

**A
Line
of
Truth**

This is a chronological collection of Adventist statements on the nature, persons, and personalities of God recorded in print during the lifetime of Ellen White. You can trace the progression or consistency, change or lack of change, unanimity or discord concerning this topic among a multitude of authors over a span 90 years.

See for yourself where the church changed its theology and moved its pillars of faith.

1846

"The 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.**" James White, letter, The Day-Star January 24, 1846 the year he married Ellen Gould Harmon

"In February, 1845, I had a vision of events commencing with the Midnight Cry. I saw **a throne**, and on it **sat the Father and the Son**. I gazed on Jesus' countenance and admired **His lovely person**. The **Father's person I could not behold**, for a cloud of glorious light covered Him. I asked Jesus if **His Father had a form like Himself**. He said He had, but I could not behold it, for said He, 'If you should once behold the glory of His person, you would cease to exist.'" Ellen White, *To the Little Remnant Scattered Abroad*, April 6, 1846 Broadside, *Early Writings* p. 54 1851.

"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." Joseph Bates, *Opening of the Heaven*, p. 18, 1846

1851

"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."** Ellen White, *Early Writings*, p. 77 1851

1852

"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 'To the Brethren and Sisters'.

1854

"In accordance with the doctrine that **three very and eternal Gods are but one God**, how may we reconcile ...Acts [10:]38. "How God anointed Jesus with the Holy Ghost," &c. First person takes the third person and anoints the second person with a person being at the same time one with himself." Joseph Frisbie, *Review & Herald* Mar 7, 1854

"God (is) **a spiritual being** having body and parts as we may learn by his having a dwelling place and because he has and may be seen... Does not God say he fills immensity of space? We answer, No. Ps.cxxxix,7,8. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, etc. God by his Spirit may fill heaven and earth, etc. **Some confound God**

with his Spirit, which makes confusion." James White, *Review & Herald*, March 7, 1854

"**As fundamental errors**, we might class with this counterfeit Sab-bath other errors which Protestants have brought away from the Catholic church, such as sprinkling for baptism, **the trinity**, the consciousness of the dead and eternal life in misery." James White, *Review and Herald*, September 12 1854, 'The position of the remnant. Their Duties and Trials Considered!'

1855

"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." James White, *Review and Herald*, December 11, 1855, 'Preach the Word'

"The **doctrine of the Trinity** which was established in the church by the council of Nice A. D. 325... **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 6th 1855, 'The Fall of Babylon'.

1856

"The '**mystery of iniquity**' began to work in the church in Paul's day. It finally **crowded out the simplicity of the gospel and corrupted the doctrine of Christ**, and the church went into the wilderness. Martin Luther and other reformers, arose in the strength of God, and with the Word and

Spirit, made mighty strides in the reformation."

"The greatest fault we can find in the Reformation is, **the Reformers stopped reforming.**"

"Had they gone on, and onward, till they had left the last vestige of Papacy behind, such as natural immortality, sprinkling, **the trinity**, and Sunday-keeping, **the church would now be free from her unscriptural errors.**" *James White, Feb. 7, 1856, Review & Herald, 'The Word'.*

"The doctrine called the **trinity** claiming that **God is without form or parts**; that the Father, Son and Holy Ghost, the **three are one person**, is **another [false doctrine].**" Uriah Smith, *Review and Herald*, July 10, 1856, 'Communications'.

1858

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

1859

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

"Just here I will meet a question which is very frequently asked, namely, Do you believe in the divinity of Christ?" "Most unquestionably we do; but **we don't believe, as the M. E. church Discipline teaches, that Christ is the very and eternal God; and, at the same time, very man; that the human part was the Son, and the divine part was the Father.**"

D. W. Hull, *Review and Herald*, Nov. 10th 1859, 'Bible doctrine of the divinity of Christ'.

1861

"Question 1. "What serious objection is there to the doctrine of the trinity?"

Answer... 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.** 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." John Loughborough, *Review and Herald*, Nov. 5, 1861.

1863

"**The divinity and pre-existence of our Saviour** are most clearly proved by those scriptures which refer to him as 'the Word.' '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. All things were made by him, and without him was not anything made that was made.' Jno. i, 1-3. This **expresses plainly a pre-existent divinity.**" J. H. Waggoner, *Review and Herald*, Oct. 27th 1863 'The atonement'.

1864

"God 'only hath immortality.' He is the **one fountain** from which all life is derived. But he has **given** this pre-generative to his Son, that he may give

life to them that believe...John v.26" R.F. Cottrell, *Review & Herald* Mar 15, 1864

1865

"Having noticed some of the evil effects of the doctrine of immortal soulism, and the errors growing out of it, we propose to refer briefly to **another erroneous belief**, equally **popular** and quite as **unscriptural**, if not fully as mischievous in its tendency, namely **Trinitarianism.**" W. C. Gage, *Review and Herald*, Aug. 29, 1865, 'Popular errors and their fruits'.

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.**" H. C. Blanchard, *Review and Herald*, Sept. 10, 1867, 'The Son'.

John 1:1, John 1:18 and John 3:16

"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."

"**No created being can ever be worthy of worship**, however high he may be, neither would it be right nor just for God to bid one order of his creatures to worship another. **Divinity alone is worthy of worship**, and to worship anything else would be idolatry. Hence Paul places Christ far

above the angels, and makes a striking contrast between them. 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 has "made so much better than the angels." He says that the angels are simply ministering spirits, but **to Christ, God has said, 'Thy throne, O God is for ever and ever.'**" D. M. Canright, *Review and Herald*, June 18, 1867, 'The Son of God'.

1868

"Jesus prayed that his disciples might be one as he was one with his Father. This prayer did **not** contemplate **one disciple with twelve heads**, but twelve disciples, made one in object and effort in the cause of their master. **Neither are the Father and the Son parts of the "three-one God"**."

"They are **two distinct beings**, yet **one in the design and accomplishment of redemption**." James White, 'Life Incidents' page 343 Chapter 'The Law and the Gospel' 1868.

"My parents... embraced some points in their faith that **I could not understand**. I will name two only: their mode of baptism, and **doctrine of the trinity**." Joseph Bates 'The Autobiography of Joseph Bates' p. 204, chap. 17, 1868.

1869

"Our great Exemplar was **exalted to be equal with God**. All the holy angels delighted to bow before Him. "And again, when He bringeth in **the First-begotten** into the world, He saith, And let all the angels of God worship Him." 2T p. 426 Feb. 9, 1869

"**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. So that if we use Paul's language in an absolute sense, it would be impossible to find **but one being in the universe**, and that is **God the Father, who is without father, or mother, or**

descent, or beginning of days, or end of life." J. N. Andrews, *Review and Herald*, Sep. 7, 1869, 'Melchisedec'.

"This [the trinity] has been a **popular doctrine and regarded as orthodox** ever since the bishop of Rome was elevated to the popedom on the strength of it. It is **accounted dangerous heresy to reject it**; but each person is permitted to explain the doctrine in his own way. All seem to think they must hold it, but **each has perfect liberty to take his own way to reconcile its contradictory propositions**; and hence a **multitude of views are held** concerning it by its friends, all of them orthodox, I suppose, as long as they nominally assent to the doctrine.

