lesson given is comprehensible. **Every lesson reveals to us the Father and the Son.**" *Testimonies* vol. 8 p. 157

The Metaphorical - Literal Son

In contrast to the original belief in a real divine Father and a literal Son, today's new theology professes only a symbolic, figurative, metaphor.

Alpha and Omega, Bread of Life, Chief Cornerstone, the Door, Lamb, Lion, Light, Morning Star, Horn of salvation, the Branch, the Rock, Vine, Wisdom, Word, etc, etc, etc, are clear examples of symbolic titles applied to Christ in his multifaceted role in the plan of redemption. This is obvious because he is not really bread, or a stone, or a door. Persons cannot be these things and Jesus is a person, the express image of his Father's person.

Likewise, Advocate, Apostle of our profession, Author of life, Bridegroom, Christ, Messiah, Anointed One, Heir, Creator, Deliverer, Witness, Firstborn, Shepherd, High Priest, King, Lord, Master, Mediator, Husband, Prophet, Rabbi, etc, are certainly real appellations for the Son of God because, as a real person, he can literally be an author, a bride-groom, a king. And because a person can be a son, the Son of God is not just a son symbolically but literally. Father and Son are appropriate terms for persons, and Jesus, the Son of man, is "the person of Christ" 2Cor 2:10.

"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.**" *Testimonies* vol. 8 p. 268 1904

"The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise: "If any man will do His will, he shall know of the doctrine." John 7:17." GC p. 599

That Jesus should be a real son is not surprising given his human birth. But the Son of God is today dismissed as only a metaphor to simply illustrate the intimate relationship between two members of the Godhead.



The table of shewbread was constructed with a dual row of crown molding around its top surface separated by a hand's breadth. Exodus 25:24,25. This was the only piece of furniture in the sanctuary with two golden crowns and represented the throne of God in the first apartment.

"A throne was set in heaven and one sat on the throne" Rev 4:2. But Jesus is "set down with [his] Father in His throne" Rev 3:21. It is the throne of God and the Lamb (Rev 22:1,3).

"I saw a throne and on it sat the Father and the Son." E. G. Harmon, *Broadside I*, April 6, 1846

"Take silver and gold and make crowns" Zech 6:11. One for the Son and one for the Father. The Son is the BRANCH (verse 12) of the Father. Both sit upon the throne, "His throne" verse 13. "And the counsel of peace shall be between them **both**"—two.

"The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled **both**" *Patriarchs and Prophets* p. 36

But Lucifer said in his heart,

“I will exalt **my throne** above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.” Isaiah 14:13



The stars of God are the angels. The table of shewbread, representing the Father and Son, was placed on the north side of the “tent of the congregation.” The most High is the Father. Rebellion began in heaven against the Father and the Son. Lucifer was originally an anointed covering cherub on the “holy mountain of God” Eze 28:14, 16. He became jealous of Michael, the Son of God, the archangel mediator between God and the angelic host, because he could go into private counsel with the Father but Lucifer could not.

“No man, nor even the highest angel, can estimate the great cost; **it is known only to the Father and the Son.**” *The Bible Echo*, October 28, 1895

“**None but the Son of God** could accomplish our redemption; for **only He** who was in the bosom of the Father could declare Him. **Only He** who knew the height and depth of the love of God could make it manifest.” *Steps to Christ* p. 14 1892

Lucifer wanted a throne, too. He wanted to join the inner circle and form a threesome.

“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.” *Testimonies* vol. 3 p. 328

He still has sympathizers today.

At first they were in “The heavenly council before which **Lucifer had accused God and His Son**” *The Desire of Ages* p. 834



But “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.” *ibid.*

The tree of life is “on either side of the river” of life and yet it is “in the midst of the street” Rev 22:2.

So also the Son is “at the right hand of the Majesty on high” Heb 1:3; 8:1; 10:12; Matt 22:44; Mark 16:19; Luke 22:69; Acts 2:33; 5:31; Rom 8:34; Eph 1:20; Col 3:1; 1Pet 3:22. But he also sits *with* his Father on His throne.

And when sin and sinners are no more, we will be “welcomed to the city of God by **the Father and the Son.**” *Youth’s Instructor*, Nov. 21, 1911

“‘I saw no temple therein: for the **Lord God Almighty and the Lamb** are the temple of it.’ Revelation 21:22. The people of God are privileged to hold open communion with **the Father and the Son.**” *Great Controversy* p. 676

“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.” *The Ellen G. White 1888 Materials*, p. 886, January 21, 1891

“I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin in Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from **the simplicity that is in Christ**. For if he that comes preaches *another Jesus*, whom we have not preached, or if ye receive *another spirit*, which ye have not received, or *another gospel*, which ye have not accepted, you might well bear with him....

What I do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we, for such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for **Satan himself is transformed into an angel of light.**” 2Corinthians 11:2-4.12-15

Ellen White wrote that in vision she saw Jesus and his Father move from the holy place into the most holy place of the heavenly sanctuary as the Great Day of Atonement began, as the books were opened, and the hour of His judgment had come.

“I saw the **Father rise from the throne** and in a flaming chariot go into the holy of holies within the veil, and sit down. Then **Jesus rose up from the throne**, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to **the careless multitude** after He arose, and they **were left in perfect darkness.**” *Early Writings* p. 54

The two-crowned table of shewbread throne was in the holy place. They both moved to the “holy of holies,” the most holy place. As they did, those that had fixed their attention on the heavenly sanctuary and the work of Christ as our high priest, followed them. They were united with their Saviour in his heavenly work and they followed his every movement as they studied the prophecies marking the hour of his judgment.

“Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, ‘My Father, give us Thy Spirit.’ Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.”

“I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, ‘Father, give us Thy Spirit.’ Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace.” *ibid.*

We can have Jesus breathe on us his Spirit or Satan can breathe his spirit. Both spirits have light and power, but only the Spirit of Christ has love, joy, and peace. It is vitally important that we know who God’s Spirit is because

“**Before the final visitation of God’s judgments** upon the earth, there will be, among the people of the Lord, such a **revival of primitive godliness** as has not been witnessed since apostolic times. The **Spirit and power of God** will be poured out upon his children. ...The enemy of souls desires to hinder this work; and **before the time for such a movement shall come**, he will endeavor to prevent it, by introducing a **counterfeit**. ...he will make it appear that God’s special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when **the work is that of another spirit.**” *Great Controversy* p. 464

Notice that Satan, acting as if he is standing next to the throne, impersonates not only the Father but also the Spirit. He responds to the prayers of the people, who think they are praying to God. They ask for His Spirit but, instead, receive Satan’s “unholy influence.”

Jesus said, This is life eternal, that they might *know* the Father *and* His Son. But the Trinity Doctrine creates a third person who is, along with the Father and Son, not really a person



but some mysterious, incomprehensible hypostasis. Consequently, Christians have simply quit trying to know God. Jesus told the woman at the well, “You worship, you *know* not what.”

God the Father is Almighty God, the Sovereign of the universe. “The Son of God was **next in authority** to the great Lawgiver.” SP vol. 2, p. 9. “Satan’s position in heaven had been **next to the Son of God.**” ISM p. 341. “Satan...was **next in honor to Christ**” *Review & Herald* Feb 24, 1874. But “He was envious of the position that was held by **Christ and the Father.**” *Review & Herald* Oct 22, 1895. Lucifer was third in heaven and now he wants to be third in the Godhead—and be worshipped.

The final battle of Earth will be over worship. The first angel of Revelation 14 begins with the loud cry to “Fear God!” and “*worship* Him.” The Son of God is worthy of worship because He is our Creator. But a usurper is at work to steal away the allegiance of creatures to himself. He is more subtle than any other creature which God made (Gen 3:1). He is able to transform himself into an angel of light (2Cor 11:14). He is the god of this world and he has blinded the minds of unbelievers (2Cor 4:4). He offered to give the kingdoms of the

world to Christ if He would but “fall down and worship” (Matt 4:9). He wants to “exalt himself above all that is called God or that is worshiped, so that he as God sits in the temple of God, showing himself that he is God” (2Thes 5:4). And he looks forward to the time when “all that dwell upon the earth shall worship him” (Rev 13:8).

His final deception will deceive if possible the very elect (Matt 24:24). He will appear as a lamb (Rev 13:11) and perform many of the same miracles of Jesus (vs. 13,14). He will even resurrect the dead (vs. 15). But ultimately he sends for his own spirits to deceive the world. (Rev 16:13,14).

The world will be divided. While the “Orthodox” tradition affirms the majority creed, a small remnant will keep the testimony of Jesus, the Word of God.

“But God will have a people upon the earth to maintain **the Bible, and the Bible only, as the standard of all doctrines** and the basis of all reforms. The opinions of learned men, the deductions of science, **the creeds or decisions of ecclesiastical councils**, as numerous and discordant as are the churches which they represent, the voice of **the majority**—not one nor all of these should be regarded as evidence for or against **any point** of religious faith.” *Great Controversy*, p. 595.

“I saw that **Satan was working through agents** in a number of ways. He was at work through ministers who have rejected the truth and are given over to strong delusions to believe a lie that they might be damned. While they were preaching or praying, **some would fall prostrate and helpless**, not by the power of the Holy Ghost, but **by the power of Satan breathed upon these agents**, and through them to the people... and the people would rejoice in this influence, for **they thought it was the Holy Ghost.**” *Early Writings* page 44.

Whom do you worship?
The Spirit of Satan, or
The Spirit of Christ



Theos

Volume 3

The Battle Over Begotten 3

The Battle over Begotten

Part 3

“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.”

Ellen White, *Review & Herald*, March 2, 1886

Volumes 1 and 2 of this series examined the doctrinal understanding of God’s begotten Son among the early pioneers during the formative years of the Seventh-day Adventist movement from 1844 - 1888. We noted their unanimity in rejecting both the Unitarian and Trinitarian teachings popular among the other mainstream churches. During this time a consistent belief in a literal Son—begotten of God in eternity, two separate persons who shared the same spirit—was traced through the writings of 21 notable writers and leaders including Ellen White.

Volume 3 follows the history of Adventist Christology after the death of Mrs. White in 1915. We begin with an event that had remained unknown for 65 years. It is important to us today because of the detailed discussions that were carefully preserved.

1919 Bible Conference

In 1984 an entire record totaling 2,494 typewritten pages was discovered in the General Conference Archives documenting a meeting held at Tacoma Park, Washington D.C. in the summer of 1919. The month long Bible Conference and Teachers Council was attended by 65 chosen administrators, editors and teachers. Stenographers transcribed nearly every word spoken except a couple times when A.G. Daniells, General Conference President, requested that they not record what was spoken.

Much has been said about the exclusive nature of the meetings and speculation as to the reason why the transcript of the proceedings was not then made public but, as Daniells put it, “sealed away in a vault.” Most of the record has been preserved and is available to anyone at the Seventh-day Adventist Archives website. After

downloading all 23 DeJaVu image files and reading all 1,226 available pages (there were two copies found in the archive), the topics of discussion can be summarized into just a few categories:

1. Morning devotionals by W.W. Prescott on the Person of Christ
2. The “daily” of Daniel 8
3. The Interpretation of Daniel 11 and the King of the North
4. The Eastern Question
5. The Sanctuary Doctrine

A final discussion on the inspiration of Ellen White occupied the final two days of the Teacher’s Council.

While some claim that the final discussions on the inspiration of Ellen White were “the central issue,” the bulk of attention was actually focused on prophetic interpretation in light of the recently ended WWI with considerable dispute over whether the pap-

acy would ever be a world power again. But there were several days during Prescott's presentations that some differences of opinion were expressed in regards to the eternity of Christ and the proper terminology to use in describing it. On this we shall concentrate our attention.

Those mentioned in the following transcripts include:

- W.W. Prescott, GC Field Secretary
- G.B. Thompson, GC Field Secretary
- W.T. Knox, GC committee member
- M.C. Wilcox, Pacific Press editor
- C.P. Bollman, Review & Herald Editor
- W.H. Wakeham, EMC bible teacher
- C.M. Sorenson, EMC history teacher
- H.C. Lacey, Foreign Mission Seminary
- J.N. Anderson, FMS Bible teacher

Prescott's second morning "bible study" on July 2 brought up the concept of Christ existing in both the eternity *before* and the eternity *after* the period of sin. Beginning on page 31 he reads Colossians 1:12-17 and refers to Revelation 3 in which are encountered two expressions: "the first-born of all creation" and "the beginning of the creation of God." Then he says,

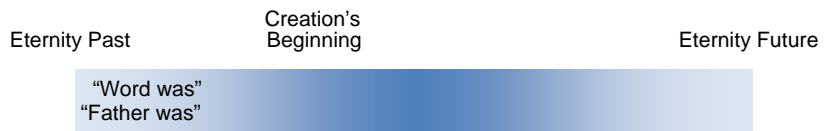
"Some have used that text to prove that Christ was a created being, trying to parry the force of the text by saying we should say beginning. No. 'He is before all things.' There would be no visible things except for his pre-existence, and when the only-begotten came into the world, all manifestations that have appeared since that time were potentially in him." pp. 32-33

He then discussed John 1:1 "In the beginning the Word was" (Revised Version). underlining in the original:

"There is a great difference in the way you read that. **We have to have the beginning of things. To us, there is a beginning;** but when you strike that which to us was the beginning, you can look back and say the word was, with **no time limit at all.** It is because the Word was at that time that we call the beginning, that the beginning came, and that all things have come since the beginning, and that **all things are now in our period of existence that we measure by time as finite beings** must do." p. 35

In the afternoon session for that day, Prescott entertained questions. The first was from W.E. Howell, editor of the Christian Educator, who asked if Professor Prescott would "enlarge" on the point of "beginning." Beginning on page 76 he responds:

W.W.Prescott: Taking the first chapter of John, the 3d verse: At a certain point where finite beings begin time, it does not mean that that is where the word began. When the scripture says, "In the beginning was the word, and the word was with God, and the word was God," it does not mean that when you get back to that point that we denominate the beginning, then looking back into eternity, you can point to the time when the word was.



H.C.Lacey: Can we go one step further and say that **the word was without beginning?**

W.W.Prescott: I was going to raise the question. **Are we agreed** in such a general statement as this, **that the Son of God is co-eternal with the Father?** Is that the view that is taught in our schools?

C.M.Sorenson: **It is taught in the Bible.**

He does not say where.

W.W.Prescott: **Not to teach that is Arianism. Ought we to continue to circulate in a standard book a statement that the Son is not co-eternal,** that the Son is not co-eval or co-eternal **with the Father? That makes Him a finite being. Any being whose beginning we can fix is a finite being.** We have been circulating for 40 years a standard book which says that the Son is not co-eternal

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with the Father. **That is teaching Arianism. Do we want to go on teaching that?**

He is referring to Uriah Smiths "Daniel and the Revelation". But we as humans are not able to "fix" the Son's beginning, only to the extent that it is in "the days of eternity"

Micah 5:2 margin. He and the Father both exist in the realm of eternity.

G.B.Thompson: "All things were created by him," Do you understand that to mean more than this earth?

W.W.Prescott: Yes, whether they be thrones or principalities or powers or things visible or things invisible, all were created by him. That is, all existences of every kind depend upon His pre-existence; and all present existences depend upon His present existence. Without Him there would be nothing in existence, and without Him that which is now in existence would fall out of existence.

C.P.Bollman: Isn't that usually applied to His having **existed before the incarnation?**

W.W.Prescott: I am using it as applying to His **existence previous to the existence of anything else.**

C.P.Bollman: I would like to ask, **Do you think it is necessary, or even helpful in the defining of Christian doctrine, to go outside of the New Testament for terms to use in the definition?**

He is objecting to the use of co-eternal, coeval...non-scriptural terms.

W.W.Prescott: As to whether or not we shall accept dictionary terms?

C.P.Bollman: No, I do not mean that.

W.W. Prescott: Please illustrate what you mean.

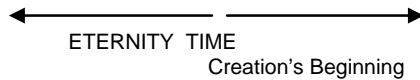
C.P.Bollman: The scripture says **Christ is the only begotten of the Father. Why should we go farther than that and say that He was co-eternal with the Father?** And also say that **to teach otherwise is Arianism?**

W.W.Prescott: I do not find in the New Testament expressions

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as "co-eternal," but **I find expressions that are equivalent to that,** as I understand it.

C.P.Bollman: Give an example, please.

Eternity Past
"this eternity"
"that eternity"



W.W.Prescott: I think **the expression "I am"** is the equivalent of eternity. I think these expressions, while they do not use the term co-eternal, are equivalent in their meaning. That brings up the whole question of the relation of the Son to the Father. **There is a proper sense, as I view it, according to which the Son is subordinate to the Father, but that subordination is not in the question of attributes or of His existence.** It is simply in the fact of **the derived existence**, as we read in **John 5:26: "For as the Father hath life in himself, even so gave he to the Son also to have life in himself."**

This is a surprise reversal! Prescott was apparently opposed to any suggestion that the Son had any sort of beginning but now states that it is a "fact" that he has a "derived existence."

Using terms as we use them, the Son is co-eternal with the Father. That **does not prevent His being the only-begotten Son of God.** We cannot go back into eternity and say where **this eternity** commenced, and where **that eternity** commenced. There is no contradiction to say that the Son is co-eternal with the Father, and yet the Son is the only-begotten of the Father.

Prescott seems to accept a quasi-co-eternal status to the Father-Son relationship by applying "one eternity" for the Son and "another eternity" for the Father, both "eternal," the Son is just "essentially" eternal, so that the Son can still be begotten and yet also be eternal just not "exactly" eternal with the Father. He regards John 5:26 as evidence that the Son has a "derived" existence.

C.P.Bollman: I think **we should hold to the Bible definitions.**

W.W.Prescott: We take **the expression co-eternal, and that is better.**

Why? It is Trinitarian language.

C.P.Bollman: My conception of the matter is this; that **at some point in eternity the Father separated a portion of Himself to be the Son.** As far as the substance is concerned, **He is just as eternal as the Father, but did not have an eternal separate existence.** I do not think that approaches any nearer to Arianism than the other does to _____ . (blank in original)

We can only speculate as to what the blank word was, but "Trinitarianism" would be a logical assumption. Bollman is here presenting the standard, traditional Adventist position championed by James White, Waggoner, Uriah Smith, and even Prescott himself in his earlier years: the Son was "brought forth" (Prov 8:24-30), "came out from" (John 16:27, 28; 17:8, "proceeded forth and came from" (John 8:42; Matt 4:4), was "possessed" or gotten by the LORD (Prov 8:24), "begotten by" (John 1:14,18;3:16; 1Jn 5:1,18; Heb 1:5) the Father "in the days of eternity" (Micah 5:2 Margin), on the "day" that he was "begotten" (Ps 2:7) "from the womb of the morning" (Ps 110:1-4, Isa 49:1-6).

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W.W.Prescott: Suppose you say, there is the point where He had His beginning, and that back of that there was a time when the Father went forth in His Son. **When you say a point, you conceive of it as a definite place and bring it into finite terms.** (underline in original)

This is very interesting. Prescott now moves, without hesitation, from humanly unknowable infinite eternity to what he labels a "finite" point of time, even though it is still in eternity. I'm surprised Bollman or anyone else did not challenge him on this. Just because finite humans can understand the concept of "a definite place" or "point in time," we presume to understand and possess a command of that far distant "point" despite the fact that

it just happens to be *in* eternity, an infinite amount of time in the past, in which we have absolutely no possibility of understanding. The so-called "finite" point, being as it is in eternity, is surely "out of bounds" to human consideration—or at least it should be. We must take off our mental shoes when we dare enter into God's eternal territory.

H.C.Lacey: May I say something on that point? **Every year** I am brought in touch with this from two points of view—one in the Greek class, and the other in Bible Doctrines. **Twice a year**, and sometimes more frequently, **I am brought face to face with this.** **"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."** **The eternity of the Word is emphasized** in that. When you come to the study of the deity of Christ, the fundamental attribute is **eternity of existence.** If Jesus is divine, He must have that essential attribute, and so **I have dared to say that Christ is absolutely co-eternal with the Father.** You can not say that back in some point of duration the Son appeared, and prior to that He had not appeared. I take it that **God has no beginning.** The Greek does not read, "In the beginning," but "In beginning,"—any beginning, every beginning. There is no article to it. It means that Christ antedated all beginning. **The Father, the Son, and the Holy Spirit antedated all beginning.**

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I am just stating what I teach. I want to know whether this is so. **That is what this council is for.** I say that God was always in existence. **Just as the light is always with the sun; the light comes from the sun, and so Jesus was always with God,** always reigning with him. I have explained the meaning of the son in this way. A son is always younger than his father. But **if we bring** into this divine conception **the thought of motherhood** and fatherhood as humanly understood, **I think we are astray.** It does not mean that Jesus had a mother, God is a Father. I am trying to explain what is meant by that expression that Michael in his ante-human existence was the son of God. I think those words are **human words,** used to express to us humanly speaking, the relation existing between the **first and second person of the deity,**

and the **priority of rank** of the first person. The word is an expression of the relation of that second person to the first. He is as a son to the first. The Lord said of **Israel, you are my first born. I will be a father to Israel**, for the love that existed between them. To the first and only begotten son was a specially tender feeling, and to indicate **the wondrous love of the first person of the Deity to the second**, this expression is used. **Never to indicate that the son came into existence after the father.** Let us say this represents the six thousand years. Now back of this eternity, without end, God the Father spans that eternity.

I think we ought not to teach that there was a time when

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He produced another being who is called the son. I want to know. The son is called eternal with the Father, another person **living with him, a second intelligence** in that Deity. The relationship between them is **expressed by our human words father and son.** The one was first in rank, the second, second, and the third third.

Lacey begins his extensive retort by ignoring the Law of First Mention that Wilcox had just discussed in the previous session. “In the beginning” is first introduced by Scripture in the context of the earth’s creation. This is the time frame spoken of by Proverbs 8 (“before the hills”) and Psalm 90 (“before the mountains”). John 1:1 should therefore pertain to the same beginning of the world. He disallows this by observing that the Greek literally reads “in beginning” and equates this with “absolute” eternity. He then demands that the Son must possess exactly the same eternity as the Father on the basis that both are called God. He apparently is not satisfied with Prescott’s relative co-eternal status but “dares” to insist on their “absolute” co-eternity.

The private, exclusive nature of the 1919 Bible Conference is then explained: it was explicitly called, according to Lacey, for the purpose of discussing Trinitarianism. He then plunges into overtly Trinitarian language: the Sun and sunlight explain

and, apparently to Lacey, prove the essential co-eternal truth around which Trinitarian doctrine is anchored. This is the same example used by Tertullian and Boardman and denounced by Ellen White just 17 years earlier (as we saw in Part 2) when dealing with Kellogg’s foray into the Trinity.

Lacey accuses Bollman (and Prescott?) of “bringing in...the thought of motherhood” when, in fact, it is he that introduces that language. Bollman had clearly described an asexual fission of God’s substance. A human-like sexual begetting was not being discussed at all. Instead, Lacey unfairly charges him with imposing on God a human form of procreation. Having effectively discredited his straw man notions, he dismisses God’s choice of terminology (“Father, Son”) as only “human terms” and replaces them with the preferred Trinitarian language: “first and second person of the Godhead.”



“Father and Son,” he claims in presuming to explain God’s true intentions, are only used to denote “priority of rank” between them and this is better expressed by using “first and second”. But then he finally resorts to “father and son” because these terms are better at conveying “the love between them.” He appeals to the symbolism that God used in calling “Israel my first born” stating that God would

be “a Father” to Israel. This is reverse logic employed with the intent to minimize the Real by maximizing the Type. This is tantamount to sweeping away the reality of Christ’s crucifixion by stating it was no more valid than the symbolic sacrificial offerings of the Old Testament. To clinch this argument he boldly states that God’s use of “Father and Son” was “never” meant to imply that God the Father existed before His Son. He implies, once again, that the terms “Father, Son” are merely human terms, used by human writers to convey a human relationship of filial love. Such is the marvelous superiority of the Trinitarian concepts of God.

But Lacey’s not through. He next proposes that Bollman believes the Son was begotten just prior to “the beginning” of the world’s creation, just a little over 6000 years ago. Then he demonstrates how unreasonable this is by comparing this essentially finite beginning with the Father’s very infinite age. This embarrassing discrepancy should be rejected as untenable, he concludes in triumph. He thus rests his case on a series of straw man arguments.

PRESCOTT:

I think it well for us **instead of attempting to reason out or to explain these things, to read a scripture.** I think that will be a better plan than to spend a long time discussing themes, only that we may get the meaning of the scripture. Brother Lacey said **eternity is an attribute of Deity.** It is proof of the Deity. Now let us see how the scripture deals with it. **Hebrews 1.** The whole purpose of the chapter is to set forth the exalted character of the Son, and you will observe it is **somewhat in harmony with what Brother Lacey has said.** “God, having of old times spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he **appointed heir** of all things, through whom also he made the worlds. (R.V.) The article is not used. It is the relationship that is emphasized. The chapter is to tell us of the Son. Here we find that expression, “whom he appointed heir of all things, through whom also he

made the worlds.” “Who being the **affluence** of his glory,” or the **emanation** of his glory, the **raying forth** of his glory, and the very image of his substance, in person.

Prescott should be commended for his appeal to scripture. He observes that God “appointed” His Son heir. This would be consistent with “appointing” roles, i.e., God appointed him His Son. Of course! The Son was not “born” as a human son. He “proceeded and came out from” God. The Son is the “outshining” of His glory. Just as Moses’ face shown with the glory of God. But, obviously, Moses was not co-eternal with the source of that glory.

This word person

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is one of the evidences of theological controversy that was attempted to be settled by translation. It is the idea of the fundamental. Going on: “**Upholding all things** by the word of his power.” There we have **the existence of all things being dependent upon him**. Now it goes on in the fifth chapter, verse one, and proves that he is above angels. “Thou art my son. **I will be to him a father.**” Eighth verse: “But of **the Son** he saith, Thy throne, O **God**, is for ever and ever.” In the tenth verse, “And, Thou, Lord, **in the beginning** didst lay the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou **continuest**,”—a much better word than “remainest.” Him it was that continues. That is an **eternal presence**, simply, “Thou continuest.” That is the attribute of his being as God. **He is called God** here in this very chapter. As a sort of evidence of the scriptural teaching that he is God, here is this expression, Thou continuest, **without regard to beginning or end**. In the thirteenth chapter of the same epistle: “He is the same **yesterday, today, and forever.**” When did yesterday commence? **Simply yesterday, that’s all.** “Jesus Christ, the same yesterday, today, and forever.” I think that is parallel with the 90th Psalm: “Lord, thou hast been our dwelling place in all generations...**From everlasting to everlasting**, thou art God. I think **those statements apply to the same being**. The same is true in the Book of Deuteronomy the 33rd chapter.

Prescott introduces, but does not pursue the concept of nature’s dependence on the Son’s existence. This will ultimately lead to the Trinitarian dictum that Christ could not have really died or even left the Father’s presence during the incarnation because the universe would have collapsed. Again the proclamations by God of “son” and “father” are emphasized to suggest that the relationship is only metaphorical. Interestingly, he seizes on the word “continueth” as evidence for the Son’s “eternal presence.” This is admittedly true for continuation into the future after “the works” of his hands perish. But Prescott extends this to continuation into the eternal past. To support this he cites Hebrews 13:8, admits that “yesterday” commenced “simply yesterday, that’s all” but then asserts that it is parallel to Psalm 90’s “From everlasting to everlasting.” How is this parallel?

Origination in the infinite past

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Deut. 33:28: “There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his excellency on the sky. **The eternal God** is thy dwelling place and underneath are the **everlasting arms.**” There is **no revelation of God except in the Son**, and here where it says that the eternal God is thy dwelling place, it **must be the Son**. Underneath are the everlasting arms. **The only support that we receive is from Christ**, and in Christ. **The only knowledge we have of God** is through the Son, and the **only relationship** we have to God is through the Son. **Every revelation** of him of every sort whatsoever is through the Son.

The eternal God is the Father. The everlasting arms is the Son. Prescott seems determined to make the Son equal *to* rather than equal *with* the Father on the philosophical conviction that the Son is the only revelation of God. He believes that somehow the perfect character revelation mandates an eternal substance equality. In the

sense, as the “Rock cut out without hands,” the “Arm of the Lord,” the “BRANCH,” the Son is just as eternal as the Father from whom he came.

C.P.Bollman: Do you think that all those expressions there refer **not to the Father but to the Son**?

Bollman suggests that even the “everlasting arms” applies to the Father as well.

W.W.Prescott: They refer to both, but the only revelation of him we have is in the Son, and therefore the Son **must be with the Father, co-eternal**, and the same expression applies. The Jehovah. Take the word Jehovah. **The Jehovah** of the Old Testament is manifested in Jesus in the New Testament. It shows in the word itself, as well as in the general teaching. **Jehovah—Jesus in Joshua**, are the same. Joshua is simply the contraction for Jehovah. (number of root words mentioned) Jehovah manifested for salvation is Jesus, and the Jesus of the New Testament is manifestly a manifest-

Continuation into the infinite future

ation of the Jehovah of the Old Testament.

Prescott takes the other extreme and insists that they must refer to both, therefore making both eternal and everlasting. He submits the name Jehovah supports this as it was claimed by both the Jehovah of the OT and Jesus in the NT.

J. Anderson: Did you state that **he derived life from the Father**?

Referring to Prescott’s earlier reading of John 5:26.

W.W.Prescott: No. Simply in the fact that **equality with the Father is derived equality**, but equality is the same.

This is equally true for the Son who comes out from the Father. He inherently has the Father “in him.” And what the Son “is” is also “in” the Father. Naturally he has the same attributes, the same qualities, the same power, the same authority, the same

name, the same nature. Why should he not have the same life?

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J.Anderson: I thought you said that he **derived life from the Father**.

W.W.Prescott: No. I used the Scripture statement—John 5:26: “As the Father hath life in himself, so hath he **given to the Son to have life in himself**.” But the two expressions referred to must apply equally both to the Father and the Son.

What is equal is the life. The same immortal, self-existent, eternal, everlasting, original, unborrowed, underrived life that is in the Father was “given” by the Father to the Son. Both have the same life. In this, as well as in character, and divine substance they are equal, but not in individuality. They are separate persons and each has a separate, individual experience.

Question: Simply a difference in what respect—that of **rank with the Father**?



This is referring back to Lacey’s differences between the persons of the Godhead, which he maintains is only rank, not origin.

W.W.Prescott: He himself says that “the Father is greater than I. He also said “I and my Father are one.” And both are true.

The paradox of comparative difference and unity. Both are true only if the difference and the unity apply to different attributes. James White, Smith, Loughborough, Waggoner all maintained that the Father was “greater” than the Son in that He was first; whereas the Father and Son are “one” in that they have the same character, love, and purpose.

J.Anderson: **If he is inferior** in any respect to the Father, **how can he be God**?

Anderson assumes that “Greater” requires a corresponding “Lesser”

which he equates with “inferior.” This is not the case when Greater means Older. James the son of Alph-eus was also known as James the less-er or younger.

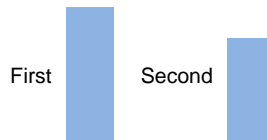
W.W.Prescott: I do not think that I used that term “inferior”

J.Anderson: But others may use that word in some instances—that the Son was inferior to the Father, and my inquiry arises that if it were true that Jesus the Son was **inferior** to any respect—in age, or in nature, or attributes; if that be so, **how could he be God**?

W.W.Prescott: I would not say that he was. I do not think I used that expression.

H.C.Lacy: Is it not that he is **only inferior to the Father in rank**—he is second in rank with the Father, and **in all other respects is equal**?

Anderson and Lacey both fixate on the word “inferior” even though Prescott denies using the term. While Anderson cannot accept anything less



than perfect equality *with* God as qualification to *be* God, Lacey relaxes the criteria to accommodate an inequality in “rank.” The Son voluntarily stepped down to assume a subordinate position of lower rank to meet the needs of his fallen creatures.

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W.W.Prescott: We must, of course, in our dealing with the question, take his own statement both ways. When he said, “The Father is greater than I,” we deal with that, and when he said, “I and the Father are one,” we deal with that. We must have a conception of each one that will allow his own statement, what he himself says, to be true.

Question: As to Christ’s preexistence, and the fact that he **“emptied” himself**.

W.W.Prescott: He was **still divine**.

Question: The question which comes to my mind is, **How could Jesus being God, still be inferior to God**?

They are still preoccupied with the word “inferior.” If “greater than” and “less than” are understood in terms of age, and qualifications for being God recognize His divine nature then there is no conflict. The Son, coming out of the Father has the same God nature, same divinity, but is lesser than the Father who is greater than the Son, being first. This is first in rank by age. Just what constitutes being divine, the definition of divinity is crucial in expressing correctly and understanding rightly the words of Scripture. If divinity is measured by God’s primary quality: love—divine love, then the Son is just as much God as the Father if they both share the same infinite love, regardless of age. What text of Scripture requires equal age?

W.W.Prescott: Yes, I think we must take that into account. **I would not use the word contradictory** to any expression of the Scripture. That shuts our minds to any understanding. Take the two statements referred to: “I and my Father are one,” therefore they took up stones to stone him. What were they going to stone him for? “Because thou being man makest thyself God.” He also said, “The Father is great than I,” Now to say these are contradictory shuts up the mind to correct comprehension of the truth. We must not say that. We must not use such expressions. We must not ask, How do you reconcile these two? I do not like to hear that expression, because it implies something that needs explanation or is contradictory. The contradiction is not in the word. The only difficulty is in the ability of the finite mind to comprehend all of God. And we shall al-ways face difficulty. But I try to stay as closely as possible to the Scripture statement, and be careful in the use of words, and I do not try

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to apply to reasoning power that will enable me to explain any Biblical terms.

Now Prescott campaigns for staying “as close as possible” to the Scriptures! When Bollman complained about using non-biblical terminology like co-equal, Prescott essentially ignored him and said such terms are “better.” Better than what? Biblical terms. But the Bible should explain

itself. We cannot simply use our own reasoning power.

That will be impossible. Rather, as the question rose, as we referred to it this morning, we will get light, not by questioning, but by saying it is so first, then waiting for more. That is the only way we can get it. **We know it is true. We know it is so. We know that what the Scripture says is so; there is no contradiction;** and now wait till we see further light in regard to it. But if we start with the thought that this is contradictory, the Spirit cannot bring light to bear upon it.

H.C.Lacey: Is not the thought, **second in rank**, preferable to the term “**inferior**”?

Lacey introduced the term “inferior” and then argues against it! He is still lobbying for “second in rank,” placing it in a “superior” position for the group’s consideration by pitting it against his own pejorative “inferior”.

W.W.Prescott: One with the Father, **one in authority, in power, in love, in mercy, and all the attributes**—equal with him and yet second in nature. **I like the word “second” better than “inferior,”**—second in rank.

What scripture uses “second” to describe the Son of God? Prescott nicely obscures the issue of age and eternity by hiding it in “all the attributes”. He votes for “second.”

C.P.Bollman: **Subject to the Father**—is not that the meaning of the word?

He is referring to 1Cor 15:26.

W.W.Prescott: We might speak of many **things beyond our comprehension.**

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PRESCOTT: Would Brother Wilcox be willing on the last point to state what relation exists between our own view of interpreting scripture and what should be given to what others have taught or written, when we come to the study of Scripture?

Prescott conveniently dodges this reference to 1Cor 15 (dismissing it as one of the many things beyond our comprehension) by changing subjects and shifting the floor to Wilcox who instead shares his personal testimony.

WILCOX: I would state, so far as my own personal experience is concerned, I have not accepted of any view easily. **I was an infidel when this message reached me and did not believe anybody’s view** of things scriptural. Consequently it was hard for me to embrace the truth—it was hard at that time. But when I gave myself to God I made up my mind I would follow any way he led, and **I have taken the statement of others who had gone before.** I did not have the time to investigate when I heard the message. But I have found real satisfaction in later years **as I have studied the Word for myself to find that my view coincided with theirs**—that the view I had accepted was in harmony with the Word of God. I can say so far as I know myself **I have never departed or tried to find one single new thing—that was contrary to this great message and movement** with which I am connected; but that did come to me came because it seemed **the only logical outcome there was from the Scripture itself.** I would like to say again I have never found anything yet that I studied earnestly and sought

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God earnestly, and followed all the light I could get in every way—still **holding to the Word, as the early men of the message did**—that had taken me away from the message in any way or made me to look upon it with any less degree of devotion. In fact it has endeared it to me more and more, and I have seen more and more in it and the men connected with the movement, that has increased my confidence in the message and in its triumph.

Instead of jumping into the subordination of Christ, which we will explore next, Prescott hopes that Wilcox will save him from that prospect by digressing into a comparative analysis of what others teach. But Wilcox only confirms that what the original “men connected with the movement” taught and believed is consistent with his own study of God’s word.

On page 97 the questions were now being directed to M.C. Wilcox and his morning presentation on the rules for interpreting prophecy. In the midst of it a question is raised concerning the secondary fulfillment of Joel 2.

J.N.Anderson: I had one little thought in my mind **in regard to Pentecost.** Now it seems to me that **that cannot be fulfilled a second time.** I understand (I would like to be corrected if I am mistaken) that **the Lord promised to send the Holy Spirit as a third person,** coming ten days after the ascension of our Lord. And I understand **that person has been in the world ever since that time.** Now, **that person can never be sent from heaven again,** for He has never been withdrawn from the world, so that Pentecost can never be fulfilled again. **We cannot say that half of the Holy Spirit came then, and the other half will come later,** because **the third person** was sent then, and **has been here ever since.**

Even though Psalm 139 is used by our Fundamental Beliefs to establish the omnipresence of God by His Spirit, Anderson limits the Spirit to a “person” who is stuck here in the world, hasn’t been withdrawn, and so can’t be sent again unless “he” returns to heaven to do so. This reduces the capabilities of the Spirit to essentially those of the incarnate Christ when he said that it was “expedient” that he leave, so he could send the Comforter. The original Adventist understanding of the Spirit is that it is not a person as the Father and Son are persons, but rather their personal presence. Thus it can be “poured out”, “shed abroad”, and sent to “anoint” as God desires: when, how often, and to what degree.



July 6 afternoon question and answers again brought up the question of Christ’s eternity on page 240.

WILCOX: **We all believe the deity of Christ.** It is not a question as to his deity or non-deity. In all this discussion there is no question regarding this.

WAKEHAM: **Would you consider the denial of the co-eternity of the Father and Son was a denial of that deity?**

PRESCOTT: That is the point I was going to raise: **Can we believe in the deity of Christ without believing in the eternity of Christ?**

BOLLMAN: **I have done it for years.**

PRESCOTT: That is my very point—that we have used terms in that accommodating sense that are not really in harmony with the Scriptural teaching. **We believed a long time that Christ was a created being, in spite of what the Scripture says.** I say this, that passing over the experience I have passed over myself in this matter—this accommodating use of terms which makes the Deity without eternity, is not my conception now of the gospel of Christ. I think it falls short of the whole idea expressed in the Scriptures, and leaves us not with the kind of a Saviour I believe in now, but a sort of human view—a semi-human being. As I view it, the deity involves eternity. The very expression involves it. You cannot read the Scripture and have the idea of deity without eternity.

Adventists have never believed or taught that Christ was a created being. This was denied repeatedly in our publications. Lacey, Wakeman and even Prescott were pushing for a concept of eternity not defined in Scripture, an eternity that forced a denial of the Son's begotten identity. Bollman had no problem with this paradox and his acceptance of Christ's deity without eternity was more a denial of their definition. He still believed Christ came *from* eternity.

KNOX: I believe all the statements that were made this morning by Elder Prescott concerning the promises that are

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given to us through Jesus Christ—that is, the many Scriptures that were read; and I believe that are made sure to us because they are bound up in the Deity of Jesus Christ. **I think that we are all agreed in the deity of the Son of God (Amen).**

I think also that we ought to remember what Brother Daniells reminded us of this morning, that we cannot by searching find out God—that this is a matter—a subject that will be unfolding all through the days of eternity. And yet I do believe that **the Lord has given us glimpses in his Word,** which he has intentionally placed there, to draw our minds out into the contemplations of **truths concerning God the Father, God the Son and God the Holy Ghost.**

“God the Father” is found within God's Word, but “God the Son,” and “God the Holy Ghost” are not.

Now I cannot but believe as Brother Prescott has said, the **Deity must be eternal.** But the difficulty with me is that **I cannot believe that the deity of the Son as a separate existence is eternal. I believe in the trinity of God, and I believe that Jesus is God.** It says, “Unto us a son is born?” and then you remember the names by which he is called—the **Everlasting Father**—the Prince of Peace—in Isaiah. The same Scripture speaks of him as **the Son and as the Everlasting Father.**



You remember the Word says that “**in the beginning** was the Word.” Now that has been spoken a number of times, and by it we are carried **back through eternity.** But the same words are used exactly concerning the existence of matter. In the beginning God created the heavens and the earth. Now some time God called the things that we see out of the things that did not appear. I do not suppose there is one here that will contend the co-existence of matter without God. Matter has been called into existence by God; but it was called into existence

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“in the beginning,” and “in the beginning” was the Word. Now **the Word was the agency God used** to call matter into existence, for “by him were all things made that were made.”

Now again **the servant of God speaks of the Son as the first created being.** I never saw that, and never believed that, but it speaks of him as **having sprung from the bosom of the Father.** Now the **Word also speaks of Levi paying tithes while he was in the loins of Abraham.** Now it would have been equally true if the Lord's Spirit had carried the acts of Levi back to the time where **he was in the loins of Adam.** From God's viewpoint Levi had existed in the loins of his forefathers from the very beginning of time, **but he did not have a separate existence until he was born.**

Who is the “servant of God”? Ellen White. She says that the Eternal Father “tore from His bosom” His Son (RH July 9, 1895). Knox then applies Paul's analogy of Levi's pre-existence to that of Christ (Heb 7:9,10).

And so Christ, with the Father, and of the Father—and the Father—from eternity; and there came a time—in a way we cannot comprehend nor the time that we cannot comprehend, when by God's mysterious operation the Son sprung from the bosom of the Father and had a separate existence.

This is almost a verbatim rehearsal of Uriah Smith's description in *Daniel and the Revelation*.

PRESCOTT: I would like to call Brother Knox's attention to this, and ask how on that basis he would deal with John 8:58 “Jesus said unto them, Verily, verily, I say unto you, before Abraham was born I am.” What does “I am” as to our conception of time, mean?

KNOX: His personal existence. **I believe in the eternity of Jesus Christ. I cannot grasp the eternity of his separate and distinct existence.**

Knox appreciated the eternal immortality of Christ. He certainly existed prior to the birth of Abraham, before Adam, even before the creation of the angels. But his separate existence as the Son of God is as distinct in eternity as his existence as

the Son of man which also had a distinct beginning in time.

Then on July 7 in the morning study, Prescott touched on Proverbs chapter 8 beginning on page 269.

1 Cor. 1:30: “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”

PRESCOTT:

He is made wisdom, righteousness, sanctification, and redemption: Then **wisdom is a person**. The wisdom we must deal with is a personality, and not mere intellectual keenness. The **righteousness** that we must deal with **is a personality**, and not a mere abstract idea about goodness. The **sanctification** that we must deal with **is a personality**. The **redemption** that we must deal with **is a personality**. **He** is made unto us redemption, **He** righteousness, **He** sanctification, **He** wisdom. It would have been impossible that we should have known such wisdom, such righteousness, such sanctification, such redemption, had not **he who from eternity had been God’s wisdom (read it in the 8th chapter of Proverbs, which sets Him forth as wisdom from eternity)**, if he had not taken the flesh, otherwise he could not be made to us in sinful flesh, wisdom, sanctification, righteousness, and redemption.

Prescott appeals to Proverbs 8 as evidence that Christ is “from eternity” because as “the wisdom of God” he would have existed as long as God has! The personification of Wisdom and righteousness require that they must be eternal attributes of God and if they are identified with Christ, then Christ must be as eternal as God. This is certainly true. He has all the fullness of the Godhead bodily because He came out from God. He has, in that sense, always been with God. But as to his appearance as a separate person, the Agent of creation, the Son in Proverbs 8, is simply said to be “before the mountains”, “before the hills,” “before ever the earth was.”

On July 14, Prescott identified who the Holy Spirit was beginning on page 710.

PRESCOTT:

Now shall we advance one step farther and call attention to this fact. Read John

15:26: “And when the Comforter is come whom I will send unto you from the Father, even the **spirit of truth** which **proceedeth from the Father**.” This is the spirit of truth. **He is, and announces himself as, the spirit of truth**. The spirit of truth is the spirit of Christ. The spirit in Jesus.

Therefore we read as in Acts 16:6,7: (after this Spirit of truth had been given, speaking of the missionary work of Paul): “And they went through the region of Phrygia and Galatia, having been **forbidden of the Holy Spirit** to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and **the Spirit of Jesus suffered them not**.” Here is the Spirit that guided them in their work, being called the **Spirit of Jesus**.

The whole **book of Acts** is a revelation “of the things which **Jesus continued both to do and to teach**.” The **Gospels** are the record of the things **he did and taught personally**, individually in the body; and the **Book of Acts** is the record of the things he continued to do in the person of his disciples who were **endowed with his Spirit**.

Now let us turn to John 14:16—“And I will pray the Father, and **he shall give you another Comforter**, that he may be **with you forever** (17 vs.) even the Spirit of truth, whom the world cannot receive.” There is that same idea again: Give you another Comforter that he may abide with you forever. Jesus was about to take away from them his bodily presence. He says, “He (that other Comforter) **will abide with you forever**.”

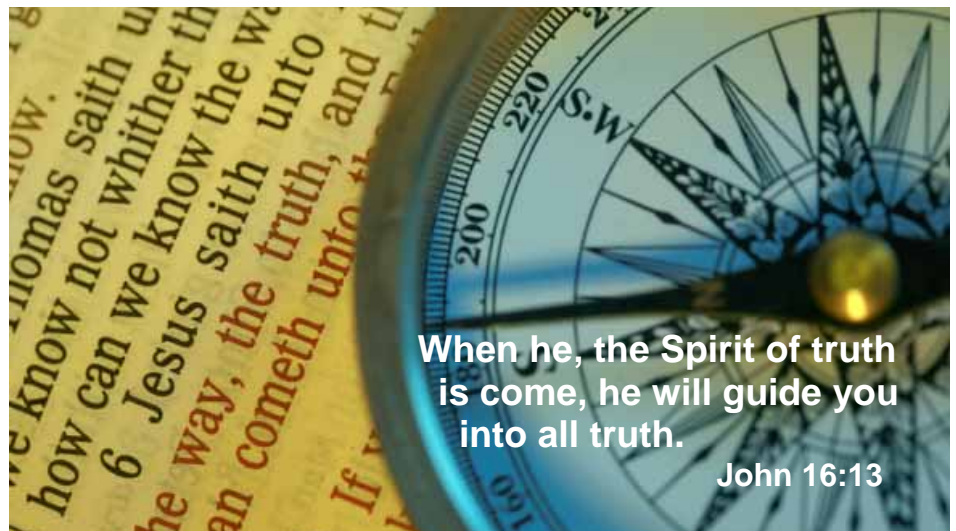
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This is fulfillment of his promise, “Lo, I am with you always, even unto the end

of the world.” “Even the Spirit of truth, whom the world cannot receive; because it beholdeth him not; neither knoweth him.” The world deals with visible things. We have to learn to deal with invisible things. These invisible things are clearly perceived in the things that are made. “**Ye know him, for he abideth with you and shall be in you. I will not leave you desolate, I come unto you**.” The advent of the Spirit is the advent of the Spirit if [sic] **Jesus Christ—his personal presence**. The impartation of the Spirit is the **impartation of the life of Christ**. “Yet a little while, and the world beholdeth me no more; but ye behold me, because I live, ye shall live also. In that day ye shall know that I am in the Father, and ye in me, and **I in you**.”

The transcription appears to contain a typographical error. It is grammatically illogical as written, but would make complete sense if it said, “The advent of the Spirit is the advent of the Spirit of Jesus Christ—his personal presence.” Prescott, like Ellen White, said that the Holy Spirit was the life of Christ. That is why Jesus said that he himself would come to us.

Now the promise of the Spirit—the Comforter—in the 17th verse was that “**he shall be in you**” which was to be fulfilled “in that day when ye shall know that **I am in you**.” That is the **advent of the Comforter, the advent of this person of Christ in the Spirit—divested now of his humanity** to dwell with our humanity. To get this clear **we must take all the Scriptures**: “That **Christ may dwell in your heart**,” “Crucified with Christ”, “**Christ living in me**.” All these Scrip-



When he, the Spirit of truth is come, he will guide you into all truth.

John 16:13

tures that speak of **the indwelling Christ are fulfilled by the indwelling of the Comforter**, and we have just that measure of the indwelling Christ that we have of the indwelling of the Comforter.

This is the glorious reality that Satan so longs to obscure and hide from us. This is why the churches are so weak and feeble. It is Jesus we are to pray for. We must become acquainted with his Spirit now to recognize him later!

But now he ministers that Comforter, he ministers that life himself, as found from the second chapter of Acts where it says “he is at the right hand of God, the minister of the true sanctuary of the Lord. **He ministered that gift of the Comforter.**”

No disagreement is expressed from the group on Prescott’s teaching that the Holy Spirit is the Spirit of Jesus, His personal presence, His life living in us. The power that created the universe and holds the worlds in space is able to save to the uttermost, is able to do far exceedingly abundantly more than we can ask or think, for He who spoke and it stood fast—this same power also works in us to will and to do of His good pleasure. The three persons of the heavenly trio are thus identified: The Father, the Son in his spirit, and the Son in his humanity.

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PRESCOTT: The Bible is just as clear in the statement that **God is present everywhere**—Whither shall I go from thy

Spirit, and whither shall I flee from thy presence? If I descend into hell, lo Thou art there, if I fly to the uttermost parts of the earth, Thou art there, etc. But there is a distinction. It also points out that **there is a place where God is and he is not any place else.** The Bible teaches both, but I cannot reason them out.

God is bodily present on His throne as Sovereign Ruler of the Universe in the most holy place of the heavenly sanctuary, but he sends forth His Spirit into all the earth—into all the earths! This same Spirit is the agency, the medium by which both the Father and the Son manifest their personal presence to us.

The 1919 Bible Conference is the first documented discussion between church leaders over the nature of the Godhead. But it was not the first published discussion by the church of what Lacey referred to as “rank” among members of the Godhead.

Samuel Spear

The year after the historic 1888 Minneapolis General Conference, Samuel Spear, pastor of the South Presbyterian Church in Brooklyn, New York, wrote an article in the *New York Independent* which appeared in the religious journal’s Nov. 14, 1889 issue under the title “The Subordination of Christ.”

The article was reprinted again with the same title in the *Signs of the Times* over two issues (December 7 and 14) in 1891 and then adapted with

some modification and included in the Seventh-day Adventist Bible Students Library as tract No. 90 when it was published by Pacific Press in 1892. But in pamphlet form it bore the title “The Biblical Doctrine of the Trinity.”

A superficial analysis by observing that this title included the word “Trinity” in an Adventist publication in 1892 has led some to conclude that Trinitarianism was a widely accepted belief among Adventists at this time.

“The most striking acknowledgment of Trinitarianism” Christy Mathewson Taylor, 1953

“...a Trinitarian article...” Erwin Gane, 1963

“Thus the truth of the Trinity was set forth in tract form...” LeRoy Froom, 1971

“The first positive reference to the term “trinity” in Adventist literature” Merlin Burt, 1996

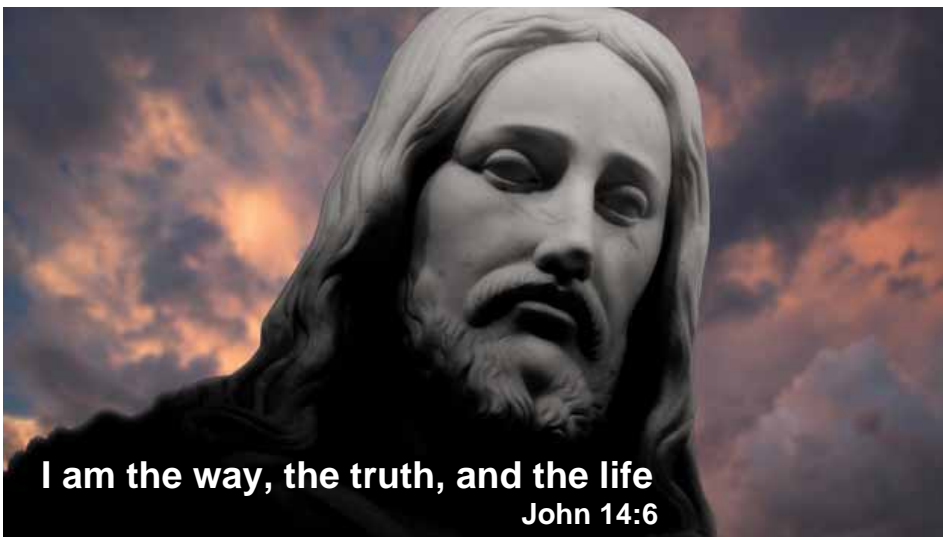
“The first positive reference to the Trinity in Adventist literature” Gerhard Pfandl, 1999

“...corrected two prevailing misconceptions of the Trinity doctrine” Jerry Moon, 2002

Use of the word “Trinity,” however, was quite common in both major Adventist publications (*Review and Herald* and *Signs of the Times*) during the 19th century. But it was routinely used in opposing the doctrine not in support of it. The *Signs* described the tract in a May 1894 issue.

“This tract of 16 pages is a reprint of an article in the *New York Independent*, by the late Samuel Spear, D.D. It presents the Bible view of the doctrine of the Trinity **in the terms used in the Bible**, and therefore **avoids all philosophical discussion and foolish speculation.**” *Signs of the Times*, May 28, 1894, ‘No.90, The Bible Doctrine of the Trinity’

It was apparently important to Adventists that Bible terminology be used in presenting the nature of God. Bollman, as we saw, certainly supported such a position.



I am the way, the truth, and the life
John 14:6

When the Pacific Press first printed the tract in 1892 it ran this explanation:

“While there may be **minor thoughts** in this worthy number which we might wish to express differently, on the whole we believe that it sets forth **the Bible doctrine of the trinity of the Father, Son and Holy Spirit** with a devout adherence to the words of Scripture, in the best brief way we ever saw it presented.” *Signs of the Times*, April 4, 1892, Volume 18, No. 22, page 352

When the original article appeared in 1891 it was introduced with the following:

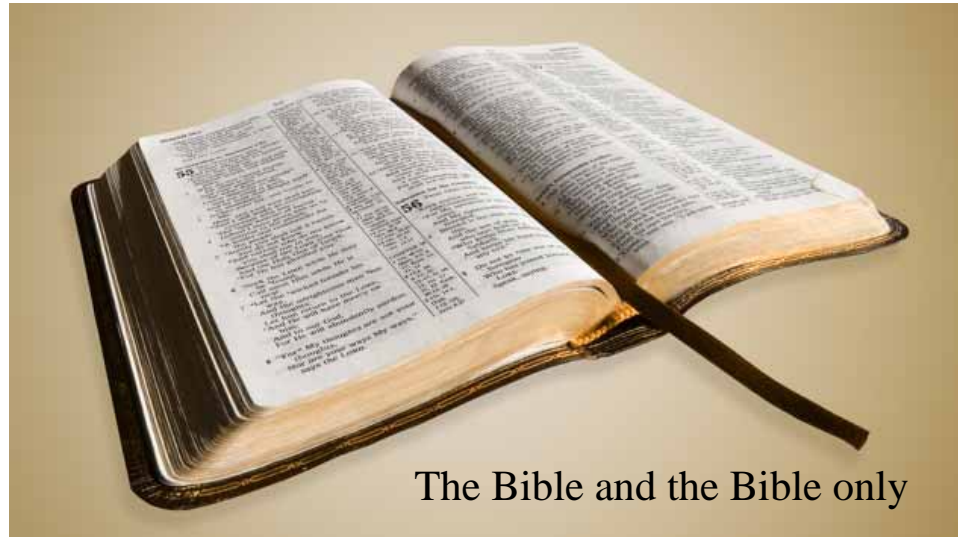
“We call attention to the article entitled “The Subordination of Christ,” by the late Samuel T. Spear, taken from the Independent. It was so long that we found it necessary to divide it. We trust that **this candid setting forth of the Trinity** will be read with care.” *Signs of the Times*, December 7, 1891

The following week provided this endorsement:

“In this number is included Dr. Spear’s article on the “Subordination of Christ”. To this candid setting forth of the Trinity **we believe that no Bible student will object**. It is worthy of careful reading, not only for the subject matter it contains but for the way in which it is presented.” *Signs of the Times*, December 14, 1891)

Now, let’s examine tract No. 90.

“The distinction thus revealed in the Bible is the basis of the doctrine of the tri-personal God.... This doctrine, as held and stated by those who adopt it, is not a system of tri-theism, or the doctrine of three Gods, but is the doctrine of one God subsisting and acting in three persons, with the qualification that the term “person,” though perhaps the best that can be used, is not, when used in this relation, to be understood in any sense that would make it inconsistent with the unity of the Godhead, and hence not to be understood in the ordinary sense when applied to men. Bible trinitarians are not tritheists. They simply seek to state, in the best way in which they can, what they regard the Bible as teaching.”



The Bible and the Bible only

Notice the ellipsis after the first sentence. The Adventist editors chose to not include a significant phrase which did appear in Spear’s original 1889 article *The Subordination of Christ*. They purged “or Triune God, which has so long been the faith of the Christian Church.” A “Triune God” was not acceptable; it implied an indivisible being that they believed could not be supported by Scripture. Froom in *Movement of Destiny* p. 323 misquotes Spear as saying “Trinitarians are not tritheists” capitalizing the T to make it appear as if he is quoting the entire sentence. Froom exercised this same technique again in compiling the book *Evangelism* as we saw in part 2.

Erwin Gane in his Masters Thesis for Andrews University, Gerhard Pfandl of the Biblical Research Institute in his 1999 research paper, “The Doctrine of the Trinity among Adventists” (reprinted in the *Journal of the Adventist Theological Society*, Spring 2006), and Jerry Moon in his 2002 book “The Trinity” also indulge in selectively quoting this paragraph. By not including the first and final two sentences, all reference to the Biblical basis of Spear’s argument was conveniently concealed. Spear emphasized that any doctrine of a trinity must be limited to only what is “revealed in the Bible,” what one finds “the Bible as teaching.” Such individuals are “Bible trinitarians.” Spear, however, contrasts and makes a distinction between Bible trinitarians

who accept only what Scripture says and Trinitarians who go beyond the Bible to indulge in human speculation and philosophical conjecture.

“The theory of the eternal generation of the Son by the Father, with the cognate theory of the eternal procession of the Holy Ghost from the Father, or from the Father and the Son, while difficult even to comprehend, and while at best a mystical speculation, is an effort to be wise, not only above what is written, but also beyond the possibilities of human knowledge.”

“It is only when men speculate outside of the Bible and beyond it, and seek to be wiser than they can be, that difficulties arise; and then they do arise as the rebuke of their own folly. A glorious doctrine then becomes their perplexity, and engulfs them in a confusion of their own creation. What they need is to believe more and speculate less.”

Spear refers to additional concepts of God that were included into the general idea of a trinity. Eternal generation and eternal procession were ways in which the proponents of a triune God could harmonize certain biblical facts about God which must be harmonized.

“These facts—namely, the **absolute unity of the God head**, excluding all multiplicity of gods, the **absolute divinity of the Lord Jesus Christ** and the **subordination of Christ** in some respect to God the Father — when taken together, have led Biblical scholars to consider the question which relates to

the method of harmonizing them. What shall be said on this point?"

He then lists several observations to the Biblical approach:

1. "All the facts above stated rest on the same authority, and, hence, no one of them can be denied without denying *this* authority or misinterpreted the language used."

2. "So the matter stands **in the word of God**; and if Christians were to **confine their thoughts to simply what that word says**, they would never raise any serious questions in regard to the subject, which is, perhaps, on the whole, the best course to pursue"

3. "**It is not necessary**, for the practical purposes of godliness and salvation, **to speculate** on the point at all, or know what biblical scholars have thought and said in regards to it. It is enough to **take the Bible just as it reads**, to believe what it says, and **stop where it stops.**"

4. "**All the statements of the Bible must be accepted as true** with whatever qualifications they mutually impose on one another. The whole truth lies in them all when **taken collectively**"

5. "**The subordination of Christ**, as revealed in the Bible, is not adequately explained by referring it simply to His human nature. It is true that, in that nature, He was a created and dependent being, and in this respect like the race whose nature He assumed; and yet the Bible statement of His subordination **extends to His divine as well as his human nature.**"

"There is, however, a sense in which the Christ of the Bible, while **essentially divine, is, nevertheless, in some respects distinct from and subordinate to God the Father.** He is spoken of, and frequently speaks of Himself, as **the Son of God, as the only-begotten of the Father**, as being sent by God the Father into this world, and as **doing the will of the Father.** He is **never con-founded with the Father, and never takes His place.**"

Spear thus confirmed the Bible's presentation of a begotten Son of the Father. This was exactly what Adventists taught during the lifetime of Ellen White. Spear also concluded

that the Son is a separate and distinct person subordinate to God the Father.

"There is no difficulty in finding in His ministry **abundant references to God the Father as in some respects distinct from and superior to Himself**, and, hence, involving the idea of His own subordination."



"Paul tells us that God 'created all things **by Jesus Christ**,' and that He is the person, or agent, '**by whom** also He [God] made the worlds.' Eph. 3:9; Heb. 1:2. Neither of these statements can have any relation to the humanity of Christ, and yet in both God is represented as acting in and **through Christ**, and the latter represented as the medium of such action. So, also God is described as **sending forth His Son** into the world, as **giving 'His only begotten Son'** for human salvation, and as not sparing 'His own Son' but **delivering 'him up** for us all.' Gal 4: 4; John 3:16; Rom 8:32."

"These statements imply that this Son who is none other than Christ Himself, existed prior to his incarnation, and that, as thus existing, He was **sent forth, given, not spared, but delivered up, by God the Father.** The act assigned to God the Father in thus devoting 'His own Son' to the work of human redemption, relates to Him as he was before He assumed our nature in the person of Jesus of Nazareth, and **supposes in the Father some kind of primacy...**"

"The Bible, while not giving a meta-physical definition of the spiritual unity

of God, teaches His **essential oneness** in opposition to all forms of polytheism, and also **assumes man's capacity to apprehend the idea sufficiently** for all the purposes of worship and obedience."

"The same Bible as clearly teaches that the adorable Person therein known as Jesus Christ, when considered in his whole nature, is **truly divine and truly**



God in the most absolute sense. John 1:1-18; 1 John 5:20; Rom. 1:3, 4; 9:5; Titus 2:13."

Merlin Burt honestly observed that Spear's article-made-tract, despite it's new title, was not really Trinitarian.

"The title, Bible Doctrine of the Trinity, implied that the work would be sympathetic to the doctrine of the trinity. Upon reading the tract, one finds **almost nothing** which nineteenth-century Adventists would have found objectionable." Merlin Burt, 'Demise of Semi-Arianism and anti-trinitarianism in Adventist Theology, 1888-1957', p. 5-6, December 1996

He said that the tract was actually *not* sympathetic to the trinitarian doctrine. Consequently, the predominately anti-trinitarian 19th century Adventists did not have any objection to it.

This should not be surprising since it was originally written to address the subordinate relationship of the Son of God. It was not directly addressing the fact or fallacy of the Trinity per se. There is no denying of the existence of God's Spirit or the reality of three

identities at heaven's throne. These were not the subject matter of Spear's work.

Those who prefer to label the 19th century Adventism as Arian impose on them the belief that Christ was not divine, that the Son of God was created because He appeared at a point in time. But this is not what they believed. As late as 1894 Adventists taught that the Son of God was begotten of the Father, was a separate person not bound indivisibly with a single God being.

"To Alexander's opinion that there is but one Deity, who appears sometimes as the Father, and again as the Son, or as the Holy Ghost, or, if not exactly this, that three persons existed in one God, distinct, and yet of the same substance and the same eternity, **Arius rejoined** that, although the Son was of the same or like substance, yet **he was the offspring of the Father, and had a beginning.**" L. E. Kimball, *Signs of the Times*, June 25, 1894, 'The Arian Controversy'

Arius was quoted as believing in the begotten Son, underived, independent, before time (existed in eternity), immutable, "perfect God."

"But we say and believe, and have taught, and do teach, that the Son is not unbegotten, nor in any way part of the unbegotten; and that He does not derive His subsistence from any matter; but that by His own will and counsel He has subsisted before time, and before ages, **as perfect God, only begotten and unchangeable**, and that before **He was begotten**, or created, or purposed, or established, He was not. For He was not unbegotten." Arius quoted in *The Ecclesiastical History of Theodoret*, Book 1, Chapter 3, 'Letter of Arius to Eusebius of Nicomedia'

But the modern version of the Trinity goes beyond scripture to hypothesize an amalgamated coequal three person being. It was this that Spear had rejected. For example one recent confession states:

The Trinity is One. We do not confess three Gods, but one God in three persons, the "consubstantial Trinity".

The divine persons do not share the one divinity among themselves but each of them is God whole and entire: "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God."

Indeed, as many have observed, you can spend a lifetime seeking to understand such a mysterious triune God or go insane trying.

Our First Church Manual

In 1882 an attempt to create a Church Manual was made at the General Conference session that year. The following year it was voted down again because of fears that it would smack of being a creed.

"It is the unanimous judgment of the committee, that it would not be advisable to have a church manual. We consider it unnecessary because we have already surmounted the greatest difficulties connected with church organization without one and perfect harmony exists among us on this subject. It would seem to many like a step toward formation of a creed, or a discipline, other than the Bible, something we have always been opposed to as a denomination. If we had one [a church manual], we fear many, especially those commencing to preach, would study it to obtain guidance, in religious matters, rather than to seek for it in the Bible, and from the leadings of the Spirit of God, which would tend to their hindrance in genuine religious experience and in knowledge of the mind of the Spirit. It was in taking similar steps that **other bodies of Christians first begun to lose their simplicity and become formal and spiritless. Why should we imitate them?**" *Review and Herald*, November 20, 1883, 'General Conference Proceedings, Twenty-second Annual session'

The General Conference President, George Butler, explained why the church had rejected the church manual one week later in the *Review*:

"Thus far we have got along well with our simple organization without a manual. Union prevails throughout the

body. The difficulties before us, so far as organization is concerned, are far less than those we have had in the past. We have preserved simplicity, and have prospered in so doing. It is best to let well enough alone. For these and other reasons, the church manual was rejected. It is probable it will never be brought forward again" G. I. Butler, *Review and Herald*, November 27, 1883, 'No Church Manual'

Thus, when Wilcox reintroduced his own version of "Fundamental Beliefs" back into the SDA Yearbook in 1931, they, too, were unauthorized; no General Conference vote was taken approving them as official. In 1932, one year later, the church produced its first Church Manual.

Then in 1946 it was voted by the General Conference in session that all future changes to the Church Manual must be authorized. The same applied to any changes in the Fundamental Beliefs. By this time enough modifications had been made in moving the church toward Trinitarianism that it was now safe to "lock them in place" and insure against any further *unauthorized* changes. Loughborough's list of Creed Consequences was now entering stage two.

Eckenroth's Embarrassment

Smith's *Daniel and the Revelation* enjoyed numerous reprintings, unchanged for nearly 70 years. It was officially promoted by the General Conference as late as 1932.

"That in the operation of our field work we encourage colporteurs to use as far as consistent, the existing books which have formed the backbone of our work in previous years, such as 'Great Controversy,' 'Patriarchs and Prophets,' 'Desire of Age,' 'Bible Readings,' '**Daniel and Revelation**'" *General Conference Committee Minutes*, October 20, 1932

But five years later in 1937 a young Adventist evangelist, Melvin K. Eckenroth, was publicly embarrassed by a Nazarene preacher. Quoting from a 1926 edition of Uriah Smith's book, the Nazarene pastor read in front of the entire audience, "...as the Son he

does not possess a co-eternity of past existence with the Father, the beginning of his existence, as the begotten of the Father, antedates the entire work of creation...

The implication was that if "standard" Adventist literature was stating that Christ was not equal with the Father's "eternal existence" then we were also teaching that Christ was not equal with the Father's divinity. This was certainly not the case, but Eckenroth was surprised by the accusation and did not know how to defend it.

Eckenroth fired off a letter to LeRoy Froom complaining that Uriah Smith's theology was detrimental to the Adventist cause in its ability to attract converts because the competition was exposing us as a "non-Christian cult." "This was a challenge for which I was totally unprepared," Eckenroth recounted. "My feeble response was, "Sir, you must be mistaken." But when he checked his own copy of "D&R" Melvin was "Amazed, bewildered, and absolutely dumfounded" to read the very same words. (M. K. Eckenroth, letter, as quoted in LeRoy Froom's *Movement of Destiny* p. 625).

Though a graduate of Emmanuel Missionary College's class of 1937, Eckenroth was amazingly unaware of the original teachings of pioneer Adventists on the begotten Sonship of Christ "from the days of eternity." This is truly astounding in view of the fact that the Sabbath School lessons just the year before taught the very same thing.

"The direct statement of Jesus, '**I came forth from the Father,**' reads literally, '**I came out of the Father.**' Putting with this, His testimony in John 10:38, 'The Father is in Me, and I in Him,' we have **His personal witness** that **He truly was 'begotten of the Father,'** as John says in 1:14." Lesson 4, October 24, 1936, p. 12

"In the few passages we have studied here, we find that Christ was with the Father 'before the world was,' 'from 'the days of eternity,' 'before the foundation of the world,' 'before all

things.' **He was therefore no part of creation, but was 'begotten of the Father' in the days of eternity, and was very God Himself.**" *Ibid* "The Deity of Christ", p. 13

These lessons were even approved by the General Conference.

"The outline at the close of each lesson will helpfully guide in the matter; and as the present lessons on doctrines are **fully authenticated** by the lesson committee of the General Conference Sabbath School Department, any one can know that what he teaches as he presents the lesson as a Bible reading or a sermon is correct." *Review and Herald*, Dec 7, 1936.

Book Censorship

By the end of the 1930's, however, the last remaining "old guard" pioneers had died and a new generation of Adventist leaders was coming into prominence. General Conference Session Minutes for January 16, 1940 recorded the discussion of editing of Uriah Smith's *Daniel and the Revelation*:

"The Chairman stated that the matter of the republication of the book 'Daniel and Revelation,' was brought up at the last Autumn Council, and in the discussion it was agreed that if the book were to be republished it should be a project undertaken by all the North American publishing houses, and that the book should be modernized."

But 9 months later still nothing.

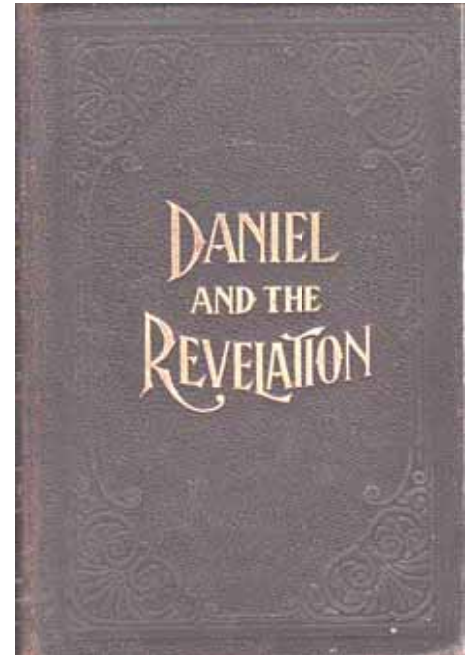
"Consideration was given to the question of the **revision and republication** of the book "Daniel and Revelation," which was **allowed to go out of print some years ago**. It was reported that **there is a large demand from the field** for its republication in subscription book form."

"While it was agreed that we ought to have a book for circulation at the present time on the prophecies of Daniel and the Revelation, there was **quite a difference of opinion as to the advisability of attempting to revise this book**. After discussion of the arguments offered in favor of, and **opposed to the republication** of the book, it was

VOTED, To **refer the matter** to the officers of the General Conference and

the heads of the three publishing houses **for further study.**" *General Conference Session Minutes*, October 23, 1940

Obviously there was a dispute over the use of Smith's book. It had long been a popular and profitable book and even yet there was "a large demand" for its continued availability. However, there was also significant opposition to its "republication," so much so that two years later progress on settling the matter was "still in committee"—now a subcommittee!



"The General Conference Committee at the time of the 1940 Autumn Council appointed a committee consisting of the managers of the "three publishing houses and the General Conference Officers, to give attention to the bringing out of a revised edition, which has in turn appointed a committee on the revision of the book. **This committee is not yet ready to report.**" *General Conference Committee Minutes*, January 1, 1942

Meanwhile, Southern Publishing had forged ahead with its own revision and even printed 5,000 copies.

"The Southern Publishing Association is now **requesting permission to sell a 5,000 edition of "Daniel and Revelation" that they have recently printed**. This edition **contains some changes** mainly perhaps having to do with statistical matter contained in the book. It was

VOTED, That a committee of five be appointed to **review the new edition** of "Daniel and Revelation" as published by the Southern Publishing Association, and report back to this Committee." *Ibid.* January 1, 1942

The committee came back two weeks later and reported that the original committee was nearly ready to present its recommendations on the production of a revised edition of *Daniel and the Revelation*. So it was

"VOTED, That we **earnestly recommend** to the Southern Publishing Association **that their edition** of "Daniel and Revelation" **be withheld from circulation** pending decision on the report of the committee appointed at the time of the Autumn Council of 1940." *Ibid.* January 19, 1942

When the subcommittee finally presented its report in April, it was recommended that

"1. The republication of 'Daniel and the Revelation' as a subscription book in a **revised Volume**.

2. That a **special book committee of eleven members on revision**, be appointed with representation from the three publishing houses of North America, giving them power to act in revising and preparing the book for publication.

3. That **the revised edition** of 'Daniel and the Revelation' be published by the three publishing houses.

4. That the proposed **revised edition** of 'Daniel and the Revelation' **take the place of all editions now published.**" *General Conference Committee Minutes* April 7, 1942

Warren Eugene Howell, chairman of the committee assigned the task of editing *Daniel and the Revelation*, included in his report a brief history of the book, noting it had began its life as a series of articles in the 1862 *Review and Herald*. It was then recorded in the minutes,

"An agreement was entered into at the beginning of the work that **in all matters touching doctrine** or the rights and privileges of the author, no action would be recorded to be **carried out until it could be made unanimous in**

the committee, and that resolution was carried through, there being unity and harmony throughout the work." *Ibid.* April 7, 1942.

The committee realized that "any revision of D&R was still a highly sensitive matter" (*Movement of Destiny* p. 424). Nevertheless,

"The next logical and inevitable step in the implementing of our unified "Fundamental Beliefs" involved **revision of certain standard works** so as to **eliminate statements** that taught, and thus perpetuated, **erroneous views on the God-head.**" "The first and most conspicuous of these involved **certain erroneous theological concepts** that had long appeared in Thoughts on Daniel and the Revelation by Uriah Smith, who had died in 1903." LeRoy Froom, *Movement of Destiny*, pp. 422-423, 1971

Froom admitted that Smith's book had been "accorded an honored place" in our Adventist history and even "recognized by Ellen White" but then quotes her as the authoritative rationale for removing objectionable content: "she also said that errors in our older literature 'call for careful study and correction.' E.G.White Ms11, 1910; 1SM, p. 165)." *Ibid.*

Once again, Froom selectively quotes Ellen White. Notice what he did not mention:

"In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found **matters of minor importance** that call for careful study and correction." Ellen White, Ms No. 10, 1910

Are the Godhead and Christ's begotten Sonship to be considered "matters of minor importance"? It is obvious that LeRoy Froom did not. Nor did the members of the General Conference Committee that debated this issue for over two years. But Ellen White had more to say about these minor matters.

"Let such matters [of minor importance] be considered by those regularly appointed to have the oversight of our

publications. **Let not these brethren**, nor our canvassers, nor our ministers **magnify these matters** in such a way as to lessen the influence of these good soul-saving books. Should we take up the work of **discrediting our literature**, we would place weapons in the hands of those who have departed from the faith and confuse the minds of those who have newly embraced the message. **The less that is done unnecessarily** to change our publications, the better it will be." *Ibid.* 1910.

While Ellen White's comments originally pertained to the controversy over "the daily" of Daniel 8, Froom seized on the opportunity for "correction" that it afforded and applied it to the topic of God and His person. But Ellen White's wise advice was ignored.

Fierce debate continued. Froom admits that reaction to the proposed revisions was "rather vehement." *Movement of Destiny*, p. 424. At the Autumn Council Howell again reported.

"Apparently **I did not make clear to all what I said** as spokesman for our revision committee **on the doctrine of the eternity of Christ**. Let me say it more clearly. Our committee had no thought of making a pronouncement on the doctrine for the denomination. But knowing there are some **differences of view** among us, it was our judgment that it would be **better to omit the subject altogether from the book, without comment**, and leave the matter **open for all to study without let or hindrance.**" Warren Howell to the Cincinnati Autumn Council of Seventh-day Adventists October 28, 1942

If the intention was truly to take a neutral position on the issue and neither encourage nor hinder "the matter" and leave it "open," then why remove anything? Why not just publish a new book with updated views. Why change what was now part of history? Warren Howell only had 8 months to continue to "make clear" what he had said. He died July 5, 1943. W.H. Branson, General Conference Vice President, took over and finally reported at the 1944 Spring General

Conference Committee that it was decided to leave Uriah Smith's views on prophecy unchanged, but his theological views should be eliminated because they were

1. not an interpretation of prophecy
2. out of harmony with the fundamental beliefs of Seventh-day Adventism
3. out of harmony with statements from the Spirit of Prophecy

Froom justifies this last point. "These statements [of Ellen White] were all written in the decades following the writing of Smith's book—and especially in the decade after his death. He was therefore not acquainted with them." LeRoy Froom (*Movement of Destiny*, p. 424).

Which statements would these be? Anything after 1903, the year of Smith's death. This would eliminate *Desire of Ages* and its singular expression "original, unborrowed, unde-

rived" which first occurred under her name in the 1896 *Review and Herald*.

Froom's explanation ignores the continued endorsement of Uriah Smith and his books by Ellen White a decade after his death; it ignores the plea from Ellen White in 1905 that our fundamental beliefs that had unified us as a people for "the past 50 years" specifically regarding the sanctuary and the personality of God not be abandoned.

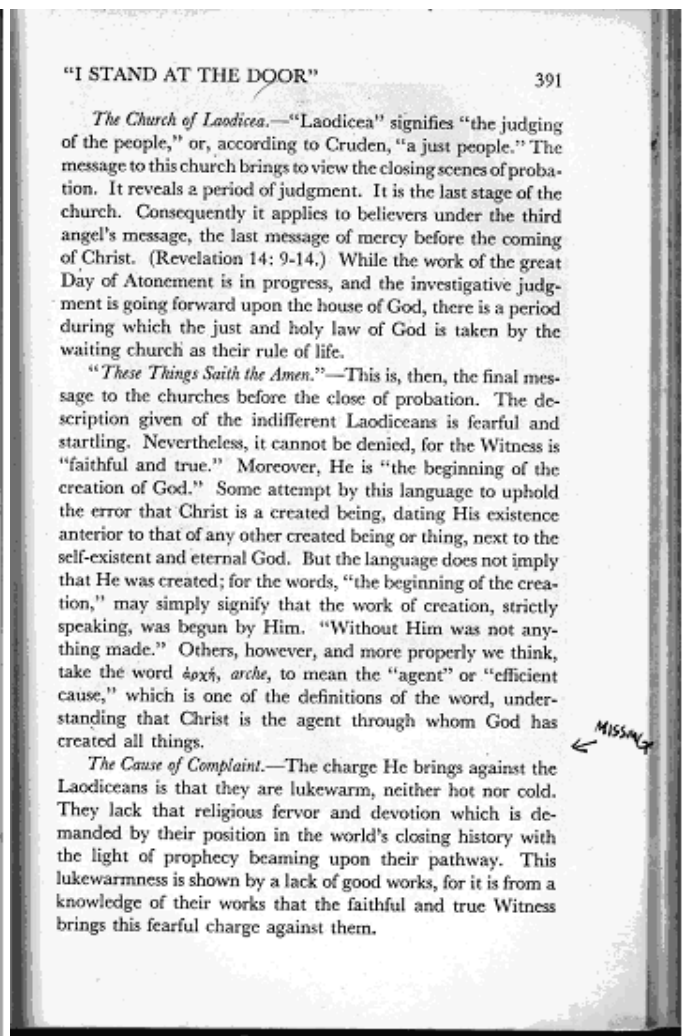
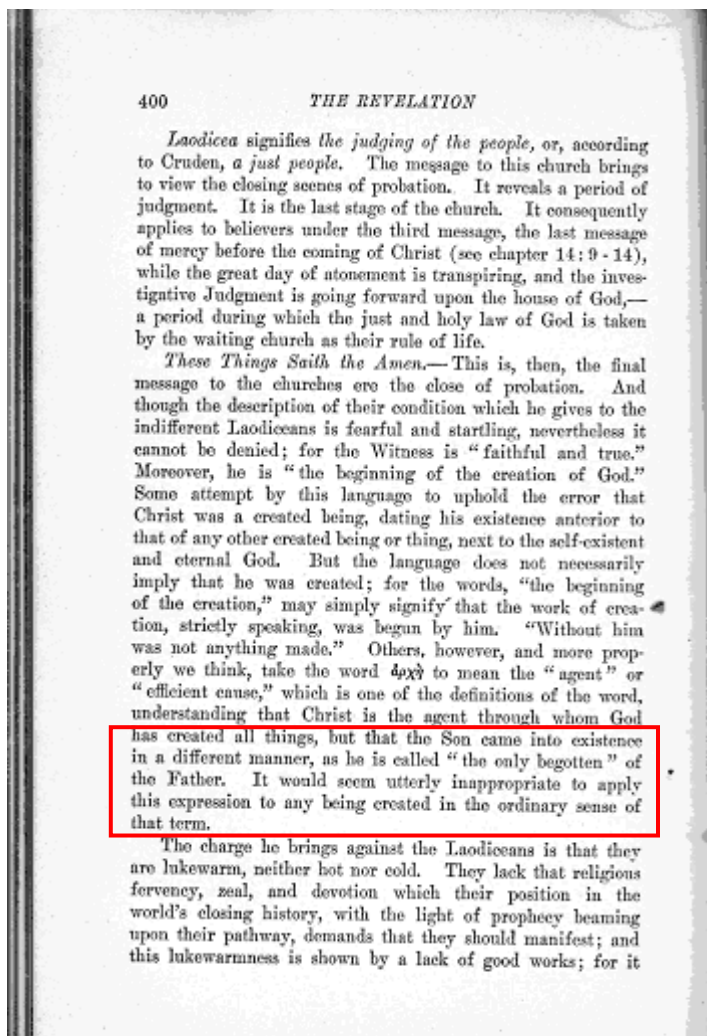
After the 1944 editing, Uriah Smith's material in the section of his book commenting on Revelation were reduced by two pages and 710 words. The two pages at the center of the cross-hairs were pages 400 and 430 of the pre-1944 editions as shown here with their 1944 counterparts.

The real Uriah Smith expressed his conviction that Christ was not a created being "but that the Son came into existence in a different manner."

Of course, "coming into existence" implied a beginning and denied the *absolutely* eternal existence that was demanded by the teaching of the co-eternal triune God. The updated Uriah Smith of 1944 made no such comments. On the pretense of updating prophetic interpretation and correcting many unintentional plagerizations, Uriah's "classic D&R" was completely altered (entire pages removed, others added) yet his name still remained on the republished work as if posthumously he had sanctioned the radical changes made by others.

With a note of triumph, Froom concluded

"The removal of the last standing vestige of Arianism in our standard literature was accomplished through the deletions from the classic D&R in 1944." Froom *'Movement of Destiny'*, page 465, 1971



Which is worse? Including words in a book that belong to someone else, or removing words from a book that belong to the author himself? The first indicates that the author is in agreement with the added words; the second would suggest to the uninformed reader that the author denied his original convictions. Such is the result of censorship. It changes history and makes it say something quite different from reality. The prohibition that concludes the last book of Scripture should apply here as well: "if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" Revelation 22:19. Tampering with the original intent of an author's message carries serious consequences.

Again, page 430 of the 1897 edition is largely missing on page 423 of the 1944 edition because here Uriah expands on his belief that Christ, while not a created being, was "begotten of the Father." But even more

explicit here he now states that "as the Son he does not possess a co-eternity of past existence with the Father." His reasoning is clearly laid out. Scripture abundantly expresses the many gifts of the Father to the Son.

The Father has "given to the Son to have life in himself" John 5:26, "given him a name which is above every name" Phil 2:9, "by inheritance" Heb 1:4. Thus he came "in my Father's name" John 5:43. He has given him "all things" Matt 11:27; John 3:35; 13:3, "all that the Father has" John 16:15, "all power in heaven and earth" Matt 28:18; John 17:2, "all judgment" John 5:22, and pre-eminence over all things Col 1:18.

The following year *Ministry* magazine reported on the real reason for the revisions.