"For myself, I have never felt called upon to explain it, nor to adopt and defend it, neither have I ever preached against it. But **I probably put as high an estimation on the Lord Jesus Christ as those who call themselves Trinitarians**. This is the first time I have ever taken the pen to say anything concerning this doctrine."

"But if I am asked **what I think of Jesus Christ**, my reply is, 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 I be asked how I believe the Father and Son are one

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

"**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 and Herald* June 1, 1869 'The Doctrine of the Trinity'.

"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;**" John Matteson, *Review & Herald* Oct 12, 1869

"**But to hold the doctrine of the trinity** is not so much an evidence of evil intention as of **intoxication from that wine of which all the nations have drunk**. The fact that this was **one of the leading doctrines, if not the very chief**, upon which the **bishop of Rome was exalted** to the popedom, **does not say much in its favor**. This should cause men to **investigate it for themselves**; as when the spirits of devils working miracles undertake the advocacy of the immortality of the soul."

"Had I never doubted it before, I would now **probe it to the bottom, by that word** which modern Spiritualism sets at nought." "Let us believe all he has revealed, and **add nothing to it**." R. F. Cottrell, *Review and Herald*, July 6, 1869, 'The Trinity'.

"**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? **burning them down to nothing**, as it were, by **the fire of Spritualism?** Yet this constitutes the Christian's hope as **taught by popular orthodoxy**. Heaven save us, and **open our eyes, that we may see the truth**." A. C. Bourdeau, *Review and Herald*, June 8, 1869, 'The Hope that is in you'.

1870

"The great Creator assembled the heavenly host, that he might in the presence of all the angels confer special honor upon his Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by himself that Christ, his Son, should be equal with himself; so that wherever was the presence of his Son, it was as his own presence."

"The word of the Son was to be obeyed as readily as the word of the Father. His Son he had invested with authority to command the heavenly host. Especially was his Son to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him."

"He was one with the Father before the angels were created."

"Christ had been taken into the special counsel of God in regard to his plans, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. But Christ was acknowledged sovereign of Heaven, his power and authority to be the same as that of God himself." Ellen G. White, *Spirit of Prophecy* Vol. 1 p. 17 1870.

"Christ wept at Satan's woe, but told him, as the mind of God, that he could never be received into Heaven." *Spirit of Prophecy* Vol. 1, p. 29 1870

"The angels united with Adam and Eve in holy strains of harmonious music; and as their songs pealed forth from blissful Eden, Satan heard the sound of their strains of joyful adoration to the Father and Son." Ellen White, *Spirit of Prophecy*, Vol. 1, p. 34, 'temptation and the fall', 1870.

1871

"We had hoped to leave Battle Creek a week sooner; but a pressure of business at the publishing house... detained us till May 30, when we left in company with Mrs. W." "Here, upon

the train, we met a man" [a missionary from China].

"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. 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.' He was with the Father before the world was. He came from God, and he says, 'I go to him that sent me...'"

"The simple language of the Scriptures represent the Father and Son as two distinct persons. With this view of the subject 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. And when the Father sends Jesus Christ, whom the Heavens must receive till the times of restitution, it will simply be Jesus Christ, or the eternal Father sending himself."

"We have not as much sympathy with Unitarians that deny the divinity of Christ, as with Trinitarians who hold that the Son is the eternal Father.[reference to Isa 9:6 "the everlasting Father"] and talk so mistily about the three-one God. Give the Master all that divinity with which the Holy Scriptures clothe him."

"Our adorable Redeemer thought it not robbery to be equal with God, and let all the people say, Amen! Thank Heaven! Here we may sing, Worthy, worthy, is the Lamb; and on the other shore, by the grace of God, we will join all the redeemed in the highest ascriptions of praise for their salvation to both Him that sitteth upon the throne, and the Lamb, forever and ever." James White, *Review and Herald*, June 6, 1871, 'Western Tour'.

The following week James identified "Mrs. W" in his editorial, "Mutual Obligation."

"For more than twenty years has the Spirit of God been appealing to our people through Mrs. W..."

"We invite all to compare the testimonies of the Holy Spirit through Mrs. W., with the word of God. And in this we do not invite you to compare them with your creed. That is quite another thing. The trinitarian may compare them with his creed, and because they do not agree with it, condemn them." James White, *Review and Herald*, June 13, 1871 paragraphs 14, 18.

"In a vision given me at Bordoville, Vermont, December 10, 1871, I was shown that the position of my husband has been a very difficult one..."

God has given us both a testimony which will reach hearts. He has opened before me many channels of light, not only for my benefit, but for the benefit of His people at large. He has also given my husband great light upon Bible subjects, not for himself alone, but for others. I saw that these things should be written and talked out, and that new light would continue to shine upon the word." 3T p. 85

1873

"Never before had angels listened to such prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But no, direct from the Father issues the light of his glory. The heavens were opened, and beams of glory rested upon the Son of God, and assumed the form of a dove in appearance like burnished gold. The dove-like form was emblematic of the meekness and gentleness of Christ. Notwithstanding the Son of God was clothed with humanity yet Jehovah with his own voice assures him of his sonship with the Eternal." EGW, *Review and Herald* Jan 21, 1873; The Spirit of Prophecy vol. 2 p. 61, 1877 used later in *Desire of Ages* p. 111

1874

"That God is the fountain and source of immortality is plain from the statement of Paul. He speaks thus of God the Father: 'Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom

be honor and power everlasting; Amen.' 1 Tim. 6:16. This text is evidently designed to teach that the self-existent God is the only being who, of himself, possesses this wonderful nature. Others may possess it as derived from him, but he alone is the fountain of immortality. **Our Lord Jesus Christ is the source of this life to us.** 'For as the Father hath life in himself, so hath he given to the Son to have life in himself.' John 5:26. 'As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.' John 6:57. **The Father gives us this life in His Son.** 'And this is the record, that God hath given to us eternal life and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.' 1Jn 5:11, 12.

These Scriptures do clearly indicate that Christ is the source of endless life, and that those only have this who have Christ." *Review and Herald*, Jan. 27, 1874 p.52. Author?

"Christianity, without the **Spirit of God**, is an empty, dry theory, and the mind, which is taken up with knowledge without the good **influence of God's Spirit** is like an observatory without a telescope, or a lantern without oil."

"The **Spirit of God** is a reality. It is as really a living reality as God himself, and is the great moving agent of God in the establishment and continuation of Christianity in the world"

"The **absence of the Spirit** has caused all our present indifference; and **its presence** will cause all our hardness and indifference to melt away." *J. Clarke, Review and Herald, March 10, 1874, 'Be filled with the Spirit'*.

"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..."

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; James White editor *Signs of the Times*, June 4, 1874. Referencing 1Cor 8:6.

"**The Spirit of Christ** inspired the prophets of the former dispensations ...The apostle, speaking of the great salvation through Jesus Christ, says that the prophets had "inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time **the Spirit of Christ** which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:10, 11.

In this is seen the harmony of both Testaments, that **the Spirit of Jesus** inspired the writers of both...

The Spirit of Christ was in Enoch, the seventh from Adam...

The Spirit of Christ testified in Moses that Christ, as a prophet, or teacher, was to be like himself...

Moses was a prophet of God. **Christ was with him** and the children of Israel in the wilderness... **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...

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... Christ stands at **the head of all the holy angels**, and thus he is the captain of the host of the Lord...