"It is a matter of record that **Uriah Smith once believed that Christ was a created being**. But later he revised his belief and teaching to the effect that Christ was begotten sometime back in eternity before the creation of the

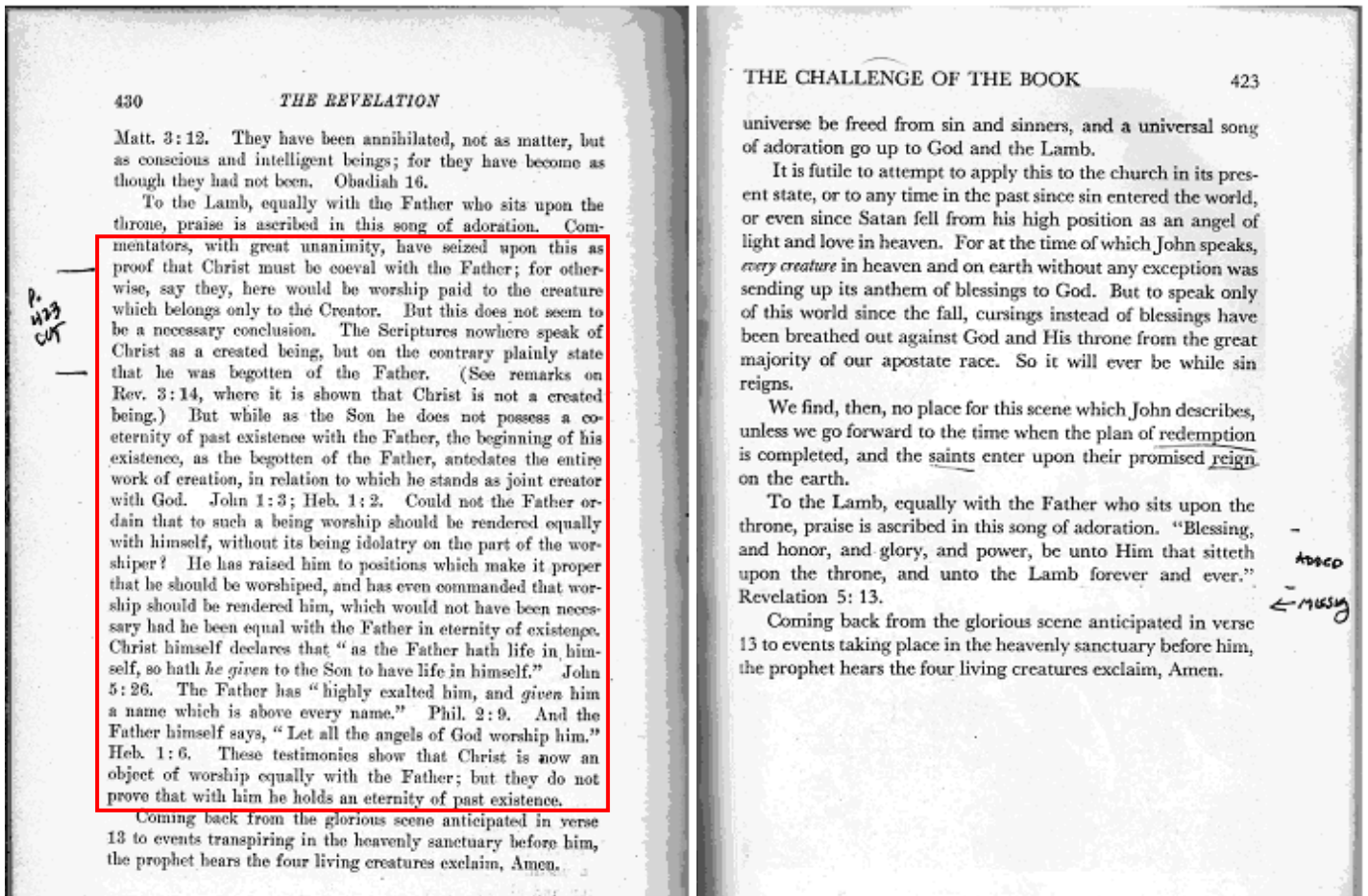
world." Merwin Thurber, *'Ministry'* magazine, May 1945, article "Revised D & R in Relation to Denominational Doctrine"

This same teaching was present in the original 1865 edition of *Thoughts on the Revelation*. Thirty years later Ellen White made much the same statement:

"The Eternal Father, the unchanged-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." Ellen White, *Review & Herald* July 9, 1895

Now *there's* a word that could be improved. But it would seem that Ellen White already chose "made" as an improvement over a very similar statement she made in *Signs of the Times* just two months earlier:

"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." *Signs of the Times*, May 30, 1895.

Yet it appears that Ellen was simply confirming essentially what E.J. Waggoner had written five years earlier.

"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.**" *Christ and His Righteousness*, 1890

Crafty Compilations

LeRoy Froom pioneered the practice of compiling Ellen White statements and sound bytes into separately published books, adding his own section titles, punctuation and capitalization as suited his own preferences. We have already seen several examples. Here's another.

There is only one apparent exception to Ellen White's consistent use of person, personalities and beings. The following was not actually written by Ellen but reported by someone listening to a sermon which she gave in Oakland, California, Sabbath afternoon, October 20, 1906.

"You are born unto God, and you stand under the sanction and the power of **the three holiest beings in heaven**, who are able to keep you from falling . . . When I feel oppressed, and hardly know how to relate myself toward the work that God has given me to do, I just call upon **the three great Worthies**, and say; You know I cannot do this work in my own strength." *7 Manuscript Release* p. 267

The use of the term "beings" differs from all her other published statements where she uses "persons" or "personalities." The fact that this isolated comment, alleged to have been made by her, contradicts her other written and published statements, makes it applicable to the following words of caution from Ellen herself:

"And now to all who have a desire for truth I would say: Do not give credence to unauthenticated reports as to what Sister White has done **or said** or written. **If you desire to know what the Lord has revealed through her, read her published works.**" *Testimonies* vol. 5, p. 696

It is interesting that this statement of "three holiest beings" only saw the light of day very recently. The date of release is noted by the White Estate as "Released March 16, 1976." 7MR 273.

Ellen White emphasized the threeness of the Godhead in terms of thinking persons with personalities (not impersonal force fields). She explained the oneness of the Godhead in terms of having the same divine nature, character, purpose and love. She never spoke of three in one person or being; she recognized only two beings.

Judson Washburn



George Butler's nephew was converted to Seventh-day Adventism by J.N. Andrews at the age of 11, baptized by James White the following year, and entered the ministry in 1884. Washburn was well acquainted with Ellen White, citing his interview with her at Ottawa, Kansas as the turning point of his life. He committed large portions of scripture to memory. By 1918 he could recite Revelation, Romans, James and Second Peter. By 1948 he had memorized the entire

New Testament and was starting on Isaiah. In 1921 he wrote a letter to F.M. Wilcox decrying the 1919 Bible Conference as a serious setback to the church.

"You were in that **secret Bible Council** which I believe was **the most unfortunate thing our people ever did**, and it seemed to me you were **losing the simplicity of your faith.**" Washburn to F. M. Wilcox, letter July 3, 1921

He repeated the same thoughts in a letter to General Conference President A.G. Daniells the following year.

"Under the authority, and sanction or permission at least of this so called Bible Institute, teachers were **undermining the confidence of our sons and daughters in the very fundamentals of our truth**, while the parents were not allowed to inquire into **the sacred secrets of this private council**... One of our most faithful workers said the holding of this Bible Institute was the most terrible thing that had ever happened in the history of this denomination." J. S. Washburn, "An Open Letter to Elder A. G. Daniells and an Appeal to the General Conference," 1922, pp. 28-29

But it was a sermon delivered by W.W. Prescott in 1940 that inspired him to send a lengthy letter to the General Conference directly denouncing the invasion of Trinitarian doctrine into the Adventist Church, noting that "The doctrine of the Trinity is regarded as the supreme test of orthodoxy by the Roman Catholic Church."

Washburn's main concern was that the Trinity doctrine precluded the actual death of a fully divine Christ. And he continued to write caustic letters to the leadership opposing what he recognized as an intrusion of Babylonian wine.

While we have a responsibility to speak up when the enemy is at the gates, the spirit in which we make our appeals is critical. God has designed His body to function as a channel for the blessings of life and love to flow throughout His universe where God is the Fountain, the Source of all things.

God is the Head of Christ;
Christ is the Head of mankind;
Man is the Head of woman.
This is the teaching of 1Cor 11:3.

The river of life flows from the throne of God and the lamb. Rev 22:1. As we drink of that water, it becomes a well of water springing up, and out of us shall flow rivers of living water John 4:14;7:38. As we submit to the divine plan of Source and Agent, the blessings of God can freely flow. This is true for husbands and wives, fathers and sons, elders and laity. The flow can be disrupted if either the source or the agent fails in their part of the relationship. When that happens we must appeal, encourage, respect and pray.

The 1947 Longacre Paper

Charles Longacre was born in 1871. He was intimately acquainted with Ellen White, Uriah Smith and other Adventist pioneers. He was one of six pall bearers selected at Ellen White's funeral. He also attended the 1919 Bible Conference in his capacity as principal of the South Lancaster Academy. He served as editor of Liberty magazine for 28 years and was a member of the Bible Research Fellowship which was organized in 1940 by the North American Bible Teachers. Under the chairmanship of L.L. Caviness in 1944, he was offered the opportunity of presenting a paper at Pacific Union College on "The Deity of Christ" in January 1947. A sermon on the same subject was presented shortly thereafter at the Takoma Park Church in Washington, D.C.

Longacre began his discourse by presenting the various views of Christ's Godhood. After discussing the two extremes of both an only human Christ and a God the Father Christ, he continued,

"We now come to the third group which hold that Christ was the only begotten Son of God, the Father, and that He was such from the days of eternity and was the only one who proceeded directly from God, being begotten by the Father before all

creation, before anything was created in an empty universe. This group hold that the Son of God is equal to the Father, is the express image of the Father, possesses the same substance as the Father, the same life as the Father, the same power and authority as the Father, but that all these attributes were given to the Son of God by the Father, when He was begotten by the Father."

"This group believe that the Son of God existed "in the bosom of the Father" from all eternity, just as Levi existed in the "loins of Abraham," as the apostle Paul said; "And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him." Heb. 7:9, 10." Charles S. Longacre, *The Deity of Christ*, paper for the Bible Research Fellowship Angwin, California January 1947, page 3.

He read, "I am Alpha and Omega, the first and the last" Rev 1:11, then commented.

"Not everything has a beginning nor does everything have an ending. **God Himself never had a beginning and He will not have an ending. He is the self-existent One**, who never had a beginning. **Eternity itself** never had a beginning and never will have an ending. **Space** has no beginning and no ending. Everything else had a beginning, but not all things that have a beginning are going to have an end." *Ibid*, page 4.

"Christ **always existed in the bosom of the Father**, even **before He was Begotten** as the Son of God, and God and His prophets **counted 'things which are not,' as though they were even before they were manifested**. Thus we read that Christ was **'the Lamb slain from the foundation of the world,'** and that 'Christ, as of a Lamb without blemish and without spot... was **foreordained before the foundation of the world**, but was manifested in these last times.' So **Christ existed in the bosom of the Father from all eternity** but was **manifested when He was begotten** by the Father as His Son, as the apostle Paul says, "before all creation.'" *Ibid*, p. 19.

"But Christ, the only Begotten of the Father, **made in the 'express image' of the Father in person**. God not only **appointed [Him] to be the Saviour** of

men, but He **appointed Him 'heir of all things,' 'being made so much better than the angels**, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He (God) at any time, Thou art My son, This day have I begotten thee?" Heb. 1:2-5."

"Here we are told that the expression 'Thou art My Son, this day have I begot-ten thee,' refers only to Christ and not to any of the angels. Then there must have been **a time, a day, when the Son of God was begotten** by the Father. On that day, the Father saith unto His only Begotten Son: 'Thy throne, O God, is forever and ever ... therefore God, even thy God, hath anointed Thee with the oil of gladness above thy fellows. And Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands.' Heb. 1:8-10." *Ibid*, p. 8.



"The Spirit of Prophecy says that there was and still is a difference in rank between God - the Father, and God's Son. We read in Vol. 1 of the old Spirit of Prophecy [p.17] thus: **'Satan in Heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son.'** The implication is that **God stands first in honor**, His only begotten **Son comes next**, and **Lucifer was next to the Son of God. If God and His Son were co-eternal, co-equal**, and co-existent so that there was no difference between them then we should not say **Lucifer was next to the Son of God but next to God as well.**" *Ibid*, p. 9

"Of Jesus Christ, the Son of God, it is said in the Scriptures, 'He is the only Begotten of the Father.' **The Son of God was not created like other creatures** are brought into existence. He

is not a created but a Begotten Being, enjoying all the attributes of His Father. Christ Himself explains His own relationship to the Father as follows: 'As the Father had life in Himself,' unborrowed, underived, original, independent, and immortal, 'so hath He given to the Son to have life in Himself.' John 5:26." *Ibid* p. 4.

"God 'only hath immortality.' He alone is the only self-existent God. But He gave His Son when He was Begotten the same life he had in Himself, therefore when Christ offered His life as a ransom for the sins of the world, He and He only could make an atonement for all the sins of all the world, because he made 'infinite sacrifice,' and it required an 'Infinite sacrifice' to atone for all the sins of mankind and angels who had sinned, in order to satisfy the demands of the law of God and infinite justice."

"Christ had unconditional immortality bestowed upon Him when He was begotten of the Father. Angels had conditional immortality bestowed upon them when they were created by Christ in the beginning. Angels are immortal but their immortality is conditional. Therefore angels do not die but live on after they sin just as Satan or Lucifer lives on in sin. But since Lucifer and the fallen angels only enjoy conditional immortality, God ultimately will destroy them and take from them the gift of immortality which Christ bestowed on them when He created them. Whatever God bestows he can take away whenever He sees fit." *Ibid*, p. 7.

"What kind of life did the Father have in Himself? In God 'is life original, unborrowed, underived,' 'immortal,' 'independent.' 'He is the source of life.' Christ says, 'As the Father hath life in Himself, so hath He given' - the same life, original, unborrowed, underived life to the Son. It was 'given' to Him by His Father. Christ was made the source of life just as the Father was the source of life. Christ had the same life the Father had in Himself in His own right. He did not have to derive or borrow it, it was now original with Christ just as it was with the Father. Christ's life was independent of the Father, hence not dependent, derived, or borrowed. He could bestow and give

life and create just as the Father could, but the Father gave this life to His Son." *Ibid*, p. 10.

"When this same life the Father had in Himself was given by the Father to His Son so He too had it 'in Himself,' we are not told. Nor does it make any difference how long it was before anything was created, the fact remains that the Son of God proceeded from the Father, that He was in the bosom of the Father, that His life, 'underived, unborrowed' and 'given' to Him by the Father, that the Father 'ordained' His Son 'should be equal with Himself;' that the Father 'invested' His Son 'with authority,' and that the Son does 'nothing of Himself alone.' *Ibid* pp. 10-11

"If it were impossible for the Son of God to make a mistake or commit a sin, then His coming into this world and subjecting Himself to temptations were all a farce and mere mockery. If it were possible for Him to yield to temptation and fall into sin, then He must have risked heaven and His very existence, and even all eternity. That is exactly what the Scriptures and the Spirit of Prophecy say Christ, the Son of God did do when He came to work out for us a plan of salvation from the curse of sin." *Ibid* p. 13.

It was this last point that Longacre, like Washburn, saw as the critical factor under attack by the Trinity.

"Our life is finite - His is infinite. Ours is mortal - His is immortal. Our spirit is finite, His is infinite. We cannot take up our life after we lay it down. He could, so long as He did not commit sin. But if he had yielded to temptation and become guilty of sin, - and this was possible - His very existence, his eternal existence and heaven itself was possible of being forfeited. If it was not, then He never took a risk; and we are told He 'risked all,' even heaven itself, as 'an eternal loss.' This being so, then His corporeal body was not only put in jeopardy but His Deity. Because, if He could exist as a separate Deity, independent of His corporeal body, after He yielded up His life on Calvary, then He did not risk heaven nor would He have suffered 'all' as 'an eternal loss.'

"Since His spirit did not go to heaven, but the Father committed Christ's

spirit to the tomb and it slept with His body in the tomb, and 'all that comprised the life and the intelligence of Jesus remained with His body in the sepulchre,' we must conclude that if Christ had sinned all that ever belonged to Christ would have forever remained in the tomb and Christ would have suffered the 'loss' of His eternal existence. Then God would have taken back to Himself what He gave to His son, namely, the same life He gave His only Begotten Son when He proceeded from the bosom of the Father in the beginning when He became 'the First-born before all creation,' as Paul puts it." *Ibid*, p. 15.

Holy, holy, holy



Ellen White very wisely never used the word Trinity. It has different meanings to different people. To early Adventists, the Trinity conjured up an amalgamation of three persons in one being. Others, desiring to preserve distinct personages, still used the term but were left with "three Gods."

The hymn, "Holy, holy, holy" which was hymn 327 in the *Christ in Song* hymn book published by the Review and Herald in 1908, ended the first of three verses with "God over all who rules eternity." When the General Conference produced the *Church Hymnal* in 1941 it included, unchanged, this favorite as hymn number 73. After 44 years, the new 1985 revision, "*The Seventh-day Adventist Hymnal*" still positions "Holy, holy, holy" in the familiar hymn number 73 position.

But despite its promise on page 7 that “With great caution, the text committee replaced archaic and exclusive language whenever this could be done without disturbing familiar phrases, straining fond attachments, or doing violence to historical appropriateness,” the text committee dramatically changed the wording of number 73. Though the hymn retained its familiar location in the hymn line up, it received an extreme makeover.

An additional verse was added (which essentially repeated the first) and the ending lines of the first and last verses now read: “God in three persons, blessed Trinity.” Instead of retaining the familiar and original phrase in at least one of these two copycat stanzas, the three-personed Trinity is duplicated for emphasis.

Credit for this change actually goes to Reginald Heber, bishop of the Church of England, who penned those words in 1826 especially for use on Trinity Sun-day of that year. The General Conference text committee favored the use of Heber’s original wording and all four of his verses *except* in verse two.

Here Heber’s original lyrics read: “Holy, holy, holy! All the saints adore Thee.” From the earliest use of this hymn, Adventists have modified this verse into the more theologically acceptable “Angels adore Thee.”

It is lamentable that the ambiguous term Trinity is being so freely used within our literature and hymnals. No damage or insult would have resulted from retaining the original 1908 wording for both verses one and four. “God over all who rules eternity” is true and undisputed by all Bible believing Seventh-day Adventists.

But the “new theology” proponents finally achieved enough support by 1980 after the “Trinity” was officially incorporated into the church’s Fundamental Beliefs, that in 1985 it was ushered into the new hymnal as well. This provocative decision was made in contradiction to Ellen White’s advice and example. She cautioned

that we should not enter into controversy over the “personality of God.” There is no need to say more than what Scripture states—unless you want to make a statement.

Dallas Doctrine

In 1980 the General Conference voted to officially adopt an orthodox belief in the Trinity.

“There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons.”

The Church had spoken. Like the great ecclesiastical councils of ages past, the Advent Movement solidified its beliefs in formal dictum, proclaiming to all its adherents the final results of its own investigation.

Apostles

100 AD

Son of God – Bible

300 AD

Second Person Creed



Adventists

1844

Son of God – Bible

1980

Second Person Creed



“The Roman Church reserves to the clergy the right to interpret the Scriptures. On the ground that ecclesiastics alone are competent to explain God’s word, it is withheld from the common people. Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves.” *The Great Controversy*, page 596, ‘The Scriptures a safeguard’

John Wycliff died the last day of 1384. Forty years later his bones were dug up and burned as a final insult to the first translator of the English Bible. Uriah Smith died in 1903. Forty years later his writings were desecrated by those who knew better than he what was best for the Church.

There is a startling parallel between the early Apostolic and early Adventist experience. We maintain that, like the original apostles, the pioneer Adventist students of the Bible discovered the same respect for God’s immutable moral law, for His

holy Seventh-day Sabbath as a memorial of His great creative power, and for the vindication of His character in raising the dead who sleep until the resurrection and letting go of the lost to suffer eternal separation from Him, the only source of life. Both confessed that Jesus of Nazareth was the Christ, the Son of the Living God. Both trusted in the indwelling of his Spirit to give them power to overcome sin and cleanse them from all unrighteousness. Both anticipated this same Jesus who would come in like manner as he went into heaven. Both dared to come boldly through the veil into the sanctuary not made with hands.

While the Advent Movement has championed the restoration of Biblical

truths long obscured by an apostate universal church of the Dark Ages, it should be of paramount concern to our church historians in reviewing the development of a radically incompatible doctrine that cannot enhance but must eliminate our original faith in the begotten Son of God.

The parallel thus persists between the subsequent development of Trinitarian dogma in both systems of belief. As the apostolic purity of faith eventually succumbed to the doctrines of men under pressure to conform to the majority opinion, so too has the Advent message about God allowed itself to diverge in order to find harmony with the mainstream orthodox masses.

Today, the past history of the early Advent movement and its belief in the begotten Son of God is regarded “like an encapsulated cancer, gross but confined” (LeRoy Froom, *The Sanctuary and the Atonement*, BRI 1981 p. 530). “Begotten” is condemned as a bad translation and is replaced liberally with “unique” and “one of a kind.”

The Son of God is denied his true Sonship and in exchange is offered an honorary title of merely human significance to grace his divine “role.” Ellen White had predicted as much. In 1904, recounting the experience of the church, she foresaw the future by writing,

“The **fundamental principles** that have sustained the work **for the last fifty years** would be **accounted as error**. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced.” *Special Testimonies*, Series B, no. 2, p. 54; ISM p. 204.

God in Two Persons

And call no man your father upon the earth: for **one is your Father**, which is in heaven. Neither be ye called masters: for **one is your Master**, even Christ. Matt 23:9,10

You call me Master and Lord: and you say well; for so I am. John 13:13

There is one God, the Father; there is one Lord and Master, Jesus Christ. 1Corinthians 8:6

The 1905 General Conference specifically dealt with the Kellogg crisis. The new theology in *Living Temple* threatened the separate personalities of Christ and his Father. In that context Ellen White spoke of new theories that would threaten the ‘pillars of our faith’ such as the ‘personality of God’ and making Christ ‘a nonentity.’

“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.” Ellen G. White to the delegates at the 1905 General Conference of Seventh-day Adventists, Takoma Park, Washington D. C., May 24, 1905, in MR p. 760

“All 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**.” *Review and Herald* July 13, 1905, to the delegates of the 1905 General Conference

These statements were made *after* John Harvey Kellogg confessed his new found Trinitarian belief in late 1903. Notice the chronological sequence of the following events.

“Soon after Dr. Kellogg first connected with the sanitarium, I was shown that he was in danger of **entertaining false views of God**.” Letter 214, 1903, p. 2. (To Brethren Sutherland and Magan, **October 9, 1903**) in 5MR p. 375

“I told him [A.T. Jones] that our brother [J.H. Kellogg] was **under the influence of Satanic agencies**, and that for so long a time had he been working away from the principles of truth and righteousness, that he had been entangled, and had in himself no power to escape from the snare of the enemy.” Letter 220, 1903, p. 7. (To David Paulson, **October 14, 1903**) in 5MR p. 375

“..within a short time he [J.H. Kellogg] **had come to believe in the trinity**...he now believed in God the Father, God the Son, and God the Holy Ghost;” Letter by A. G. Daniells to W. C. White **October 29, 1903**

“I hope that you will be true and faithful to help Dr. Kellogg. He is in a perilous condition. His case is a heavy burden on my soul. It would be a great relief to me to hear that he is reaching a place where he can see the **terrible mistakes** he has made. He needs to understand the **simplicity of truth**. He needs to realize that the Lord will not accept him unless he sees the mistake that he has been making, and turns to the Lord with full purpose of heart. How can a man who has had such great light **link up with evil angels?**” **Nov., 1903**, from St. Helena, California, to “My Brethren Laboring in Battle Creek” in 19MR p. 356

From October to November 1903 we find that Kellogg is “entertaining false views of God,” then 5 days later he is “under the influence of satanic agencies. Within the next two weeks he came to “believe in the trinity.” It is then that Mrs. White states that he has made “terrible mistakes” in departing from “the simplicity of truth” to “link up with evil angels.” Can the Trinity be categorized as “the simplicity of truth”? Hardly. Was it

simply the wrong version of the Trinity that was a terrible mistake?

Ellen White urged the church to remain faithful to their original beliefs about the Father and Son.

“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. There will be seen **that union for which Christ prayed** just before his trial and crucifixion.” *Review & Herald*, March 8, 1906

Her use of “**denies the personality of God and of his Son Jesus Christ**” is actually taken from a statement James White made nearly 50 years earlier.

“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 [the Sunday]” James White, *Review and Herald*, December 11, 1855

This was the conviction of many early Adventist pioneers. The Trinity was regarded as directly contradicting the distinct personhood of the Father and Son. The consubstantial, indivisible mystical three-faced concept of the orthodox Trinitarians rendered the Godhead but an amorphous, inconceivable Deity without form or feature.

“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 and Herald, March 6, 1855, 'The Fall of Babylon'

"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. 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**." John Loughborough, *Review and Herald*, November 5, 1861

"That God is an infinite and eternal Spirit, **without person, body, shape, or parts**; is everywhere and nowhere present; or, **is everywhere as a Spirit, and nowhere as a tangible being**. I ask, Is not this **making God almost a mere nothing?**"

"That **Jesus Christ is God himself; the Father, Son, and Holy Ghost, are one identical being**; hence **in describing one, we describe the other**. Certainly this is doing no better by the Son than by the Father." "Is this not **spiritualizing away God**, Christ, angels, saints, and Heaven?" A. C. Bourdeau, *Review and Herald*, June 8, 1869

There are three great powers in heaven. They are the three living personalities of God's divinity. They are

(1) "The only true God" John 17:3, the "living and true God" 1Thes 1:9, "Him that is true" 1John 5:20, who is the "one God the Father" 1Cor 8:6,

(2) "Jesus Christ whom he has sent", "the Son of the living God" Matt 16:16, "begotten of the Father" John 1:14, who is "in His bosom," and

(3) "the Spirit of God" which is "the Spirit of His Son" Gal 4:6, "the Spirit of Christ" Rom 8:9, who is the "Spirit of truth" John 14:17, because Christ is "the truth" verse 6, the "Comforter" (*paraclete*) who is also our "Advocate" (*paraclete*) 1John 2:1. There is only one mediator 1Tim 2:5.

This third personality is not another being, for there are only two beings that are God. Our fellowship is with the Father and with His Son. 1John 1:3. There is but one God, the Father, and one Lord Jesus Christ. 1Cor 8:6.

Yet, the third personality is the mind of God the Father (Isa 40:13; Rom 11:34) expressed through His Son (1Cor 2:16; Phil 2:5).

"He [Christ] would represent himself as present in all places by His Holy Spirit, as the omnipresent." *Manuscript Releases*, vol. 14, pages 23, 24; February 18 and 19, 1895

In Heaven: Christ's Humanity Represents us to the Father ↑

On Earth: Christ's Spirit Represents the Father to us ↓

The Son doesn't need someone else to dwell in His bride. He comes to us personally. "I will come to you," Jesus said. John 14:18.

"I am with you always, even unto to end of the world" Matt 28:20. He is the Comforter who abides with us forever (John 14:16). "I will not leave you comfortless orphans" verse 18. "I will never leave thee, nor forsake thee" Heb 13:5. Jesus is the one who stands at the door and knocks. He is the one who comes in and sups.

Many Christians think of the Godhead as a group, a kind of committee, a team or pact. This is a consequence of many centuries of tradition, permeated with the Trinity doctrine. But "Godhead" is found only three times in Scripture and is best translated "divinity." For example in Rom 1:20 the American Revised Version (quoted by Ellen White in *Ministry of Healing* p. 410) translates as "The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and **divinity**."

By the way, Mrs. White was writing to Kellogg when quoting this verse, in a chapter entitled "A true

knowledge of God." Kellogg said he now believed in the trinity; Ellen does not commend him for finally seeing things her way, but rather draws his attention to (not a Godhead) but God's divinity. Not only was Christ "filled with all the fullness" of God's divinity Col 2:9, but it is our privilege "to know the love of Christ" that we "might be filled with all the fullness of God," that we "might be partakers of the divine nature" 2Pet 1:4

■ A God who sacrifices His significant other instills considerably less admiration than a God who sacrifices His only begotten Son, bone of His bone, and flesh of His flesh, the "Son of His love," torn from His bosom, "His own right arm."

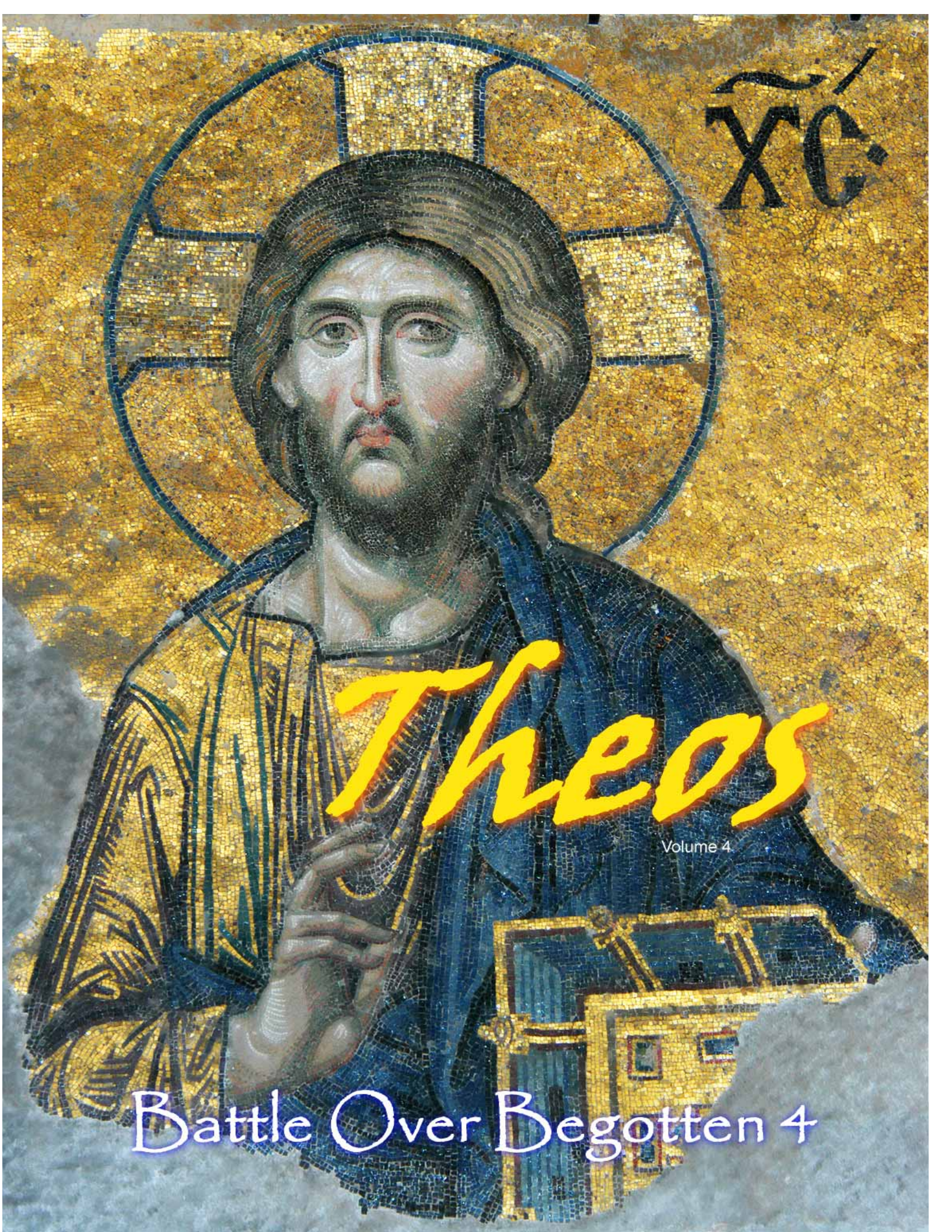
■ A God who pretends to be a father and just plays the part of a son, whether sequentially or simultaneously, is a deceptive deity who can't be trusted.

■ A God who uses His supernatural power during His incarnation to fight temptation and resist the devil is neither a practical example nor a source of hope to fallen, struggling humanity.

■ A God who doesn't really die is no better than a simple human sacrifice, imposing no real risk to Christ, and perpetuates the devil's claim that the soul cannot die.

■ A God who introduces another mediator only confuses the picture, and robs the benefit of Christ's human experience in "learning obedience" and giving us victory over sin.

The Battle Over the Begotten has deep significance for every Christian. Who we worship, what kind of a God we adore and praise, has tremendous consequences to our understanding of God's love, the integrity of His character, and the power of His salvation.



ΧΡΥΣΟΣ

Theos

Volume 4

Battle Over Begotten 4

The Battle over Begotten

Part 4

“Before accepting any doctrine or precept, we should demand a plain ‘Thus saith the Lord’ in its support.”

Ellen White, *Great Controversy*, p. 595

Volumes 1 and 2 of this series traced the belief of the original Adventist pioneers in two divine beings, the Father and His begotten Son. Since God is a divine spirit being, His Son inherited the same nature, the same powers, same eternal life. They are kindred Spirits, sharing the same character, mind, and purpose. The Father then created the universe and everything in it through His Son, Michael—“Who is like God.”

Together they planned for the future security of their creation. In a counsel of peace they pledged to sacrifice themselves to save anyone who might choose to rebel against their law of love and service. If such a one repented and returned to them, they promised to take the sinner’s place and suffer the consequences of sin’s separation.

In order to commune and manifest their love to finite creatures, Michael offered to take on the very form of

these new angelic beings. Although he was not an angel, he appeared as one that they might be able to see and understand what the invisible God is like. He was the archangel who stood next to God his Father and declared His will to the angelic host. Michael was the divine Mediator between infinite God and His created angels.

The angels were free to make their own independent decisions. The first created being from their hand was a masterpiece of beauty, power, skill and intelligence. They named him Lucifer, light bearer, day star, and provided him with the most honored position, standing next to the Father along with Michael, His Son, at the center of heaven.

As the Father and Son privately discussed the creation of man, Lucifer questioned why he was not included. Discontent began to brew in his heart. After all, he stood next to God, a covering cherub on the mountain of

God. Jealousy grew into ambition, and Lucifer desired to place his throne above the stars of God. He began to share what he regarded as injustice with his fellow angels. The seeds of rebellion had been planted.

God the Father called all the inhabitants of heaven before Him and “set forth the true position of His Son.” He announced to all that Michael really was His only begotten Son, who came from His own bosom, who inherited His name, His authority, and power. All the angels were to respect and worship the Son as they did the Father. Hebrews 1.

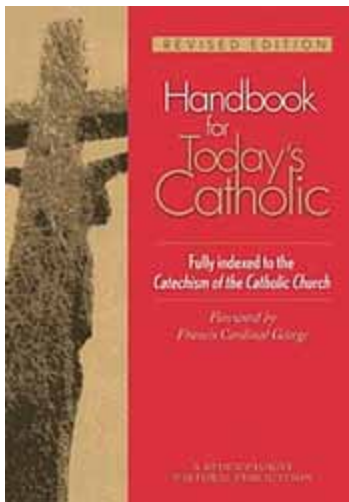
In order to further demonstrate the loving relationship between the Father and His begotten Son, they began to plan a new species of created beings that would be made in their own image—just like themselves.

But, as Jesus was later considered just a man on earth, Lucifer saw Michael as just an angel in heaven.

Even after the Father clarified the true position of His Son, pride kept Lucifer from repenting of his goal to secure the worship and allegiance of the heavenly angels. He determined to “obscure” the fact that Michael was the begotten Son of God. Thus was born the Great Controversy between Christ and Satan.

Theos part 3 examined the emergence of a new theology among the Seventh-day Adventists. A desire to be like other “nations” around them, led to a repudiation of the begotten Son and gradual acceptance of a triune God. Since the 1940s it has become common place for church historians to charge the pioneers of our movement with teaching “error.” Editorial license was exercised in revising original books and manuscripts to comply with current doctrinal policy. A new order of books was produced; philosophy and tradition taking the place of the Word as it reads.

Part 4 explores the consequences of changing gods, of forsaking our belief in the begotten Son, and denying the real Son of God and the true God, his Father.



“The Mystery of the Trinity is the central doctrine of Catholic Faith. Upon it are based all the other teachings of the Church.”

Handbook for Today's Catholic
by John O'Connor, Redemptionist
Pastoral Publications, 1994, p. 11.

Gods Many

“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.” 1Cor 8:5,6.

Paul recognized that there were many “gods” who had various names and titles. Many different concepts of what the true God is, the “unknown God” that Paul identified for the Athenians, still prevail today. Jesus said that only as we know “the only true God, and Jesus Christ” can we have eternal life. John 17:3. Jesus warned us about the many “false Christs” who would come to “deceive if possible the very elect” Matt 24:24. Who are these imposters?

John identified “many antichrists” in his time (1John 2:18) that “went out from us” verse 19 (from their “own selves” Acts 20:30) as “a liar” denying “that Jesus is the Christ” and denying “the Father and the Son” verse 22. The Father and the Son is John’s incessant theme for his letter.

Our fellowship is with the Father and His Son 1:3, who is our Advocate *with* the Father 2:1. Denying the Son is a denial of the Father 2:23. We should continue in the Son and the Father as we heard from the beginning 2:24. We have confidence in God and believe on the name of His Son 3:21,23. The spirit of antichrist denies that Jesus came in the flesh 4:3. God sent His only begotten Son into the world 4:9,10. The Father sent the Son to be our Saviour 4:14. God dwells in us if we confess that Jesus is the Son of God 4:15. We love Him that begat and him that is begotten of Him 5:1. We can overcome the world by believing that Jesus is the Son of God 5:5. God gave His Son 5:10. God has given us eternal life which is in His Son 5:11. “These things have I written unto you that you might believe on the name of the Son of God” 1John 5:13. The Father and Son are “the true God and eternal life” 5:20. Both are very important to the apostle John. Why?

Upon This Rock

When Jesus asked his disciples who it was they believed him to be, Peter answered, “Thou art the Christ—the Messiah, the Anointed One—the Son of the living God.” Jesus said that this truth had been revealed by his Father in heaven, not by flesh and blood. Matt 18:16,17. Jesus further said that it was this truth of his divine origin as the Son of God that would be the bedrock, the foundation, himself the Cornerstone, upon which he would build his church.

But those that “went out from us” when there came “a falling away” 2Thes 2:3 and a new power arose to “speak great things against the Most High,” teach that the Rock was not Christ, but Peter, the first Pope. In time the pope would “magnify himself above every god” “Neither shall he regard the God of his fathers” but “a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones” Dan 11:37-38. In time the church changed gods “but the people that know their God shall be strong,” verse 32. “And they that understand among the people shall instruct many,” verse 33.

Ideas about God began to flourish. Some, desiring to maintain the truth that there is but one God, believed that God manifested Himself in different ways at different times. Sabellius in the 3rd century taught this “modal” God. Unitarianism, Oneness Pentecostalism, or the Jesus Only movement promotes this concept today. In the old testament God was a father; in the time of Christ He was a son, and since Pentecost He has been known as the Holy Spirit. But this version of God denies the true Father and Son and is therefore one of the “many antichrists” that have come into the world.



A Modal God

Another God

By the 4th century, debate over the nature of God really began to heat up. Arius and Alexander in Alexandria, Egypt disputed over whether the Son consisted of the very same substance of the Father or was separate. Alexander, the bishop, said they were equal, exactly the same quoting Paul in Phil 2:6. Arius, alarmed that this was a revival of Sabellianism (making the Son and the Father the same being), objected on the basis that a son is in the “image” of the father (Heb 1:3) and cannot be the *same* person. The Son in his incarnation “as possessing free will was capable of virtue or of vice” (Sozomon, *Historia Ecclesiastica* c. 440). His temptations and his death, to be real, required the Son to be separate from the Father who cannot sin or die.

This issue soon spilled over into the church at large, sides were taken, arguments raged, threatening to split the church. In the year 325 Constantine, the new emperor of the Roman Empire, convened the first Ecumenical Council in the city of Nicaea (Izник, Turkey) to settle the matter. 1500 bishops were invited; only 318 showed up.

Church historian Philip Schaff summarized the situation:

“In reference to the theological question the council was divided in the beginning into three parties. The Orthodox party, which held firmly to the deity of Christ, was at the first in the minority...” *History of the Christian Church*, Vol. 3 p. 627, 628

Led by Alexander, they believed that Christ was equal to his Father (of the same substance) and numbered less than 20 bishops.

“The Arians or Eusebians numbered perhaps twenty bishops, under the lead of the influential bishop Eusebius of Nicomedia.” *ibid.*

This group believed that the Son of God was begotten or generated and therefore a separate substance.

“The majority, whose organ was the renowned historian, Eusebius of Caesarea, took the middle ground.” *ibid.*

Schaff describes this group as having “little discernment” and “no firm convictions, but only uncertain opinions.” This seems inconsistent with the detailed statement of belief that Eusebius presented after the Arian and Orthodox proposals were dismissed. In the end it was essentially his language that became the famous Nicene Creed.

Avoiding the two Greek words of contention, *homo-usios* and *homoiosios* (differing by only one letter and not even found in Scripture), Eusebius of Caesarea read a simple confession of faith from an “ancient Palestinian” source that “acknowledged the divinity of Christ in general biblical terms”

one God, the Father Almighty, maker of all things;

one Lord Jesus Christ, the Word of God, the only begotten Son, the First-born of every creature, begotten of the Father before all worlds, by whom also all things were made;

and one Holy Spirit, as our Lord said, baptizing them in the name of the Father, the Son, and the Holy Spirit. Each of them to be and to have existed.

No one has known the Father, but the Son, that Light which existed before the world was, that living Word which was in the beginning with the Father before all creation, the first and only offspring of God, the prince and leader of the spiritual and immortal host, the angel of the mighty council, the agent to execute the Father’s secret will, the maker of all things with the Father, the second cause of the universe next to the Father, the true and only Son of the Father, the Lord and God and King of all created things, who has received power and dominion with divinity and honour from the Father.

The Arians welcomed this readily and even Constantine favored such a neutral version. All agreed in the begotten Son. But the tiny orthodox contingency was so vocal in insisting that the term *homousios* (same substance) be included in the final draft, that Constantine finally sided with them for the sake of peace. Arius left the council in protest and was soon banished into exile. Alexander’s party was then free to add the following changes:

...the only begotten of the Father’s substance, not made, being of one substance with the Father...

The “same substance,” *homousios*, a concept that would later be expressed as “undivided,” was the first step to making the Father and Son into one being. This was the same word that Sabellius used based on Christ’s statement, “If you have seen me you have seen the Father” for which he was excommunicated by Pope Callistus in 220 AD. But it was used to counter any thought that the Son was formed or separate from the Father.



Once the creed was authorized, the winning side attempted to insure that their position would be preserved by explicitly specifying more details.

Those who say there was a time when he was not, and before he was begotten he was not, and he came into existence from what was not, or the Son of God is a different person or substance, or he is created, or changeable, or variable... are condemned by the catholic Church.

When Alexander died two years later, Athanasius took over the job of defending the “co-eternal, co-equal, consubstantial” Son of God. But it soon became apparent that a begotten son cannot be co-eternal with his father. Despite creed or decree the controversy continued with the proponents, at times, switching sides (which explains why there are seen numerous

internal contradictions and a propensity for both sides to cite Origen in their defense).

For example, Athanasius in his *Defense of the Nicene Definition* (c. 353) appeals to the Greek word *monogenes* (μονογενής) “only begotten” in John 1:14 to prove the literal Son.

“**The Word is from the Father**, and the **only Offspring** proper to Him and natural. For whence may one conceive the Son to be, who is the Wisdom and the Word, in whom all things came to be, but **from God Himself?** However, the Scriptures also teach us this.... John in saying, ‘The **Only-begotten Son** which is **in the bosom of the Father**, He hath declared Him,’ spoke of what He had learned from the Saviour. Besides, what else does ‘in the bosom’ intimate, but **the Son’s genuine generation from the Father?**”

He felt it was necessary to defend the begotten origin of the Son in order to preserve his belief that the Father and Son are of the *same substance*.

Ironically, Athanasius was ultimately exiled for teaching the original Arian position while Arius was ordered by Constantine to be reinstated! Alas, the day before he was to resume communion, he died suddenly of an explosive hemorrhagic diarrhea with intestinal prolapse suspiciously suggesting a case of acute poisoning. Indeed, Arius had many enemies who coincidentally were praying just the night before for his immediate demise.

The problem, however, of harmonizing a begotten Son with a co-eternal

Father remained. Different solutions were offered. The orthodox catholic approach was to make the begetting a mysterious never-ending process—the Son has always been begetting and will forever continue to be in the process of begetting. So, at the Council of Constantinople in 381 AD the Nicene creed was further refined to read:

...the only Son of God,
eternally begotten of the Father
...of one Being with the Father

This mystical concept of “eternal begetting” is based on the idea that God has always “known” Himself (in the sense that Adam “knew” Eve and she begat Cain). So, it was reasoned, that God continually “knows” Himself to continually beget the Son.

This bizarre teaching conjures up disgusting images of God because of the human desire to make Him like us. But God made man in *His* image; we must not make God in ours. Eve came “out of man” but she was begotten from the same substance as Adam—bone of his bone and flesh of his flesh. She was not the product of sexual reproduction. Neither was the Son.