And it is **not a common angel that is spoken of in Ex. 23:20, 21.** "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into a place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; **for my name is in him.**" Such language can be applied to no other than **the Son of God**...

The **eternal Father is never called an angel** in the Scriptures; while what angels have done is frequently ascribed to the Lord, as they are his

messengers and agents to accomplish his work...

The plan of salvation, by which man is reconciled to God, and God to man, was **devised by both the Father and the Son.** And in carrying it out, **the counsel of peace is between them both.** Zech. 6:13. But it was given to the Son to reveal this plan in the several stages of its development to the fallen race in the patriarchal, Jewish, and Christian, ages. James White editorial, *Signs of the Times* Sept 17, 1874

1875

"There is **one question** which has been much controverted in the theological world upon which **we have never presumed to enter.** It is that of the **personality of the Spirit of God.**"

"Prevailing **ideas of person** are **very diverse, often crude**, and the word is **differently understood**; so that unity of opinion on this point cannot be expected until all shall be able to define precisely **what they mean by the word**, or until all shall agree upon **one particular sense** in which the word shall be used. But as this agreement does not exist, it seems that a discussion of the subject cannot be profitable, especially as **it is not a question of direct revelation.**"

"**We have a right to be positive** in our faith and our statements **only when the words of Scripture are so direct** as to bring the subject **within the range of positive proof.**"

"We are not only willing but anxious to leave it just where the word of God leaves it. From it we learn that **the Spirit of God is that awful and mysterious power** which proceeds from the throne of the universe, and which is the **efficient actor in the work of creation and of redemption.**" Joseph H. Waggoner, *Review and Herald*, Sep. 23, 1875, 'The Spirit Of God; Its Offices And Manifestations'.

1876

"The principal difference between the two bodies [SDAdventist and SDBaptist] is the immortality question. The S.D. Adventists hold **the divinity of Christ so nearly with the trinitarians that we apprehend no trial here.**" James White, *Review and*

Herald, Oct 12, 1876, 'The two bodies - The Relation Which the S.D. Baptists and S.D. Adventists Sustain to Each Other'.

1877

"In his exaltation, before he humbled himself to the work of re-deeming 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."

"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." "The inexplicable Trinity that makes the Godhead three in one and one in three, is bad enough; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, "Let us make man in our image?" James White, *Review and Herald* Nov. 29, 1877, 'Christ Equal with God'

"The world was illuminated with the brightness of the Father's glory in the person of his Son;" EGW *Spirit of Prophecy* vol. 2 p. 84, 1877

"Jesus declared that the pure in heart should see God. They would recognize him in the person of his Son, who was sent to the world for the salvation of the human race." *Spirit of Prophecy* vol. 2 p. 209, 1877

"All professions of Christianity are but lifeless expressions of faith until Jesus imbues the believer with his spiritual life, which is the Holy Ghost." EGW *Redemption: or the Resurrection of Christ, and His Ascension* p. 60.1, 1877

1878

To the question: are S.D. Adventists Unitarian or Trinitarian?

"Neither. We do not believe in the three-one God of the Trinitarians nor in the low views of Jesus Christ held by unitarians. We believe that Christ

was a divine being, not merely in his mission, but in his person also; that his sufferings were penal and his death vicarious." James White, *Review and Herald*, June 27, 1878.

"All trinitarian creeds make the Holy Ghost a person, equal in substance, power and eternity, and glory with the Father and the Son. Thus they claim three persons in the trinity, each one equal with both the others. If this be so, then the Holy Spirit is just as truly an individual, intelligent person as is the Father or the Son. But this we cannot believe. The Holy Spirit is not a person."

"In all our prayers we naturally conceive of God as a person, and of the Son as a person; but who ever conceived of the Holy Spirit as a person, standing there beside the Father and equal to Him? Such a conception never enters one's mind"

"If you say that it [the Holy Spirit] does [stand beside the Father], we ask of what form is the Holy Ghost? Is it like the Father and Son in the form of a man?"

"Many times it is explicitly declared that both the Father and Son have a throne, Rev 3:21. "But the throne of God and the lamb shall be in it." Rev. 22:3. But where is the throne of the Holy Spirit? Who ever heard of that? How astonishing, if the Holy Spirit is the same as the Father and Son, and is one of the trinity, equal with them in power, substance and glory! How is it we ask, that it has no throne while the others have?"

"Another important fact is that while very much is said about the great love that exists between the Father and Son, how tenderly the Father loves the Son, and how devotedly the Son loves the Father, yet not one word is said about the Father's (sic) loving the Holy Ghost."

"Nor that the Son loves the Holy Ghost nor that the Holy Ghost loves the Father and Son. No such thought is ever expressed. How shall we account for this fact if the Father, Son and Holy Ghost are three persons alike and equal? How astonishing we say that much is said about the mutual love between the Father and Son, and yet not one word is said about a similar love between the Holy Ghost and the

other two persons! Why is he left out in this manner?

"The truth is evident. The Holy Spirit is not a person, not an individual, but is an influence or power proceeding from the Godhead" "Further more, it is never said that the Holy Spirit loves man; yet it is frequently declared how greatly both the Father and Son do love man. But no such thing is ever said of the Holy Ghost. How shall we account for this?"

"Then, almost every illustration that is given of the Holy Spirit is inconsistent with the idea of being a person. All these illustrations plainly show that the Spirit of God is not an individual." D. M. Canright, *Signs of the Times* July 25, 1878, article 'The Holy Spirit'.

"Another fact which has a strong bearing on this question is that the word spirit, Greek *pneuma*, is always neuter, that is neither masculine or feminine. All the pronouns referring to the Holy Ghost are neuter, except when the Holy Ghost is personified, as the comforter, Greek, *Parakletos*, John 14:16. 26. Here of course it would have to be masculine."

"If the Holy Spirit is a person, the pronouns referring to it should be in the masculine, which they never are."

"It is said that Christ, was anointed with the Holy Ghost. Acts 10:38. Was one person of the trinity anointed with another person of the trinity? How could you anoint one person with another? But we can readily conceive how God could put his Spirit, and power, upon Jesus." D. M. Canright, *Signs of the Times*, Aug. 8 1878, 'The Holy Spirit'.

"And then the Bible never uses the phrases, "trinity," "triune God," "three in one," "the holy three," "God the Holy Ghost," etc. But it does emphatically say there is only one God, the Father. And every argument of the Trinitarian to prove three Gods in one person, God the Father, God the Son, and God the Holy Ghost, all of them of one substance, and every way equal to each other, and all three forming but one, contradicts itself, contradicts reason, and contradicts the Bible."

"Even Jesus Christ, the Son of God, derives his existence and his life from the Father, for so he himself

says, "**As the living Father hath sent me, and I live by the Father**, so he that eateth me, even he shall live by me." John 6:57. "**For as the Father hath life in himself; so hath he given to the Son to have life in himself.**" John 5:26. This statement is unequivocal. The Father has life in himself, and in his great love for his Son **he bestows the same gift upon him**; but it will be noticed that **the Father is the one from whom the gift came.**"

"In harmony with this, the apostle says, "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." 1 Cor. 8:6."