The Council of Constantinople also included additional detail on the Spirit of God. The Holy Spirit was elevated to a separate independent person with his own will who was also co-eternal, co-equal and consubstantial with both the Father and Son. And since John 15:26 records Jesus saying that the Comforter, the Spirit of truth, “proceedeth from the Father,” and John 16:7 tells us that Jesus sends

him, the council said that the Spirit “eternally proceeds” from both Father and Son.

The Trinity of three persons in one being was finally produced in the form that is so universally accepted today.

But Wait, There’s More

Not everyone bought into this version of God. The blurring of persons within a single being was impossible to understand. One in Spirit but not in person was preferred by many. But as more god solutions were entertained some saw the Son as the problem. Their solution was to teach that he was never really begotten. The word *monogenes*, they declared, was incorrectly translated. Despite the fact that the word which occurs only nine times in the New Testament is used in every instance in reference to a parent-child relationship, the new view translated *monogenes* as “one of a kind,” “unique,” or “only.”

This removed the need to explain how or when the Word of God was born in eternity, because now he wasn’t begotten after all, at least until his birth in Bethlehem. Before that, he was the unique second person of the Godhead! The term Son didn’t really mean Son, it was just an expression to convey an affectionate relationship between the first and second Persons.

The indivisible physical unity of the three *hypostases* eliminated any possibility of change or separation between any one of them—the pre-existent Christ couldn’t actually leave



← Orthodox Catholic Diagram of the Trinity

“My Catholic Faith” by Bishop Louis LaRavoire Morrow, S.T.D.

→ SDA Diagram of the Trinity

“The New Pictorial Aid for Bible Study,” Signs Pub.



heaven, risk being really tempted, or even die.

The eternal triune three person god-being at some time in eternity past decided to assume various “roles” for Himself-Themselves. Part of God took the Father role, another the Son, and yet another the Spirit.



Seventh-day Adventists have generally embraced this version. The voluntary nature of Christ’s sacrifice appeals to the notion of accepting an assigned part in a scripted play called the plan of redemption.

“A plan of salvation was encompassed in the covenant made by **the Three Persons of the Godhead**, who possessed the attributes of Deity equally. In order to eradicate sin and rebellion from the universe and to restore harmony and peace, **one of the divine Beings** accepted, and entered into **the role of the Father**, another **the role of the Son**. The remaining **divine Being, the Holy Spirit**, was also to participate in effecting the plan of salvation.” Gordon Jenson, *Adventist Review* Oct. 31, 1996, p. 12.

This particular version is actually not Trinitarian at all but Tritheistic. <http://en.wikipedia.org/wiki/Tritheism> Notice that it speaks of both “Three Persons” and three “Beings.” The orthodox formula for the original recipe makes a clear distinction between Person and Being. To the true Trinitarian they are *not* the same, nor is the term Person equal to a normal person in the human sense of the word. For this reason, theologians prefer to use the word *hypostasis*, which they explain, is half way between per-

son and personality. Hypostasis, they say, is a very “unique, anomalous species of existence.”

No one is able to explain exactly what it is. As Augustine admitted, “we can only say, it is not this or that.” Though Jesus prayed that we might *know* the only true God, the triune God is a mysterious, unknowable god, beyond our capacity to understand.

Details, Details

To nail down these subtle points, the Roman church eventually forged what is now known as the Athanasian Creed. It was so named in Athanasius’ honor, but not written by him as it emerged during the 6th century. Athanasius admitted that he could not understand it. Because “the more he thought, the less he comprehended;” (Edward Gibbon, *The Decline and Fall of the Roman Empire*, Volume 2, Chapter 21, p. 223)

To give you a taste of what the formalized hard-core Trinity doctrine states, we provide a few excerpts with bracketed comments:

Whosoever will be saved, before all things it is necessary that he hold the catholic faith; which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

[Threats for noncompliance indicates an unreasonable doctrine]

But this is the catholic faith: That we worship one God in Trinity, and Trinity in unity.

Neither confounding the persons;

[to avoid Unitarian modalism] nor dividing the substance

[only one being, not three as in Tritheism, a form of Polytheism]

For there is one person of the Father; another of the Son; another of the Holy Ghost. But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one; the glory equal, the majesty co-eternal...

So the Father is God; the Son is God; and the Holy Ghost is God; and yet there are not three Gods; but one God...

And in this Trinity none is before or after another: none is greater or less than another. But the whole three Persons are co-eternal together, and co-equal...

He therefore that will be saved, must think of the Trinity.

Philip Schaff, *History of the Christian Church*, Vol. 3, Section 132, p. 690

This confusing picture of God is what most Christians profess to believe. No wonder it is often illustrated as a hybrid three-faced monstrosity.



One Last God

One final solution to the Father-Son dilemma is to again return to only one God, one being, one person. That’s it. A lot like the Islamic god, the Unitarian version is not a father and does not have a real son. Jesus is just a man who is filled with God’s Spirit and is elevated to heaven, but he was and is not a divine being; he did not die for our salvation; God did not give up a real son. It is little wonder that Moslem’s and Unitarians share a common awe of God’s majesty and power, but have limited appreciation for His love.

Unitarians, like Modalists and Tritheists, have no problem with dissecting the nuances between Being and Person. To them, they are the same.

Triune Trouble

Because the Athanasian “Son” is an integral physically connected part of the Father and cannot be separated from Him, this version of the Trinity believes the Son could not really die.

“He only was able to raise Himself, who though His Body was dead, was not dead. For He raised up that which was dead. He raised up Himself, who in Himself was alive, but in His Body that was to be raised was dead.” Augustine, *Nicene & Post-Nicene Fathers*, vol. 6, p. 656

This is the kind of double-talk that the serpent dished up to Eve in the garden. “You shall not surely die.” This is perfectly natural for one to be-

lieve who accepts the lie that the soul is an immortal disembodied spirit.

The Bible, however, declares over two dozen times that it was the Father who raised His Son from the dead.

- Acts 2:22 God raised up Jesus of Nazareth
- Acts 2:24 God loosed his pains of death
- Acts 2:32 God raised up this Jesus
- Acts 3:15 God raised the Prince of life
- Acts 3:26 God raised up His Son
- Acts 4:10 God raised him from the dead
- Acts 5:30 God of our fathers raised him
- Acts 10:40 God raised up the third day
- Acts 13:30 God raised him from the dead
- Acts 13:34 raised him up from the dead
- Acts 13:37 God raised again Jesus
- Acts 17:31 God raised him from the dead
- Rom 4:24 Him that raised up Jesus
- Rom 6:4 raised by the glory of the Father
- Rom 8:11 Him that raised up Jesus
- Rom 10:9 God raised him from the dead
- 1Cor 6:14 God has raised up the Lord
- 1Cor 15:15 God raised up Christ
- 2Cor 4:14 He that raised up the Lord
- Gal 1:1 God, the Father, who raised him
- Eph 1:19 by the Father's mighty power
- Eph 1:20 He raised Christ from the dead
- Col 2:12 God who has raised him
- 1Pet 1:21 God raised him up
- 1Thes 1:9,10 He raised his Son

“He was in that stony prison house as a prisoner of divine justice. He was responsible to the Judge of the universe. He was bearing the sins of the world, and **His Father only could release Him.**” *Manuscript 94, 1897*

And He did it by calling him forth. Jesus also raised the dead by speaking to them, calling them back to life.

- Luke 7:16** Young man, arise
- Luke 8:55** Talitha cumi, Maiden, arise.
- John 11** Lazarus, come forth.
- John 5:25** all in the graves shall hear
- 1Thes 4:16** with a shout, with the voice of the archangel the dead in Christ shall arise
- Isa 26:19** Awake, ye that dwell in the dust!

So also His Father spoke to raise His Son. An angel descended from heaven with the Father's command.

“Then the mighty angel, with a voice that caused the earth to quake, was heard: **Jesus, thou Son of God, thy Father calls thee!** Then he who had earned the power to conquer death and the grave came forth” *Spirit of Prophecy* Vol. 3 p. 192, 1878



“Then the angel from heaven, with a voice that caused the earth to quake, cried out, **‘Thou Son of God, Thy Father calls Thee! Come forth.’**” *Early Writings*, p. 182, 1882

“The soldiers see him removing the stone as he would a pebble, and hear him cry, **Son of God, come forth; Thy Father calls Thee.**” *Desire of Ages*, p. 780, 1889

“The light of heaven encircled the tomb, and the whole heaven was lighted by the glory of the angels. Then his voice was heard, **‘Thy Father calls Thee; come forth.’**” *5SDABC* p. 1110, MS115, 1897

Jesus obeyed the call of His Father and came forth with a new spiritual body that was given Him.

Obedient **in life unto death**, He was obedient **in death unto life**. (Phil 2:8)

He was patient, trusting entirely in the power of his Father, not impetuous or willful. He died in His natural body; He was raised in His spiritual body, becoming a life-giving Spirit (1Cor 15:44, 45).

Christ was quickened (resurrected) by the Spirit of God (1Peter 3:18). Either way, whether His Father or His Father's Spirit, Jesus of His own self could do nothing (John 5:30).

This is evidenced by the fact that an angel came from heaven to roll away the stone (Matt 28:2). If Jesus was able to awake himself from the sleep of death, then raise himself back to life, he certainly should have been able to remove the stone by Himself.

But after His Father quickened Him with His Spirit, restored His immortality, and called Him to come forth, In him was life once again (John 1:4). Jesus declared, **‘I am the resurrection, and the life’** (John 11:25). This life was given back to Christ from His Father at his own resurrection.

As the Father has life in Himself, so has He given to the Son to have life in himself (John 5:26).

His Father is the Source of all life, giving immortal, self-existent life to His Son. He gave this life to His Son in the beginning and again at the resurrection. Thus Christ has immortality and is the Source of all life to the creatures He created.

“All created things live by the will and power of God. They are dependent recipients of **the life of the Son of God**. However able and talented, however large their capabilities, they are replenished with life from **the Source of all life.**” *Manuscript 131, 1897* in 5BC p. 1113

Jesus was the divine Word made flesh. Son of man, he took the flesh of fallen man; Son of God, his mind was filled with all the fullness of divinity.

So in summary:

<p>Unitarianism There is <i>only one</i> divine being/person: God, Almighty.</p>
<p>Modalism-Oneness There is <i>only one</i> divine being/person with three personalities/modes: Father, Son, and Holy Spirit are the <i>same person</i> and the <i>same being</i> wearing different hats at different times but never at the same time.</p>
<p>Trinitarianism There is only one divine being who is composed of three <i>different persons</i> or hypostases: Father, Son, and Holy Spirit who are the <i>same being</i>.</p>
<p>Tritheism There are three <i>separate</i> divine beings: Father, Son, and Holy Spirit who exist as three <i>separate</i> individual persons but are one in purpose and character.</p>

Who Did God Give?

John 3:16 According to

Unitarianism

God so loved the world that he gave his own created being who then became His adopted “Son.”

Trinitarianism/Tritheism

God so loved the world that he gave his designated associate, his partner, his fellow committee member who He just calls “Son.”

Begotten Son Believers

God so loved the world that he gave his real Son who was the only being ever begotten from Himself.

John 3:16 has nothing to do with threeness and everything to do with the Father-Son relationship. But because a trinity insists on a consubstantial, co-eternal, three-part Deity, the relationship based on a Father’s love for his Son is compromised if not eliminated entirely. Yet anything less than a true Son is less than a true sacrifice for the Father in giving up His Son.

1872-1930 Fundamental SDA Beliefs	Current SDA Beliefs
The Father is the “One True God” the Source from Whom all life originated 1Tim 6:15,16; Jn 17:3; Eph 4:6; 1Cor 8:6; John 5:26; Deut 4:6.	The Trinity is “One God” is a mysterious “unity of three co-eternal Persons”—God the eternal Father, God the eternal Son, and God the eternal Spirit
The Son of God is equally divine with the Father because he inherited his divine nature from the Father when he was begotten (not created) from His person in eternity. Heb 1:1-14; Prov 8:22-30; Prov 30:4; Ps 2:7,12; 2Cor 4:4; John 8:42; 16:27.	The 2 nd Person of the trinity is co-equal and co-eternal with the Father because He was always in existence and had no origin. He is only “called” the Son because he would later assume that role after his birth from Mary.
The Son of God was the literal divine Son of the Father before his Bethlehem incarnation. Zech 6:12; 1Jn 4:9,14; Micah 5:2.	The 2 nd Person of the trinity was not created nor begotten prior to his Bethlehem incarnation.
The Spirit of God and Christ is the divine mind that they share between themselves and minister to our minds (spirits). Zech 4:11-14; Rom 8:9,10; Col 1:27; Rev 2:18,19.	The Holy Spirit is the 3 rd Person of the trinity and is a separate independent person from the Father and the Son
The Spirit of God and Christ is their personal presence by which they exercise their omniscience in searching out the condition of their universe and communicating with their intelligent created beings. Ps 139:6,7; 1Cor 2:10,11,16; Rom 11:34; Isa 40:13; Phil 2:5	The Holy Spirit does not have a physical body and is not limited to any one location in space. Not sure whether this also applies to the Father or the Son in his current glorified state.
The Son of God died completely on the cross. He poured out his soul unto death. He laid down his immortal life. His thoughts ceased. His “spirit” was not conscious in death. Isa 53:8-10; 1Pet 1:3; Rev 1:18; Rom 5:10; Acts 2:31.	The 2 nd Person of the trinity did not completely die on the cross. His divine spirit lived on; only his human body died. All three divine beings are co-equal and cannot die.
The Son of God accepted our death penalty the consequences of sin: separation from the Father, so that we might receive the Son’s eternal life. Rom 5:10; 6:23; 2Cor 5:21	The 2 nd Person of the trinity didn’t completely die for our sins. His sacrifice was not a divine sacrifice.
The Father resurrected His Son from the dead. Christ had power over death because of his sinless life allowing His Father to have the legal right to give back His Holy Son’s eternal life. John 10:18;5:26; 1Pet 1:19	The divine God-part of Christ, which did not die, resurrected His human body. Jesus raised himself without any help from the Father or the Holy Spirit because he was fully God and fully able.
The Son of God emptied himself of his divine form and powers, taking on sinful human flesh after the seed of Abraham and David, born of a woman and then was filled with the divine, sinless mind (Spirit) of his Father. Phil 2:5-8; John 14:10,11; Heb 2:16-18; 4:15.	The 2 nd Person of the trinity took on the sensations of sinful human flesh (hunger, pain, thirst, etc) but did not inherit the same flesh as the rest of sinful humanity. He was tempted “from without, but not from within” He was the second Adam, taking Adam’s original, sinless nature
Christ gives to us a new mind filled with his divine thoughts, linking us with his victorious life, empowering us to overcome sin in our flesh as he did. Phi. 2:5; Rom 8:9;12:2; Jude 24; Ps 32:2; Rev 3:21; 14:1,5.	We cannot overcome sinful tendencies because our nature is different than Christ’s divine nature. We are saved only by accepting his sacrifice and receiving the 3 rd Person of the Godhead.
The mind of Christ, his Holy Spirit, the life of his life, his character dwells in our minds and communicates his will to us. Col 1:27.	The 3 rd Person of the trinity (not Christ) dwells in us; another different being who inhabits the human body temple.
The Son of God is our only Advocate, our only Mediator, our only Intercessor and our only Comforter. It is through the Son that we have fellowship with the Father. 1Jn 2:1; 1Tim 2:5; Heb 9:24; Isa 53:12; Jn 14:18; 2Cor 1:2,3; 1Jn 1:3; Jn 14:11,20.	The 3 rd Person of the trinity is a second intercessor and Comforter along with the Son. There are two beings who are the Parakletos: Christ in heaven, the Holy Spirit on earth.
There are only two divine begins in heaven. The Son of God was and always will be in voluntary subjection to his Father. Zech 6:13; 1Cor 15:27,28; John 14:28; 1:1-3.	The 3 rd Person of the trinity has always existed with the other two. The 2 nd Person was only subject to the others during his incarnation on earth.
God the Father was the Son’s Father “before the world was.” The Father’s Spirit “came upon” Mary. Rev 17:5; Matt 22:42-45; Gal 4:4.	The 1 st Person of the trinity became God the Father at the Bethlehem incarnation. The 3 rd Person conceived the 2 nd Person.

Sources for the Current SDA Beliefs:
27 *Fundamental Beliefs* (*Adventist Review* Vol. 158, Nol. 31, p. 4, 1980); *Seventh-day Adventists Believe – A Biblical Exposition of 27 Fundamental Doctrines* (1988) p. 16-26; 49; *Christian Beliefs: Fundamental Biblical Teachings for 7th Day Adventist College Classes*, T. Jemison (1959) p. 88, 173.

The Four Basic Issues

- Identity of the One True God
- Reality of the Father and Son
- Identity of the Indwelling Spirit
- The Nature of Christ

1. One True God

There is one God Mark 12:32, Jam 2:19
There is one God, the Father 1Cor 8:6
None other God but one 1Cor 8:4
The true God 1John 5:20
The only true God John 17:3
The Ancient of Days Dan 7:14
Who has life in Himself John 5:26
Eternal, immortal, invisible 1Tim 1:17
Whom no man has seen 1Tim 6:16
There is none other but he Mark 12:32
He is unequalled Isa 40:18,25
Beside Him there is no God Isa 44:6
There is none else Isa 46:9
The only Potentate 1Tim 6:15
The Lord God omnipotent Rev 19:6
The Most High Mark 5:7
The Almighty God Gen 17:1
He is the God of all Eph 4:6

2. Real Father and Son

One Lord Jesus Christ 1Cor 8:6
He is the Word of God Rev 19:13
The Word with the Father Jn 1:1
Before the world was Jn 17:5
Eternal life with the Father 1Jn 1:2
The King's Son Ps 72:1
Son of the living God Matt 16:15
Son of the Highest Luke 1:32
He is the Son of the Father 2Jn 1:3
The Father's firstborn Ps 89:20-37
The beginning of His way Prov 8:22
Proceeded from the Father Jn 8:42
Was brought forth Prov 8:24,25
He came out from God Jn 16:27
Only begotten Son of God Jn 3:18
The firstbegotten of God Heb 1:6
The fruit of His body Micah 6:7
In the bosom of the Father Jn 1:18
Appointed heir of all things Heb 1:2
By inheritance Heb 1:4
Antichrist denies Father Son 1Jn 2:22.

The Trinity denies a real father and son dismissing them as merely roles to be played. Satan challenged Jesus, "If thou be the Son of God" Matt 4:3. i.e., hath God said, This is my beloved Son?

3. The Spirit of Christ

The Holy Spirit of God Eph 4:30
God gives His Holy Spirit 1Thes 4:8
It proceeds from the Father Jn 15:26
Father sheds it through Jesus Tit 3:5
He sends the Spirit of His Son Gal 4:6
The Spirit of the Lord Acts 5:9
The Spirit of Christ and God Rom 8:9
The Spirit of Jesus Christ Phil 1:19
The Spirit of truth John 16:13
Jesus is the truth John 14:6
Spirit of truth, the Comforter Jn 15:26
Jesus is our Advocate 1Jn 2:1
Comforter is Advocate (*paracletos*)
Spirit makes intercession Rom 8:26
Jesus makes intercession Heb 7:25
There is one Mediator: Jesus 1Tim 2:5
Jesus manifests himself to us Jn 14:21
He will come to us Jn 14:18
His Father and he will come Jn 14:23
Spirit of Christ dwells in us Rom 8:9
Spirit of truth shall be in us Jn 14:17
Spirit of God dwells in us 1Cor 3:16
Spirit of the Lord Isa 40:13
Is the mind of the Lord Rom 11:34
The mind of Christ is in us Phil 2:5
We have the mind of Christ 1Cor 2:16
Comforter abides forever Jn 14:16
Jesus is with us always Matt 28:20

4. Real Life and Death

In the fullness of time God sent forth His Son, made of a woman Gal 4:4
"But **Jesus accepted humanity** when the race had been weakened by four thousand years of sin. Like every child of Adam **He accepted** the results of the working of **the great law of heredity**. What these results were is shown in the history of His earthly ancestors. He came **with such a heredity** to share our sorrows and temptations, and to give us **the example of a sinless life.**" *Desire of Ages* p. 48 (1898)

An example serves as a model for emulation. An example that cannot be copied is a useless model.

Jesus didn't come to show us what a God could do, but what a man can do with God living in him.

"he took on him **the seed of Abraham**. Wherefore **in all things** it behooved him to be **made like unto his brethren**, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that **he himself** hath suffered being tempted, he is able to succor (aid) them that are tempted." Heb 2:16-18

In all points tempted like us Heb 4:16
He took upon himself the form of a servant and was made in the likeness of men Phil 2:7,8
He was made a little lower than the angels Heb 2:9
He also himself likewise took part of the same flesh and blood Heb 2:14
That he might become the firstborn of many brethren Rom 8:29
For which cause he is not ashamed to call them brethren Heb 2:11
He came to live by the Father Jn 6:57
To be subject unto God 1Cor 15:27
To be His Servant, His Elect Isa 42:1
Miracles, wonders God did Acts 2:22
He was obedient unto death Phil 2:8
Bore our sins in his body 1Pet 2:24
Made to be sin for us 2Cor 5:21
Bruised for our iniquities Isa 53:5
He died for our sins 1Cor 15:3
Christ died for us sinners Rom 5:8
Tasted death for every man Heb 2:9
Though he knew no sin 2Cor 5:21
No guile was found in him 1Pet 2:22
Poured out his soul in death Isa 53:12
Gave his life as a ransom Matt 20:28
He laid down his life John 10:17
He commended his spirit into his Father's hand Luke 23:46
His spirit returned to God Ecc 12:7
Without the spirit he died Jam 2:26
The dead know not anything Ecc 9:5
His thoughts perished Ps 146:4
He could not come forth Ps 88:8
But his Father raised him Gal 1:1
Saying, Awake! Isa 26:19
The Firstfruit of them that sleep 1Cor 15:20.

His human body, and divine spirit (his perfect mind and sinless character) died as a complete soul. When his Father restored the backup of his mental software into a new glorified hardware body, Jesus rose from the dead with his eternal living program.

Church on the Move

In harmony with a policy of seeking legitimacy and acceptance with the rest of the mainstream evangelical world, the Seventh-day Adventist church has made steady progress since the 1940s in reversing its doctrinal teachings on the four issues we just listed.



Walter Martin

Donald Barnhouse

In 1955, Walter R. Martin, consulting editor of 'Eternity' magazine, was commissioned by Dr Donald G. Barnhouse, Editor of 'Eternity' magazine and pastor of the Tenth Presbyterian Church of Philadelphia, to write a book exposing Seventh-day Adventists as a cultic religion. Mr. Martin had already written about Adventists in his book 'Rise of the Cults', but now a complete book, proving Adventists to be a non-Christian denomination was planned.

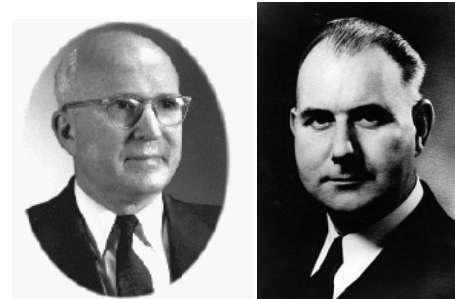
The Evangelical churches had already classified Adventists together with Jehovah's Witnesses because of their belief that Christ was the literal *Son* of God. But instead of comparing their respective teachings, they simply 'lumped' them together with the Arians. However, Witnesses believed that Christ was *created* by God; our pioneers believed He was *begotten* of God the Father. This distinction was recognized by Ellen White.

Christ was "**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." *Signs of the Times*. May 30, 1895.

As part of his research Mr. Martin requested access to Adventist litera-

ture, and an interview with LeRoy E. Froom, author of *Prophetic Faith of Our Fathers* which he had read.

A meeting was arranged for Barnhouse and Martin to see not only L. E. Froom, but also Roy Allan Anderson, editor of 'Ministry' magazine, W. E. Read, field secretary of the General Conference, and Tobias Edgar Unruh,



LeRoy E. Froom

Roy Allan Anderson

Pennsylvania conference president, all at Froom's request.

The meeting with this select group of questionably representative officials was held at the Tacoma Park, Washington D.C. General Conference headquarters in March of 1955 with the blessing of then GC president, R. R. Figuhr. They were, as Martin later described in an interview in 1983, "amassing some of the best brains they had at the time—and really trying to come to grips with the issues which were facing the denomination and **separating them** from fellowship with other evangelicals."

One question begs asking: Why was the church concerned about being "separated" from other churches? We had for many decades identified ourselves with the remnant of Revelation 12 and 14 who are distinguished from the daughters of the whore in chapter 17 by coming "out of her my people." We answered God's invitation: "be ye separate." In the world but not of it.

Mr. Martin brought with him a list of 40 questions, indicating that he had read widely from Adventist literature and from certain Adventist defectors which made him conclude that the church's publications were "a hodge-podge of contradiction" *ibid* 1983.

Unruh later wrote that the Adventist response at that stage was to make a "positive presentation in which were

emphasized those doctrines held by the church in common with Evangelical Christians of all faiths in all ages."

Walter Martin was then given a number of books and periodicals to substantiate the claims the Adventists made which included the 1931 Church Manual. The intent was to demonstrate that the church had *changed* its former belief in the begotten Son.

LeRoy Froom was given the list of questions to answer. That night both parties spent many hours reading and writing, and at the next day's meeting, Mr. Martin admitted he had been wrong about Seventh-day Adventists in several important points. No longer did he believe Adventists to be a cult. In a dramatic gesture he extended his hand in fellowship. This was exactly what the brethren so eagerly desired: acceptance into the Evangelical fold.

Some of the other subjects studied were the investigative judgment, the non-return of Christ in 1844, the final atonement (the work of Christ in the most holy place of the heavenly sanctuary), the Sabbath and the mark of the beast, the belief that the Adventist Church was the 'remnant church', the state of the dead. Naturally our men attempted to prove the correctness of the church's position, but the visitors were not convinced. There was something else more important.

Years later Roy Allen Anderson explained the situation. "Our answer concerning the Godhead and the Trinity was crucial, for in some of the books they had read that Adventists were classed as Arians..." *Adventist Review*, Sept 8, 1983, p. 4. This was just as Eckenroth had discovered 20 years earlier. See *Theos* volume 3.

In 1989, Walter Martin gave a brief history of the meetings to a group of Seventh-day Adventist ministers, in which he said, "When I first met with L.E. Froom, he took me to task for about fifteen minutes on how I could ever possibly think that Adventism was a cult."

"'Adventism rings as true as steel,' Froom contended.

I said, 'Do you think Arius was a Christian?'

And he was an excellent church historian and he said, 'Of course he wasn't a Christian; he denied the deity of Jesus Christ'.

I said, 'Yes', and opened up the suitcase and produced at least twelve feet of Adventist publications stacked up and marked for Dr Froom's perusal, and for the committee to check the sources in there.

And they were in mortal shock I might add, to think that it was as pervasive as it was."

Barnhouse continued.

"Mrs White reversed herself later on very quickly, and affirmed the doctrine of the Trinity very strongly and taught it. But she was influenced by Uriah Smith. She did deny the eternal deity of Christ at one time and relegated Him to the place of a second deity. That's why you were classified with the Jehovah's Witnesses early on, because of the Arian emphasis in Adventism. And because of the fact that you affirmed Michael the Archangel to be Christ."

Amazingly, the church accepted as truth the charges and claims of Walter Martin over those of Ellen White herself. Of course we identify Michael as Christ. The Great Controversy is between Christ and Satan; Michael and his angels fought the Dragon and his angels. We still defend this truth.

Martin resumed his experience.

Dr Froom and the committee decided they would peruse this material immediately. So we adjourned the meeting and they took all the materials with them and I guess others, and went through the materials.

They came back and said, 'Well, a great deal of these things you're calling attention to are there, we agree, and we don't agree with these statements. They do not reflect orthodox Adventist theology, and we reject it.'

I said, 'Good, happy to hear that. Now can you fault us, because we read this material, and it's not peripheral issues we are talking about...'

We went through all kinds of materials and then the idea came for a book where we would question and the Adventist denomination would respond.... Out of that came the book 'Questions on Doctrine'. Contrary to

some of the fantasies and myths which I hear today from Adventists who ought to know better, the book had the approval of the General Conference." Walter Martin. Taped Conference at Campus Hill Church, Loma Linda. California. January 1989.

Mr. Martin died later that year.

On a second visit Mr. Martin was provided many pages of detailed theological answers to his questions. It was immediately apparent that the Adventists were vigorously denying doctrinal positions which they had previously held. For example, they repudiated the idea that seventh-day Sabbath-keeping was a basis for salvation; they denied that the keeping of the first day of the week is as yet considered to be the 'mark of the beast.'

"The same procedure was repeated regarding the nature of Christ while in the flesh which the majority of the denomination has always held to be sinless, holy, and perfect, despite the fact that certain of their writers have occasionally gotten into print with contrary views completely repugnant to the Church at large." *Eternity* magazine 'Are Seventh-day Adventists Christians?' by Donald Grey Barnhouse. September 1956. First of five articles.

Most importantly, in the first of the *Eternity* magazine articles, Barnhouse wrote,

"The Adventists specifically repudiate any teachings by ministers or members of their faith who have believed, proclaimed, and written any matter which would classify them among Arians. That is to say, they hold that Jesus Christ is **the eternal Word of God, second member of the Godhead, eternally existing with God as God,** and they repudiate absolutely any concept that Jesus was a created being.

...This declaration on the part of the Adventist leaders specifically removes them from classification with Jehovah's Witnesses who are Arians in the modern sense, and the Adventists totally repudiate the Jehovah's Witnesses' concept of Christ. The Adventists take their place in the very center of traditional Christianity's Trinitarian doctrine as accepting the Christology of the New Testament of the Fathers, the Reformers, and all true evangelicals." *Eternity*. Sept. 1956.

Then he observed,

"The position of the Adventists seems to some of us in certain cases to be a **new position**; to them it may be merely the position of the majority group of sane leadership which is determined to put the brakes on any members who seek to hold views divergent from that of the responsible leadership of the denomination."

Concerning the doctrine of God, it certainly was a new position, and totally different to the pioneer view. This explains why Mr. Martin could discover twelve feet of documentation on the 'old position' – the original view of the pioneers. Many people are surprised to learn that Seventh-day Adventists have changed their teachings, especially when the prophet said, "We have a truth that admits of no compromise." *Selected Messages* Vol 1, p. 205.

William G Johnsson, Editor of the Review admitted as much.

"Adventist beliefs have changed over the years under the impact of 'present truth'. **Most startling** is the teaching regarding Jesus Christ, our Saviour and Lord. Many of the pioneers, including James White, J.N. Andrews, Uriah Smith, and J.H. Waggoner, held to an Arian or semi-Arian view that is, the Son at some point in time before the Creation of our world was generated by the Father. The Trinitarian understanding of God, now part of our fundamental beliefs, was not generally held by the early Adventists. Even today a few do not subscribe to it." *Adventist Review*, Jan 6, 1994, p. 10.

Yes, Ellen had predicted this "most startling" development. "The omega will be of a **most startling** nature" *Selected Messages* vol. 1, p. 197

But now the few hold-outs were no longer a problem. According to Donald Barnhouse, the group of Seventh-day Adventist leaders "explained to Mr. Martin that they had among their number certain members of the 'lunatic fringe', even as there are similar wild-eyed irresponsibles in every field of fundamental Christianity." *Ibid*.

Barnhouse concluded,

“I should like to say that we are delighted to do justice to a much-maligned group of sincere believers, and in our minds and hearts take them out of the group of utter heretics like the Jehovah’s Witnesses, Mormons, and Christian Scientists, to acknowledge them as redeemed brethren and members of the Body of Christ.....” *Ibid*.

This is just as Ellen White foretold. “The fundamental principles that have sustained the work for the last fifty years would be accounted as error.” *Selected Messages* Vol. 1, p. 204

In 1955, the Seventh-day Adventist Church fulfilled the prophesied prediction. The context of her statement dealt with God and the Holy Spirit. It was a “controversy over the presence and personality of God.” *Ibid* p. 202,203.

“As a people, we are to stand firmly 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 has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories.” *Ibid* p. 201.

“‘Living Temple’ introduces that which is nought but speculation in regard to the personality of God and where His presence is.... The sentiments expressed do not give a true knowledge of God. All through the book are passages of Scripture. These Scriptures are brought in in such a way that error is made to appear as truth.” *Ibid* p. 201, 202.

Please note: Ellen White is not here reproving Dr Kellogg for Arian or semi-Arian views. She is speaking of beliefs that *opposed* the platform upon which she stood, a belief that God, “by His Spirit, is everywhere present” *Education* p.132.

This was no longer the belief of John Harvey Kellogg. He was making the Spirit a God – one of three divine God-Beings who composed a God-head – that was in the trees and flowers, the food we eat, and was the life “force” in the cells of every living

thing. This is why it was seen as Pantheism. The Adventist foundation belief was not pantheistic. God *was* everywhere present, but by His own personal Spirit. This mysterious agency is the means by which both God the Father and His Son can be present in every place. Psalm 139:5-10.

Though Kellogg later changed his mind to say that it was only the Spirit that was in nature, Ellen White said this did not change his main thrust. In contrast, she properly identified the Spirit of Christ.

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

“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.” *Signs of the Times*. Oct 3, 1892.

The pioneer understanding of Christ was that He was begotten of the Father.

“The Word was ‘in the beginning’. The mind 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. 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 so far beyond the grasp of the mind of man.” *Christ and His Righteousness*. E.J. Waggoner p.16. 1890

Ellen White used similar wording in 1888.

“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 faints and exhausted with the research when there is yet an infinity beyond.” Bible Commentary vol 7, p. 919. 1888

In His incarnation, Christ became the Son of God “in a new sense.” *Selected Messages* vol. 1 p. 227, 226. The only way He could gain “in a new sense the title of the Son of God”, was for Him to have been the Son of God in heaven *before* his incarnation.

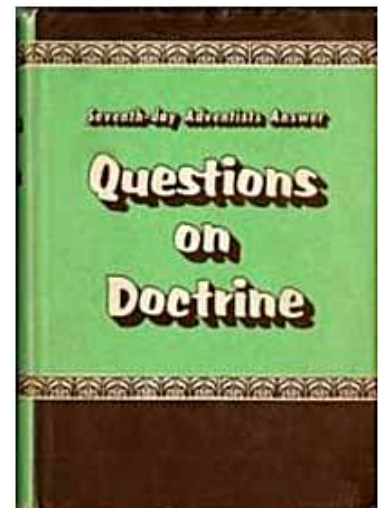
It is in this very way that Ellen White speaks of Christ before He came to this earth.

“And when the time came, the Son of God laid off His kingly crown and royal robe, and clothing His divinity with humanity, came to the earth to meet the prince of evil, and to conquer him.” *Ibid* p. 223. See also *Patriarchs and Prophets*, Chapter 1 for a full picture of God’s beloved Son.

The presentation of these truths were clear and concise in the Advent Movement. This is why George Knight made the following statement.

“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.

Sadly, he is correct.



http://en.wikipedia.org/wiki/Questions_on_Doctrine

The responses provided to Martin and Barnhouse in 1955 were subsequently published in *Questions on Doctrine*. It stated,

“1. In common with Conservative Christians and the Historic Protestant Creeds, We believe...

2. That the Godhead, the Trinity, comprises God the Father, Christ the Son, and the Holy Spirit...

4. That Jesus Christ is very God, and that He has existed with the Father from all eternity.

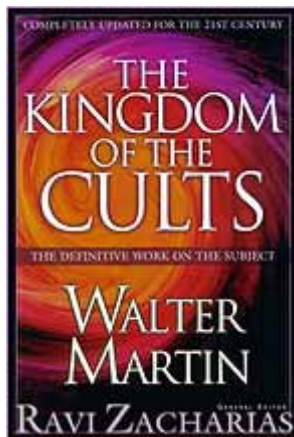
5. That the Holy Spirit is a personal being, sharing the attributes of deity with the Father and the Son...”

Questions on Doctrine, 1957, p.21,22.

This alignment with the ‘Historic Protestant Creeds’ in their acceptance of the Trinity, placed the Seventh-day Adventist church among the mainline churches.

However, it is important to note that the Trinitarian doctrine was still not an official teaching of the church in 1957. In fact, it would take another *twenty three years* before finally being voted by the world church in session.

Martin and the select contingency of Adventists agreed at the outset that they would allow the sale of each other’s publications together in their respective book stores. *Questions on Doctrines* was discontinued in 1977 and Martin’s book, *The Truth About Seventh-day Adventist*, was never distributed in the Adventist Book Centers (ABC stores). So, Martin threatened to re-write his SDA chapter in his book *Kingdom of the Cults*.



“In 1957 the General Conference of Seventh-day Adventists released the first definitive and comprehensive explanation of their faith, an authoritative volume entitled *Questions on Doctrine*. This book truthfully presents the theology and doctrine which **the leaders** of Seventh-day Adventism affirm **they have always held**. ... It is therefore unfair to quote any one Adventist writer or a group of writers as representing ‘the position of our denomination in the area of church doctrine and prophetic interpretation...’” (*Kingdom of the Cults*, p. 369).

Serious debate continues to this day over the representative nature of QOD and the merits of the opposing versions of the Atonement argued by Froom and Andreasen: Froom declared that the atonement was completed at the cross, while Andreasen insisted that it would not be complete until Christ finished his intercessory work in the most holy place of the heavenly sanctuary where he is now dispensing the merits of his perfect life and sinless sacrifice to the faithful remnant. This demonstration by the 144,000 that unswerving dependence on Christ’s indwelling Spirit, “the only power that can resist evil” can bring victory over sin and make them overcomers even as Christ overcame (Rev 3:21). Then Jesus will declare, “It is done.”

A World Church

Overtures to the World Council of Churches (WCC) began with the General Conference’s appointment of Bert Beverly Beach as its representative in 1967. This is the BB Beach who, as a past General Conference president presented pope John Paul II with a large golden medallion cast in his honor and co-authored with a WCC secretariat the 1973 book *So Much in Common*. In it, they admit that

“The member churches of the World Council of Churches and Seventh-Day Adventists are in agreement on the fundamental articles of the Christian faith as set forth in the three ancient symbols (Apostolicum, Nicaeno-Constantinopolitum, Athanasium). This agreement finds expression in un-

qualified acceptance of the doctrine of **the Trinity and the Two-Natures.**” Constitution: World Council of Churches, quoted by Dr. B.B. Beach and Dr. Lukas Vischer, *So Much in Common*, p. 40, 107 (1973).

The Latin terms refer to the three major creeds produced by the early Roman church: the Apostle’s Creed, the Nicene Creed which, when finalized at the Council of Constantinople, was the first to fully describe the doctrine of the Trinity, and the Athanasian Creed which, as we saw earlier, filled in all the details.

While the church is not formally a member of the WCC, BB Beach is a voting “personal representative” to the “interfaith Faith and Order Commission” in fulfillment of the Vatican II objectives.

“The SDAC is regularly represented through observers or advisers at WCC and other church meetings. For many years, an SDA has been a member of the WCC Faith and Order Commission in a personal capacity.” *Dictionary of the Ecumenical Movement*, WCC Publications, Geneva, Switzerland, 1991, p. 919

As part of the WCC, the SDA church has joined the broader Christian community who worship “God the Father, God the Son, and God the Holy Ghost” and enjoy “Eucharistic fellowship” with the churches of the world.

Changing Fundamentals

On the following two pages are listed a side-by-side comparison of the original Fundamental Principles of 1914 and the Fundamental Beliefs of 2005, the currently published and officially accepted statement of faith. The descriptions have, for space considerations, been abbreviated. Significant portions that address the doctrine of God have been preserved as much as possible.

There are clear similarities and noticeable differences. Both contain a list of 28 items. Both recognize the inspiration of scripture, baptism by immersion, prophetic fulfillment,

1. 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.

2. That there is **one Lord** Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; &c.

3. 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 and practice.

4. That **Baptism** is an ordinance of the Christian church, ...our faith in his burial and resurrection,... [by] immersion. Rom. 6:3-5; Col. 2: 12.

5. That **the new birth** ...consists of two parts: first, a moral change,... second, a physical change at the second coming of Christ, John 3:3, 5; Luke 20:36.

6. We believe that **prophecy** ...is included in that scripture which is profitable for instruction, 2 Tim. 3: 16; that it is designed for us and our children, Deut. 29: 29; ...especially constitutes the word of God a lamp to our feet and a light to our path, Ps. 119: 105, 2 Pet. 2:19; that a blessing is pronounced upon those who study it, Rev 1:1-3; and that, consequently, it is to be understood by the people of God ...

7. That the world's history... down to the setting up of God's everlasting kingdom, are out-lined in numerous great chains of **prophecy**; and that these prophecies are now all fulfilled except the closing scenes.

8. That the doctrine of the world's conversion and temporal is a fable of these last days,...; that the second coming of Christ is to precede, not follow, the **millennium**; until the Lord appears the papal power, with all its abominations, is to continue,

the wheat and tares grow together,...as the word of God declares.

9. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time;...the two thousand and three hundred days of Dan. 8:14, ... and brought us to an event called the cleansing of **the sanctuary**.

10. That **the sanctuary** of the new covenant is the tabernacle of God in Heaven,... Heb. 8, of which our Lord, as great High Priest, is minister;... Heb. 8:1-5, &c.; that this is the sanctuary to be cleansed at the end of the 2300 days,... the entrance of the high priest into the most holy place,... blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment, Heb 9:22,23;...

11. That **God's moral law** is the same for all men in all dispensations;... spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ...“ark of the covenant,” or testament. Num. 10:33, Heb. 9:4, &c.; that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high... Rev. 11:19.

12. That the fourth commandment of this law requires that we devote **the seventh day** of each week,... Saturday, to abstain from our own labor, and to the performance of sacred and religious duties; that this is the only weekly **Sabbath** known to the Bible,...set apart before Paradise was lost, Gen. 2:2,3, and which will be observed in paradise restored, Isa. 66:22, 23;...and that the terms, Jewish Sabbath, and Christian Sabbath, as applied to the weekly rest-day, are names of human invention, unscriptural... and false...

13. That as the man of sin, **the papacy**, has thought to change times and laws (the laws of God), Dan. 7:25, and has misled almost all Christendom in regard to the fourth commandment... Isa. 56:1, 2, 1 Pet. 1:5, Rev. 14:12, &c.

14. That Christ's followers should be a **peculiar people**, not following the world, nor loving its pleasures. We cannot serve two masters. James 4:4; Matt 6:24.

15. That the Scriptures insist upon plainness and **modesty of attire** by those who follow Him who was “meek and lowly in heart”; that the wearing of costly array fosters pride. 1Tim 2:9, 10; 1Peter 3:3,4.

16. That the means to support God's work should come from love to God and souls, not raised by church lotteries, fairs, teas, suppers or socials; **the tithe** is the Lords. Heb 7:1-4; 2Cor 9:6; Mal 3:8, 10.

17. That the carnal heart is at enmity with God and is transformed by the Holy Spirit through **regeneration, or conversion**.

18. That we cannot of ourselves render obedience to God's law; we are dependent on Christ for **justification and grace** to render acceptable obedience to His law.

19. The Spirit of God was promised to manifest itself through **certain gifts**, not to take the place of the Bible, but to lead to understanding the word it inspired.

20. That God sends forth a proclamation symbolized by **three messages** of Rev 14 to warn of Christ's approaching return.

21. That the third message (Rev 14:9,10) occurs during the cleansing of the sanctuary, a time of **investigative judgment** for the dead, and at the **close of probation** for the living.

22. That **the grave** is a place where there is no work, device, wisdom nor knowledge. Ecc. 9:10

23. That the state to which we are reduced by **death** is one of silence, inactivity, and entire **unconsciousness**. Ps. 146:4; Eccl. 9:5, 6; Dan. 12:2.

24. a **bodily resurrection**; the righteous ...in the first resurrection...at the second advent of Christ, the wicked in the second resurrection,... a thousand years thereafter. Rev. 20:4-6.

25. That at the last trump, the living righteous are to be **changed in a moment**, in the twinkling of an eye, and with the resurrected righteous are to be caught up to meet the Lord in the air...

26. That these immortalized ones are then taken to Heaven, ...John 14:1-3, where they reign with Christ a **thousand years**, judging the world and fallen angels,...

Rev.20:4; 1 Cor. 6:2, 3; that during this time the earth lies in a desolate and chaotic condition, Jer. 4:23-27...; and that here Satan is confined during the thousand years, Rev. 20:1, 2, and here finally destroyed, Rev. 20:10; Mal. 4:1...

27. That at the end of the thousand years, the Lord descends with his people and the New Jerusalem, Rev. 21:2, the wicked dead are raised...and gather about the city...Rev. 20:9, and fire comes down from God out of heaven and devours them....consumed root and branch, Mal. 4:1, as though they had not been. Obad. 15, 16. ...**everlasting destruction** from the presence of the Lord, 2 Thess. 1:9,...Matt. 25:46,...which shall melt even the elements ... 2 Peter 3:7-12.

28. That **new heavens and earth** shall [be]...the eternal inheritance of the saints, 2 Peter 3:13; Ps. 37:11, 29; Matt. 5:5.

1. **The Holy Scriptures**, Old and New Testaments, infallible, inspired written Word of God (2Peter 1:20, 21; 2Tim 3:16, 17; Ps 119:105; Prov 30:5, 6; Isa 8:20; John 17:17; 1Thess 2:13; Heb 4:12)

2. **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, ever present, infinite incomprehensible, yet known, forever worthy of worship, adoration, and service by the whole creation. (Deut 6:4; Matt 28:19; 2Cor 13:14; Eph 4:4-6; 1Peter 1:2; 1Tim 1:17; Rev 14:7.)

3. **God the eternal Father** is the Creator, Source, Sustainer, and Sovereign of all Creation, just, holy, merciful, gracious, slow to anger, abounding love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. (Gen. 1:1; Rev. 4:11; 1 Cor. 15:28; John 3:16; 1 John 4:8; 1 Tim. 1:17; Ex. 34:6, 7; John 14:9.)

4. **God the eternal Son** became incarnate in Jesus Christ, created all things, reveals God's character, saved humanity, judged. The world, Forever truly God, became truly man, conceived of the Holy Spirit born of the virgin Mary, lived and was tempted as a human being, perfectly showed the love and righteousness God, manifested God's power, suffered and died voluntarily on the cross for our sins in our place, raised from the dead, ascended to minister in the heavenly sanctuary, will come again in glory to deliver His people, and restore all things. (John 1:1-3, 14; Col 1:15-19; John 10:30; 14:9; Rom 6:23; 2Cor 5:17-19; John 5:22; Luke 1:35; Phil 2:5-11; Heb 2:9-18; 1Cor. 15:3, 4; Heb. 8:1, 2; John 14:1-3)

5. **God the eternal Spirit** was active with the Father and the Son in Creation, incarnation, and redemption, inspired the writers of Scripture, filled Christ's life with power, draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son, always with His children, gives spiritual gifts to the church, empowers it to witness, leads it into all truth. (Gen. 1:1, 2; Luke 1:35; 4:18; Acts 10:38; 2 Peter 1:21; 2 Cor. 3:18; Eph. 4:11, 12; Acts 1:8; John 14:16-18, 26; 15:26, 27; 16:7-13.)

6. **God is Creator** of all things (Gen. 1; 2; Ex 20:8-11; Ps 19:1-6; 33:6, 9; 104; Heb.11:3.)

7. **Nature of Man**: made with individuality, power and freedom, an indivisible

unity of body, mind, and spirit, having a fallen nature, (Gen. 1:26-28; 2:7; Ps. 8:4-8; Acts 17:24-28; Gen. 3; Ps. 51:5; Rom. 5:12-17; 2 Cor. 5:19, 20; Ps. 51:10; 1 John 4:7, 8, 11, 20; Gen. 2:15.)

8. **Great Controversy** between Christ and Satan is waged in us (Rev. 12:4-9; Isa. 14:12-14; Eze. 28:12-18; Gen. 3; Rom. 1:19-32; 5:12-21; 8:19-22; Gen. 6-8; 2 Peter 3:6; 1 Cor. 4:9; Heb. 1:14.)

9. **Life, Death, and Resurrection of Christ**: (John 3:16; Isa. 53; 1 Peter 2:21, 22; 1 Cor. 15:3, 4, 20-22; 2 Cor. 5:14, 15, 19-21; Rom. 1:4; 3:25; 4:25; 8:3, 4; 1 John 2:2; 4:10; Col. 2:15; Phil. 2:6-11.)

10. **Experience of Salvation**: need, sinfulness, repentance, faith, justified, adopted, delivered, born again, sanctified. (2 Cor. 5:17-21; John 3:16; Gal. 1:4; 4:4-7; Titus 3:3-7; John 16:8; Gal. 3:13, 14; 1 Peter 2:21, 22; Rom. 10:17; Luke 17:5; Mark 9:23, 24; Eph. 2:5-10; Rom. 3:21-26; Col. 1:13, 14; Rom. 8:14-17; Gal. 3:26; John 3:3-8; 1 Pet 1:23; Rom 12:2; Heb 8:7-12; Eze 36:25-27; 2Pet 1:3, 4; Rom 8:1-4; 5:6-10)

11. **Growing in Christ**: Jesus' victory gives us victory over evil forces, the Holy Spirit dwells within us and empowers us. (Ps 1:1, 2; 23:4; 77:11, 12; Col 1:13, 14; 2:6, 14, 15; Luke 10:17-20; Eph 5:19, 20; 6:12-18; 1 Thess 5:23; 2 Peter 2:9; 3:18; 2 Cor. 3:17, 18; Phil 3:7-14; 1 Thess 5:16-18; Matt 20:25-28; John 20:21; Gal 5:22-25; Rom 8:38, 39; 1John 4:4; Heb 10:25.)

12. **The church is the community** of believers in Jesus as Lord and Saviour (Gen. 12:3; Acts 7:38; Eph. 4:11-15; 3:8-11; Matt. 28:19, 20; 16:13-20; 18:18; Eph 2:19-22; 1:22, 23; 5:23-27; Col. 1:17, 18)

13. **Remnant** in the last days of apostasy (Rev. 12:17; 14:6-12; 18:1-4; 2 Cor. 5:10; Jude 3, 14; 1 Peter 1:16-19; 2 Peter 3:10-14; Rev. 21:1-14)

14. **Unity in the Body of Christ** (Rom. 12:4, 5; 1 Cor. 12:12-14; Matt. 28:19, 20; Ps. 133:1; 2 Cor. 5:16, 17; Acts 17:26, 27; Gal. 3:27, 29; Col. 3:10-15; Eph. 4:14-16; 4:1-6; John 17:20-23)

15. **Baptism** by immersion (Rom. 6:1-6; Col. 2:12, 13; Acts 16:30-33; 22:16; 2:38; Matt. 28:19, 20.)

16. **Lord's Supper** and service of foot washing, open to all believing Christians. (1 Cor. 10:16, 17; 11:23-30; Matt. 26:17-30; Rev. 3:20; John 6:48-63; 13:1-17.)

17. **Spiritual Gifts and Ministries**: for the common good of church and man. (Rom. 12:4-8; 1 Cor. 12:9-11, 27, 28; Eph. 4:8, 11-16; Acts 6:1-7; 1 Tim. 3:1-13; 1 Peter 4:10, 11)

18. **The Gift of Prophecy**: a mark of the remnant church manifested in the ministry of Ellen. G. White (Joel 2:28, 29; Acts 2:14-21; Heb. 1:1-3; Rev. 12:17; 19:10.)

19. **Law of God**: the Ten Commandments (Ex. 20:1-17; Ps. 40:7, 8; Matt. 22:36-40; Deut. 28:1-14; Matt. 5:17-20; Heb. 8:8-10; John 15:7-10; Eph. 2:8-10; 1 John 5:3; Rom. 8:3, 4; Ps. 19:7-14.)

20. **Sabbath**: the seventh day a memorial of Creation. The fourth commandment (Gen. 2:1-3; Ex. 20:8-11; Luke 4:16; Isa. 56:5, 6; 58:13, 14; Matt. 12:1-12; Ex. 31:13-17; Eze. 20:12, 20; Deut. 5:12-15; Heb. 4:1-11; Lev. 23:32; Mark 1:32.)

21. **Stewardship**: time, opportunities, abilities and possessions (Gen. 1:26-28; 2:15; 1 Chron. 29:14; Haggai 1:3-11; Mal. 3:8-12; 1 Cor. 9:9-14; Matt. 23:23; 2 Cor. 8:1-15; Rom. 15:26, 27.)

22. **Christian Behavior** in Christlike purity, health, dress, adornment (Rom. 12:1, 2; 1 John 2:6; Eph. 5:1-21; Phil. 4:8; 2Cor. 10:5; 6:14-7:1; 1Peter 3:1-4; 1Cor. 6:19, 20; 10:31; Lev. 11:1-47; 3John 2.)

23. **Marriage and the Family**: (Gen. 2:18-25; Matt. 19:3-9; John 2:1-11; 2 Cor. 6:14; Eph. 5:21-33; Matt. 5:31, 32; Mark 10:11, 12; Luke 16:18; 1 Cor. 7:10, 11; Ex. 20:12; Eph. 6:1-4; Deut. 6:5-9; Prov. 22:6; Mal. 4:5, 6.)

24. **Christ's Ministry in the Heavenly Sanctuary** dispenses the benefits of His atoning sacrifice, began at ascension, entered last phase in 1844, the investigative judgment, close of probation (Heb. 8:1-5; 4:14-16; 9:11-28; 10:19-22; 1:3; 2:16, 17; Dan. 7:9-27; 8:13, 14; 9:24-27; Num. 14:34; Eze. 4:6; Lev. 16; Rev. 14:6, 7; 20:12; 14:12; 22:12.)

25. **Second Coming of Christ**: literal, personal, visible, and worldwide. (Titus 2:13; Heb. 9:28; John 14:1-3; Acts 1:9-11; Matt. 24:14; Rev. 1:7; Matt. 24:43, 44; 1 Thess. 4:13-18; 1 Cor. 15:51-54; 2 Thess. 1:7-10; 2:8; Rev. 14:14-20; 19:11-21; Matt. 24; Mark 13; Luke 21; 2 Tim. 3:1-5; 1 Thess.5:1-6.)

26. **Death and Resurrection**: God, who alone is immortal, will grant eternal life (Rom. 6:23; 1 Tim. 6:15, 16; Eccl. 9:5, 6; Ps. 146:3, 4; John 11:11-14; Col. 3:4; 1 Cor. 15:51-54; 1 Thess. 4:13-17; John 5:28, 29; Rev. 20:1-10.)

27. **Millennium**: in heaven between the first and second resurrections. (Rev. 20; 1 Cor. 6:2, 3; Jer. 4:23-26; Rev. 21:1-5; Mal. 4:1; Eze. 28:18, 19.)

28. **New Earth**: (2 Peter 3:13; Isa. 35; 65:17-25; Matt. 5:5; Rev. 21:1-7; 22:1-5; 11:15.)

a pre-millennial advent,
 a heavenly sanctuary,
 the high priestly ministry of Christ,
 the importance of tithing,
 spiritual gifts,
 the perpetuity of the Moral Law,
 the seventh-day Sabbath,
 a literal, visible second coming,
 modesty and Christian behavior,
 healthful living,
 unconsciousness in death,
 pre-advent investigative judgment,
 two resurrections,
 eternal death of the wicked.

Interestingly, the original Principles did not mention the Lord's supper or the ordinance of foot washing.

And the current Beliefs do not feature the papacy as the "man of sin," the atonement in the heavenly sanctuary, the post-fall human nature of Christ ("took on him the nature of the seed of Abraham")

But there is a complete change in the theology of God between the two. From

"There is one God, a personal, spiritual being" and "one Lord Jesus Christ, the Son of the Eternal Father"

to

"There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons"

Originally, God is a person
 Now, God is a plurality of persons, a collective group, family, team, committee, board, corporation. No longer a single individual person, God is now three persons, fused or confused into one being. Yet God is not a "They" but a "He."

"There is one God: Father, Son, and Holy Spirit...**He** is infinite and beyond human comprehension, yet known through **His** self-revelation. **He** is forever worthy of worship, adoration, and service..."

Who is the He? The Father? Yes. The Son? Yes, again. The Spirit? Also yes. No wonder we see the results of such thinking as hybridized three-faced depictions of the Trinity, the "one God" who is three persons. Such a God can not have a mouth or a face or a head as Scripture states (Matt 4:4; Rev 22:4; Dan 7:9). The only way to accomplish this is to have multiple personalities in a single person. This is

dangerously close to modalism. Either way the one personal God of the Bible is made into a non-entity.

The "one God" of the Bible is the personality of the Father. His divine Son is a separate, distinct personality.

"There is none good but **one, God**"
 Matt 19:16; Mark 10:18; Luke 18:19.

"Now, a mediator is not of one, but **God is one**" Gal 3:20

"**There is none other God but one**"
 1Cor 8:4

"**There is one God**; and there is none other but he" Mark 12:33

"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"
 1Cor 8:6

There is "**one God and Father** of all who is above all, and through all, and in you all" Eph 4:6

"You believe that **there is one God**; you do well" James 2:19

"**Father**...this is life eternal, that they might know You, **the only true God**, and Jesus Christ, whom You have sent"
 John 17:2,3

"...denying **the only Lord God**, and our Lord Jesus Christ" Jude 1:4

Jesus consistently said that God was his Father, not that he was the Father. Ellen White also consistently spoke of the Father as a distinct individual and personality, separate from His Son, who was yet another distinct and individual personality.

Christ and His disciples "are **one in purpose, in mind, in character, but not in person**. It is thus that God and Christ are one." MH p. 422.

"The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each... **God is the Father of Christ; Christ is the Son of God.**" 8T p. 268

"We know that Christ came in person to reveal God to the world. **God is a person and Christ is a person.**" ISAT p. 343, Ms. 46, 1904. MR 900.

"The seventeenth chapter of John speaks plainly of **the personality of God and Christ**, and of their relation to each other." Ms 124, 1903 in 5BC p. 1145

"**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." Ed p. 131, 1903

"There is a **personal God, the Father**; there is a **personal Christ, the Son.**" RH March 17, 1904

Considering all the above we can say that "there is but one God, the Father, the only true God, the only Lord God, who is the Father of Christ, who is a person, a personal being, a personal God, the Father." Likewise, "there is a personal Christ, the Son of God, who is a person." Furthermore, "God and Christ, the Son of God, are one in purpose, in mind, and character but not in person."

This clear picture of the one God does not diminish in any way the full divinity of Christ, the divine Son of God, who inherited all the fullness of the Godhead by birth as the only being ever begotten of God, who came forth, who proceeded forth, who came out of God.

This truth honors the Son even as the Father is honored. It honors the Son by recognizing that he is truly God from truly God as stated in the original Nicene Creed. It honors the Father as the only true God and Father of all who is above all.

But the Trinity doctrine confounds the individual and distinct personalities of the Father, the Son, and the Spirit to make a new entity called the "one God" that is both one and three and "beyond human comprehension."

This development plagues historians with a nagging ambiguity. On the one hand, there is the desire to recognize the "progressive" nature of truth, that the understanding of God's word is as a light that shines brighter and brighter as we near the end; new facets of truth add to and enhance our earlier understanding.

Ellen White endorsed this concept when she said, “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 “To the Wahroonga Sanitarium Family), Jan 23, 1906, in IMR p. 52.

“I desire everyone to know that I stand on **the same platform of truth** that we have maintained for more than half a century.” Ms 142, 1905

“Where shall we find safety unless it be in **the truths** that the Lord has been giving **for the last fifty years?**” MR760 p. 12, RH May 25, 1905.

“We are to hold fast **the first principles of our denominated faith**” SpTB No. 7 p. 57, Dec 4, 1905.

“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 has not lessened their value.**” SpTB No. 2 p. 51.

On the other hand, there is a painful realization that the original Principles, the foundational teachings, the pillars of our faith concerning the one God who is the Father of the one Lord who is the Son (let alone the divine birth of God’s Son, whose coming forth was from the days of eternity) is embarrassingly in conflict with our current Beliefs.

This is why the original position on this point must be denounced as “faulty,” “erroneous,” “wrong,” “a cancer,” “lunatic.”

Sadly, few will search for truth on their own, reading the word of God for themselves, but will instead accept the conclusions of others.

“Those who have not been in the habit of **searching the Bible for themselves**, or **weighing evidence**, have **confidence in the leading men** and **accept the decisions they make** and thus many will reject the very messages God sends to His people if these leading brethren do not accept them.” TM pp. 106, 107

Ellen White described the experience of the Advent people as the journeyed to the kingdom of God. Those who kept their eyes on Jesus were safe.

“Others rashly denied the light behind them and said that **it was not God that had led them out so far**. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.” EW p. 14

The teachings, beliefs and understanding of the pioneers was not of God. They were misled, confused, or just uninformed about the real truth concerning God’s triune nature.

So, here is the sequence of events. After fifty years of unity in a belief in the Son of God, the church leaders managed to steer the membership into a belief in God the Son.

Belief in the Son of God	
James White, Joseph Bates JH Waggoner JN Loughborough	1850
DM Canright, JM Stephenson SN Haskell, Uriah Smith HC Blanchard, JN Andrews JG Matteson, RF Cottrell	1860
EJ Waggoner, AT Jones CW Stone WH Littlejohn, George Butler RA Underwood, DT Bourdeau	1870
WW Prescott	1880
	1883 Church Manual rejected
	1890
	1900
	JH Kellogg professes the Trinity
CP Bollman, MC Wilcox oppose co-eternal efforts	1910
	FM Wilcox publishes Trinity belief HC Lacey, JN Anderson promote Trinitarianism at 1919 Bible Conf.
JS Washburn sends letters to FM Wilcox and AG Daniels	1920
	1930
	1931 SDA Yearbook MK Eckenroth LeRoy Froom Daniel & Revelation Revised
	1940
	1946 Church Manual and Fundamental Beliefs authorized
Charles Longacre paper 1947	1950
	1960
	Barnhouse-Martin dialog Questions on Doctrine
	1970
	Movement of Destiny
	1980
	Dallas GC Fundamental Beliefs Voted to accept Trinity SDA Hymnal Revised
	1990
Belief in God the Son	

This long journey to favor, from 1956 to 1991, was condemned in the *SDA Encyclopedia, Art.Ecumenism*:

“The capstone of the ecumenical effort came with the creation of the World Council of Churches...On the basis of Bible prophecy and the writings of Ellen G. White, SDA’s anticipate the eventual success of the ecumenical movement both in eliminating the divisions of Protestantism and in reuniting Christendom by bridging the gulf that separates non-Catholic communions from Rome. The ecumenical movement will then become a concerted effort to unite the world and to secure universal peace and security by enlisting the power of the civil government in a universal religious-political crusade to eliminate all dissent. SDA’s envision this crusade as the great apostasy to which John the revelator refers as ‘Babylon the great.’ They understand, also, that God’s last message of mercy to the world prior to the return of Christ in power and glory will consist of a warning against this great apostate movement, and a call to all who choose to remain loyal to Him to leave the churches connected with it.” *Seventh-day Adventist Bible Commentary* Volume 10, P. 410, 411.

United Under One God

The world is rapidly finding union in what they call Monotheism. In 2006 Iranian President Mahmoud Ahmadinejad wrote an 18-page letter to U.S. President George W. Bush offering the hope that a common belief in “one god” could bring peace to the world.

‘My basic question is this: Is there no better way to interact with the rest of the world? Today there are hundreds of millions of Christians, hundreds of millions of Muslims, and millions of people who follow the teachings of Moses. All divine religions share and respect one word, and that is monotheism, or belief in a single God.’

Perhaps Ahmadinejad was encouraged by the statement that Bush made to reporters three years earlier during a trip to England. “I believe we worship the same God,” the President said when asked about the prospects of peace between Moslems and Christians (*London-Telegraph*, Nov. 24, 2003).

Pope John Paul II included, not only Allah, the God of Islam, but Buddah when he allowed the Dalai Lama to place a statue of his god on the altar of a Catholic basilica in Assisi, Italy, and Shiva, one of the many Hindu gods, when he took the mark of that deity on his forehead on Feb 2, 1986. In fact, the pope acknowledged that

“All religions on the face of the earth are all seeds of the word of God.” (*Crossing the Threshold of Hope*, Knopf Publishing, 1995, p. 77)



Mass at the Delhi Indira Gandhi Stadium

“Among the more striking examples of syncretism accepted by Rome was use at several points of the “Indian Mass” of the Sanskrit mantra om (or aum), to Hindus the most sacred word, signifying the three major deities of **the Trimurti or false trinity** (a=Brahma the creator, u=Vishnu the preserver, m=Shiva—or shiva—the destroyer)” *Wojtyla Gets a Third Eye: John Paul II’s Pilgrimage to India*, John Kenneth Weiskittel

Since Vatican II it has been the policy of Rome to inculturate the world, and welcome into its open arms the worship of the entire earth. Even Seventh-day Adventists.

“By virtue of their valid baptism, and their belief in Christ’s divinity and in the doctrine of the Trinity, Seventh-day Adventists are both ontologically and theologically Christians. But Christians, once separated from the Church our Lord founded, are susceptible to being ‘tossed to and fro and carried about with every wind of doctrine’ (Ephesians 4:14).” Catholic Answers at www.catholic.com Bernadeane Carr, *STL, Censor Librorum*, August 10, 2004

The Catholic criteria for being Christian is conducting a “valid baptism”—not by immersion, but “in the name of the Father, and the Son, and the Holy Ghost”—and believing in the Trinity. But notice also that since we are “separated from the Church” of Rome we are tossed about by stormy winds that blew us off course into erroneous doctrinal beliefs like the Seventh-day Sabbath, mortality of the soul, the investigative judgment, the millennium, mark of the beast, etc.

The common denominator is that they all worship the same “God” who denies the real Father and Son.

And who is Shiva?



One of the three triad deities of Hinduism; Brahma, Vishnu and Shiva.

“The Spousal pair Shiva-Shakti is a tantric consort image. At once the most sacred and the most mysterious path to higher consciousness, tantra is the Sacred Union of opposites. Taoists refer to these energies as **yin** (from yoni, i.e., the active principle) and **yang** (the recumbent principle)...Hindu consort pairs epitomizing this psychic symbolism are superb representations of the social, sexual, and sacred interconnectedness of women and men. This conjunction of Shiva and Shakti expresses the sacredness of sexuality as a path to spiritual union.” Above text and picture Copyright 1996 by Sacred Source (www.SacredSource.com) and requires the following credit line: “a source for

images of the divine, and joins this web site in spreading healing archetypes to every corner of modern culture.”

It was the incorporation of the sexual act into worship through the use of temple prostitutes that condemned the Canaanite worship practices in groves and high places as an abomination by God.

The three deities are often depicted together in a three-headed multi-arm configuration called a Trimurti.



A Trimurti statue at a Buddhist shrine in Bangkok, Thailand.



A stone relief carving of a trimurti in a cave on Elephanta Island, India. Hindu trimurti appeared about 500AD. Was it adapted from Christianity or from something earlier?



Hecate, Greek goddess of crossroads is today adopted as the goddess of Witchcraft. She is typically shown carrying a torch giving her the power to see the dead in Hades. Predating the conquests of Alexander the Great, she was frequently accompanied by pale dogs at her side. The Greeks also knew her as Triomphe, Triodia and Trioditis.

Hecate was later adopted by the Romans as they incorporated the Greek pantheon. In her Roman form she was again three-headed, a virgin and called Queen of heaven.



A Roman statue of Hecate in the Museo Chairamonti, Italy. The seven rays protruding from the forward facing head match those of the Statue of Liberty in New York Harbor. “Intrinsically ambivalent and polymorphous, she straddles conventional boundaries and eludes definition.” *The Oxford Classical Dictionary*, Third Edition, Oxford University Press, 1996, p. 671. This description is equally applicable to the orthodox concept of a triune God: mystical, inexplicable, and enigmatic.

Figures of the trimorphic form were placed at intersections and in Roman culture became known as Trivia, “the three ways.” But there is evidence that Hecate was identified with Isis, one of the three principle Egyptian gods: Isis, Horus, and Seb.



Isis

Horus

Seb

Egypt actually had a dual trio of gods. Amun was three gods in one: Ra his face, Ptah his body, and Amun his hidden spirit.

They also had a father-mother-child triad in Isis, Osiris, and Horus. But, then, there were many Horus's: Horus the elder, Horus of Edfu, Horus son of Isis. And the Egyptians worshipped many gods: Atum, Ra, Nun, Khefri, Shu, Tefnut, Anhur, Osiris, Geb, Nut, Isis, Set, Horus, etc. Yet, the idea of triad gods was indeed present.

The Etruscans had a trio of gods: Tinia, Uni, and Menerva. which were adopted by the Romans as Jupiter, Juno, and Minerva. The Roman Church readily adapted the gods of Rome and Greece and Babylon. Pope Gregory the Great, some 800 years after Arius, advised Catholic missionaries that they “must not interfere with any traditional belief or religious observance that can be harmonized with Christianity.”

About 600 AD Islam attacked the Christian Trinity but misrepresented it as Jesus, Mary, and Allah. While the Qur'an does not use the word 'trinity' it admonishes Christians to “say not three” (Surah 4.171) and declares “They are unbelievers who say ‘God is the Third of Three.’” (Surah 5.76). Qur'anic thinking is that the Christian Trinity is three separate gods.

As modern Christians accept a tripartite division of the godhead so did the ancients understand that there were many facets to the king of light. As **the sun has three aspects (rising, midday, and setting)** so did the Sun King also have *three* faces. The Hindu Trinity, as well as the Christian one, are seen by some as remnants of this

Astro-Theological principle.

Judaism, on the other hand, is strongly monotheistic with no hint of a trinity. Jesus was born from the tribe of Judah and the house of David. His God was Jehovah, the God of Abraham, Isaac, and Jacob. He called himself the Son of God and claimed to have been sent by his heavenly Father. He decried religious dogma, and required no dogmatic creed, but rather said, “Follow me.”

Paul acknowledged that “the mystery of iniquity” was already at work in his day (2Thess 2:7). The main threat to early Christianity was from Gnosticism and Paul and John both addressed its errors. It was related to Mithraism, oriental mysticism, astrology and Plato's dualism.

The physical body was evil, the spirit was good, the soul was immortal, and salvation came through knowledge. This formed the basis of a Platonic trinity: Goodness, Intelligence, and the Soul.

Gnosticism considered the Holy Spirit to be the “motherly mystery of God,” and identified it with the many mother figures of ancient trinities.

The Babylonian Gilgemish Epic identifies 3 gods: Anu in heaven, Enlil on earth, Enki god of water. Hislop devotes the first 128 pages of his book *The Two Babylons* to the thesis that the Christian Trinity descended from the ancient Babylonian trinity which had its roots in the Tower of Babel. Cush, Noah's grandson, Semiramis, his wife, and Nimrod, their son, formed the original triad.

When Cush died, Semiramis married Nimrod to consummate the father-son-in-one trilogy.



Relief of Anahita, Khosro II, Ahura Mazda at Taq-e Bostan in Iran



The All-Seeing Eye surrounded by the falcon angels in the baptistry of the Catholic basilica of St. Maria Maggiore in Rome



With the Assumption of Mary officially declared on November 1, 1950, the Catholic Godhead expanded to a divine quartet

Ancient Pre-Christian Ethnic Trinities

Religion	Father God	Son King	Queen Mother
Egypt	Osirus	Horus	Isis
Babylon	Nimrod	Tammuz	Simerimas
Babylon	Shamash	Sin	Ishtar
Babylon	Anu	Enlil	Enki
Canaan	Baal	Tamuuz	Asthoreth
Persia	Ahura Mazda	Mithra	Ahriman
India	Brahma	Vishnu	Shiva, Deva
Greece	Zeus	Apollo	Athena
Rome	Jupiter	Mars	Venus
Papal Rome	Father	Christ	Spirit, Mary



Trinity of Jesus Clones by 19th century German painter Fridolin Leiber



A trimorphic satanic priest, either a counterfeit of the triune God or the source of its inspiration.

Dante Alighieri, who wrote “The Divine Comedy” is famous for his description of hell, which is now known as Dante’s Inferno. Canto 34 paints a three-faced picture of Satan:

Were he as fair once, as he now is foul, /
And lifted up his brow against his
Maker, / Well may proceed from him all
tribulation. / O, what a marvel it
appeared to me, / When I beheld **three
faces on his head!**

Threeness or Oneness

An 1899 statement made by A. T. Jones has been offered as evidence in defense of a three person Trinity:

“God is one.
Jesus Christ is one.
The Holy Spirit is one.
And these three are one:
there is no dissent nor division among
them.” *Review & Herald* January 10,
1899 Editorial Note

Is he implying that there *was* dissent and division among his Adventist readership? Was there no longer complete “unanimity” among the believers as had been stated in the church’s Fundamental Principles for the previous 27 years? Was the church now accepting a belief in a triune three person God?

This appears to be a formal Trinitarian formula, the “three-in-one” motif in the style of 1John 5:7. However, Jones continues to demonstrate that it is not the threeness but the oneness that he is emphasizing.

“The body of Christ, which is the church, is one. Though they be many members, they are but one body—all the many are one. ‘For as the body is one, and hath many members, and all the members of that one body, being many, are one body: **so also is Christ.**’

The Holy Spirit is the only element of unity in this body composed of many members. Nothing but the all-pervading, all-gracious, all-gentle, and all-powerful, Spirit can possibly be the element of assured unity in this body of many members, which is the church.” *ibid.*

He reasons that the harmony that prevails between the Father and Son and between the church is because they are all united by the same Spirit. As the body, with its many members, is one, “so also is Christ.” He and his Spirit is one. Ellen White believed the same.

“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.” *Testimonies Volume 9*, p. 189 1909

“**The Holy Spirit is the Spirit of Christ**, which is **sent to all men** to give them sufficiency, that through His grace we might be complete in Him.” 14 *Manuscript Releases* p. 84, No. 1094 Jan 2, 1894

“**The Holy Spirit is the Spirit of Christ**, it is **His representative.**” 13 *Manuscript Release* p. 313, No. 1056, Sept 13, 1895

Mrs. White demonstrated a distinction between the words “person” and “being.” She did not use them interchangeably. While Ellen White spoke of multiple **personalities** in the God-head, she consistently identified only two **beings**: The Father and His Son.

“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.**” *Testimonies* vol. 8, p. 268, 1904

“**The only being who was one with God** lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter’s bench with his earthly parent.” *Signs of the Times*, October 14, 1897

“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.” *Great Controversy* p. 493, 1888

Zechariah spoke of this counsel and its two exclusive members.

Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be **between them both.** Zech 6:13

Such statements do not harmonize with a Trinity. And when the Spirit is identified she says it is the Spirit of Christ. This leaves only one relation-

ship between only two divine beings: that of Father and Son:

“**The Father and the Son alone** are to be exalted.” *Youth’s Instructor*, July 7, 1898

“By the power of His love, through obedience, fallen man, a worm of the dust, is to be transformed, fitted to be a member of **the heavenly family**, a companion through eternal ages of **God and Christ and the holy angels.**” Manuscript 21, Feb. 16, 1900 (*The Upward Look*, page 61)

“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.**” *The Bible Echo*, October 28, 1895

Did we not cost the Spirit anything? Is this great cost not known to the Spirit?

Because the Son of God is one and the same as his Spirit which he shares with his Father, his Spirit is automatically included; it is Himself.

Just as the pioneers did not deny the divinity of Christ, so also they did not deny the personhood of the Spirit. While they did not concern themselves with *what* the Holy Spirit was, they clearly knew *who* he was.

“Peter, describing the dangers to which the church was to be exposed in the last days, says that as there were false prophets who led Israel into sin, so there will be false teachers, “who **privily shall bring in damnable heresies**, even denying the Lord that bought them.... And many shall follow their pernicious ways.” 2 Peter 2:1, 2. Here the apostle has pointed out one of the marked characteristics of **spiritualist teachers**. They **refuse to acknowledge Christ as the Son of God.**” *Patriarchs and Prophets* p. 686.

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in **giving up the doctrines** which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation

to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. **Our religion would be changed.** The fundamental principles that have sustained the work for the last fifty years would be **accounted as error.** A new organization would be established. **Books of a new order** would be written. A system of intellectual philosophy would be introduced.” *Selected Messages* Book 1, P. 204, 205

Our religion has been changed. Certain fundamental principles that were the foundation of our church are now labeled as error. A new order of books now line our shelves explaining away the truth of God’s Son.

Critical Consequences

The Battle Over the Begotten has deep significance for every Christian. Who we worship, what kind of a God we adore and praise, has tremendous consequences to our understanding of God’s love, the integrity of His character, and the power of His salvation.

But the Trinity doctrine robs the gospel of God’s love, making the sacrifice of His “Son” a deceptive sham, reducing it to nothing more than a simple human death, leaving the sec-

ond person of the Godhead unscathed, emerging at the end of his “role” none the worse. He was not really tempted, was not really our Example, did not take on the same human nature that we possess, did not risk anything in coming to Earth, because God cannot sin, and since God cannot die, Christ could not die, did not himself die, but only the human nature that he temporarily possessed while the Son of man experienced mortality.

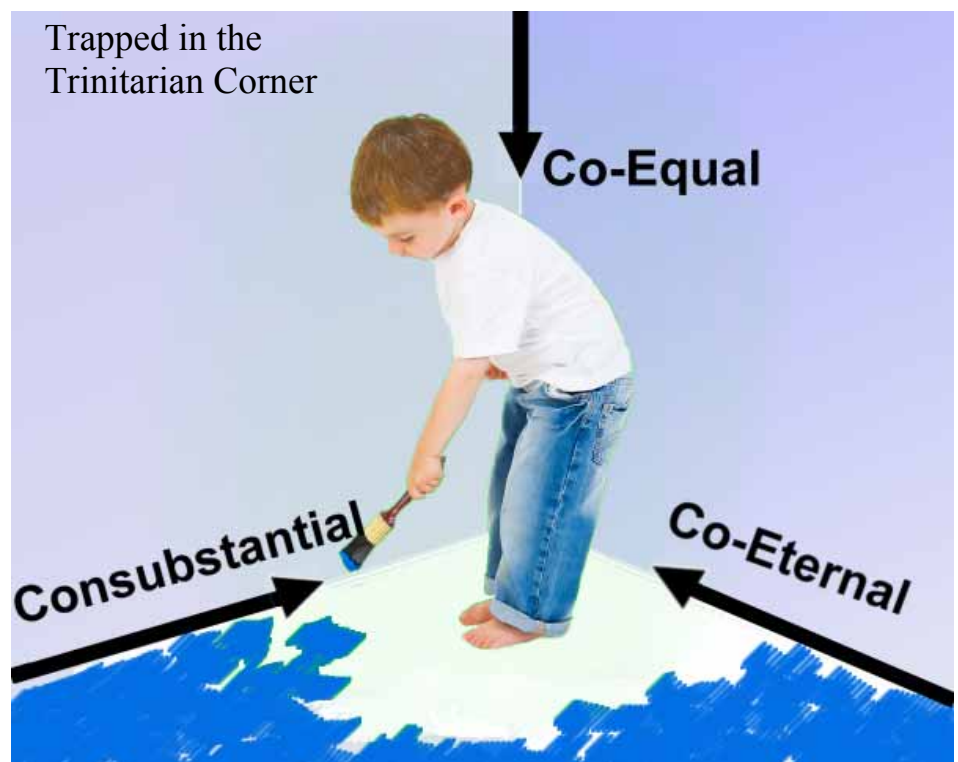
All flavors of a Trinitarian God, from the original recipe orthodox triune unconfounded undivided single being to the modified tritheistic triple person Godhead family, must accept

1. a consubstantial substance
2. co-equal divine powers and status
3. an absolute co-eternal existence

and therefore must reject

1. the pre-incarnate literal Son of God
2. the truly human nature of Christ
3. Christ’s complete death for us
4. Christ as the only mediator

There is no other choice. Because of their self-imposed constraints and traditional definitions of what constitutes divinity, Trinitarians have painted themselves into a corner.



Patrick's Confession

Neither Irish nor Catholic, Patrick is nonetheless adopted as the patron saint of the Emerald Isle. He was actually born in Britain in the late 4th century. Patrick was then kidnapped by Irish pirates from his home along the Scottish coastline and taken to Ireland at the age of 16. After working as a slave for several years, he became a Christian and one night had a dream that a ship was coming to pick him up and return him to his home. He ran away and boarded the ship to gain his freedom once again.



Legend claims that Patrick used the shamrock to illustrate the Trinity. It is said that he would ask unbelievers, "Is it one leaf, or three?" Of course the answer, he would point out, is that it is both.

But long before Patrick, the Druids revered the trefoil shamrock because of the mystical importance that the pagan Celts placed on the number three. The three-leafed clover in Arabia is called shamrakh and is worshiped in Persia as a symbol of the Persian Triad of earth, water, and fire.

In the only work that exists written by Patrick around 450AD (Confessio, his autobiographical confession) we learn of his real theological beliefs.

"For there is no other God, nor ever was before, nor shall be hereafter, but God the Father, unbegotten and without beginning, in whom all things

began, whose are all things, as we have been taught; and his son Jesus Christ, who manifestly always existed with the Father, before the beginning of time in the spirit with the Father, indescribably begotten before all things, and all things visible and invisible were made by him. He was made man, conquered death and was received into Heaven, to the Father who gave him all power over every name in Heaven and on Earth and in Hell, so that every tongue should confess that Jesus Christ is Lord and God, in whom we believe. And we look to his imminent coming again, the judge of the living and the dead, who will render to each according to his deeds. And he poured out his Holy Spirit on us in abundance, the gift and pledge of immortality, which makes the believers and the obedient into sons of God and co-heirs of Christ who is revealed,"

Patrick's confession of faith is remarkable in that he identifies one God, the Father, who is unbegotten and without beginning. In contrast to God the Father, he states that His son Jesus Christ had existed with the Father before the beginning of time in spirit form and was begotten before all things in some indescribable way. It is noteworthy that Patrick does not use the language of Constantinople "eternally begotten." Rather, he describes a single event. He ends by saying,

"...and we worship one God in the Trinity of holy name."

The last phrase refers to Matthew 28:19 in the only recorded baptismal formula invoking "the name of the Father, and of the Son and of the Holy Ghost." The other gospels instruct the disciples to simply preach the gospel. Mark 16:16 "And he that believes and is baptized shall be saved." Luke 24:47 "Repentance and remission of sins should be preached in his name among all nations..." Here there isn't even a command to baptize. And John doesn't even have any instruction about preaching!

Matt 28:19 makes no mention of persons or beings or their nature. It does not identify who the Holy Spirit is. It appears that the disciples were

either unaware of this three-fold commission (because it was added by a later manuscript editor) or they understood it differently than is commonly explained today. Why is this? Because in every instance of baptism recorded in the New Testament after Christ's ascension, only the name of Jesus is invoked.

Acts 2:38 Be baptized every one of you **in the name of Jesus Christ.**

In the **name of Jesus Christ**, they were baptized (by Philip in Samaria) 8:12

in the **name of the Lord Jesus** 8:16 (by Peter and John in Samaria)

Jesus Christ is the Son of God 8:37 (confession of the Ethiopian as Philip baptized him)

in the **name of the Lord** 10:48

(new converts in Cornelius' household) in the **name of the Lord Jesus** 19:5

(to the converts in Ephesus)

in the **name of the Lord** 22:15

(when Saul was baptized by Ananias)

In 1Cor 1:13 Paul asked, **Is Christ divided?** was Paul crucified for you? or were you baptized in the name of Paul? Here he implies that they were indeed baptized in the name of Christ not Paul. Yes, they were

baptized into Christ Gal 3:27.

baptized into Jesus Christ Rom 6:3

Buried with him in baptism Col 2:12 washed, sanctified and justified in the

name of the Lord Jesus 1Cor 6:11

there is **none other name** under heaven given among men Acts 4:12

through his name whosoever believeth in him Acts 10:43

God has...given him **a name which is above every name** ...that Jesus Christ is Lord Phil 2:9-11

do all in the name of the Lord Jesus Col 3:17

It is widely recognized that the three-fold baptismal formula was added after the apostolic period.

"The New Testament knows only **baptism in the name of Jesus**... which still occurs even in the second and third centuries." *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, (1957 edition), Vol. I, p.435

"Jesus, however, cannot have given his disciples this Trinitarian order of baptism after his resurrection; for the New

Testament knows only **baptism in the name of Jesus** (Acts ii, 38; viii, 16; xix, 5; Gal. iii, 27; Rom. vi, 3; I Cor. i, 13-15), which still occurs even in the second and third centuries, while the Trinitarian formula occurs only in Matt. xxviii, 19 and then only again Didache vii, 1 and Justin, *Apol.*, i, 61. It is unthinkable that **the Apostolic Church thus disobeyed the express command of the Lord**, which it otherwise considered the highest authority. Occurrences like those of Acts xix, 1-7 ought to have shown that the prescribed formula of baptism could not have been shortened to “the name of the Lord Jesus,” if the character of baptism was to be retained as commanded. **Judging from I Cor. i, 14-17, Paul did not know Matt. xxviii, 19;** otherwise he could not have written that Christ had sent him not to baptize, but to preach the gospel.” (1914 edition), Vol. 1 Article: Baptism

“The evidence... suggests that **baptism in early Christianity** was administered, not in the threefold name, but ‘in the name of Jesus Christ’ or ‘in the name of the Lord Jesus.’ ” *Interpreter’s Dictionary of the Bible* (1962, Vol. 1, p. 351)

“Catholics acknowledge that **baptism in Jesus’ name was changed by the Catholic church.**” *Catholic Encyclopedia*, vol 2, page 377.

As it does with the change of the Sabbath to Sunday, the Catholic church also claims responsibility for changing the original baptismal formula. Consequently, they now recognize Seventh-day Adventists as true Christians who conduct a proper baptism—not because we baptize by immersion rather than sprinkling—but because we today do so “in the name of the Father, and of the Son, and of the Holy Ghost.”

The Church that gave us another Day, and another Baptism, also gave us another Comforter. The Sunday was substituted for the Sabbath in 321 AD by the decree of Constantine. The Third Person of the Trinity became an official reality at the Council of Constantinople in 381 AD. The Spirit of God and the Spirit of Christ was elevated into a fully separate person of

the Godhead—distinct from the Father and Son.

These early church councils took place during the Church of Pergamus described in Revelation 2. This third church was assaulted by two false doctrines: the doctrine of Balaam and the doctrine of the Nicolaitanes. It is no coincidence that the doctrines of Sunday sacredness and the Trinity emerged at this time. Neither can find any authoritative support within the pages of the Bible. Both are claimed by the Roman Church as evidence of her ecclesiastical authority. Following this the Dark Ages emerged.

The authenticity of Matt 28:19 is defended, it is claimed, by the appearance of all three members of the Trinity at the baptism of Christ. The Father spoke from heaven affirming His Son, and the Father’s Spirit appeared above His Son in the form of a dove for John the Baptist’s benefit in identifying the Messiah.



“The opening heavens, and descent of **the heavenly dove**, were assurances that his Father would unite **his power** in Heaven with that of his Son upon the earth, to rescue man from the control of Satan, and that God accepted the effort of Christ to link earth to Heaven, and finite man to the infinite.” *Review & Herald* Aug. 18, 1874

Ellen White is here saying that the “heavenly dove” was an assurance to Jesus of His Father’s power. This visible sign of divine approval was an illustration of how Jesus successfully overcame temptation and was victori-

ous over sin and the devil. He relied totally on His Father’s power and internal abiding presence. He did not use his own divine power.