"**How carefully Paul distinguishes between the Father and the Son.** He says, "The Father, of whom are all things," and "Jesus Christ, by whom are all things." **The Father is the source of everything.** Jesus is the one through whom all things are done. **All the authority, the glory, and the power of Christ he received from his Father. It was given to him**, he had it not in himself." [ed. "All power...is **given** unto me" Matt 28:18]

"**We must know the Father as the only true God.** Then **there is no true God besides the Father.** But we must also know his Son Jesus Christ, whom he has sent. How simple and plain is this doctrine, and how abundantly sustained by the Holy Bible." D. M. Canright, *Review and Herald*, Aug. 29, 1878, 'The personality of God'.

Canright became discouraged and left the Adventist church in 1887.

As late as 1914 he wrote:

"In doctrine they [Seventh-day Adventists] differ radically from evangelical churches. The main points are these as taught in all their books: They hold to the materiality of all things; **believe in the sonship of Christ...**" *Seventh-day Adventism Renounced*, 1914.

1879

"To Adam in his innocence was granted communion, direct, free, and happy, with his Maker. **After his transgression, God would communicate to man only through Christ and angels.**" Ellen White, *Signs of the Times*, Jan. 30, 1879.

[the Spirit in the Old Testament was the Spirit of Christ who was "in them" 1Pet 1:10,11]

"The word of the Son was to be obeyed as readily as the word of the Father. **His Son He** [the Father] **had invested** with authority to command the heavenly host." EGW *Signs of the Times*, Jan 9, 1879

"**What a contradiction of terms is found in the language of a trinitarian creed:** "In unity of this Godhead are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost." There are many things that are mysterious, written in the word of God, but we may safely presume the **Lord never calls upon us to believe impossibilities. But creeds often do.**" A. J. Dennis, *Signs of the Times* May 22, 1879, p. 162, 'One God'.

"But is not eternity, as distinguished from time, unmeasured duration? And is not time, as distinguished from eternity, that part of duration which is measured by the Bible?" J.N. Andrews, *Signs of the Times*, May 22, 1879.

1880

"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.**"

"Those who had been with Christ, heard his words of wisdom, and had witnessed his miracles, had not seen the invisible Father who had sent his Son, the very being to whom the Son prayed; but **in Christ they had seen the mind, will, and love of the Father**, which Christ had come to exhibit among the children of men." (James White, *Review and Herald*, March 11, 1880, 'God is love')

"The person that appeared in a flame of fire out of the midst of a bush is called "**the Angel of the Lord,**" "**the Lord,**" and "**God.**" He declares, "**I am the God of thy fathers**, the God of Abraham, the God of Isaac, and the God of Jacob."

"**These terms can all be applied to Christ** without doing violence to the simple language of Scripture, or the truth of God. He who appeared in the

burning bush had seen the oppression of his people and had come to their deliverance. Paul speaks of this deliverer under a figure of "that spiritual Rock that went with them, and **that Rock was Christ.**" 1Cor. 10:4." James White, *Review & Herald*, July 29, 1880, 'Christ in the burning bush'.

"It has been shown that He who went with the Hebrews to deliver them from the house of bondage was **Christ.** He, then, **is the angel whom the Father sent before the Hebrews. The Father put his name in the Son**, who **represents the mind and will of God** in that wonderful deliverance."

"That **Christ was with Moses in the Mount Sinai**, is evident from the address of Stephen, who bears this important testimony: "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**, and with our fathers, who received the lively oracles to give unto us." Acts 7:38. The conclusion seems irresistible that **the Son of God spoke the ten commandments from Sinai.**" James White, *Review and Herald*, July 29, 1880, 'My name is in Him'".

Resonding to N. Wardner, a Seventh-day Baptist minister, and his summary of SDA beliefs.

"Our reviewer seems to be somewhat displeased at our reference to **the doctrine of the trinity**, a doctrine which is confessedly **in the highest degree unphilosophical, unreasonable, and unreconcilable with common sense**, which leads us to conclude that we were not incorrect in supposing him to be a believer in the doctrine. Our only reason for mentioning the doctrine of the trinity was to remind our reviewer that so long as he held **a view so utterly at variance with logical reasoning**, he ought to have at least a small amount of liberality for other views in which there may at first seem to exist slight difficulties." J. H. Kellogg, *Review and Herald*, Aug. 19, 1880

"The only grounds upon which our reviewer could be justified in making such a statement would be **the supposition on his part that we believe in the doctrine of the trinity; but** he very well knows, from positions taken and arguments used in previous articles, that **we do not agree with**

him on this subject any better than on that of the nature of the soul.”

“We believe in but one Deity, God, who is a unity, not a compound being.”

“We repel the charge of ‘trinitarianism’ without the slightest hesitation. We do not believe in a triune God, as before remarked. And we will not, as did our reviewer in a former article, leave the reader in doubt as to our position on this point. We are utterly at a loss to comprehend how our reviewer could have blundered so strangely as to suppose us to share in so gross an error as we believe the orthodox doctrine of the trinity to be.” J. H. Kellogg, *Review and Herald*, Nov. 25, 1880, ‘Reply to Eld. Wardner’s rejoinder’.

1881

“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.” James White, *Review and Herald*, Jan. 4, 1881, ‘The Mind of Christ’. James White died that year.

“When the Holy Spirit is breathing upon the soul, the will and the powers of the man must respond to its influence. Those who abide in Jesus will be happy, cheerful, and joyful in God. A subdued gentleness will mark the voice, reverence for spiritual and eternal things will be expressed in the actions, and music, joyful music, will echo from the lips; for it is wafted from the throne of God. This is the mystery of godliness, not easily explained, but nonetheless felt and enjoyed.” Ellen White, *Testimonies* Vol. 4, page 625, 1881

“It is as certain that we have the truth as that God lives; and Satan, with all his arts and hellish power, cannot change the truth of God into a lie. While the great adversary will try his utmost to make of none effect the word of God, truth must go forth as a lamp that burneth.

“The Lord has singled us out and made us subjects of His marvelous mercy. Shall we be charmed with the pratings of the apostate? Shall we choose to take our stand with Satan and his host? Shall we join with the transgressors of God’s law? Rather

let it be our prayer: ‘Lord, put enmity between me and the serpent.’” EGW, *Testimonies* Vol. 4, p. 595.4, 1881

1882

Moses passed through death, but **Michael came down and gave him life** before his body had seen corruption. Satan tried to hold the body, claiming it as his; but **Michael resurrected Moses** and took him to heaven. Satan railed bitterly against God, denouncing Him as unjust in permitting his prey to be taken from him; **but Christ did not rebuke His adversary**, though it was through his temptation that the servant of God had fallen. **He meekly referred him to His Father, saying, “The Lord rebuke thee.”** EGW, *Early Writings* p.164.2 1882

“The Scriptures nowhere speak of Christ as a created being, but on the contrary plainly state that he was begotten of the Father. (See remarks of Rev. 3:14, where it is shown that Christ is not a created being.)”

“But while as the Son he does not possess a coeternity of past existence with the Father, the beginning of his existence, as the begotten of the Father, antedates the entire work of creation, in relation to which he stands as joint creator with God. John 1:3; Heb 1:2.”

“These testimonies show that Christ is now an object of worship equally with the Father; but they do not prove that with him he holds an eternity of past existence.” Uriah Smith, *Thoughts on the Book of Daniel and the Revelation*, p. 430. 1882

1883

In response to a readers Question: **“Will you please favor me with those scriptures which plainly say that Christ is a created being?”**

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.”