“When Christ became our substitute and surety, it was as a human being. He came as a man, and rendered the obedience of human nature to the only true God. He came not to show us what God could do, but what God did do, and what man, [when he is] a partaker of the divine nature, can do. It was **the human nature** of Christ that endured the temptations in the wilderness, **not His divine nature.**” 14MR p. 334

But his greatest temptation was to exercise his divine power.

“Satan came with this temptation: ‘If Thou be the Son of God, command this stone that it be made bread.’ He tempted Jesus to condescend to give him proof of His being the Messiah, by exercising **His divine power.**” *Early Writings* p. 155

“It was not any part of the mission of Christ to exercise **his divine power** for his own benefit, to relieve himself from suffering. This he had volunteered to take upon himself. He had condescended to take man’s nature, and he was to suffer the inconveniences, and ills, and afflictions, of the human family. He was not to perform miracles on his own account.” *Review & Herald* Aug. 18, 1874

“Our Saviour identifies Himself with our needs and weaknesses, in that He became a suppliant, a nightly petitioner, seeking from His Father fresh supplies of strength, to come forth invigorated and refreshed, braced for duty and trial. **He is our example** in all things.” *Testimonies* vol. 2, p. 201

How was he victorious?

“He committed Himself to God and, through earnest prayer and perfect submission to **the will of His Father**, came off conqueror.” *Ibid.*

“...Christ in man’s behalf, as man’s representative, **resting wholly upon the power of God**, endured the severe conflict, in order that he might be a perfect example to us.” *Advent Review & Sabbath Herald* Feb 5, 1995 and in *That I May Know Him* chapter 27.

But wasn’t Jesus different than us? Wasn’t he protected from sinning?

No. Jesus could have sinned. He faced the same risk just like you and I. That's why he is our Example.

"He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity." 5BC p. 1128

A.T. Jones wrote of Christ's dependence on his Father's power in every aspect of his life and not using his own divine power.

"And in His human nature He bore all that, because His divine self was kept back. Was there any suggestion to him, suppose you, to drive back that riotous crowd? To let loose one manifestation of His divinity and sweep away the whole wicked company? Satan was there to suggest it to Him, if nothing else. What did He do? He stood defenceless as the Lamb of God. There was no assertion of His divine self, no sign of it – only the man standing there, leaving all to God to do whatsoever He pleased. He said to Pilate: 'Thou couldst have no power at all against me, except it were given thee from above.'" *General Conference Bulletin*, p. 331

Pilate received all his power from above; so also Jesus received all his power from his Father.

"That is the faith of Jesus. And that is what the prophecy means when it says, 'Here are they that keep the commandments of God and the faith of Jesus.' We are to have that divine faith of Jesus Christ, which comes to us in the gift of the mind which He gives." *Ibid.*

Jesus sends his Spirit, his mind to dwell in us. This is the greatest gift that he can give to us: the experience of his victorious life of submission.

"That mind which He gives to me will exercise in me the same faith it exercised in Him. So we keep the faith of Jesus.... But He, by the keeping back of His divine self, caused human nature to submit to it by the power of the Father, who kept Him from sinning." *Ibid.*

It was the Father who kept Jesus from sinning!

And He can keep us from sin as well. 2Thess 3:3

"And by that means He brings to us that same divine mind, that same divine power which was in Him being given to us will keep back our natural selves, our sinful selves and we will leave all to God." *Ibid.*

It is God's magnificent demonstration of love in the life of Jesus that constrains us to seek His heart of love. But, in contrast to God's character of self-sacrificing love, service to others, and humility, the enemy of God thinks only of himself.

"Satan is making desperate efforts to make himself god, to speak and act like God, to appear as one who has a right to control the consciences of men." *Review and Herald*, April 23, 1901.

Satan also exercises his spirit in the minds of men.



"As men lose their first love, they do not keep the commandments of God, and then they begin to criticize one another. **This spirit** will constantly be striving for the mastery to the close of time. **Satan is seeking to foster it** in order that brethren in their ignorance may seek to devour one another." *Testimonies to Ministers and Gospel Workers* p. 189

The Spirit of God is opposed to this. The spirit of truth is at war with the spirit of error. 1John 4:6 The mind

of Satan is at enmity with God. His mind is the mind of self without God.

"God is not glorified but greatly dishonored; the Spirit of God is grieved. Satan exults, because he knows that if he can set brother to watch brother in the church and in the ministry some will be so disheartened and discouraged as to leave their posts of duty." *Ibid.*

Both spirits are battling for control of the mind, the soul temple.

"This is not the work of the Holy Spirit; **a power from beneath** is working in the chambers of the mind and in the soul temple to place his attributes where the attributes of Christ should be." *Ibid.*

Our minds are the central theater of operations in the great cosmic battle between Christ and Satan. Only as we understand the nature of humanity—both in us and in Christ—and the place of his divinity in his work of salvation, can we participate with him in working out our "own salvation with fear and trembling" and cooperate with him as He works in us "both to will and to do of his good pleasure." Phil 2:12,13.

A critical factor in this understanding is knowing the Father and Jesus Christ whom He has sent. These two are united in working on our behalf. They come together to abide in us. John 14:23. Jesus is our advocate together along with the Father 1Jn 2:1. They both love us. John 15:9;16:27. And they both send their Spirit (John 15:26; 16:7), their mind (Phil 2:5; 1Cor 2:16) to join with our mind (Eph 4:23; Phil 1:27) that we may be one with them as they are one with each other (John 17:22). Recognizing this Spirit of God, knowing this Spirit of Jesus is vitally important. We *must* know *who* the Spirit is. But it is not necessary for us to know *what* it is or *how* it works.

"The **nature** of the Holy Spirit is a **mystery** not clearly revealed, and you will never be able to explain it to others because the Lord has not revealed it to you....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.**" MR14 No. 1107 Letter to Brother Chapman, Petoskey, Michigan, June 6, 1891

The Comforter is Christ's Spirit, his mind, dwelling in us, Christ in you the hope of glory! This is the real truth as it is in Jesus! Eph 4:21. Jesus desires to connect his mind with ours. Instant, 24/7, super broadband connectivity! How truly awesome!



O the depth of the riches both of the wisdom and knowledge of God! how un-searchable are his judgments, and his ways past finding out! For who has known the mind of the Lord? Rom 11:33, 34.

Conjecturing how this is done, speculating on the divine physics is pointless. But it is essential for us to know Who is our connection.

"There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. **On some of these points, silence is golden.** Piety, devotion, sanctification of soul, body, and spirit--this is **essential** for us all. 'This is life eternal, that they **might know** Thee, the only true **God, and Jesus Christ**, whom Thou hast sent?'" *Ibid.*

We must have the mind of Jesus. It is not enough to just change our existing mind, to simply adjust our thinking. God proposes to give us a new mind programmed with a new

spirit, replacing the old mind, taking it completely away.

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep my judgments, and do them." Ezekiel 36:26,27

And what happens when the mind of Jesus comes in and replaces ours?

"Let this mind be in you, which was also in Christ Jesus: who...made himself of no reputation, and took upon him the form of a servant...he humbled himself, and became obedient unto death" Phil 2:5-8

Jesus had no trace of self, not one speck of ambition, self-respect, self-esteem, self-will. He had no agenda, no plans for himself, no path for success other than what would please his Father in every step, every decision, every thought and word. He "emptied himself," "laid aside," "made of none effect," his own divine powers.

He performed all his miracles by the power of God.

"All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministration of angels." *Review & Herald*, January 21, 1873

His temptations were as much greater than ours as his divine powers are greater than our human powers.

"Christ was put to the closest test, requiring the strength of all his faculties to resist the inclination when in danger, to use his power to deliver himself from peril, and triumph over the power of the prince of darkness." *Review & Herald*, April 1, 1875

Then how was he able to live a sinless life? He was "filled with all the fullness of God." The Father's mind filled him completely, totally. He was the spittin' image, the perfect reproduction of his Father in thought and mind and soul. Like Father like Son.

And this is his desire for you and me. He is waiting at the door of our mind for permission to enter. He's

knocking, respecting our wishes. But when invited in, he promises to fully cleans our temple "of all unrighteousness" just as he totally cleansed the temple long ago, transforming it from a den of thieves and a place of merchandise to a house of prayer and communion.

Lucifer, light-bearer, the day star, wanted to be like the Most High. And Michael, "Who is like God," the bright and morning star, the light of the world, wants us to be like God—motivated by love to serve. But Lucifer chose to look to himself; his "heart was lifted up" because of his beauty; his wisdom was corrupted by reason of his brightness; the multitude of his merchandise, his possessions, his many talents and capabilities, filled him with violence. Ezekiel 28.

Lucifer became Satan, opposing and "exalting himself above all that is called God." He offered to Eve the same ambitious thinking that brought his downfall: You will become as gods. Not, You will become like God, like Michael, but you will become your own god—self-controlled, self-motivated, self-contained, self-sufficient—**independent!** Your own master!

Adam and Eve chose independence over servitude, themselves over God, their own mind over God's. And this choice separated them from their only Source of life. Sin separates. And separation from the Source is fatal.

But God had a plan. He would step in and put enmity between Satan and man, a distaste for evil and a longing for Good. God would manifest Himself to man as a Man, to show us what God can do when He lives in us, and to expose Himself to Satan's whim.

God's great heart of love longed to bring us back to Himself, to save us from the separation of sin that would bring certain death. Man had chosen the mind of Satan and sold his soul to the devil. Lucifer became the god of this world and blinded the minds of men (2Cor 4:4). No longer could we think straight; we couldn't see the Light. We were trapped. Doomed.

But God bargained with Satan. What would it take to buy us back?

What was the redemption price? As Michael contended with the devil over the body of Moses (Jude 9); as the Lord contended with Satan over the loyalty of Job (Job 1:8-12); as the angel of the Lord contended with Satan over Joshua the high priest (Zech 3:1,2), so God contended “with him that contendeth with thee” Isa 49:25. What would it take to buy us back? Satan demanded “skin for skin”—your life for theirs.

God agreed, but on conditions. If I can prove to the universe that My way, My thinking, My mind in man can resist your way, your thinking, and live only to serve others without a thought for self, then you can do whatever you want to that Man. I will allow my only begotten Son to come to Earth and live as the Son of man. You can tempt him as much as you want, you can abuse him with every conceivable torture; you can even take his life. But if through it all He continues to trust Me though you slay him, you will not be able to crush his head, you will not be able to destroy his mind, his character cannot be touched—you can only bruise His heel. You can touch his physical life, but you can't touch his divine character, his eternal spirit life.



If he is faithful, you loose. I will crush your head. I will “bring you down to hell, to the sides of the pit” (Isa 14:15), “I will bring forth a fire from the midst of you, it shall devour you, and I will bring you to ashes upon the earth in the sight of all them that behold you.” Ezekiel 28:18.

The stakes were very high. The destiny of heaven was placed in the balance. It was a winner takes all agreement. It was the everlasting covenant. God would send His Son

“made in the likeness of sinful flesh” to live a life just as man must live, exposed to all the trials and temptations, pressures and pain, that man must face. He would accept the “working of the great law of heredity” in taking on our fallen human nature (*Desire of Ages* p. 49).

The new theology stops right there and rejects this wonderful truth that is tremendously encouraging. Instead they label it the “sinful-nature-of-Christ misconception” and boast that the “lingering” error “was remedied by expunging the regrettable note in the revised Bible Readings of 1949.” LeRoy Froom, *Movement of Destiny*, 1971, p. 465.

But Christ was not made in the likeness of sinful mind. He received the perfect, sinless mind of his Father, untainted by sin, without any inclination to evil, pure in thought and motive, thinking His thoughts and following His ways. He would depend fully on his Father in all things. “His life was the mind of God expressed in humanity.” *R&H* Feb. 15, 1898

This is the mind that Jesus wants to give us, to reproduce in us.

“Because **Jesus Christ and His presence, God's mind**, comes back to the place whence it has been taken away. God's image comes back to the place from whence it has been banished by this deception of Satan.” A. T. Jones, *General Conference Sermons* #13, p.13

Jesus gives us his mind by coming to dwell in us by his Spirit. His Spirit is his mind. He communicates with us through our minds. When we take hold of the reality of this wonderful provision, and practice the presence of Jesus, then we will truly experience the Comforter; we will experience the only power that can resist temptation and overcome sin. We must have His Mind in us.

“The enemy was overcome by Christ in his human nature. The power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power. This is the privilege of all.” *Youth's Instructor*, April 25, 1901

It is our privilege to rely on God for power to overcome the enemy in

our human nature. Isn't that what we want? God wants it. He wants to give us this power: His presence, His mind.

“In His humanity Christ was dependent upon the Father, even as humanity is now dependent upon God for divine power in attaining unto perfection of character.” *Signs of the Times*, July 3, 1907

We are completely dependent upon God for divine power in attaining a perfect character, a mind that is a perfect reproduction of His mind. The Holy Spirit, the Spirit of God, the Spirit of Christ is the Bible's way of describing this power.

“We cannot empty ourselves, but His divine mind comes into us and by that divine power we can empty ourselves of our wicked selves and then by that divine power the mind of Jesus Christ, of God the Father, comes to us and keeps us from the power of temptation.” A.T. Jones, *General Conference Sermons*, 1895 #15 pp. 28-30.

This power is omnipotent.

“As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings.” *Christ's Object Lessons* p. 333

It is stronger than he that is in the world. As we lay hold of the arm of God we are invincible. But we cannot just touch His arm once. As Naaman could not just dip once to heal his leprosy, we must continuously abide in Jesus and be filled with the power of His mind.

“The continued, earnest prayer of faith will bring us light and strength to withstand the fierce assaults of the enemy. ... Weak and sinful man cannot be safe unless God shall daily manifest his light and impart to him his strength.” *Bible Echo* Feb. 1, 1893

Daily transformed by the renewing of our mind (Rom 12:2) strengthened with might by his Spirit in the inner man (Eph 3:16) if so be that the Spirit of God dwell in you...the Spirit of Christ (Rom 8:9).

“Satan declared that it was impossible for the sons and daughters of Adam to

keep the law of God, and thus charged upon God a lack of wisdom and love. If they could not keep the law, then there was fault with the Lawgiver. Men who are under the control of Satan repeat these accusations against God, in asserting that men can not keep the law of God." *Signs of the Times* Jan. 16, 1896

Satan challenged God to a duel. Your law is impractical for mankind. They can't keep it; they don't want to keep it. Your experiment in making man after Your own image is a total failure. In fact, I bet that if You came in human form You couldn't even keep it Yourself. Humanity just doesn't have what it takes. They are a defective species. You blew it.

So God accepted the challenge.

"Jesus humbled himself, clothing his divinity with humanity, in order that he might stand as the head and representative of the human family, and by both precept and example condemn sin in the flesh, and give the lie to Satan's charges. He was subjected to the fiercest temptations that human nature can know, yet he sinned not; for sin is the transgression of the law." *Ibid.*

And the secret to His success?

"By faith he laid hold upon divinity, even as humanity may lay hold upon infinite power through him. Altho tempted upon all points even as men are tempted, he sinned not." *Ibid.*

"To attribute to his nature a power that it is not possible for man to have in his conflicts with Satan, is to destroy the completeness of his humanity. The obedience of Christ to his Father was the same obedience that is required of man. Man cannot overcome Satan's temptations except as divine power works through humanity. The Lord Jesus came to our world, not to reveal what God in his own divine person could do, but **what he could do through humanity**. Through faith man is to be a partaker of the divine nature, and to overcome every temptation wherewith he is beset." *Signs of the Times* April 10, 1893

In other words, man *can* have the same power that Christ had in our conflicts with Satan. Man *can* overcome Satan's temptations as divine

power works through our humanity. Jesus came to reveal what he can do *through* humanity. We are to overcome every temptation through faith.

The Trinity posits one person to become man, live a sinless life, and die a human death, resurrect himself with his own divine life which never really died, then send another person to instruct mankind on how to overcome sin, a third person who doesn't even have any personal experience in resisting temptation in human flesh.

Such an arrangement leaves us with a Saviour who was never truly mortal, never really powerless like us, and certainly not a valid example for us to follow. He is incomparably different from us, exercising powers we don't have. And we get "another" totally inexperienced Comforter.

But praise the Father of our Lord Jesus Christ that He was willing to give up His only begotten Son, the outshining of His own person to become one of us, to live as we must live, to face the temptations of the devil as we must face them, to show us what the faith of Jesus is—total dependence on the power of God dwelling in sinful human flesh, abiding in the Father to do all things through Him who strengthened him.

And praise the only Potentate, the Almighty God who only hath immortality, who has life in Himself and has given to His Son to have life in himself, to be born of the Spirit, who though he was equal with God his Father, emptied himself, laid aside his divine powers, and voluntarily humbled himself to become flesh, born of a woman, taking on the flesh of Abraham and David, made in the likeness of sinful flesh so he could be tempted in all points like as we are, that he might be touched with the feelings of our infirmities, that he might be a faithful and merciful High Priest, that he might learn obedience through suffering and tears, letting his Father dwell in him to say the words and do the works, that he might taste death for all men, that he might be made sin who knew no sin, who bore our sins in his body on the tree, commending his

spirit into the hands of his Father, and pouring out his soul unto death.



And praise the God and Father of our Lord who sends us the Spirit of His Son to guide us into all truth, to be our Advocate with the Father, to make intercession for us, to witness with our spirit, to give us power to become the sons of God, crying Abba.

"If men would but **take the Bible as it reads**, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error." *Great Controversy* 598

"God sends them light to undeceive them, but **they refuse to take the Word of God as it reads**. They accept error, choosing the lies of Satan rather than a 'Thus saith the Lord.'" Manuscript 19, 1894 *Evangelism* p. 239

"**The word of God, just as it reads**, contains the very essence of truth." *Medical Evangelist* Oct 1, 1909

"We are to **take the Word of God as it reads**, the words of Christ as He has spoken them." *Signs of the Times*, Aug. 18, 1887

"**The Bible, just as it reads**, is to be our guide." *Review and Herald*, Sept 28, 1897

"Brethren, **cling to your Bible, as it reads**, and stop your criticisms in regard to its validity, and obey the Word, and not one of you will be lost." *Selected Messages* Book 1 p. 18

He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2John 9



Theos

Volume 5

The Struggle Over Spirit



The Struggle Over Spirit

This issue of *Theos* investigates in detail the identity of the Holy Spirit.

We have been given considerable counsel on this important topic. We are told that “silence is golden” in the area of discussing the “nature” of the Spirit, of *what* it is.

“It is not essential for us to be able to define just **what** the Holy Spirit is. Christ tells us that the Spirit is the Comforter, ‘the Spirit of truth, which proceedeth from the Father.’” *Acts of the Apostles*, p. 51 1911; letter to Brother Chapman June 11, 1891; Manuscript Release volume 14, No. 1107

“The **nature** of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. ...Regarding such mysteries, which are too deep for human understanding, silence is golden.” *Acts of the Apostles*, p. 52

But we must know **Who** the Holy Spirit is. Our eternal destiny depends

on who we worship. A case of mistaken identity here will be lethal. Will we worship the Lamb or unknowingly the Lamb-like Beast?

Scripture clearly reveals the Spirit of God in personal terms with traits and attributes that are distinctly personal. The Spirit is said to

Know the things of God (1Cor 2:11)
Search our hearts (1Cor 2:10)
Speak to us (Acts 1:16;8:29;Rev 2:7)
Teach us (Luke 12:12;John 14:26)
Direct us (Acts 8:29;11:12;16:6;10:20)
Guide (John 16:13)
Hear (John 16:13)
Help (Rom 8:26)
Wash, Justify, Sanctify (1Cor 6:11)
Groan and intercede for us (Rom 8:26)
Witness to us (Acts 20:23;Heb 10:15)
Reprove, convict (John 16:8)
Intercede (Rom 8:26)
Be grieved (Eph 4:30)
Be blasphemed (Mark 3:29)

The Bible also reveals a human spirit as having the same attributes. It can

Understand (Job 20:3)
Search (Ps 20:27)
Speak (1Cor 14:2)
Commune (Ps 77:6)
Bear witness (Rom 8:16)
Constrain (Job 32:18)
Rejoice (Luke 1:47)
Glorify God (1Cor 6:20)
Pray, bless (1Cor 14:14, 16)
Perceive (Mark 2:8)
Sigh deeply (Mark 8:12)
Worship (John 4:24)
Be measured out (John 3:34)
Be wounded (Prov 18:14)
Be jealous (Num 5:14)
Be faithful (Prov 11:13)
Be quiet (1Pet 3:4)
Feel heaviness, anguish, sorrow, sadness (Isa 61:3; Ex 6:9; 1Sam 1:15; 1Ki 5:21; Job 21:4)

It is really not surprising that both the Spirit of God and the spirit of man share the same qualities of personality because man is made “in the image of God.” The spirit of man is also called the “**heart** of man” (1Cor 2:9), the

“inner man” (Eph 3:16), the “inward man” (Rom 7:22; 2Cor 4:16). The spirit of man is “within” (Zech 12:1; Ps 43:4; Isa 26:9), “in the midst of my body” (Dan 7:15). It is “renewed after the image” of our Creator as we “put on the new” man (Col 3:9). This inner human spirit in the mind is contrasted with the “outward man,” “old man” of flesh, the physical human body.

“Man was to bear God’s image, both in outward resemblance and in character.”
Patriarchs and Prophets p. 45

But the spirit of man is not the Spirit of God for “the Spirit itself bears witness with our spirit” (Rom 8:16). Thus, the human spirit is the center of a man’s thoughts, feelings, and will; it is where the Spirit of God operates to renew the spirit of our minds (Eph 4:23).

Likewise, the Spirit of God and the spirit of man are also called “the breath of life.” Without it a body dies. But it cannot function without the body “For the body without the spirit is dead” (James 2:26). The spirit of a man at death returns to God for safe keeping until the resurrection.

“The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character.” (SDABC Vol 6, p. 1093).

The spirit of man has no independent existence as a separate living being. A living, thinking soul can only exist when the spirit, the breath of life, dwells within the body. The spirit is the software that runs within the hardware of the body. Thus, there is no visible description of man’s spirit; it is never said to have a form or body.

Likewise, many texts describe the Spirit of God in distinctly impersonal terms. For example, **the Holy Spirit is manifested as**

A gift (Acts 10:45; 1Tim 4:14)

A dove (Matt 3:16)

Wind (Acts 2:2; John 3:8)

which is breathed on us (John 20:22)

Oil (Ps 45:6; Acts 10:38; Matt 25:1-10)

which is poured out (Acts 2:4,17,33)

on all flesh (Joel 2:28)

Water (John 4:14;)

which we can drink (John 7:37-39)

Fire (Acts 2:3)

which can be Quenched (1Thes 5:19)

Words (John 6:63)

In addition the Spirit of God

Is Life (Rom 8:10)

Can be put in us (Isa 63:11)

Can be stirred up in us (2Tim 1:6)

Can fill us (Eph 5:18)

Renews us (Titus 3:5)

Is shed abroad in our hearts (Rom 5:5)

But the reality of the Spirit is undeniable. The Holy Spirit exists, is powerful, and exerts a personal influence in the lives of men. Yet, there is real uncertainty for many over the Spirit’s identity. Is *it* simply the Spirit of God or is *he* God the Spirit?

There was clear consensus among the early Adventists on this subject. For over 40 years, they taught a consistent belief that the Spirit of God was the presence and power of God as stated in Psalm 139. James White formulated and Uriah Smith propagated this in the original *Fundamental Principles* first published in the 1874 debut issue of the *Signs of the Times*.

After briefly mentioning that the Holy Spirit was the presence of God, Principle number 2 continues with the truth about Christ as the Father’s agent in creation, taking the seed of Abraham and dwelling among men, dying for us on the cross and now our only mediator in the sanctuary in Heaven where he is making atonement with his own blood which is the very last portion of his work as priest.

Principle 3 addresses the inspiration of the Holy Scriptures; 4 deals with the ordinance of baptism by immersion commemorating the resurrection of Christ; 5 confesses the need of the new birth, etc, etc.

The point being there is no further elaboration on the Holy Spirit as a third member of the Godhead, other than what is mentioned in the first principle—that the one God is everywhere present by His representative, the Holy Spirit.

This belief was indeed held “with great unanimity” by the church for many decades. Just a few months after the *Fundamental Principles* appeared

in the *Signs*, James White wrote an editorial expanding on this belief entitled, “The Spirit of Christ in the Prophets.”

FUNDAMENTAL PRINCIPLES.

In presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline, aside from the Bible. We do not put forth this as having any authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them. We often find it necessary to meet inquiries on this subject, and sometimes to correct false statements circulated against us, and to remove erroneous impressions which have obtained with those who have not had an opportunity to become acquainted with our faith and practice. Our only object is to meet this necessity.

As Seventh-day Adventists, we desire simply that our position shall be understood; and we are the more solicitous for this because there are many who call themselves Adventists, who hold views with which we can have no sympathy, some of which, we think, are subversive of the plainest and most important principles set forth in the word of God.

As compared with other Adventists, Seventh-day Adventists differ from one class in believing in the unconscious state of the dead, and the final destruction of the unrepentant wicked; from another, in believing in the perpetuity of the law of God, as summarily contained in the ten commandments, in the operation of the Holy Spirit in the church, and in setting no times for the advent to occur; from all, in the observance of the seventh day of the week as the Sabbath of the Lord, and in many applications of the prophetic scriptures.

With these remarks, we ask the attention of the reader to the following propositions which aim to be a concise statement of the more prominent features of our faith.

1. 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.

2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by

“The Spirit of Christ inspired the prophets of the former dispensations.”

“The Spirit of Christ was in Enoch”

“The Spirit of Christ testified in Moses that Christ, as a prophet, or teacher, was to be like himself. Hence the men of our times who labor to show a wide contrast between the teachings of Moses and those of the Son of God have not in this the mind of Christ.”

“**The angel that went before them**, Ex. 23:20, 21, 23; 14:19; 32:34; 33:2, 14; Num. 20:16; Josh. 5:13, 14; Acts 7:37, 38 was the Lord Jesus Christ.” “For my name is in him.” “Such language can be applied to no other than **the Son of God**.” “This [Moses] is he that was in the church in the wilderness with **the angel [Christ]** which spake to him [Moses] in the Mount Sinai...”

“**The captain of the host** of the Lord is **the head over angels**, or **the archangel** of Jude 9, and **the Lord himself** of 1 Thess. 4:16.” “**Michael** and his angels”

“**The Spirit of Christ** was in Abel.”

“**The Spirit of Christ** was in Daniel”

“**The Spirit of Christ** was in Isaiah”

Then James observes just how this “Spirit of Christ” was given to the prophets. He begins with Daniel 10.

“And I heard a man’s voice between the banks of the Ulai, which called, and said, Gabriel, make this man understand the vision.” This command to Gabriel to further instruct the prophet Daniel came from Michael, as no other held with him in the things of the prophecy. Hence **Michael, or the Son of God**, having **received the great things of the prophecy from the Father**, shows them **to the angel Gabriel**, with the order for him to reveal them **to the prophet Daniel**.”

“There is a striking similarity in the manner in which the prophecy of this book was given, in the Jewish dispensation, and the manner in which the last book of the New Testament was given, in the Christian dispensation. The book of Revelation opens thus: ‘The **Revelation of Jesus Christ**, which **God gave unto him**, to show unto his servants things which must shortly come to pass; and he sent and signified it **by his angel unto his servant John**.’ Chap. 1:1. They came **from the Father to the Son**, and both were **shown to the angels by the Son**, to be revealed **by them to Daniel and to John**, for the benefit of the servants of God. The object of one was to show ‘**what shall be in the latter day**,’ Dan. 2:28, and the object of the other is to show the ‘**things which must shortly come to pass**.’ Rev. 1:1.”

He concludes by quoting Ephesians 2:11-19 to demonstrate that both the Old and New Testament prophets and apostles were united into “one

new man” by the same Spirit, the Spirit of Christ. “For **through him [Christ]** we both [Gentiles and Jews] have **access by one Spirit** unto the Father.” (brackets in original).

Following the 1888 General Conference in 1890 Ellet Waggoner published his presentation notes in book form called “Christ and His Righteousness.” During his discussion on the oneness of Christ with his Father, Waggoner commented on their Spirit.

“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**.” CHR p. 23, 24.

The Signs of the Times.

“Can ye not discern the signs of the times?”

EDITORS,

E. J. WAGGONER, M. C. WILCOX, C. P. BOLLMAN.

SPECIAL CONTRIBUTORS,

ALONZO T. JONES, S. N. HASKELL.

An editorial appears in the *Signs of the Times* of October 4, 1889 on the subject of the Holy Spirit and Angels. There were some at this time who were entertaining notions that the Holy Spirit was actually the ministration of angels who are “ministering spirits.”

C.P. Bollman answered the question.

“That the Spirit of God existed before the creation and was the efficient actor in creation, appears from Gen. 1:2 and also from Ps. 104:30. These texts certainly teach that the Spirit of God is the subtle force by which all things were created; it must, therefore, have been before the angels, and by this power they, in common with all other *creatures* [sic], must have been created. Of course we understand from Job 38:4-7 that the angels existed prior to the creation of this earth, but that does not weaken in the least degree the force of

what has been said, for, as will presently appear, the Scriptures plainly teach that the angels are themselves created beings. They were created by the Son of God through the power of the divine Spirit; this we know from Col. 1:16 and 17, and from Eze. 28:15, the latter scripture expressly stating that Satan was created.”

“That **the Spirit of God is an essential part of God**, and therefore necessarily divine, is clearly shown by 1 Cor. 2:11, which certainly teaches that the divine Spirit is just as much a part of God as is the human spirit of man. The apostle says: ‘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.’ This text shows an intimate connection between God and the Spirit that cannot be understood of the angels, for of them we read (1 Peter 1:12) that there are **certain things which they desired to look into**, showing plainly that they are finite beings, dependent for knowledge upon revelation and research, just as man is. This alone precludes the idea that they constitute the Spirit of God, that knows the things of God.”

“It may be objected, however, that in thus ascribing creation to the Spirit we contradict those scriptures which ascribe creation to the Son. But we do nothing of the kind. It is true that the Bible does ascribe creation to the Son, but, as we have shown, it also ascribes it to the Spirit; [perhaps they are one and the same] we are therefore shut up to one conclusion, namely, **to use the words of a former editor of this paper, 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 redemption,” and that that power was directed by the Son of God**, by whom, the apostle declares, “all things were 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; and he is before all things, and by him all things consist**.” Col 1:16, 17.” (bracket comment added)

Ellen White addressed this same issue when responding to a brother Chapman, who believed among other things that “the Holy Ghost’s not

being the **Spirit of God, which is Christ**, but the angel Gabriel.” After quoting John 14:16-17 she says,

“This refers to **the omnipresence of the Spirit of Christ**, called the Comforter.” 14MR p. 179 (Letter 7, 6-11-1891)

Just three months earlier, Uriah Smith delivered a Sabbath morning sermon in which he expressed the same thought regarding the Spirit.

“It is called **the Eternal Spirit**; it is a spirit that is **omniscient** and **omnipresent**; it is the spirit that moved, or brooded, upon the face of the waters in the early days when chaos reigned, and out of chaos was brought the beauty and the glory of this world.” *General Conference Bulletin* March 18th 1891

In 1895 Ellen White further elaborated on the Omnipresent Christ.

“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.” 14MR MS 1084, p. 21, Feb. 18, 1895

Because Christ was cumbered with humanity, he could not be in every place personally. Therefore, he divested (removed, stripped, disposed) himself of his human personality so that he could represent himself as present in all places by his Spirit, as the Omnipresent One.

“The Holy Spirit is Himself” is ambiguous. Does *Himself* refer to the Spirit or to Christ? The next sentence clarifies it. Notice the pronouns. “*He* (Christ) would represent *Himself* (Christ) as present in all places by *His* (Christ’s) Spirit.”

When this quote was incorporated into the *Desire of Ages* three years later it appeared in a significantly modified form:

“The Holy Spirit is Christ’s representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could

not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.” *Desire of Ages* p. 669.

“Himself” has been removed, yet the Spirit is still divested of Christ’s human personality. If the Spirit is not Christ Himself how can it be divested of something it never had? Only the Son of God took on humanity; only Christ could dispose of that. His Spirit is Himself, the same person, the same identity, but divested of his humanity.

The *Desire of Ages* had even more to say about Christ’s presence.

“After His ascension He [Jesus] was to be absent in person; but **through the Comforter He would still be with them**, and they were not to spend their time in mourning. This was what Satan wanted. He desired them to give the world the impression that they had been deceived and disappointed; but by faith they were to look to the sanctuary above, where Jesus was ministering for them; they were to open their hearts to **the Holy Spirit, His representative**, and to rejoice in the light of **His presence**.” *Desire of Ages* p. 277.

“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 always, even unto the end of the world.’ Matt. 28:20.” *Ibid* p. 166

Jesus received his Father’s Spirit, as he did “all things,” by inheritance as the divine Son of God from eternity. He received his Father’s Spirit when he came into the world to be “manifest in the flesh.”

The Dove and the Cloud

Jesus also received his Father’s Spirit when he was baptized, when he was transfigured, when he rose from death. Of particular interest to us is the depiction of Christ’s baptism. Instead

of featuring the Holy Spirit’s prominent appearance as the third divine person of the Godhead, it is a *visible* manifestation of the Father’s glory to match His *audible* voice, taking the form of a dove to symbolize the Son.



“Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; **the Father Himself** will answer the petition of His Son. **Direct from the throne issue the beams of His glory**. The heavens are opened, and upon the Saviour’s head descends a dovelike form of purest light,—fit emblem of Him, the meek and lowly One.” *Ibid* p. 112.

John the Baptist was told to watch for one upon whom he would see “the Spirit descending and remaining” John 1:33. We, too, must see the One upon whom the Spirit descended and abode. We must “look unto Jesus, the Author and Finisher of our faith” Heb 12:2. Jesus wants to give to us what his Father gave to him—His glory, His name, His word, and His Spirit. Jesus is the one who baptizes with the Spirit and with fire. As the Father baptized His Son with His own Spirit, so Jesus baptizes us with his Spirit.

John did not know him (verse 31). But John was aware that Jesus was “mightier” than himself (Matt 3:11). John understood that Jesus would “baptize with the Holy Spirit” John 1:33. But John misapplied the prophecies concerning the second coming to reap the earth’s harvest and “burn up the chaff with unquenchable fire” (Matt 3:12) fulfilled by the autumn feasts with the prophecies regarding the sacrifice of God’s Son, “the Lamb

of God” (John 1:29) at his first coming fulfilled by the spring feasts.

The day finally came when “the heavens were opened unto him” (John) and he “saw the Spirit of God descending as a dove and lighted upon him” (Jesus) Matt 3:16, while Jesus was praying (Luke 3:21). The Holy Spirit was “in a bodily shape like a dove” Luke 3:22. Then a voice which came “from heaven said, This is my beloved Son” Matt 3:17, “You are my beloved Son; in you I am well pleased” Luke 3:22. This was the first of three times that Jesus heard the audible voice of his Father. With the first two times, the Father identifies Jesus as his beloved Son.

Isaiah had even prophesied this. “Behold my servant, whom I uphold; my elect, in whom my soul delights; I have put my Spirit on him” Isa 42:1. Matthew recognized that these words applied to Jesus. “Isaiah said, Behold my Servant, whom I have chosen, my beloved, in whom I am well pleased. I will put my Spirit on him” Matt 12:18. The dove was the Father’s Spirit, fit symbol also for “the God of peace” Heb 13:20.

The second occurrence was on the mount of transfiguration. Jesus took Peter, James, and John “up into a high mountain” Matt 17:1. There he was “transfigured,” transformed, changed before their very eyes: his “face shining as the sun,” his clothes “white as the light.” After Moses and Elijah appeared, all six “entered into the cloud” Luke 9:34. “A bright cloud overshadowed them” Matt 17:5. Just as “the power of the most High” overshadowed Mary (Luke 1:35) when Jesus was “conceived of the Holy Spirit” Matt 1:20, the glorious visible presence of the Father appeared as a bright cloud overshadowing them. They did not see the Father. Jesus said “No man has seen the Father” John 6:46, “no man has seen God at any time” John 1:18, men have not even “seen his shape” John 5:37. But then “a voice from out of the cloud said, This is my beloved Son, in whom I am well pleased; hear him.”

Just like the Father’s witness at the baptism of Jesus, there was both a visible and audible manifestation of the Father’s presence. In one He appeared in a bodily form shaped like a dove, and in the other as a bright cloud reminiscent of the pillar of cloud that led God’s people through the wilderness.

“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.” *Desire of Ages*, page 388.

Ellen White thus applies Rom. 8:9 to the Spirit of the Father and Son.

“**They beheld Him** ‘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 14:17. 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.**” *Ibid* p. 494.

The Two Comforters

Jesus told his disciples that the Spirit of truth **was with them** and **shall be in them**. John 14:17. John later declared that “**The truth dwells in us** and **shall be with us** forever” 2John 1:2. This Truth is the same Spirit of truth, the Comforter that Jesus promised to send after returning to the Father. This “Truth came by Jesus Christ” John 1:17. Jesus is “full of truth” John 1:14. He is the truth. John 14:6. He is the “true witness” Rev 3:14. And because Jesus is the Truth that dwells in us, he promised to “never leave us or forsake us” Heb 13:5 but would be with us “always even unto the end” Matt 28:20.

That Jesus is the Comforter who comes to dwell in us, is both obvious and confusing. After all, he clearly said, “I will not leave you comfortless (orphaned): I will come to you” John 14:18. This is a very plain statement. But then he also said, “I will pray the Father and he shall give you another Comforter” verse 16. This sounds as if there is a second, different Comforter: Jesus being the original Comforter,

while the Holy Spirit, the Spirit of truth, is another separate Comforter.

So, are there two Comforters? Yes. But Jesus is not the first Comforter—his Father is.

“God, even the Father of our Lord Jesus Christ” is “the Father of mercies and the **God of all comfort**” 1Cor 1:4.

The Father is the one “who **comforts** us in all our tribulation” verse 4.

God comforts those that are cast down. 2Cor 7:6.

“The **God of consolation** (comfort) grant you to be likeminded one to another” Rom 15:5.

The Original Comforter

“God is a spirit” John 4:24 and He gives His Spirit to His Son “without measure” John 3:34. He is the “Father of spirits” Heb 12:9.

And before Jesus was born in Bethlehem, the Father’s Spirit was also active in the lives of men.

John the Baptist was “filled with the Holy Spirit, even from his mother’s womb” Luke 1:15

Elisabeth, his mother, “was filled with the Holy Spirit” when he leaped in her womb. Luke 1:41

When Zacharias’ tongue was loosed “he was filled with the Holy Spirit and prophesied” Luke 1:67

Then, in the fullness of time, the Holy Spirit came upon Mary, and “the power of the Highest” overshadowed her. Luke 1:35. That which was “conceived in her” was “of the Holy Spirit” Matt 1:20. She was “with child of the Holy Spirit.” This was the Father’s Spirit, the Spirit of God the Father. That’s why Jesus was “called the Son of God” Luke 1:35, “the Son of the Highest” Luke 1:32.

He was not called the Son of the Holy Spirit, or even the Son of God the Holy Spirit. Such language is not found in scripture. “God the Holy Spirit” is an extra-biblical term; men frequently employ it, but it is only human tradition. However, “the Spirit of God” is prevalent throughout scripture. We do not worship the Spirit but “worship the Father in

Spirit” John 4:23. We “worship by the Spirit of God” Phil 3:3. “God the Son” is likewise alien to God’s word, while “the Son of God” is found abundantly. It should be our desire to “rightly divide the word of God,” using only words and terms of biblical origin, not teaching for commandments the doctrines of men.

“And Jesus being full of the Holy Spirit returned from Jordan” Luke 4:1. Who did Jesus say was in him? “I am in the Father, and the Father in me... the Father that dwells in me, He does the works” John 14:10. “That you may know and believe that the Father is in me” John 10:38.

And who gave Jesus the words to speak? “The words that I speak unto you they are spirit and they are life” John 6:63. “I speak unto the world those things which I have heard of Him. Then they understood that he spoke to them of the Father” John 8:26. “I have not spoken of myself; but the Father which sent me, He gave me commandment what to say, and what I should speak...as the Father said to me, so I speak” John 12:49.

So also, Jesus said, “It is not you that speak, but the Spirit of your Father which speaks in you” Matt 10:20. The Father, who is holy (John 17:11) and spirit (John 4:24), is the source of Christ’s power, words, and doctrine (John 7:17). The “one God and Father of all is above all, and through all and *in* you all” Eph 4:6.

The Second Comforter

But “in these last days God has spoken to us by his Son” Heb 1:2. Jesus is now the Comforter, the Spirit of truth. For “the Lord comforts our hearts” Eph 6:22.

“There is consolation in Christ, comfort in love, fellowship of the Spirit” Phil 2:1. Not fellowship *with* the Spirit, but *of* or *by* or *through* his Spirit who is with us and in us. “Truly our fellowship is *with* the Father and *with* His Son Jesus Christ” 1John 1:3.

He is the *parakletos*, the Greek word that is translated Comforter, in John 14, 15, and 16.

He is the *parakletos*, the same word translated Advocate, in 1John 2:1—“We have an Advocate with the Father, Jesus Christ the righteous.” While Jesus is *with* the Father in person he is also *in* us in Spirit.

There are two ways in which we can make this truth (that the Spirit dwells within us) a reality. Either we can increase our efforts to make the Holy Spirit a different, distinct, individual personality separate from the Father and Son, a third person, someone else—or we can truly accept Christ’s own testimony that this indwelling Spirit of truth is indeed the shared presence and personality of Jesus himself and his Father. “The spirit of Him that raised up Jesus from the dead dwells in you” Rom 8:11.

In the attempts to make the Holy Spirit real, a conflict of interest has been created. Two mediators are today proposed; two intercessors praying for us before the Father; two Spirits that promise to dwell within us: the Holy Spirit and the Spirit of Christ.

The name of the Father by Himself is God. The name of the Son by himself is Michael (the Son of God) and Jesus Christ (the Son of man). The name of the Father and Son together (“the Father in me, and I in the Father”) is the Holy Spirit, a descriptive name of the Spirit of God and the Spirit of Christ (Rom 8:9).

Although we are limited by the lack of a specific name, the various titles are given separate personhood by speaking of the Holy Spirit, the Comforter, the Spirit of truth, the Eternal Spirit, the Promise of the Father, the Unction, the Anointing, the Presence—as if “He” is someone other than the Father and Son.

But the presence of the Comforter is mutually exclusive with the presence of Jesus. We can have one or the other, but not both at the same time. Jesus said, “It is expedient for you that I go away: for if I go not away, the Comforter will not come to you. But if I depart, I will send him to you.” John 16:7.

Third Person Pronouns

Now, wait right there. Jesus *must* be talking about someone other than himself, it is argued, because he says, “I will send *him* to you,” not “I will send myself to you.” Well, actually, this is characteristic of how Jesus often referred to himself—as if he was speaking of someone else.

To Nicodemus Jesus said, “No man ascended up to heaven, but **He** that came down from heaven, even **the Son of man**. He that believes on **Him** shall not perish, he that believes on **Him** is not condemned.” John 3:13-19

“God sent his Son into the world that the world through *him* might be saved” John 3:17. He certainly could have said, “God sent *me* into the world so that *I* might save the world.” But, instead, he chose this third person approach to describe himself.

To the woman at the well Jesus said, “If you knew who it is that says to you, Give me to drink, you would have asked of *him*, and *he* would have given you living water.” John 4:10. Why didn’t he just come out and say, “You would have asked *me*, and *I* would have given you living water?” He could have, but he didn’t.