“They [Seventh-day Adventists] believe, also, that the worlds, and everything which is, was created by Christ in conjunction with the Father. They believe, however, that

somewhere in the eternal ages of the past there was a point at which Christ came into existence. They think that it is necessary that God should have antedated Christ in his being, in order that Christ could have been begotten of him, and sustain to him the relation of son.”

“They hold to the distinct personality of the Father and Son, rejecting as absurd that feature of Trinitarianism which insists that God, and Christ, and the Holy Spirit are three persons, and yet but one person.”

“S.D-Adventists hold that God and Christ are one in the sense that Christ prayed that his disciples might be one; i. e., one in spirit, purpose, and labor.”

“See ‘Fundamental Principles of S. D. Adventists,’ published at this Office. Price, 4 cts.” W. H. Littlejohn. *Review and Herald*, April 17, 1883, Question No. 96, The commentary, Scripture questions.

“... it is that one selfsame Holy Spirit of God, emanating from the presence of the Father and the Son.” J. M. Hopkins, *Review and Herald*, July 3, 1883, ‘Grieve not the Spirit’.

“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, written 1883, published posthumously by Uriah Smith 1886.

Charles Wesley Stone was Secretary to the General Conference and a teacher in Battle Creek College

“In an otherwise helpful printed discourse, Captain of Our Salvation, in chapter II (“Who Is Christ?”) Stone takes us back to “the distant past” (p. 12), to “a period of time before creation” (p. 15) - to “that time when no being existed beside himself [“the Son of the living God”] and God the Father” (p. 15). He then declares, “Christ existed before any

other being save God the Father" (ibid.). Rightly **denying that Christ was Himself a "created being"** (p. 16), Stone refers to Christ as the "efficient cause" of the creation of all things." LeRoy Froom, *Movement of Destiny*, chapter 10, 'Amplified "Atonement"', page 179, 1971.

"Whereas, By the mysterious Providence of God in that dreadful calamity, - the accident on the Borne, Watertown, and Ogdensburg R. B. at Carlyon, N. Y., on the evening of July 27, 1883, - our hearts are sorely stricken with sorrow by **the sudden death of our beloved brother**, Eld. C. W. Stone," *Review and Herald*, Sep. 25, 1883 'Vermont Conference'.

"We should judge that **twenty- five hundred people were present**, showing the regard of the citizens of this place for him. He had been in and out among them as a teacher and as a minister."

"We have known Brother Stone for some ten or twelve years past. His ability was first class in many directions. His musical talent was perhaps superior to that of any one in our ranks."

"**He had a great love for the truth, and was a firm believer in every part of it. He was a man of moral courage to express his convictions**, whether others favored his views or not." George Butler, *Review and Herald*, Aug. 7, 1883, 'A mysterious providence'.

1884

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

claim on the **dignity of the sacrifice** made for our redemption." J. H. Waggoner, '*The Atonement in Light of Nature and Revelation*', 1884 Edition, chapter 'Doctrine of a Trinity Subversive of the Atonement'.

"**The Father and the Son are one. John 10:30. Both are worthy of worship**. God alone may be worshiped (Rev. 22:8, 9), but Christ did not refuse the adoration of his disciples. Luke 24:52. We are not called upon to explain the mystery of godliness, nor expected to understand it, but **Christ has explained to us how he and the Father are one**. In his memorable prayer for his disciples, he said: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one." "And the glory which thou gavest me I have given them; that they may be one even as we are one." John 17:11, 22. **This oneness, then, is that of two distinct individuals having the same thoughts, the same purposes, the same attributes**. The Father and the Son were one in creating the earth, and one in the devising and carrying out of the plan of salvation." E.J.Waggoner, *Signs of the Times*, June 19, 1884

"The apostle then charges Timothy to "keep this commandment without spot, and blemish, until the appearing of **our Lord Jesus Christ; which in his times he shall show who is the blessed and only potentate**, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." Verses 13-16. This language **must refer to God the Father**, for although Christ in Revelation is called "King of kings and Lord of lords," it is he in this instance who is going to make known the "blessed and only potentate;" and further, **the one here spoken of is one "whom no man hath seen, neither can see;" but Christ has been seen many times.**"

"But," says one, "is not Christ immortal? and do we not read of the angels that they cannot die?" Yes; and we turn to **John 5:26** and read Christ's words: "**For as the Father hath life in himself; so hath he given to the Son to have life in himself.**" Christ, then, being the only begotten Son of God, partakes of his attributes, and has

life in himself. That is, he is able to impart life to others." E. J. Waggoner, *Signs of the Times*, September 4, 1884.

"**But now they tell us that Christ, the divine Son of God, did not die; that only his earthly, human body died**, if that be so, then indeed is our faith vain, and we are yet in our sins. With the sorrowing Mary we may say, "They hath taken away my Lord, and I know not where they have laid him."

"**Not merely his human body, but his soul, which certainly must include his divinity, went into the grave**. As we read in Acts 2:29-31, David did not, in the sixteenth psalm, speak of himself, but, being a prophet, and knowing that God had sworn with an oath that he would raise up Christ to sit on his throne, "He seeing this before spake of the resurrection of Christ that **his soul was not left in hell [hades, the grave]**, neither did his soul see corruption." If, by the resurrection, the soul of Christ was not left in the grave, then **it must previously have gone into the grave**. Christ himself declared in the garden that **his soul was "exceeding sorrowful; even unto death,"** and this is just in harmony with the prophet's statement that he **"poured out his soul unto death."** Isa. 53:12." E.J.Waggoner, *Signs of the Times*, November 20, 1884.

"In the exact times known only to himself, God (who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting) shall make manifest in full glory the appearing of our Lord Jesus Christ."

"**God himself is the only source of life**; he only 'hath life in himself,' and 'he hath given to the Son to have life in himself. John 5:26.'" C.C. Lewis, *Review & Herald* Aug 12/Sept 16, 1884

1886

Your conversion disappointed Satan, but caused joy in heaven **to your Heavenly Father, to Jesus your Redeemer, and to the angels of God.**" *Present Truth*, Nov 4, 1886

1887

"The angels are sons of God by creation; Adam was also, but now that the race is fallen, **we can become sons of God only by adoption** (Rom. 8:14-16; Col. 4:4-6); but **Christ is the Son of God by birth.** He is the only begotten Son of God. He is the archangel, not because he is the highest angel, but because he, **as Son of God, is head over all the angels.** Jesus is the **first of the creation of God** (Rev. 3:14), **not that he is the first of created beings,** but in the sense that **he is the head of all created things.** "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." Col. 1:16, 17." E.J. Waggoner, *Signs of the Times*, January 27, 1887.

1888

"But since in Roman Catholic theology, **Christ is at once God and Holy Spirit,** the three being absolutely **one and the same (and yet three!)**, are there not as many of the Trinity as of Christ? (Pardon, kind reader, the seeming irreverence of these questions, but Rome forces these doctrines to the front, and teaches them to children and adults alike. Let those answer who are responsible for such **monstrous, senseless, and utterly impossible doctrines**)" Loyd Caldwell, *Review and Herald*, Dec. 11, 1888, 'Man's perversions of God's memorials.'