When confronting the leaders in the temple, Jesus announced, “The Son can do nothing of *himself* but what *he* sees the Father do” John 5:19. This is proper grammar, yet Jesus is the Son, and as such, he later said, “I do nothing of *myself*, but as my Father has taught *me*, *I* speak these things” John 8:28.

To the man born blind Jesus said, “You have both seen **Him** and it is **He** that talks with you” John 9:38. To a would-be disciple he said, “The **Son of man** has nowhere to lay **his** head” Matt 8:20. To both he spoke of himself in the third person.

After his transfiguration, Jesus repeatedly said to his disciples, “The Son of man shall be betrayed into the hands of men: and they shall kill *him*, and the third day *he* shall be raised again” Matt 17:22,23. The persistent confusion about what Jesus meant by these warnings was partly due to this

indirect third person reference to himself. “**He** shall be delivered unto the Gentiles...And they shall scourge and put **him** to death.” Luke 18:32, 33. It sounded like he was talking about another Son of man. But he was simply talking in the third person.

As Jesus walked to Emmaus he said to his unsuspecting traveling companions, “Ought not Christ to have suffered these things, and to enter into **his** glory?” Luke 24:26. This kind of language added to their failure to recognize him as the risen Savior. Then to further his anonymity, when “they drew nigh unto the village, where they were going, he **made as though** he would have gone further” Verse 28. But when “he took bread, and blessed it, and brake, and gave to them, their eyes were opened” (perhaps they saw the scars in his outstretched hands) “and they **knew** him: and he vanished out of their sight.” Verses 30, 31. This person, whom they thought was someone else, was actually Jesus himself.

Jesus said the Spirit of truth was “another Comforter.” Clearly he was referring to a real person.

“I will pray the Father, and He (the Father) shall give you another Comforter, that **he** (the Comforter) may abide with you forever;” John 14:16. John clarifies who this last *he* is by continuing in verse 17: “the Spirit of truth; whom the world cannot receive, because it sees **him** not, neither knows **him**” Did this mean that the disciples could receive the Spirit of truth because they *did* see him and know him? Yes!

Jesus continued, “But you **know** him because he dwells **with** you.” Cleopas and his friend “constrained” Jesus. “Abide **with** us.” Luke 24:29.

Jesus was dwelling *with* them, staying for supper. They saw him, and then they “knew him.” Though Jesus suddenly disappeared, he didn’t leave them. He had promised them that as the second Comforter, he would abide with them forever. John 14:16; Matt 28:20; Heb 13:5. They arose that same hour and returned to Jerusalem, but

Jesus never left their side. He returned with them to the upper room.

Jesus had already identified this Spirit of truth that cannot be received or seen or known by the world.

“The Father himself...you have neither heard his voice at any time, nor seen his shape.” John 5:37

“Not that any man has seen the Father” John 6:46

“I am come in my Father’s name, and you receive me not.” Verse 43

“He that sent me is true, whom you know not” John 7:28

“You neither know me nor my Father” John 8:19

Unlike the world, however, the disciples *do* know the Spirit of truth.

“But you know him; for he dwells with you, and shall be in you.” John 14:17

*Abide with me;
fast falls the even tide;
The darkness deepens;
Lord, with me abide!*

*When other helpers
fail, and comforts flee,
Help of the helpless,
O abide with me!*

Henry F. Lyte 1847

Jesus had just finished saying that they know the Father because Jesus had “been so long time with” them.

“Have I been so long time with you, and yet have you not known me? ...the Father in me...the Father that dwells in me...Believe me that I am in the Father and the Father in me” John 14:9, 10.

The disciples already know who this Spirit of truth is because he *has been* dwelling with them in Jesus—the Father’s Spirit. Jesus said that he is in the Father, his Spirit dwells in the Father just as the Father’s Spirit dwells in him. This same Spirit (the Spirit of Jesus and his Father) is to dwell in the disciples.

To Nicodemus, to the woman at the well, to the elders, to the man born blind, to the would be disciple, Jesus referred to himself indirectly, in the third person, as if the Son of man were someone else. That’s how Jesus spoke of himself.

“Words of life and assurance fell from the Saviour’s lips. But still their eyes were holden. As He told them of the overthrow of Jerusalem, they looked upon the doomed city with weeping. But little did they yet suspect who their traveling companion was. They did not think that the subject of their conversation was walking by their side; for **Christ referred to Himself as though He were another person.**” *Desire of Ages* p. 800.

Now, back to the upper room. Why didn’t Jesus say, “And when I am come, I will lead you into all truth?” Well, actually he did in verse 18.

“I will not leave you comfortless (orphans): I will come to you.” John 14:18

Here Jesus plainly states that he is the Comforter that will come to dwell in them. They know him; he has been dwelling *with* them, but soon he will dwell *in* them, abide in them, and “manifest” himself to them (verse 21).

Judas (the brother of James, the son of Alpheus) asked Jesus “how is it that you will manifest yourself to us?” Jesus answered, I “and my Father... we will come unto him and make our abode with him” verse 23.

Both the Father and Son abide in us; both come to us, both dwell in us, they are the Spirit of truth.

Jesus said, “I am the way, the truth, and the life” John 14:6. In the next verse he says, You know me and you know my Father, and you have seen him—because he dwells in me. Jesus is the Spirit of truth, because he is the truth. His Father is the Spirit of truth, because “God is a spirit” John 4:24 and He is “the only true God” John 17:3, “Him that is true” 1Jn 5:20.

Jesus continued.

“But the Comforter, the Holy Spirit, 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.” John 14:26

The Holy Spirit comes in Jesus’ name; he is the Spirit of Jesus, the Spirit of Christ. He knows all that Jesus said because it is the mind of Jesus. It is Jesus in the third person.

Ellen White also spoke of herself in the third person.

“I understood that some were anxious to know if **Mrs. White** [third person] still held the same views that **she** [third person] did years ago when they had heard **her** [third person] speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. **I** [first person] assured them that the message **she** [third person] bears today is the same that **she** [third person] has borne during the sixty years of **her** [third person] public ministry. **She** [third person] has the same service to do for the Master that was laid upon **her** [third person] in **her** [third person] girlhood **She** [third person] receives lessons from the same Instructor. The directions given **her** [third person] 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** [third person] has endeavored to do.” *Review & Herald*, July 26, 1906

Of course, we understand that she was not promoting the idea that there was another Mrs. White, another person beside herself.

Sometimes the Holy Spirit is referred to as “he” and sometimes as “it.” Why is this? because the Greek language has a grammatical rule requiring each pronoun to match the gender of its related noun. Comforter (Greek: *paracletos*) is a masculine noun—one who stands by to aid, to help. Correctly, the Comforter is referred to as a “he” and Jesus spoke of “him.” English also recognizes gender for nouns related to people. For example, “She” matches “Girl” and “He” matches “Boy”.



But in Greek, as in many other languages, this extends to objects as well. Yet not all nouns are male or female; some are neither. The Greek word for spirit or breath or wind is *pneuma* a neutral noun that is neither male nor female. Consequently when a pronoun is used, the neuter pronoun “it” is employed. For example,

The **Spirit itself** bears witness with our spirit, that we are the children of God. Romans 8:16

the **Spirit itself** makes intercession for us. Rom 8:26.

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. 1 Peter 1:11.

Ellen White did this as well.

“The Holy Spirit seeks to abide in each soul. If **it** is welcomed as an honored guest, those who receive **it** will be made complete in Christ; the good work begun will be finished; and holy thoughts, heavenly affections, and Christlike actions will take the place of impure thoughts perverse sentiments, and rebellious acts.” 18MR p. 47.

“Instead of being repressed and driven back, the Holy Spirit should be welcomed, and **its** presence encouraged.” *NPU Gleaner*, May 26, 1909

“Have you not been afraid of the Holy Spirit? At times **it** has come with all-pervading influence into the school at Battle Creek, and into the schools at other localities. Did you recognize **it**? Did you accord **it** the honor due to a heavenly messenger?” *Special Testimonies on Education* p. 203, 1896.

Then, still within the same paragraph, she changes the identity of the heavenly messenger to Jesus himself.

“The Great Teacher **himself** was among you. How did you honor **him**? Was **he** a stranger to some of the educators? Was there need to send for some one of supposed authority to welcome or repel this messenger from heaven? Though unseen, **his** presence was among you.” *Ibid.*

Again, from a pamphlet, *Individual Responsibility and Christian Unity*, Jan 16, 1907 p. 22, she alternates freely from Jesus to the Holy Spirit.

The words of the Master-Worker should be diligently studied; for they are spirit and life.”

Jesus is the Master-Worker.

“Laborers who are striving to work in harmony with this instruction, are under the leadership and **guidance of the Holy Spirit**, and need not always, before they make any advance move, first ask permission of someone else.” *Ibid.*

Now she switches to being under the guidance of the Holy Spirit.

No precise lines are to be laid down. Let **the Holy Spirit** direct the workers. As they keep **Jesus**, the author and finisher of their faith, the gifts of grace will increase by wise use.” *Ibid.*

The Holy Spirit is to direct the workers. But they are to look to Jesus! If the Holy Spirit is someone other than Jesus then these instructions present a confusing conflict of interest. Who do we pay attention to? The Holy Spirit or Jesus? No problem: they are one and the same.

But today’s editors know better than Ellen White. As they did to Uriah Smith after his death, they have also improved on Mrs. White after hers.

“When the Spirit of God takes possession of the heart, **it** transforms the life.” *Desire of Ages* p. 173 1898.

but in the 1995 devotional book...

“When the Spirit of God takes possession of the heart, **He** transforms the life.” *Ye Shall Receive Power* p. 15.

The work of cleaning up doctrinal error requires never ending vigilance.

“The change of heart represented by the new birth can be brought about only by the effectual working of the Holy Spirit. **It** alone can cleanse us from all impurity. If **it** is allowed to mold and fashion our hearts, we shall be able to discern the character of the kingdom of God, and realize the necessity of the change which must be made before we can obtain entrance to this kingdom.” *Youth’s Instructor*, September 9, 1897

The prophet’s original wording may read much more correctly in the devotional book for 1996, but she was not around to authorize the change.

“The change of heart represented by the new birth can be brought about only by the effectual working of the Holy Spirit. **He** alone can cleanse us from all impurity. If **He** is allowed to mold and fashion our hearts,…” *Ye Shall Receive Power* p. 24.

Who alone can cleanse us from all impurity? Truly it is Jesus who performs this great work. His blood cleanses us from all sin (1John 1:7); as our Advocate He cleanses us from all unrighteousness (1John 1:9). Ellen White agrees.

“**Nothing but Christ’s** loving compassion, his divine grace, his **almighty power**, can enable us to baffle the relentless foe, and subdue the opposition of our own hearts.” *Review & Herald* Mar 31, 1904.

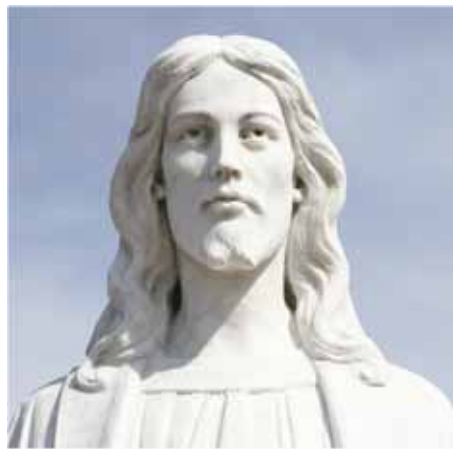
“There is **but one** power that can break the hold of evil from the hearts of men, and that is the **power of God in Jesus Christ**. **Only through the blood** of the Crucified One is there cleansing from sin. **His grace alone** can enable us to resist and subdue the tendencies of our fallen nature.” *Testimonies Vol. 8*, p. 291, 1904.

Why is the grace of Jesus the only power that can enable us to resist and subdue the evil impulses of our fallen natures? Because only He lived a perfect life in fallen human flesh. Only by his experience as the Son of man, who overcame sin for us, can we resist and overcome sin.

This is why we are sanctified by his name and by his Spirit (1Cor 6:11; 2Thes 2:13; Rom 15:16). His Spirit sanctifies us unto obedience (1Pet 1:2) and we obey the truth through the Spirit (verse 22). The victorious life of Jesus is the third person.

“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.” *DA* p. 671 1898.

Only the victorious Son of God living in us by faith in the form of his Spirit, his mind, can bring us victory in the battle against sin and temptation.



But the editors of the compilations were not satisfied with treating the Spirit as merely the power of God to influence and transform our minds. They wanted to reinforce their opinion that the Spirit is His own Person, a separate and distinct Being from the Father and the Son.

“We need to open our hearts to the influence of the Spirit, and to experience **its** transforming power.” *Review & Herald* June 24, 1884 is now:

“We need to open our hearts to the influence of the Spirit, and to experience **His** transforming power.” *Ye Shall Receive Power*, 1995 p. 56

“Their minds were illuminated by the Holy Spirit, their hearts felt **its** softening, subduing influence.” *Review & Herald*, May 23, 1893 is now:

“Their minds were illuminated by the Holy Spirit, their hearts felt **His** softening, subduing influence.” *Ye Shall Receive Power*, p. 89

This is how their doctrine is defended—by altering the prophet’s words. If changes are to be made then identify them and the source, but don’t attribute them to the deceased author.

What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Deut 12:32

Definite Articles

Besides the issue of pronouns, there is a tendency for Bible translators to inject their personal bias when it comes to the use of *the* definite article. In the English language we make a distinction between “a” thing and “the” thing by using the indefinite “a” and the definite “the.” An indefinite item can be any one of many possible choices; a definite object is one specific, particular subject. We understand the difference between “a holy spirit” and “the Holy Spirit.” Capitalization doesn’t hurt either.

In Greek, depending on several more grammatical rules, the definite article is a definite word: some form of *ho*, *heh*, *hoi*, *hai*, or adding an *-s* or *-n* on the end, or substituting *t-* for the *h-* at the beginning. The indefinite article is much, much less complex: just don’t use a definite article!

We already encountered this in *Theos* Part 1. ...“and the word was God” John 1:1 for which the Greek is *kai theos hen ho logos*—and God was the word. Notice that *theos* is not preceded by a definite article as *ho* is before *logos*. Some have concluded that since there is no definite article preceding *theos*, it should be translated “a god” because it doesn’t say “the God.” But there’s more to Greek articles than just this one simple rule.

Theos, in this setting where God has already been introduced earlier in the sentence, is recognized as a qualifying anarthrous predicate noun, and as such is treated as an attribute of “the word” *ho logos*. In this case the *logos*, the word, is divine, *theos*, even as the God (*ton theon*) is divine.

A number of modern English translations recognize this.

“what God was, the Word was”
New English Bible
 “the Word was the same as God”
Today’s English Version
 “the Word was divine” *Goodspeed*
 “the logos was divine” *Moffat*

The lack of a definite article in the original Greek manuscript is often not appreciated when reading many English translations. For example, notice the following texts which originally spoke of “a holy spirit” (*pneuma hagion*) but were translated “the Holy Spirit.”

Who, when they were come down,
 prayed for them, that they might receive
 the Holy Ghost... Acts 8:15 KJV
 Greek: *labosin pneuma hagion*,
 they might receive (a) spirit holy

How God anointed Jesus of Nazareth
 with the Holy Ghost... Acts 10:38
 Greek: *echruten auton ho theos*
 anointed him the God
pneumati hagiw:
 (with a) spirit holy

Shall your heavenly Father give the
 Holy Spirit to them... Luke 11:13
 Greek: *dwdei pneuma hagion*
 will-give (a) spirit holy

Have you received the Holy Ghost?
 Acts 19:2
 Greek: *ei pneuma hagion elabete*
 [asked] if (a) spirit holy you-received?

And the Holy Ghost was upon him
 (Simeon) Luke 2:25
 Greek: *kai pneuma hen hagion ep auton*
 And spirit it-was holy on him

The Holy Ghost in you... 1Cor 6:19
En humin hagiou pneumatosis estin
 In you (a) holy spirit is

The writers do use the definite article with *pneuma hagion* and it is correctly translated when it occurs:

The Holy Ghost whom God has given
 Acts 5:32
 Greek: *to pneuma to hagion*
 The spirit the holy
ho edwken ho theos
 which he-gave the God

Grieve not the Holy Spirit of God
 Eph 4:30
 Greek: *me lupeute to pneuma to hagiwn*
 Don’t grieve the spirit the holy

Trinitarian scholar Jason BeDuhn is concerned about the integrity of translators who have distorted “the texts by reading into them biased interpretations rooted in our later positions in history.” *Truth in Translation*, 2003 p. 136. This is the same treatment given by our book editors to Uriah Smith and *Bible Readings for the Home* as they imposed their later theological bias on earlier authors thereby distorting the historical integrity of their texts. (See *Theos* 3)

Father of Spirits

The Bible, however, is quite clear on the spirit nature of the Father and Son. True worshipers of the Father will worship Him in spirit because God is a Spirit (*pneuma ho theos* John 4:24). The Father has a spirit. “The spirit of your Father” (*to pneuma tou patros*) speaks in us (Matt 10:20). He is the Father of Spirits (*tw patri twn pneumatwn* Heb 12:9). Likewise, the Son is made a “quickening spirit” (1Cor 15:45), and has a spirit: “the Lord is that Spirit”... “the Spirit of the Lord” (2Cor 3:17), the Spirit of Christ (Rom 8:9, 1Pet 1:11), the Spirit of God’s Son (Gal 4:6).

But “certain men crept in unawares” “denying the only Lord God, and our Lord Jesus Christ” (Jude 4). The “only Lord God” is *despoten*, the “only Potentate” of 1Tim 6:15, who “only has immortality” “whom no man has seen, nor can see.” This speaks of God the Father. The “Lord” who is Jesus Christ is *kurios*, master, who has supreme authority over us. Thus these infiltrators deny the Father and His Son.

These are the same ones that John identified as the antichrist “that denies the Father and the Son” (1John 2:22). How do they deny them? They deny that they have a real Father and Son relationship as we saw in *Theos* Parts 1-4. But they also deny them by claiming that Their Spirit is someone else. Instead of the Father and Son coming to dwell in us, they propose to introduce another person, a surrogate divine being to take their place.

The Spirit of the Spirit

Question: if the Father has a Spirit (the Spirit of God) and the Son has a Spirit (the Spirit of Christ), does the Holy Spirit have a Spirit? This is no trivial inquiry. Consider the following comparison of Father, Son, and Spirit.

The Father, the Ancient of Days, is depicted sitting on a throne in Daniel 7 “whose garment was white as snow, and the hair of his head like the pure wool” Verse 9. John saw God the Father sitting on a throne in heaven. “And he that sat was to look upon like a jasper and a sardine stone.” Rev 4:3. These are the first and last stones of the High Priest’s breast plate. The four living creatures that were around the throne call Him “Lord God Almighty” verse 8, “that liveth for ever and ever” verse 10, who “created all things” verse 11. In his right hand He holds a book. Rev 5:1.

Ellen White, once in vision with Jesus in heaven, inquired about the form of his Father.



Reflection Nebula in Orion M42

The Son also appears as a person before the throne. First, John sees him walking among the seven candlesticks. “His head and hairs white like wool, as white as snow; and his eyes as a flame of fire” “and his countenance as the sun shines in his strength” Rev 1:14-16.

This is the glorified Son of God as he appeared on the mount of transfiguration, but now at this time in

history, John sees him ministering in the holy place of the heavenly sanctuary.

The seven-branched candlestick is located on the south wall of the holy place apartment opposite the table of showbread—the throne of the Father and Son during the phase of Christ’s work in the holy place. The table of showbread is the only piece of furniture that had a double gold crown signifying two kings: Father and Son.

Both the Father and the Son appear in bodily form as individual persons. They are separate and distinct from each other, yet they are united, one in purpose and character. The Son comes to the Ancient of days; the Lamb takes the book from the Father’s right hand. The Son sits on His Father’s throne

But the Spirit is never described as having a body, a separate personal being. The Spirit does not have a throne nor is the Spirit ever said to sit down with the Father and Son on their throne. Rather, the seven lamps of fire burning before the throne, are the seven Spirits of God (Rev 4:5).

“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.’”

Early Writings, p. 77 1851

Jesus is not only “in the midst” of them (Rev 1:13), but they are in the midst of him! He appears as “a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth” (Rev 5:6). Now he *has* the seven Spirits as part of himself, seven horns of power (omnipotence) and seven eyes of understanding (omni-

science). The seven spirits are sent forth “into all the earth.”

God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Galatians 4:6

The seven Spirits of God that are sent forth into all the earth are the Spirit of his Son which He has sent forth into our hearts. We know it is the Son’s Spirit because it cries, “Abba,” Father.

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. For **through him** we both have **access by one Spirit unto the Father**. Eph 1:17,18

Jesus said that he is the only way to the Father; no one comes to the Father but by him. John 14:6

But not only does the Father send the Spirit of His Son, but the Son sends the Spirit of his Father!

...the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father... John 15:26

Jesus says that he will send the Spirit of truth which proceeds from the Father, because Jesus proceeded from the Father.

I proceeded forth and came from God. John 8:42.

I came out from God. I came forth from the Father. John 16:27,28

The Father is the great Source of all things. He gave His only begotten Son. He gives a holy Spirit to those who ask (Luke 11:13). Jesus is that Spirit (2Cor 3:17). And because Jesus is God’s Son, his Spirit is God’s Spirit. This is how both dwell in us.

But you 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**. Rom 8:9-11

That is,

The Spirit of God dwells in us.

We have the Spirit of Christ.

Christ is in us.

Him that raised up Jesus

from the dead is the Father.

His Spirit dwells in us.

The Golden Oil

Revelation 11:4 identifies the two witnesses who prophesy during the Dark Ages as “the two olive trees and the two candlesticks standing before the God of the earth.” There are two candlesticks because John is living in 90 AD and has both the Old and New “Testaments,” testimonies, witnesses.



Zechariah was also shown a vision of two olive trees. But in his day there was only a single candlestick, the Old Testament witness.

“I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and **two olive trees** by it, one upon the right side of the bowl, and the other upon the left side.” Zechariah 4:2,3.

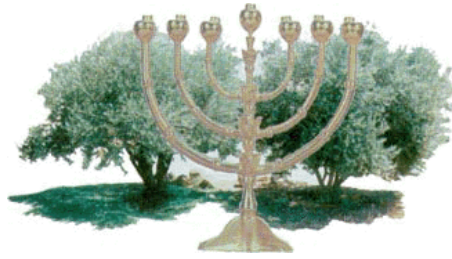
The Candlestick has seven lamps. The lamps burn oil from the olive trees giving light to the world. The olive trees are the source of the oil; they produce the olive oil for the lamps. They are the source of power and light. When the angel asked Zechariah what the trees and the candlestick and the bowls and the pipes meant he deferred to the angel who explained, “Not by might, nor by power, but by **my spirit**, saith the LORD of hosts.”

“Christ breathed on his disciples, and said, ‘Receive ye the Holy Ghost.’ This is **the great gift of heaven**. Christ imparted to them through the Spirit **his own sanctification**. He imbued them with **his power**, that they might win souls to the gospel. Henceforth **Christ would live through their faculties**, and **speak through their words**. They were privileged to know that hereafter he and they were to be one. They must cherish his principles and be **controlled by his Spirit**.” *General Conference Bulletin* October 1, 1899

God from the beginning has chosen us to salvation through **sanctification of the Spirit**. 2Thes 2:13.

It is by means of His Spirit that we are sanctified. Jesus breathed on them his Spirit. The sanctifying Spirit came from him just as the oil came from the olive trees.

Zechariah asked the angel about the two olive trees (verse 11) and then asked again! “What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?” Verse 12.



The two branches and the two pipes are new details that did not appear in the first description of verses 2 and 3. A branch apparently extended from each tree and a golden pipe conducted the olive oil from the branch to the bowl where the oil from both trees mixed together. The Father’s Spirit comes from the Father; the Son’s Spirit comes from the Son. Through their Spirit they come and abide in us (John 14:23).

Jesus is the Light of the world and God is the Father of lights (James 1:17). Father and Son are the light of the New Jerusalem (Rev 21:23).

The Spirit of Christ, controlling us, living in us and through our mental and physical faculties, “does the works,” “speaks the words” as the Spirit of the Father did in the life of Christ on earth (John 8:26;14:10). When controlled by the indwelling Spirit of Christ we “can do nothing” of ourselves but only what we see Christ do (John 5:19; 8:28). We seek not our own will “but the will of the Father” (vs. 30). We “live by the Father” (John 6:57). His words are His Spirit and they give us life (vs. 63). We live but it is not ourselves that do the living, and the life which we now live, we live by the faith of the Son of God (Gal 2:20).

“Christ waits for the cooperation of His church. **He does not design to add a new element** of efficiency to **His word**; He has done His great work in giving His inspiration to the word. **The blood of Jesus Christ, the Holy Spirit**, the divine word, are ours.” *Counsels to Parents and Teachers and Students*, p. 22

Jesus gave us his blood (his life). He gives us his Spirit (his word).



The Israelites, during their wilderness travels “drank of that spiritual rock which followed them: and that Rock was Christ.” 1Cor 10:4. The pre-incarnate Christ, Michael, the Son of God led the Israelites in the wilderness. Paul, writing to the Hebrews, identified him as the Holy Spirit.

“Wherefore (as the Holy Spirit said, Today if you will hear his voice harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation...” Heb 3:7-10.

In the next chapter Paul repeats the same words and this time identifies the speaker as Jesus. Heb 4:8.

Peter in his first epistle says that the Spirit of Christ was in the prophets signifying to them what the sufferings of Christ would be.

Of which salvation the prophets have inquired and searched diligently, who prophesied of **the grace that should come to you**: 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. 1Pet 1:10,11.

But in his second epistle Peter says that the prophets spoke as they were “moved by the Holy Spirit” 2Pet 1:21. The Spirit of Christ is the Holy Spirit. This is perfectly logical. Jesus is the Holy One of God, so his Spirit is holy. This is why the angel told John that “the testimony of Jesus is the Spirit of prophecy” Rev 19:10.

The Spirit of Christ which was in them did signify Holy men of old were moved by the Holy Spirit

The Mind of Christ

Biblical anatomy does not directly correlate with modern western concepts. The bowels of mercy are what we would call an aching heart. Solomon said that as a man “thinketh in his heart, so is he” Prov 23:7. We understand the thinking heart to mean the mind, the brain.

The Bible also uses different terminology for one’s character, thinking, and personality. Take, for example, this verse from Isaiah 40:13:

Who has directed the **Spirit** of the Lord, or being his counselor has taught Him?

When quoted by Paul in the New Testament this text becomes:

Who has known the **mind** of the Lord? Or who has been his counselor? Rom 11:34; 1Cor 2:16

Paul understood that the Spirit of the Lord is the same as the mind of the Lord, His thoughts and character which belong to both the Father and the Son. And the gift of His Spirit is the distribution of His divine mind by His ministering spirits the angels to receptive human minds.

Let this mind be in you, which was also in Christ Jesus. Phil 2:5

We have the mind of Christ. 1Cor 2:16

Because God has sent forth the Spirit of His son into our hearts (mind). Gal 4:6

Strengthened with might by his Spirit in the inner man (the mind). Eph 3:16

Be renewed in the spirit of your mind Eph 4:23

Be not conformed to this world but be ye transformed by the renewing of your mind. Rom 12:2

Let the word of Christ dwell in you richly in all wisdom. Col 3:16 (we remember words of wisdom in our minds)

He that is joined to the Lord is one spirit 1Cor 6:17 (of one mind)

This was the understanding in 1893.

“We receive the promise of the Spirit through faith; but what brings it? The **Spirit of God**; and when we have that, **Christ dwells in the heart**. Then it is the Holy Spirit that brings **the personal**

presence of Jesus Christ, and in bringing His personal presence to us, He brings **Himself**. Then it is **the mind of Christ**, by which we may comprehend, investigate, and revel in, the deep things of God which He reaches down and brings forth to our understanding and sets them before us in their plainness.” A.T.Jones, *General Conference Bulletin* 1893 #11, p. 31.

The Spirit of God is Christ dwelling in our heart; it is the personal presence of Jesus; it is the mind of Christ.

The One Mediator-Advocate

“If any man sin, we have an advocate (Strong’s #3875) with the Father, Jesus Christ the righteous.” 1John 2:1

Advocate is Greek *paracletos* a compound word from *para-* beside and *-clete* to stand, one who stands beside to help, to assist, to intercede, to comfort, to console.

Jesus said, the Comforter (#3875) which is the Holy Spirit, will be sent by his Father in his name. John 14:26.

Jesus is our Advocate and our Comforter. He is also our intercessor. Isaiah prophesied that he would make intercession for us.

“He bare the sin of many, and made intercession for the transgressors.” Isa 53:12

“He is able to save them to the uttermost that come unto God by him, seeing that he ever lives to make intercession for them.” Heb 7:25

“But the Spirit itself makes intercession for us” Rom 8:26

Both Christ and his Spirit make intercession for us because Christ and his Spirit are the same person. But the location of intercession is in different places: in heaven and on earth.

In heaven, he ministers the benefits of his innocent, voluntary sacrifice: forgiveness for sin, justification, in his humanity as our High Priest mediator, **the man** Jesus Christ.

On earth, he ministers the benefits of his perfect, victorious life: grace, the power to overcome sin, sanctification, in his divinity as our Comforter and intercessor, **the Spirit** of Christ.

Then Paul adds:

“Christ...who is even at the right hand of God, who **also** makes intercession for us” Rom 8:34

This means that in addition to standing at the right hand of God, Christ also makes intercession for us as our heavenly High Priest.. It cannot mean that there are two intercessors for the Bible plainly teaches

“There is **one mediator** between God and man, the man Jesus Christ” 1Tim 2:5

“Consider **the Apostle and High Priest** of our profession, Christ Jesus” Heb 3:1

The sanctuary doctrine reveals Jesus as our High Priest, Jesus as the Lamb, Jesus as the Bread of life on the table of Shewbread, Jesus as the Light of the world in the seven-branched candlestick, Jesus as the sweet smelling incense bearing our prays before his Father, Jesus as the door, Jesus as the veil, Jesus as the Water of life in the laver, Jesus as the Mercy Seat, Jesus as the Judge on the Day of Atonement, Jesus as the resurrection in Aaron’s budding rod, Jesus as the incorruptible manna preserved over the Sabbath rest in the tomb. Indeed, God’s Way *is* in the sanctuary. Ps 77:13. Jesus is that Way. John 14:6.

Jesus told Moses, Let them make me a sanctuary that I might dwell among them. Ex 25:8. He said, I will *walk* among you and will be your God. Lev 26:12. I will dwell in the midst of thee, saith the Lord. Zech 2:11. Not in a temple made with hands, but in living temples. For you are the temple of the living God. 2Cor 6:16. Then Jesus became flesh and tabernacled among us. John 1:14. A body was prepared for him. Heb 10:5.

Jesus came to combine God’s divinity with man’s humanity, “making of twain, one new man” Eph 2:15. He took on the seed of Abraham, condemning sin in the likeness of sinful flesh, but his mind, his spirit, was filled with the mind, the Spirit of God his Father.

He is the only Mediator, the only Intercessor, the only Advocate, the

only Comforter. Therefore, the disciples were thrilled at the thought that the presence of Jesus would be with them still to comfort and to cheer.

“The disciples rejoiced, not that they were deprived of their Master and Teacher, for this was to them a cause for personal mourning rather than joy; but Jesus had assured them that he would send **the Comforter, as an equivalent for his visible presence.**” *Signs of the Times* August 1, 1887

The Spirit of Satan

The modern Trinitarian concept of God, however, diverts the focus on Jesus as our all in all. The antichrist power has cast down the place of His sanctuary and has taken away the daily ministrations of our High Priest.

Instead of a High Priest in heaven, a hierarchy of human priests take our Saviour’s place here on earth, sitting in confessionals presuming to forgive sins, pronouncing penance for helpless offenders: repeating Hail Mary’s or Our Father’s, and accepting indulgences to pray loved ones out of purgatory.

The great Deceiver seeks to fulfill his ambition of being worshipped “like the Most High.” By impersonating Christ he will shortly deceive the entire world; by masquerading as the Holy Spirit, sitting in our body temples as God, he already has. When Jesus moved from the holy to the most holy place in 1844, those who did not follow him were left behind, deceived by a counterfeit Holy Spirit.

“Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, “Father, give us Thy Spirit.” Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace.” *Early Writings* p. 54

The Roman system teaches that man is incapable of overcoming sin.

“Having a form of godliness, but denying the power thereof” 2Tim 3:5

The power that is denied is the power of God’s transforming grace, sent as a gift from Jesus, the same

power that he depended on to overcome sin and live a perfect, victorious life, the spirit “of power, and of love, and of a sound mind” 2Tim 1:7.

Instead of being the sole Author and Finisher of our faith, a ghost writer has been introduced, a third person, God the Holy Spirit who, it is said, is separate and distinct from the Father and Son. This third member is now worshipped and adored, praised and honored, without recognizing the real Person of the Spirit.

If the Spirit of God is really a separate person from God Himself, then this could equally apply to the spirit of Satan, who must be a separate person or being from that of Satan himself.

“...the majesty of heaven guards his every word lest he should stir up **the spirit of Satan...**” *Review & Herald*, April 13, 1911

“...when degraded by our fellow-beings, who are inspired by **the spirit of Satan**, God will give us grace...” *Signs of the Times*, September 2, 1897

“When the woman was dispossessed of **the spirit of the devil**, and restored to herself, her masters were alarmed for their craft.” *Spirit of Prophecy* vol. 3, p. 380

Ellen White understood that the spirit of Satan was Satan himself, not



some other independent being, an Evil Twin. The spirit of Satan is his personality, his character, the mind of Satan, how he thinks and behaves.

The Son of God has come and has given us understanding (1John 5:20 Greek *dianoian* “mind”). This Greek word occurs only four times in the NT, here where the KJV translates it “understanding,” and 3 other texts in which it is translated “mind.” Heb 8:10 quoting Jer 31:34, “I will put my laws in their mind (*dianoian*)”; Heb 10:16 same quote again, and 2Pet 3:1 “I stir up your mind (*dianoian*).

The Bible teaches that all men are possessed by one of two spirits: a holy spirit or an evil spirit. We have only two choices. We can be possessed

1. by the mind of God, or
2. by the mind of Satan

When David realized that he had succumbed to the thoughts of an evil spirit, he prayed that God would “renew a right spirit,” a good spirit, a holy spirit within him (Ps 51:10).

He pled, “Cast me not away from Thy presence; and take not Thy Holy Spirit from me (vs. 11). God’s Spirit is His Presence. Consequently, the spirit of Satan is his presence within our minds taking possession of our thoughts and behavior.

But we were created to be “the temple of the living God” Who desires to “dwell in” us “and walk in” us (2Cor 6:16). How does He do that? by inhabiting our minds.

Jesus was filled with the mind of his Father; we must be filled with the mind of Jesus. Jesus prayed to his Father, “I in them, and Thou in me” John 17:23. “Our fellowship is with the Father and the Son” 1John 1:3.

Jesus is the Comforter, our Advocate, the only Mediator between God and man, the Spirit of Christ which is joined with the Spirit of the Father. “The Son of God has come and has given us a mind.” Thus “we have the mind of Christ” 1Cor 2:16. This mind is a third personality, the third divine form, the omnipresent form of Christ. In human form, Jesus could not be everywhere present. But after return-

ing to the Father, he “divested” his human limitations in giving his mind, his words, his Spirit to live in us.

“They have one God and one Saviour; and **one Spirit—the Spirit of Christ**—is to bring unity into their ranks.” *Testimonies* vol 9 p. 189 1909.

“When God’s people search the Scriptures with a desire to know what is truth, Jesus is present **in the person** of His representative the Holy Spirit...” 12MR No. 954, p. 145.

“...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.**” *Review & Herald* Apr 5, 1906.

The Spirit of Christ is his representative, is his person, the divinity of his character, his divine mind.

When Christ removed an evil spirit from demon possessed men they were restored to sanity. The people came and saw “him that was possessed with the devil, and had the legion, sitting, and clothed, and **in his right mind**” Mark 5:5.

For God has not given us a spirit of fear; but of power, and love, and a **sound mind**” 2Tim 1:7.

Perfect love casts out all fear.

God is love. He casts out the spirit of fear. He give us His Spirit. It is holy. It is powerful. It is His life-changing love, His presence. It transforms our minds which become sound and able to think His thoughts.

“The regenerating **Spirit of God**, taking possession of the **mind**, transforms the life; wicked thoughts are put away, evil deeds are renounced, love, peace, and humility take the place of anger, envy, and strife. That **power** which no human eye can see, has created a new being in the image of God.” *Spirit of Prophecy* vol. 2 p. 128, 1877.

As the Spirit of God takes possession of our mind, so also the spirit of Satan can possess the mind and take control.

“To whatever degree or in whatever form **demons gain control** of a human being, they do so through the sensory nervous system. Through the higher powers of the **mind** – the conscience, the power of choice and the will – **Satan possesses the person.** Through

the motor nervous system the evil one exercises control over his subjects.” *SDA Bible Commentary* vol. 5 p. 576.

The Spirit of Christ will control us or the spirit of Satan. “Man cannot serve two masters” but there are *only* two and we must serve one or the other. We were designed by God to be temples for His Spirit, but if we consent, the spirit of Satan can invade our minds and take control of our life.

Miriam’s Rebellion

Moses, Aaron and Miriam typify the elements of the Great Controversy While Moses and Aaron were types of the Father and Son: “he (Aaron) shall be to thee (Moses) instead of a mouth, and thou shalt be to him instead of God” (Ex 4:16), they were also types of Christ. “God intended that these great leaders of His people should be representatives of Christ” PP p. 426.

Moses received the law on a mount and Jesus gave it in his sermon on the mount; Moses led 12 tribes of Israel and Jesus led 12 disciples; Moses officiated the first Passover, Jesus officiated the last Passover.

Aaron bore sacrificial blood into the most holy place even as “the blood of Christ, who through the eternal Spirit offered himself without spot to God” Heb 9:14. Aaron represents Christ in his intercessory role as High Priest and dispenser of his grace, his Spirit. Then, as Jesus sends his Spirit, Moses sends Aaron among the people.

“By his brother’s direction, Aaron took a censer and hastened into the midst of the congregation to ‘make an atonement for them.’” PP p. 402.

Miriam was “Richly endowed with the gifts of poetry and music” PP p. 382. “Miriam, the sister of Moses, a prophetess, led the women in music.” *Spirit of Prophecy* vol. 1, p. 210. “In the affections of the people and the honor of Heaven **she stood second only to Moses and Aaron.** But the same evil that first brought discord in heaven sprang up in the heart of this woman of Israel, and she did not fail to find a sympathizer in her dissatisfaction.” PP p. 382.

Miriam was a type of Lucifer and like the original covering cherub, who

was second only to Christ among the angelic host, she became jealous of her brother’s position. She was struck with leprosy, a symbol of sin. The spirit of Satan took control of her thinking and possessed her mind.

“Miriam and Aaron spoke against Moses” “And they said, Has the LORD indeed spoken only by Moses? Has he not spoken also by us?” Num 12:1,2. Then the cloud departed and only she became leprous. Yet, unlike Lucifer, she was convicted of her error and was healed of her sin.

Jesus is the one who gives conviction.

“The priests and rulers, on first coming into **the presence of Christ**, had felt the same conviction. Their hearts were deeply moved, and the thought was forced upon them, “Never man spake like this Man.” But they had stifled the conviction of **the Holy Spirit.**” *Desire of Ages* p. 459.

But when they resisted, his presence was removed.

“The **presence of Christ** having been removed, **Satan works** wonders to support his claims. He makes the weak strong and inspires all with **his own spirit** and energy.” *Great Controversy* p. 663.

It all has to do with how we use our mind, how we focus our attention.

“The beginning of yielding to temptation is in **the sin of permitting the mind to waver**, to be inconsistent in your trust in God. The wicked one is ever watching for a chance to misrepresent God, and **to attract the mind** to that which is forbidden. If he can, he will **fasten the mind** upon the things of the world. He will endeavor to excite the emotions, to arouse the passions, to fasten the affections on that which is not for your good; but it is for you to hold every **emotion and passion** under control, in calm subjection to reason and conscience. Then Satan loses his power to **control the mind.** The work to which Christ calls us is to the work of progressive conquest over spiritual evil in our characters. Natural tendencies are to be overcome; for the natural disposition is to be transformed by the grace of Christ. **Appetite and passion** must be conquered, and the will must be placed wholly on the side of Christ. This will

not be a painful process, if **the heart** is opened to receive the impression of the Spirit of God." *Review & Herald*, June 14, 1892.

"When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, **the mind becomes one with His mind**, the thoughts are brought into captivity to Him; we live **His life**." *Christ's Object Lessons* p. 311

Ellen White describes the Holy Spirit as a living Spirit.

"**the living Spirit**" Letter 7, 6-11-1891 in 14MR p. 176.

"**an ever living Spirit**" Letter 93, 9-30-1896 in 491MR p. 83.

Because it is the *life* of Christ.

"The **Holy Spirit** is the breath of spiritual life in the soul. The **impartment of the Spirit** is the impartation of the **life of Christ**." *Desire of Ages* pp. 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." *Desire of Ages*, p. 827 also in *Review and Herald*, January 5, 1911 par. 6.

"**The influence of the Holy Spirit is the life of Christ** in the soul. **We do not see Christ and speak to Him, but His Holy Spirit is just as near** us in one place as in another. **It works** in and through every one who receives Christ." 12MR p. 260 (*Manuscript* 41, 1897).

The Spirit is Christ's manifestation.

"no circumstance, no distance, can separate us from **the heavenly Comforter**. Wherever we are, wherever we may go, **He is always at our right hand** to support, sustain, uphold, and cheer." "**By the Spirit**, He said, **He would manifest Himself** to them." *Desire of Ages* p. 670

"What was the strength of those who in the past have suffered persecution for Christ's sake? It was **union with God, union with the Holy Spirit, union with Christ**." "When for the truth's sake the believer stands **at the bar of earthly tribunals, Christ stands by his side**. When he is confined **within prison walls, Christ manifests Himself** to him and cheers his heart with His love." *Acts of Apostles* p. 85.

It is Christ's representative.

"His [Christ's] **representative**" *Acts of the Apostles* p. 47.

"The Lord **Jesus acts through the Holy Spirit, for it is his representative. Through it** he infuses spiritual life into the soul..." *Review & Herald*, Feb 10, 1903 Vol. 4 p. 492, col. 2.

His omnipresence.

"Receive the **Holy Spirit**, and your efforts will be successful. **Christ's presence** is that which gives power." *Notebook Leaflets* from Elmshaven Library, Letter 32 (1903).

"**By the Spirit the Saviour would be accessible to all**. In this sense He would be nearer to them than if He had not ascended on high." *Desire of Ages* p. 669.

Jesus is the Bread of God
Jesus is our light, the Light of life.
Jesus is the living water.
Jesus is to us the dew of heaven.
Jesus shall come like the rain.

"The plant, the child, grows by receiving from its surroundings that which ministers to its life —air, sunshine, and food. What these gifts of nature are to animal and plant, such is **Christ** to those who trust in Him. He [Christ] is their "everlasting light," "a sun and shield." Isaiah 60:19; Psalm 84:11. He [Christ] shall be as "**the dew** unto Israel." "He [Christ] shall come down like rain upon the mown grass." Hosea 14:5; Psalm 72:6. He [Christ] is **the living water**, "the Bread of God . . . which cometh down from heaven, and giveth life unto the world." John 6:33. *Steps to Christ*, pp. 67, 68.

Jesus will come as the latter rain.