"Some have their eyes turned away from the law of God to things of minor interest; but yet God presents before us **the love of His infinite Son.**" EGW, *Sermons and Talks* vol. 2 p. 48; Ms 4, 1888

"The Ancient of days is God the Father. Says the psalmist, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." [Psalm 90:2.] **It is he, the source of all being, and the fountain of all law, that is to preside in the Judgment.** And holy angels, as ministers and witnesses, in number "ten thousand times ten thousand, and

thousands of thous-ands," attend this great tribunal." EGW *Great Controversy* 1888 p. 479

1889

In response to a book published by the Methodist Church written by M.C. Briggs charging SDA Adventists with teaching errors including the seventh day Sabbath and denying Christ's divinity, E. J. Waggoner wrote a series of articles spread over six issues of the 'Signs of the Times' from March 25th – May 6th 1889.

"But when the **doctor [Briggs] states that Seventh-day Adventists deny the divinity of Christ,** we know that he writes recklessly."

"We are fully persuaded in our own mind that he [Briggs] knows better; but be that as it may, the statement has been made so often by men who professed to know whereof they were speaking, that **many have come to believe it;** and for their sakes, as well as for the benefit of those who may not have given the subject any thought, **we purpose to set forth the truth.**"

"We have no theory to bolster up, and so, instead of stating prepositions, **we shall simply quote the word of God,** and accept what it says."

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

"And the Word was made flesh, and dwelt among us" John 1:14.

"We believe in the divinity of Christ, because the Bible says that Christ is God"

"Indeed, we have never heard of anyone who doubted that the evangelist has reference to Christ in this passage. From it we learn that Christ is God"

[he listed additional texts, then...]

"From these texts we have proof not only that **the inspired writers call Jesus the divine Son of God,** but that **Jesus himself claimed to be God.**" E. J. Waggoner. *Signs of the Times*, March 25, 1889, 'The Divinity of Christ'.

"That Christ is divine is shown by the fact that **he receives worship.**" **"If Christ were not God,** then this [worship] **would be idolatry"**

"In arguing **the perfect equality of the Father and the Son,** and the fact that **Christ is in very nature God,** we do not design to be understood as

teaching that the Father was not before the Son."

"It should not be necessary to guard this point, lest **some should think that the Son existed as soon as the Father; yet some go to the extreme,** which adds nothing to the dignity of Christ, but rather detracts from the honour due to him, since many throw the whole thing away rather than accept **a theory so obviously out of harmony with the language of Scripture,** that Jesus is the only-begotten Son of God."

"He was begotten not created. He is **of the substance of the Father,** so that **in his very nature he is God;** and since this is so "it pleased the Father that in him should all fullness dwell." Col. 1:19."

"While **both are of the same nature,** the **Father is first in the point of time.** He (the Father) is also **greater in that he had no beginning,** while **Christ's personality had a beginning"**

"The fact that Jesus is spoken of as the only begotten Son of God should be sufficient to establish a belief in his divinity. **As the Son of God, he must partake of the nature of God.**"

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

"Life and immortality are imparted to the faithful followers of God, but **Christ alone shares with the Father the power to impart life.** He has "life in himself," that is, **he is able to perpetuate his own existence.**"

"This is shown by his own words when, showing the voluntary nature of the sacrifice for man, he said **"I lay down my life, that I might take it again.** No man taketh it from me, but I lay it down of myself. I have power to lay it down, and **I have power to take it again.**" John 10:17, 18." Ellet J. Waggoner, *Signs of the Times* Apr. 8, 1889, 'The Divinity of Christ.'

"Jesus is the only begotten Son of God. **He was begotten, not created.** He is **of the substance of the Father,** so that in his very nature he is God" "Christ is the Son of God. While both are of the same nature, the **Father is first in point of time.** He is also **greater in that he had no beginning,** while Christ's personality had a beginning." E.J. Waggoner, *Bible Echo and Signs of the Times*, Oct. 1, 1889

"It seems clear to us that the Scriptures fully warrant the belief that **the Spirit of God is essentially divine**, that it was the efficient actor in the work of creation, that **by that power, directed by the Son of God**, all things, including the angels, were created, and that consequently **the Spirit of God existed prior to, and is superior to, those holy beings**.

"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...**

"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...**" C.P. Bollman, *Signs of the Times*, Nov 4, 1889.

"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" G.I. Butler, *Review & Herald*, Oct. 1, 1889

"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." [Sabbath School Lesson Notes] *Review & Herald* Oct 1, 1889

Samuel Spear, Episcopalian pastor-author of "The Subordination of Christ" in the *New York Independent* Nov. 14, 1889. Reprinted over two issues of the Signs of the Times in 1891 (Dec 7, 14).

Reprinted by Pacific Press in 1892 under the title "**The Bible Doctrine of the Trinity**" to counter the **mystic orthodox trinity** with a biblical study of the Godhead, later included in "The Bible Student's Library" a set of tracts detailing the beliefs of the Seventh-day Adventists.

1890

"The world's Redeemer was **equal with God. His authority was as the authority of God.** He declared that he

had **no existence separate from the Father**. The authority by which he spoke, and wrought miracles, was **expressly his own**, yet he assures us that **he and the Father are one.**" *Review and Herald*, Jan. 7, 1890, p. 1.

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

"The terms 'Holy Ghost,' are a **harsh and repulsive translation**. It should be 'Holy Spirit' (*hagion pneuma*) in every instance. This Spirit is **the Spirit of God, and the Spirit of Christ; the Spirit being the same** whether it is spoken of as pertaining to **God or Christ.**"

"**But respecting this Spirit**, the Bible uses expressions which **cannot be harmonized** with the idea that it is a **person like the Father and the Son**. Rather it is shown to be **a divine influence from them both**, the **medium** which **represents their presence** and by which they have **knowledge and power** through all the universe, **when not personally present.**"

"**Christ is a person**, now officiating as **priest in the sanctuary in heaven**; and yet he says that whenever two or three are gathered in his name, **he is there** in the midst. Mt. 18:20. **How? Not personally, but by his Spirit.**"

"In one of Christ's discourses (John, chapters 14,15, and 16) **this Spirit is personified as 'the Comforter,'** and as such has the personal and relative pronouns, 'he,' 'him,' and 'whom,' applied to it. But usually it is spoken of in a way to show that **it cannot be a person, like the Father and the Son**. For instance, it is often said to be **'poured out' and 'shed abroad.'** But we never read about God or Christ being poured out or shed abroad." Uriah Smith, *Review and Herald*, Oct. 28, 1890, 'The Question Chair.'

"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.**"

"**We know that Christ 'proceeded forth and come from God'** (John 8:42) but it was **so far back in the ages of eternity as to be far beyond the grasp of the mind of man.**" E. J. Waggoner, *Christ and His Righteousness*, p. 9, 1890.

"There was a time when **Christ proceeded forth and came from God, from the bosom of the Father (John 8:42 and 1:18)** but that time was so far back in the days of eternity that to finite comprehension it is **practically without beginning**. But the point is that Christ is a **begotten Son and not a created subject.**" (*Ibid* pages 21-22).

"**This name [God] was not given to Christ in consequence of some great achievement but it is His by right of inheritance** Speaking of the power and greatness of Christ, the writer to the Hebrews says that He is made so much better than the angels, because "He hath by inheritance obtained a more excellent name than they." Heb. 1:4."