"As the plant receives the sunshine, the dew, and the rain, we are to open our hearts to **the Holy Spirit**. The work is to be done "not by might, nor by power, but **by My Spirit**, saith the Lord of hosts." Zech. 4:6. If we keep our minds stayed upon **Christ, He will come unto us "as the rain, as the latter and former rain unto the earth."** Hosea 6:3. *COL*, pp. 66, 67.

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

But today there is a coordinated effort to rewrite history. The same talking point is echoed repeatedly:

"Ellen White played a critical role in the development of the doctrine of the Godhead or Trinity within the Seventh-day Adventist Church." Merlin Burt "History of Seventh-day Adventist Views on the Trinity" *J. of the Adventist Theological Society*, Spring 2006.

"Ellen White played an influential role in helping us accept a biblical view of God." Denis Fortin, "Ellen G. White and God: One, Two or Three?" Baden-Wurttemberg Conference, Stuttgart, Germany, July 2007.

This mantra is repeated with a scripted sameness that begs inquiry. Indeed, Ellen White did play a most important role in guiding the church away from the shoals of the Kellogg storm and its threat of new theology.



Kellogg's New Theology

During the early 1900s John Harvey Kellogg began entertaining new ideas about the nature of God. He emphasized the indwelling nature of God, not only as Spirit but power; and not only in humanity, but in every living cell.

We get a glimpse of these concepts within the book he later published, the *Living Temple*. Some of Dr. Kellogg's ideas indeed realized the presence of God in everything and drifted toward an impersonal universal power, as illustrated by the quotes shown above. But he also made a number of statements that were very much like those of Ellen White herself.

“The Spirit of God is the Lord, the Christ, that made us and dwells in us (Job 33:4, 32:8; 2Cor 3:16,17)” p. 457.

Ellen White would later note that some of Kellogg’s statements and sentiments were in harmony with her writings. But she refused to allow this alone to support all the teachings in the book. As early as 1881 she was forced to send him a warning.

“Those theories are wrong. I have met them before.” *Manuscript Releases*, vol. 5, p. 278.

Which theories was Ellen White referring to? Was she objecting to the view that God Himself dwells within us? This is the teaching of scripture. Or to the conclusion that the Spirit of God is Jesus Christ? That’s biblical.

More likely she was addressing the pantheistic notions that God was in sunlight, water, air, and every living thing—even rebellious sinners.

In 1897 Kellogg began to express his ideas publically and joined forces with his wife’s Seventh-day Baptist preacher and, sadly, E.J. Waggoner. It was Waggoner who then presented Kellogg’s new concept to the General Conference that same year.

“What a wonderful thought, that this mighty God that keeps the whole universe in order, is in us! ...What an amazing thing that this almighty, all-powerful, and all-wise God should make Himself a servant of man by giving man a free will-power to direct the energy within his body!” *General Conference Daily Bulletin* 1897 p. 83.

God in us. Sounds biblical. The Holy Spirit dwells in us; Christ in us, the hope of glory. But these sentiments are different: Not a personal indwelling, abiding, Spirit of Christ, but the focus is on the “power” an “energy” within. This was actually the precursor of what has become New Age spiritualism. But most of all Ellen White objected to the thought that God would dwell in everyone, even the unrepentant sinner.

“In *Living Temple* the assertion is made that God is in the flower, in the leaf, in

Excerpts from the Living Temple

Sunlight is divine energy and the presence of God p. 64, 87.
God is the very substance of the food we eat p. 88
The Creator is himself present in our blood p. 252
The divine Intelligence thinks and wills within the white blood cells p. 261
God is ever present within us acting through our instincts p. 432
The great Designer is a personal being
 yet an all-pervading, all-controlling personality within nature p. 451
There is a universal unity of being, an infinite indwelling presence p. 459
Every meal is a sacrament, a partaking of God’s substance p. 459

the sinner.” *Sermons and Talks*, Vol. 1 Manuscript 46, 1904, MR 900, p. 343.

“But God does not live in the sinner. The Word declares that He abides only in the hearts of those who love Him and do righteousness.” *ibid*.

“If God is an essence pervading all nature, then He dwells in all men: and in order to attain holiness, man has only to develop the power that is within him.” *Testimonies* Vol. 8, p. 291, 1904

These direct counsels from Ellen came after previous warnings to Dr. Kellogg had been ignored. When the Battle Creek Sanitarium burned down in 1902, Kellogg proposed to finance the building of a new facility with the proceeds from a book he was writing on health called the *Living Temple*. General Conference President, A.G. Daniels, cautioned Kellogg to not include any of his “new ideas” in the book. But Kellogg included a considerable amount of his fanciful, mystical ideas anyway.

Ellen White responded by forcefully expounding the real, literal person and personality of God and His Spirit. She began to emphasize the true reality of God’s Spirit as never before because a distortion was being promoted from right within the church. If Kellogg would pull God’s Presence into everything, Ellen would make that Presence “as much a person as God is a person.”

She had already battled to preserve the personhood of the Father; now she would defend His Spirit,

“...the **third person of the Godhead, the Holy Spirit.**” *Special Testimonies*,

Series A, No. 10, p. 37. (1897) also in *Evangelism* p. 617

“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.**” *DA* p. 671 1898 (‘third person’ was capitalized in later editions)

“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.) in *Evangelism* p. 616 compiled posthumously.

This last selectively edited excerpt, when seen in its full context demonstrates that it is “the Lord God” who knows, who hears, who is our Keeper and Helper, who walks unseen by human eyes:

“**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.**” *Sermons and Talks* Vol. 2, pp. 136, 137; also in 7MR, p. 299

Even though the Lord God is unseen, He is personally present in His Spirit. The Holy Spirit is a person because He is the person of Jesus Himself. The messenger didn't say "they" she said "He." She speaks of only one person, the Lord God Jesus Christ.

The word "person" comes from the Latin word *persona* which is formed from two roots: *per-* "through" and *-sona* "sound." It was used in ancient Roman times to refer to the masks that actors wore in plays and dramas. The actors would speak through the mask the words of their character.

Jesus promises to "be present" when the scriptures are read, to speak through his representative, through the *persona* of his divine character. He communicates with our minds the thoughts of his divine mind.

Psalm 139 is all about thoughts—God's and ours.

O LORD, you have searched me and **known** me. You **know** my sitting down and my rising up; you understand my **thoughts** from far away...You are acquainted with all my ways...Such knowledge is too wonderful for me; it is so high, I cannot grasp it. Where shall I go from your Spirit? Or where shall I flee from your presence? Though I should go to heaven or hell, You are there. I can't hide from You in the dark. You **knew** me before I was born. The very details of my genetic code were already written in your book. How precious are your **thoughts** unto me, O God!...Search me, O God, and know my heart: examine me and know my **thoughts**

God knows all about us. He knows everything we do, every thought we think no matter where we are or where we go. His presence is everywhere and He can lead us, guide us, into all truth. Just as our thoughts represent us, so His thoughts represent Him. As Jesus is God's thought made audible, the Word, so the Spirit of Christ is Christ's thought impressed upon our minds, spoken to our hearts.

Evangelism p. 616 is a direct reference to Psalm 139. The Lord hears, the Lord knows. This is perfectly consistent with her many other statements that Jesus is the Comforter, the Spirit of truth.



Who, then, is this Person that walks unseen among us?

"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.**" *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?**" EG White, *The Youth's Instructor*, February 4, 1897 par. 3.

"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.

The mystery is not that there is a separate third person who is God, but that God and His Son can be personally yet invisibly with 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." *The Southern Work*, September 13, 1898.

We may notice that the section in the book *Evangelism* from which this and other quotes appear is titled "The Trinity." Just remember, the unauthorized subheadings added to compilations such as the book *Evangelism* are just one example of what Ellen White warned would happen:

"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." *Selected Messages* Book 1, p. 41

Notice once again Psalm 139:

Where shall I go from **Your Spirit?**
Or where shall I flee
from **Your presence?**
If I ascend up into heaven,
You are there;
If I make my bed in hell,
behold, You are there. Psalm 139:7, 8

Cast me not away from **Your presence**;
And take not **Your Holy Spirit** from
me. Psalm 51:11.

In typical Hebrew poetic form,
God's Spirit is God's presence.

The Bible also speaks of the "angel
of His presence."

In all their affliction he was afflicted
and **the angel of His presence** saved
them: in his love and in his pity he
remembered them: and he bare them,
and carried them all the days of old.
Isaiah 63:9.

Jesus is still with us today.

"I will not leave you comfortless; **I will come to you.**' **The divine Spirit** that the world's Redeemer promised to send, is **the presence and power of God**. He will not leave his people in the world destitute of his grace, to be buffeted by the enemy of God, and harassed by the oppression of the world; but **he will come to them**. The world cannot see the truth; they know not the Father or the Son, but it is only because they do not desire to know God, they do not wish to look upon Jesus, to see his goodness, his love, his heavenly attractions. Jesus is inviting all men to accept him; and wherever the heart is open to receive him, **he will come** in, gladdening the soul with the light and joy of **his presence**." *Signs of the Times*, November 23, 1891.

"...the holy Spirit is the comforter, as **the personal presence of Christ** to the soul." *Review and Herald* November 29, 1892.

"The Holy Spirit is **the vital presence of God**, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life." *Bible Echo*, August 5, 1901.

"After His ascension He [Jesus] was to be **absent in person**; but through the Comforter **He would still be with them**, and they were not to spend their time in mourning." *Desire of Ages* p. 277.

His Bodily presence is in heaven
His Divine presence is on earth

"While Jesus **ministers** in the sanctuary above, **He is still by His Spirit** the minister of the church on earth." *Desire of Ages* p. 166.

Christ...is even at the right hand of God who also **makes intercession** for us. Romans 8:34.

Christ and his Spirit are one and the same mediator. There is only one.

The Spirit makes intercession for us with **groanings** that cannot be uttered. Romans 8:26.

Christ offered up prayers and supplication with **strong cries and tears**. Hebrews 5:7.

"**Every sincere prayer** is heard in heaven. It may not be fluently expressed; but if the heart is in it, it **will ascend to the sanctuary** where **Jesus ministers**, and **He will present it to the Father without one awkward, stammering word**, beautiful and fragrant with the incense of His own perfection." *Desire of Ages* p. 667.

"We have **only one channel of approach to God**. Our prayers can come to him **through one name only--that of the Lord Jesus our advocate**. **His Spirit must inspire** our petitions. No strange fire was to be used in the censers that were waved before God in the sanctuary. So **the Lord himself must kindle in our hearts the burning desire**, if our prayers are acceptable to him. The **Holy Spirit within** must make **intercessions** for us." *Review & Herald* Feb 9, 1897.

We need a Word from God (Jesus)
and a Way to God (Jesus)

Jesus is our intercessor
His Spirit is our intercessor
This is describing two natures
(body / spirit) of the same person

"While **Jesus, our Intercessor, pleads for us in heaven**, the **Holy Spirit works in us**, to will and to do of His good pleasure." *Signs of the Times* Oct 3, 1892.

"Do not forget that **you have a Comforter, the Holy Spirit, which Christ has appointed**. You are never alone. If you will listen to the voice that now speaks to you, if you will respond without delay to the knocking at the door of your heart, '**Come in, Lord Jesus, that I may sup with Thee**, and Thee with me,' the **heavenly Guest** will enter. When **this element, which is all divine**, abides with you, there is peace and rest." *Letter 124 to Mrs. Wessels, March 7, 1897*.

Who comes in? Jesus, of course.

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 sup with him. Revelation 3:20.

Into my heart, into my heart,
Come into my heart, Lord Jesus.
Come in today, come in to stay.
Come into my heart, Lord Jesus.

But since the Father is in the Son, and the Son is in the Father, we get both!

Jesus answered and said unto him, If a man loves 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

It was "expedient" for Christ to leave this earth and return to his Father that he might dispense his omnipresent Spirit to all his children. And his Spirit is a real person, the personality of Jesus Christ himself. It is his mind, his "conscious presence." Not a separate mind of a separate person.



"on the Day of Pentecost the promised **Comforter descended** and the power from on high was given and the souls of the believers **thrilled with the conscious presence of their ascended Lord**" *Great Controversy* p. 350

Since the Spirit of God is the presence of God (Ps 139:6), the mind of God (Isa 40:13; Rom 11:34), the mind of Christ (1Cor 2:16; Phil 2:5), the life of His own life (DA p. 827; Col 3:4), "Himself" (7T p.273), it is what allows the Father and Son to "be in" each other (John 14:10; John 17).

When we “lie to” (Acts 5:3) or “grieve” (Eph 4:30) it we are dealing with the Father and the Son themselves. It is their personality. You are likewise dealing with me when you read these words—not in person, but anything I say through this “medium” is being said by me, a person. The Spirit is the medium, the agency, the communication (communion, 2Cor 13:14) between God and us. He speaks to our mind through His Spirit, which is His mind.

But we do not pray *to* the spirit. Jesus prayed to His Father; Jesus said “Pray to your Father which is in secret” (Matt 6:6). Stephen prayed to Jesus (Acts 7:59). There is, however, no example of anyone in scripture praying to or worshipping the Spirit. Rather, we worship *in* the Spirit (John 4) and pray *in* the Spirit (Eph 6:18; Jude 20).

Neither do we fellowship *with* the Spirit. Our fellowship is with the Son and His Father. (1John 1:3; 1Cor 1:9).

Read the first chapter of *Patriarchs and Prophets* and the last chapter of *Great Controversy*. God and Christ, the Father and Son, are the only ones described because they deal directly with their unfallen and redeemed creatures. After the Fall of man, Christ dealt with humanity either directly or in the form of His Spirit.

For example, he appeared to Abraham, to Jacob, to Moses, to Gideon, and to Manoah. He appeared between the cherubim as the shekinah glory above the mercy seat.

During his life on earth, the Spirit of the LORD was upon him (Isa 61:1; 42:1; 11:2) without measure (John 3:34) and others as well (Luke 1:67; 2:25). But after Christ completed his earthly life of perfect obedience to his Father, he was given the promise of his Father (Acts 1:4), the outpouring of his own spirit (mind, character, life) that would come and dwell in us.

It is not a separate being or person: it IS the person of Jesus, the Spirit of Christ (Gal 4:6; Phil 1:19), the Lord is that Spirit (2Cor 3:17); it IS the person of the Father, the Spirit of the Father, the Spirit of God (Rom 8:9).



Because Jesus is

Matt 13:33 the Son of God
 2Peter 3:5 the Word of God
 John 1:29 the Lamb of God
 Col 1:15 the image of God

it should be no surprise that he is also

Rom 8:9 the Spirit of God

He belongs to God his Father Who is one with the Spirit of Christ.

God is Spirit (John 4; Heb 12:9) and we must worship Him now "in spirit" because of the physical separation imposed by sin.

But after sin is eradicated, and this mortality puts on immortality (the eternal life that is “in the Son” and “in the Father” John 5:26) we will worship before the throne of God and of the Lamb face to face.

When we are restored to the full image of God once again and stand in His presence, we will be once more in physical union with Him, the marriage of the Lamb will be consummated, His Spirit will still exist but there is no throne for the Spirit. He will be truly “in us” and we will be “in Him”.

The Gift of God

“Every **good gift** and every **perfect gift** comes down from the Father of lights” James 1:17. Jesus is the “**Gift of God**” John 4:10, both good and perfect. The exceeding riches of His grace in His kindness toward us through Christ Jesus...is the **gift of God**” Eph 2:7,8. “Thanks be to God for **his unspeakable Gift**” Rom 9:15.

The Holy Spirit is also called the gift of God Acts 8:20. “If you then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him? Matt 7:11. “And you shall receive the gift of the Holy Spirit” Acts 2:38. “On the Gentiles also was poured out the gift of the Holy Spirit” Acts 10:45. “The gift of God is eternal life through Jesus Christ our Lord” Rom 6:23.

The gift of God is within us. “Neglect not **the gift that is within** you, which was given you by prophecy, with the laying on of the hands of the presbytery” 1Tim 4:14. “Stir up **the gift of God which is in you** by the putting on of my hands. For God has not given us the spirit of fear; but of power, and of love, and of a sound mind” 2Tim 1:7. This gift which is in us has been given to us by God. It comes by the laying on of hands. It is the spirit of power, love, and a sound mind. It is the mind of Jesus in us “which was in Christ Jesus” Phil 2:5.

Jesus is the Promised one. “God according to His **promise** raised unto Israel a Saviour” Acts 13:23. He is sent again as the Promise of the Father. Jesus said, “I send **the promise of my Father** upon you” when “you be endued with power from on high” Luke 24:49. He told the disciples to “wait for **the promise of the Father**” Acts 1:4. Those who “have tasted the good word of God and the powers of the world to come” “have tasted of the heavenly gift” and “made partakers of the Holy Spirit” Heb 6:4.

“That we might receive the **promise of the Spirit** through faith” Gal 3:14. “That the **promise of Jesus** Christ might be given to them that believe” Gal 3:23. “The **promise** of life which is in Christ Jesus” 2Tim 1:1. “Eternal life, which God, that cannot lie, **promised** before the world began” Titus 1:2. “This is the **promise** that He has promised us, even eternal life” 1John 2:25. “After you have done the will of God, you might receive **the promise**” Heb 10:36.

“We are sealed with the **Holy Spirit of promise**” Eph 1:13. “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: the eyes of your understanding being enlightened;” Eph 1:17,18. The Spirit of God is the Spirit of promise, the spirit of wisdom and knowledge and understanding.

“For to one is given by the Spirit the word of *wisdom*; to another the word of *knowledge* by the same Spirit” 1Cor 12:8. Jesus is both the **wisdom** and the **power** of God (1Cor 1:24). And God desires to give us this wisdom and power, just as He gave us His Son “that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of **His power** to usward who believe, according to the working of **His mighty power**, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.” Eph 1:18-20.

This power is God’s power to give life. He raised His Son from the dead. As God has life in Himself, so also He has given this resurrecting life to His Son, that he might have **life in himself** (John 5:26). Therefore, “the **Spirit of life**” is “in Christ Jesus” (Rom 8:2) for “the **Spirit of life**” is “from God” (Rev 11:11). “And if Christ be in you” then “the spirit is life” (Rom 8:10) be-cause “the Spirit gives life” (2Cor 3:6; John 6:63). When God puts His Spirit in us, we live! (Ezek 37:14). This is why Ellen White could say

“The influence of the Holy Spirit is the **life of Christ** in the soul.” *Manuscript Releases* Vol. 4, p. 332,1896.

“The impartation of the Spirit is the impartation of the **life of Christ.**” *Desire of Ages*, p. 805, 1898

God “sent forth” His Spirit to create all life on “the face of the earth” (Ps 104:30). Job said “The Spirit of the LORD has made me, and the breath of the Almighty has given me life” (33:4).

And yet we know that “by the Word of the Lord was the heavens made” (Ps 33:6), that “all things were made by him” (John 1:3), “for by him were all things created” (Col 1:16), “by whom also [God] made the worlds” (Heb 1:2). The Son of God is also the Creator.

There is only one Spirit (Eph 4:4) “For through him [Jesus] we both [Jews and Gentiles] have access by one Spirit unto the Father” (Eph 2:18). “No one comes to the Father but by me,” Jesus said (John 14:6). “For by one Spirit are we all baptized” (1Cor 12:13).



Paul has just stated that “the body is one” and yet “has many members.” He is making a comparison between the unity of mind, purpose and spirit that exists among the members of Christ’s body, the Church, and between Christ and his mind and his Spirit. He concludes verse 12 by saying “so also is Christ.”

Paul then continues in verse 13, “and have been all made to drink into one Spirit.” This is a direct reference

to what he had previous said in chapter 10. “All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea...And did **all drink the same spiritual drink: for they drank of that spiritual Rock** that followed them: and that Rock was Christ” (1Cor 10:1-4).

Christ, the Son of the living God, was the spiritual Rock that gave them spiritual drink. The Son, in spirit form, manifested himself in fire and cloud throughout all their wilderness wanderings. He was the Rock; he was the water of life. They were baptized into Christ, into one Spirit.

This one Spirit was in the prophets of old “searching what manner of time the Spirit of Christ which was in them did signify” (1Pet 1:11). This Spirit of Christ is the same one Spirit that moved the holy men of God to speak (2Pet 1:20). This explains how Christ “went and preached unto the spirits in prison...in the days of Noah” (1Pet 3:19,20): “by the Spirit” verse 18.

“The Saviour had spoken through all the prophets.” *Desire of Ages* p. 234

“It was Christ that spoke to His people through the prophets...It is the voice of Christ that speaks to us through the Old Testament. ‘The testimony of Jesus is the spirit of prophecy.’ Revelation 19:10.” *Patriarchs and Prophets* p. 366.

The Spirit of prophecy, the Spirit that speaks through the prophets is the voice of Christ, the testimony of Jesus.

This was the personal nature of God’s Spirit that Ellen White sought to impress on the church in countering the mystical views of John Harvey. But despite her words of caution, Kellogg persisted undeterred and the Review and Herald printing house, which was printing his book, burned to the ground later that same year in December, 1902.

Kellogg's Conversion

Kellogg immediately started to make plans to print his book with another printer. George Butler came to discuss the matter still concerned about what the doctor was planning to include concerning the nature of God.

“As far as I can fathom (sic), the difficulty which is found in the Living Temple, the whole thing may be simmered down to this question: **is the Holy Ghost a person? You say no.**” “How the Holy Ghost can be the third person and not be a person at all is difficult for me to see.” “I had supposed the Bible said this [the Holy Spirit is a person] for the reason that **the personal pronoun he** is used in speaking of the Holy Ghost. Sister White uses **the pronoun he** and has said in as many words **that the Holy Ghost is the third person of the Godhead.**” Letter, Kellogg to G. I Butler, October 28, 1903

Kellogg stated that Butler did not believe the Holy Spirit to be a person. But Kellogg confessed that now he did. He appealed to the use of the personal pronoun “he” by Ellen White and Jesus himself in the gospel of John. His conclusion was that the Holy Spirit was a person, and cited Ellen White in identifying him as “the third person of the Godhead.”

He was correct in recognizing the Spirit of God as a person for God is a person (Heb 1:3) who has a shape (John 5:37), a back and a face (Ex 33:23). So also the Spirit of Christ is a person because Jesus is a person. But Kellogg announced the next day that he now believed the Holy Spirit to be a different person—God the Spirit.

A.G. Daniells, the General Conference president, confronted Kellogg with the “objections” in his material:

“He [Kellogg] then stated that **his former views regarding the trinity** had stood in his way of making a clear and absolutely correct statement; **but that in a short time he had come to believe in the trinity** and could now see pretty clearly where 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 that 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.” Letter: A. G. Daniells to W. C. White. Oct 29, 1903, p.12.

Ellen White explained the nature of her objections by giving examples.

“The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made:

‘The Father is as the **light invisible**: the Son is as the light embodied; the Spirit is the light shed abroad.’

‘The Father is like the dew, invisible vapor; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life.’ Another representation:

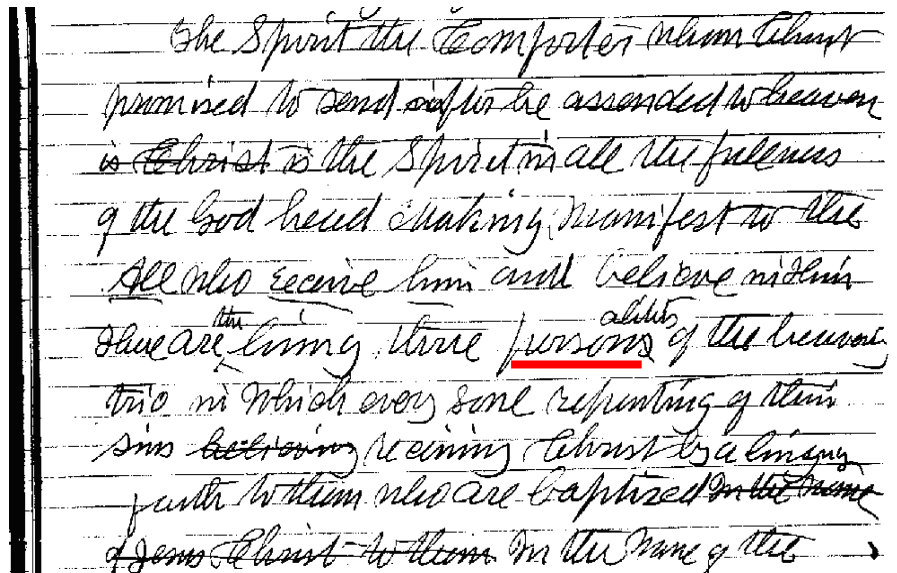
‘The Father is like the **invisible vapor**; the Son is like the leaden **cloud**; the Spirit is **rain** fallen and working in refreshing power.’”

Here, Ellen White is actually quoting the words of William Boardman, an associate of Pentecostal evangelist Dwight L. Moody. Boardman published “The Higher Christian Life” in 1858. In Part 2 Chapter 1 pages 201-203 he wrote the following:

“The Father is as the light invisible. The Son is as the light embodied. The Spirit is as the light shed down.”

“The Father is like the dew in invisible vapor. The Son is like the dew gathered in beauteous form. The Spirit is like the dew fallen to the seat of life.”

“The Father is like to the invisible vapor. The Son is as the laden cloud and falling rain. The Spirit is the rain — fallen and working in refreshing power.” “These likenings are all imperfect. They rather hide than illustrate **the tri-personality of the one God**, for they are not persons but things, poor and earthly at best, to represent **the living personalities of the living God.**”



This actual photocopy of Ellen White's handwritten manuscript begins with her version of Boardman's description of the Holy Spirit.

The Spirit ^{is} the Comforter whom Christ Promised to send after he ascended to heaven ~~is Christ~~ is the Spirit in all the fullness Of the God head making manifest to the All who receive him and believe in Him These are ^{the} living three ^{alities} of the heavenly trio in which every soul repenting of their Sins ~~believing~~ receiving Christ by a living Faith to them who are baptized...

While Boardman admitted such examples are “imperfect,” Ellen concluded that they were also “untrue.”

“All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. God cannot be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father cannot be described by the things of earth.” *Special Testimonies Series B, No. 7, p. 62, 63, November, 1905, in Evangelism p. 614*

Boardman continued to expound on the three personalities of God. Ellen also followed suit and adjusted each of Boardman’s statements to what she considered to be the correct version, shown side-by-side below.

Where Boardman declares the triune God to consist of living persons, Ellen While concludes “There are three living personalities of the heavenly trio.”

Some will dispute this because the published version of her statement appears as “persons” in print. However, inspection of her original handwritten manuscript reveals her intent. The sixth line in this photocopy reads:

“These are ^{the} living three personalities of the heavenly trio...” Ellen White clearly is modifying her text as she writes. We can see that she adds “the” to improve the grammar, and then crosses out the final “s” on the end of “persons” and adds above it “alities”. It should be quite clear that rather than simply quoting what Boardman had said, she was making a correction to his statements.

Boardman

“They may also illustrate the truth that all the fullness of Him who filleth all in all, dwells in each person of the Triune God.

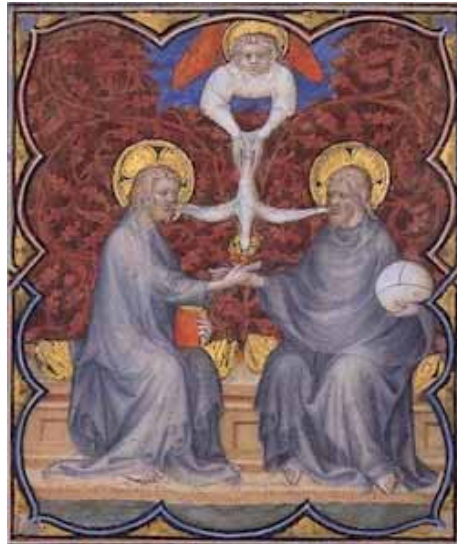
The Father **is all the fullness** of the Godhead invisible.
The Son **is all the fullness** of the Godhead manifested.
The Spirit **is all the fullness** of the Godhead making manifest.

The persons are not mere offices, or modes of revelation, but living persons of the living God.”

But there’s more.

Notice that in line three she originally said that “The Spirit...is Christ.” This was correct but she wanted to not only identify him, but indicate his agency, his function. Instead of saying that each of the three personalities “*is* the fullness of the Godhead” as Boardman does, she changes the pattern when she comes to the Spirit, and says it is *in* the fullness of the Godhead.

The Spirit is shared between the Father and Son. It is how they are “in” each other.



This is why she could say that Jesus is the Comforter, the Spirit of truth, the Paraclete, our Advocate.

“The Saviour is our Comforter. This I have proved Him to be.” 8MR p. 49 July 16, 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.” 19MR No. 1405 from Preston, Melbourne, July 26, 1892 p. 297; *Sons and Daughters of God* p.124

“There is **no comforter like Christ**, so tender and so true. He is touched with the feeling of our infirmities. **His Spirit** speaks to the heart.” *Review and Herald* Oct 26, 1897

“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.” *Review and Herald*, April 30, 1901

“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.” *Review & Herald*, January 27, 1903

Why is it so important that we know *who* the Spirit of Christ is?

“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**” *Review & Herald*, August 26, 1890.

Why does the devil want to keep us in the dark about Christ’s Spirit?

“The **impartation of the Spirit** is the impartation of the **life of Christ**. It imbues the receiver with **the attributes of Christ**.” *Desire of Ages* pp. 805; RH June 2, 1896

“**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.” *Review & Herald*, May 19, 1904

“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

White

The Father **is all the fullness** of the Godhead bodily, and is invisible to mortal sight.

The Son **is all the fullness** of the Godhead manifested.

The Word of God declares Him to be “the express image of His person.” [John 3:16]

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.

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.” *Review & Herald*, May 19, 1904

“It is His purpose that **the highest influence in the universe, emanating from the source of all power**, shall be theirs. They are to have **power to resist evil, power** that neither earth, nor death, nor hell can master, **power** that will enable them to **overcome** as Christ overcame.” *Desire of Ages* p. 679

“**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.**” *Desire of Ages* p. 671 1898

“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. *Testimonies Vol. 8*, p. 291 1904

“The **only** defense against evil is **the indwelling of Christ in the heart** through faith in His righteousness. Unless we become **vitaly connected with God**, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin.” *Desire of Ages* p. 324

“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.**” *Testimonies Vol. 9*, p. 135 1909

Neither the church leadership nor Ellen White congratulated Kellogg on his discovery of the *truth* about “God the Holy Ghost.” Instead, she repeatedly emphasized the separate persons of the Father and Son while excluding the Spirit.

“We know that **Christ came in person** to reveal God to the world. **God is a person and Christ is a person.** Christ is spoken of in the Word as ‘the brightness of His Father’s glory, and the express image of His person.’” “I was

forbidden to talk with Dr. Kellogg on this subject, because it is not a subject to be talked about. And I was instructed that **certain sentiments in Living Temple were the Alpha of a long list of deceptive theories.**” Ellen G. White, Talk given on May 18, 1904, *Sermons and talks*, Volume one, page 341, *Manuscript 46*, 1904.

“**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.” *Review & Herald*, June 1, 1905.

“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.**” *Testimonies Vol. 8*, p. 269

It is significant that she does not include the Holy Spirit in any of her many statements concerning the unity of the Father and Son and their two distinct personages. She never speaks of “three distinct personages” because the Spirit is the personal manifestation of the Father and His Son.

Loughborough’s Objections

J.N. Loughborough once answered a question submitted by a reader in the November 5, 1861 issue of the *Review and Herald*: 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



From a cathedral in Addis Ababa, Ethiopia

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.

Ellen White agreed, recommending John 17 as our only church creed. Loughborough continued.

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 2 Sam. 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.

After listing 36 texts that conflict "with the idea that Christ is the Omnipotent, Omnipresent, Supreme, and only self-existent God" he observes

The word Trinity nowhere occurs in the Scriptures. The principal text supposed to teach it is 1 John I, 7, which is an interpolation. Clarke says, "Out of one hundred and thirteen manuscripts, the text is wanting in one hundred and twelve. 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.

Ellen again agreed.

"I saw that God had especially guarded the Bible, yet learned men, when the copies were few, had changed the words in some instances, thinking that they were making it more plain, when they were mystifying that which was plain, in causing it to lean to their established views, governed by tradition." *Spiritual Gifts*, Vol. 1, p 117; *Early Writings*, p 220

The Johannine Comma, as this insertion is known, is recognized by most modern scholars as spurious.

"We need not hesitate to declare our conviction that the disputed words were not written by St. John: that they were originally brought into Latin copies in Africa from the margin, where they had been placed as a pious and orthodox gloss on ver. 1Jo 5:8: that from the Latin they crept into two or three late Greek codices, and thence into the printed Greek text, a place to which they had no rightful claim." F. H. A. Scrivener, *A Plain Introduction to the Criticism of the New Testament*, Cambridge, 1883, third ed., p. 654.

"This passage is absent from the original Vulgate, but later found its way into the Latin text and is present in the Clementine edition." F.F. Bruce, *The English Bible*, p.204

"...even though the inserted words taught the Trinity, Luther ruled them out and never had them in his translation." William F. Beck, *The Holy Bible in the Language of Today*.

"Anyone who uses a recent scholarly version of the NT will see that these words on the Trinity are not in verse 7. This is because they have no basis in the Greek text. Under Roman Catholic pressure, Erasmus inserted them from the Latin Vulgate. They are not a part of the inspired Bible" Ralph Earle, *Word Meanings in the NT*, p. 452.

"...they probably owe their origin to some scribe who wrote them in the margin of his copy of 1 John: later they were erroneously regarded as part of the text. Beyond any shadow of a doubt the wording of the NIV text represents what John actually wrote. We must, therefore, confine our attention to the three witnesses of whom John did write, the Spirit, the water, and the blood" I. H. Marshall, *Commentary on the Epistles of John*, p. 236.

Protected by the Vatican until 1927, the verse is no longer included in modern Catholic translations as well as the RSV, NIV, and ASV. Even the SDA Bible Commentary concurs.

"The passage as given in the KJV is in no Greek MS earlier than the 15th and 16th centuries. The disputed words found their way into the KJV by way of the Greek text of Erasmus (see Vol. 5 p. 141.) The disputed words have been widely used in support of the doctrine of

the Trinity, but, in view of such overwhelming evidence against their authenticity, their support is valueless and should not be used." SDABC Vol. 7 p. 675.

1John 2:23 is another example of interpolation. The second half of the verse is entirely added by translators. It is italicized in the KJV to show this.

1John 5:7 was originally a marginal comment made to echo the three-fold witness presented in verse 8: The Spirit, the Water and the Blood are of one accord in testifying that Jesus is the Christ, the Son of the living God and that he died completely to save us, pouring out his soul unto death. But, as has been noted before, they are a trinity of non-personalities, not in heaven but "on the earth."

Spirit Jesus' birth and anointing
Water Jesus' baptism
Blood Jesus' death and burial

Nehemiah 9:20 mentions a similar "trinity" of Christ:

"Thou gavest also **thy good spirit** to instruct them, and withheldest not **thy manna** from their mouth, and gavest them **water** for their thirst."

Jesus had not yet sacrificed his life, so blood was not mentioned. But he is the Living Bread which came down from heaven which if a man shall eat he shall live forever (John 6:51). Jesus offers to all the water of life as he did to the woman at the well. Blessed are they which hunger and thirst after righteousness—after Jesus Christ the righteous (1John 2:1). He is the anointed One, the Messiah, anointed with his Father's Spirit, his Father's mind, his Father's words. His words are Spirit and they are life (John 6:63). We must eat his flesh, the Living Bread, the pure Manna; we must drink his blood, the water of life, which cleanses us from all sin (1John 1:7). Like water, his blood washes our robes and makes them white in the blood of the Lamb (Rev 7:14). His blood brings life; and life is in the blood (Lev 17:11).

John notes that Jesus came "by water and by blood. And it is the

Spirit that bears witness, because the Spirit is truth.” Jesus said, “I am...the Truth.” John 14:6. He is the “True Witness.” Rev 3:14.

Jesus is the answer to every phase of our salvation. He is the Author and Finisher, the First and the Last, the Beginning and the End and every step in between. He is our Saviour, our Example, our High Priest, our Substitute, our Advocate, our Mediator, and our very own Comforter. He intercedes for us in heaven, and lives within us on earth.

“Could our eyes have been opened, we could have seen **Jesus in our midst with His holy angels**. Many felt His grace and **His presence** in rich measure...We knew that the sin pardoning Saviour was **in our midst**...I knew that Jesus was **in our midst**.” 1888 *Materials* p. 58, 59

Jesus said, Where two or three are gathered together in my name, there am I in the midst of them. Matt 18:20 Not in human form, but with the full capacity to commune with us, instruct and empower.

“**All communication** from heaven to earth since Adam’s fall has come **through Christ**.” *General Conference Bulletin* July 1, 1900 p. 178

“For what man **knows** the things of a man save the spirit of man, which is in him; even so the things of God **knows** no man, but the spirit of God.” 1Cor 2:11

The spirit of man is in man and is aware or knows what’s going on in the man. It is his mental state of self-awareness, his thoughts, and consciousness. Spirit is not a disembodied ghost or phantom. It is our rational mental state of mind.

Just as man’s mind (spirit) cannot exist and function without his body, so also the Spirit or mind of Christ does not operate without his divine body although divested of humanity. The spirit of man is not a separate being; neither is the Spirit of God. It is His representative. Ellen White defines representative as:

“God commissions angels to minister... these heavenly **representatives of omnipotent power**...” 6*Testimonies* p. 461

“We are witnesses for Christ when we confess Christ.” “To make such a confession, **we must represent Christ**... But no one can confess Christ unless the Spirit of Christ abides within him as a **living principle**.” *Review & Herald*, Feb 12 1895

“Jesus, the express image of the Father’s person, the effulgence of His glory, the self-denying Redeemer, throughout His pilgrimage of love on earth, was a **living representation of the character** of the law of God.” *Thoughts from the Mount of Blessing* p. 49 1896

- Angels represent omnipotence
- We represent a living principle
- Jesus represents the law’s character

These are three examples where persons are not representing another person but an attribute, a concept.

“When Christ abides in the heart... **Christ’s Spirit, His love**, softens the heart...” *Steps to Christ* p. 73

“...if we have the **mind** of Christ... We shall manifest the **spirit** that dwelt in Christ.” *Bible Echo* Apr 15, 1892

“...to become a partaker of the divine nature, catching the **spirit** and **mind** of Jesus...” *Review & Herald* Apr 28, 1891

A New Way A New Day

Mrs. White foresaw that a time would come when there would be those who thought they were improving the doctrinal foundations of the church.

“Men may suppose that they have found a **new way** and that they can lay a **stronger foundation** than that which has been laid. But this is a great deception.” *Testimonies* vol. 8 p. 297

LeRoy Froom definitely believed that the “public repudiation” of the “erroneous early personal views” was a victory for the church.

“We have come, thank God, to a **new day** of frankness and soundness, with resultant **better understanding**, recognition, and acceptance that is preparing the way for the tremendous world witness and triumph that now lies shortly before us.” *Movement of Destiny* p. 36

Froom favored what he calls the “Eternal Verities,” ageless principles “centering in the three persons of the Godhead or Trinity. They are *eternal* because God the Father, Son, and Holy Spirit are eternal” p. 34. He charged papal Rome with confusing the Eternal Verities, crushing them to earth, and enthroning error in their place (p. 43). He saw the Trinity as an eternal truth, understood and taught in its true form by the apostles, but later corrupted by Rome. To him the work of Reformation was carried on by the remnant Adventist movement in restoring not only the Sabbath and the Sanctuary, but the true Triune God.

Ellen White also saw a change in the church emerging in her day.

“I see the beginning of a work that would remove some of the pillars of our faith...But the waymarks 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.” *Testimonies Containing Letters to Physicians and Ministers*, p. 58, 59

How could we have claimed to be the “remnant” church if we were worshipping the wrong God? How could the non-trinitarian Adventists dare call others to come out of Babylonian confusion when we were just as confused ourselves?

The evidence is abundant. As we saw in Volume 3, the Bible Conference records of 1919 demonstrate that the leadership of the church, even after Ellen White’s death, still taught and believed in the shared Spirit of the Father and Son. There was certainly differing views on the co-equal, co-eternal status of Christ and much outspoken opinions on that subject. But not a word of disagreement was raised when Prescott presented Christ as the Comforter, the Spirit of truth. Yet today that original pillar has also been fully repudiated in favor of tradition. The need to be accepted by the majority is stronger than the witness of the written Word.

Now, let's summarize our findings.

The Holy Spirit is a real person
called the Spirit of God,
The Spirit of Christ,
The Spirit of God's Son,
The representative of God and Christ.
The angel that went before them.
The captain of the Lord's host.
Michael the archangel.
The mind of Christ.
We access the Father by one Spirit.
We come to the Father only by Jesus.
Father and Son have the same Spirit.
It is an essential part of God.
Power proceeding from God's throne.
Acts in creation and redemption.
Directed by the Son of God.
The omnipresence of Christ.
The Eternal Spirit,
omniscient and omnipresent.
Christ divested of human personality.
It is Christ's Spirit.
Makes the Saviour accessible to all.
Christ's presence.
Christ dwells in us by his Spirit.
Spirit of God is received into our heart
Same spirit dwells in Father and Son.
Jesus comes to us and dwells in us.
He does not leave us comfortless.
He and the Father abide with us.
Holy Spirit comes in Jesus' name.
He is the Spirit of Jesus.
The Holy Spirit guides and convicts.
But we look to Jesus.
Spirit of our Father speaks in us
He is the Father of spirits
The Son is a life-giving spirit
The Lord is that Spirit
Jesus has the seven Spirits of God.
Holy Spirit proceeds from the Father
Jesus proceeded forth from the Father
Golden oil comes from the olive trees
Spirit of Christ was in the prophets
Prophets spoke by the Holy Spirit
Spirit of God is the mind of God
We have the mind of Christ.
We must recognize his Spirit now,
so we will recognize his coming.
We have only one mediator advocate
Christ intercedes for us in heaven
ministering the merits of his death
justification and forgiveness
His Spirit intercedes for us on earth
ministering the merits of his life
sanctification and power over sin

The Saviour is our Comforter.
Jesus is the Comforter.
There is no comforter like Christ.
Jesus comes to us by his Spirit.
Learn Christ's prayer in John 17.
He is the Comforter.
Satan seeks to hide from our view
the truth that Jesus is the Comforter.
Churches are dying because of this.
The Spirit of Jesus is his life
and all its attributes
It impresses his own character on us
It is the soul of his life
It is an influence and a power
to take away sin from our lives
His Spirit is a divine power
enabling us to overcome evil
The Spirit alone can cleanse from sin
Only Christ can enable us to resist sin.
The power to resist all evil
The power to overcome as Jesus did
This third personality is the only way
that sin can be resisted and overcome
His grace alone can enable us to resist
The indwelling of Christ in our hearts
is the only defense against evil
It is the power of God in Jesus.
The highest influence in the universe
emanating from the Source
of all power
The Holy Spirit does the fashioning;
Christ does the molding—same thing!

Jesus lived a perfect, sinless life in a totally human body "in the likeness of sinful flesh" Rom 8:3 because his Father was dwelling in him and he in his Father. He is our Great Example. He wants to live in us and give us power to resist sin, just as his Father lived in him and gave him power to overcome the devil. We must understand this. Heaven wants to fill us with all the fullness of God.

This is illustrated in the diagram below. The eternal Father is the great Source of all power, goodness, and love. From Him came forth the Son of God to create all things and manifest the Father's character to all His created beings. As a result the Son has all the power, all the wisdom, all the knowledge, the same character, the same Spirit as his Father.

Because of man's fall, the Son has committed himself to take our human nature, and live a perfect life. This experience he now shares with us by transforming our minds with his own life of victorious obedience. The Spirit mind of Jesus and the Father may now live in us. They speak the words for us, They do the works in us. Their thoughts become our thoughts. We become one with Father and Son.