"It is true that there are many sons of God [**some created, some adopted**], but **Christ is the "only begotten Son of God,"** and therefore the Son of God in a sense in which no other being ever was or ever can be."

"The angels are sons of God, as was Adam (Job 38:7; Luke 3:38), by creation; Christians are the sons of God by adoption (Rom. 8:14, 15), but **Christ is the Son of God by birth**. The writer to the Hebrews further shows that the position of the Son of God is not one to which Christ has been elevated but that it is one which He has by right."

"**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.” (Ibid pages 11-12)

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

“So He has **“life in Himself;”** He possesses immortality in His own right, and can confer immortality on others. **Life inheres in Him,** so that it cannot be taken from Him; but, having voluntarily laid it down, **He can take it again.**” (Ibid page 22)

“Christ “is in the bosom of the Father;” being **by nature the very substance of God and having life in Himself,** He is **properly called Jehovah, the self existing 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.**” (Ibid p 23)

“A word of caution may be necessary here. **Let no one imagine that we would exalt Christ at the expense of the Father** or would ignore the Father. That cannot be, for their interests are one. **We honor the Father in honoring the Son.** We are mindful of Paul's words, that “to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him” (1 Cor. 8:6); just as we have already quoted, that it was by Him that God made the worlds.

“**All things proceed ultimately from God, the Father; even Christ Himself** proceeded and came forth from the Father, but it has pleased the Father that in Him should all fullness dwell, and that He should be **the direct, immediate Agent in every act of creation.** Our object in this investigation is to set forth **Christ's rightful position of equality with the Father,** in order that His power to redeem may be the better appreciated.” (Ibid page 19).

“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.**” (Ibid page 23).

During the three years following the 1888 Minneapolis Conference, Ellen White, along with Waggoner and Jones (another of the main preachers at the conference), extensively toured America.

This was prior to the church ‘splitting them up’ by sending Ellen White to Australia and Waggoner to England.

“Christ came to represent the Father. We behold in him the **image of the invisible God.** He **clothed his divinity with humanity,** and came to the world that the erroneous ideas Satan had been the means of creating in the minds of men, in regard to the character of God, might be removed. We could not behold the glory of God unveiled in Christ and live; but as **he came in the garb of humanity,** we may draw nigh to our Redeemer.”

“We are called upon to **behold the Lord our Father in the person of his Son.** Christ came **in the robe of the flesh,** with **his glory subdued in humanity,** that lost man might communicate with him and live. Through Christ we may comprehend something of him who is glorious in holiness. **Jesus is the mystic ladder** by which we may mount to behold the **glory of the infinite God.** By faith we behold Christ standing **between humanity and divinity, connecting God and man,** and earth and heaven.” Ellen White, *Signs of the Times*, Jan. 20, 1890, ‘God made manifest in Christ’.

“**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 King of the universe** summoned the heavenly hosts before Him,

that in their presence He might **set forth the true position of His Son** and show the relation He sustained to all created beings. **The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both.**” Ellen White, *Patriarchs and Prophets*, p. 36, ‘Why was sin permitted’ 1890

“**God's love** for the world was not manifest because **he sent his Son,** but because he loved the world He sent his Son into the world that divinity clothed with humanity might touch humanity, while divinity lays hold of infinity. Though sin had produced a gulf between man and his God, divine benevolence provided a plan to bridge that gulf and **what material did he use? A part of himself,** the brightness of the Father's glory came to a world all seared and marred with the curse, and **in his own divine character, in his own divine body,** bridged the gulf, and opened a **channel of communication** between God and man.” Letter 36a, 1890 to J. S. Washburn in *Ellen G. White 1888 Materials* p. 711.3

“Since the sin of our first parents there has been **no direct communication between God and man.** **The Father** has given the world into the hands of **Christ,** that through His mediatorial work He may redeem man and vindicate the authority and holiness of the law of God. **All the communion between heaven and the fallen race has been through Christ.**”

“These holy men of old [Noah, Isaac, Moses] held **communion with the Saviour** who was to come to our world in human flesh; and **some of them talked with Christ** and heavenly angels face to face.” Ellen G. White, *Patriarchs and Prophets*, p. 366, ‘The Law and the Covenants’ 1890.

“**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, and yet He calls to a suffering world, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Ellen White, Letter 8a, July 7, 1890, To M. J. Church, Manuscript Release Volume 20, MR1444

"The voice of God calls you as it did Elijah. Come out of the cave and stand with God and hear what He will say unto you. When you will come under the divine guidance, the Comforter will lead you into all truth. The office of the Holy Spirit is to take the things of Christ as they fall from His lips, and infuse them as living principles into the hearts opened to receive them. Then we will know both the Father and the Son." [and the Holy Spirit?] (Manuscript releases volume 14 No. 1106, Letter 40, To Uriah Smith, December 31, 1890, pp. 10-11. see also the Ellen G. White 1888 Materials Chapter 102 To U. Smith)

1. After whose form, or image, was Christ created?

"Who, being in the form of God, thought it not robbery to be equal with God." "Who being the brightness of his glory, and the express image of his person." Phil. 2:6; Heb. 1:3.

2. What testimony does the Saviour bear of himself?

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1:18.

3. What words were addressed to Christ at the beginning of his existence?

"The Lord hath said unto me, Thou art my Son; this day have I begotten thee." Ps. 2:7. Chas. L. Boyd, Sabbath School Lesson Study: The Trinity, Bible Echo and Signs of the Times, Oct 15, 1890, p. 11. [The term 'created' was generally rejected in describing Christ's origin. See Little-john's discussion of this in 1883]

"Satan is working to put his seal and stamp upon the watchmen, that the purposes of God may not be fulfilled in them. He is working that the individual members of the Church shall not be one with Christ as he is one with the Father." Review & Herald, Jan 21, 1890

1891

"ONE object in the writing of this epistle [1 John] was evidently to set forth the fellowship existing between the Father, the Son, and the children of God. To do this, the apostle presents the Son of God as the "Word of life," which Word they (the disciples) had seen, heard, and handled with their own hands (1 John 1:1), and were, therefore, reliable witnesses of him. This Word of life they declare to be "that eternal life" which was with the Father in the beginning. John 1:1-3."

"Christ co-existed with the Father. Micah says of him, that he existed from the days of eternity. Micah 5:2 (margin). The "Spirit of Prophecy" says "that he was with the Father before the angels were created" (vol. 1, chap. 1, T 1); and John says he was "the Lamb slain from the foundation of the world." Rev. 13: 8."

"Fellowship," says Webster, means to be a partner, or an associate; to be associated with, or to be in partnership with. This was the relation that existed between the Father and the Son from the foundation of the world, from the days of old. They were associated together, even before the angels were made"

"The Father bestowed upon the Son the power and honor of a creator, and made him the active agent in the creation of the worlds. Heb. 1:2; Col. 1:15-17; John 1: 10. The most intimate relationship that could exist between a father and a son, existed between them. They consulted together with reference to the creation of man. God said, "Let us make man in our image." Gen. 1: 26. To whom did God speak?—To his Son,—"Let us make man." The entire record shows this fact. Verses 3, 6, 9, 11, 14, 20, 24. God spoke, and the Son performed the work. Compare Heb. 11: 3 with Heb. 1 : 2, substituting "command" in the place of "word" in chap. 11: 3.

"Macknight so translates it, and the Emphatic Diaglott gives the same thought. Thus the worlds were framed by the command of God. This accords with the other scriptures making the Father the great architect, the chief designer, and the Son the master-builder. What fellowship, what mutual companionship, existed

between them! Yea, they consulted together with reference to the redemption of man. Eph. 1:3-5, 9-11. Says Zechariah, "The counsel of peace shall be between them both." Zech. 6:13." H. J. Farman, Review and Herald, Jan. 20, 1891, 'Christian Fellowship.'

"Those who present the law of God as a transcript of the divine character will blend with their teaching that which belongs with the subject, and will present the love of the Father and the Son. When this is done, the shadow of the evil one will be removed from the hearts of men, and the clear light of Christ's love, illuminating the understanding, will reveal the character of God as of one who is infinite in mercy." Review & Herald, Feb 10, 1891

"If the wonderful achievement wrought out by our Creator and Redeemer, into which he threw all his power and love, does not move the proud human heart, when man sees that his soul was thought of such value that the Son of the infinite God, the Majesty of heaven, was willing to lay down his life in order that we might be saved, then there is nothing that will move him." "To neglect to lay hold on the rich blessings of heaven, is to refuse, to set at naught, him who was equal with the Father, the only one who could save fallen man." Review & Herald, Mar 10, 1891

"The Holy Spirit is the Spirit of God; it is also the Spirit of Christ. It is that divine, mysterious emanation through which they carry forward their great and infinite work. It is called the Eternal Spirit; it is a spirit that is omniscient (sic) 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." "It is the agency through which life is imparted; it is the medium through which all God's blessings and graces come to his people. It is the Comforter; it is the Spirit of Truth; it is the Spirit of Hope; it is the Spirit of Glory; it is the vital connection between us and our Lord and Saviour Jesus Christ; for the apostle tells us that if we "have not the Spirit of Christ," we are "none of his." It is a spirit which

is tender; which can be insulted, can be grieved, can be quenched." *Uriah Smith, Sermon delivered Sabbath March 14, 1891, General Conference Bulletin March 18th 1891, 'The Spirit of Prophecy and our relationship to It'*)

"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**." "This refers to the **omnipresence of the Spirit of Christ, called the Comforter**. Again Jesus says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, **the Spirit of truth** is come, He will guide you into all truth" [John 16:12, 13]."

"There are **many mysteries** [omnipresence] 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, [not the Holy Spirit?]** whom Thou hast sent" [John 17:3]. Ellen White, letter to Brother Chapman June 11, 1891, *Manuscript Release* volume 14, No. 1107.

This letter was later incorporated into the book, Acts of the Apostles:

"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**." It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, "He shall not speak of **Himself**." "**The nature of the Holy Spirit is a mystery**. Men cannot explain it, because the Lord has **not revealed it to them**. Men having fanciful views may bring together passages of Scripture and **put a human construction on them**, but the acceptance of these views **will not strengthen the church**. Regarding such mysteries, which are **too deep for human understanding, silence is golden**." John 15:26, 16:13, 52." Ellen White, 'Acts of the Apostles' pp. 51-52, 1911.

"To save the transgressor of God's law, **Christ, the one equal with the**

Father, came to live heaven before men, that they might learn to know what it is to have heaven in the heart." *Review and Herald*, Nov 17, 1891

"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 and the Son**...**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* Nov 23, 1891

"Oh, the depth of the riches of the **love of God** that hath abounded to man **in the person of his Son! God in Christ, and Christ in God, and Christ abiding** by faith **in man**, is so large a truth that the mind cannot fully comprehend it." *Signs of the Times*, May 18, 1891

1892

"**Jesus is waiting to breathe upon all his disciples**, and give them the inspiration of **his sanctifying spirit**, and transfuse the **vital influence** from himself to his people. He would have them understand that henceforth **they cannot serve two masters**. Their lives cannot be divided. **Christ is to live in his human agents**, and work through their faculties, and act through their capabilities. Their will must be submitted to his will, they must act with his spirit, that it may be no more they that live, but **Christ that liveth in them**." "Jesus is seeking to impress upon them the thought that **in giving his Holy Spirit** he is giving to them the glory **which the Father has given him**, that he and his people may be **one in God**." The **office of the Holy Spirit** is to control all our spiritual exercises. The **Father** has given his **Son** for us that **through the Son the Holy Spirit might come to us**, and lead us unto the Father." Ellen White, *Signs of the Times*, Oct. 3, 1892, 'Faith brings Light'.

"The only way in which the fallen race could be restored was through the

gift of **his Son, equal with himself, possessing the attributes of God**. Though so **highly exalted**, Christ consented to assume human nature, that he might work in behalf of man and reconcile to God his disloyal subject." *Ellen White, Review and Herald*, Nov. 8, 1892, p. 690.

"The work of the **holy Spirit** is immeasurably great. It is from **this source** that **power and efficiency** come to the worker for God; and the holy Spirit is the comforter, as **the personal presence of Christ** to the soul." "He who looks to Christ in simple, childlike faith, **is made a partaker of the divine nature** [2 Peter 1:4] through **the agency of the holy Spirit**. Ellen White, *Review and Herald*, Nov. 29, 1892.

"As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving us **Jesus the Comforter**." EGW, SDG 124:4; 19MR 297:3 1892

"The believers in all ages are to be one, and the Holy Spirit is the **living essence** that cements, animates, and **pervades** the whole body of Christ's followers." "**Jesus comes to you as the Spirit of truth**; study the mind of **the Spirit**, consult **your Lord**, follow His way." EGW Ms 3, 1892; 2MR p. 335.2, 337.1

"The second logical and necessary conclusion from the foregoing quotations from the little book, is that each individual cell, and consequently every man, has life as an inherent quality. They teach that **man is self-existent, with power to perpetuate his existence**, and to evolve good out of his own inherent force; in short, that **man is God**." EJ Waggoner *Review & Herald* February 9, 1892

[John 17:20-23 quoted] "In the citation above from the prayer of Christ the reader will notice **a triple union, or Christian trinity**. In this union, Christ forms the link which unites the believer to the Father... Herein is seen **a trinity which is the blending together in unity the Father, the Son, and man**, through the gospel of Jesus Christ. This union connects man with the strength of the Almighty One, and makes him "meet to be partakers of the inheritance of the saints in light." Col 1:11,12. **God** does not want his

children to be defeated by the power of Satan; therefore he **comes through the mysterious power of this heavenly union to dwell with them and keep them** from the power of the enemy. Just as Christ was about to be separated bodily from his disciples and leave them till the end of this age, without **his personal presence**, he gave them the perpetual promise of **his presence**, "Lo, I am with you always, even unto the end of the world." Matt. 28:20. William Covert, *Signs of the Times*, Dec 26, 1892

1893

"Wherever you may be, maintain the principles that you have been studying here. Wherever you go, carry on the good work of searching the Scriptures, and **the Lord Jesus will always be at your right hand to help you**. He is a merciful high priest pleading in your behalf. **He will send his representative, the Holy Spirit**; for He says, "I will not leave you comfortless; **I will come to you**." [John 14:18]" "By the Spirit **the Father and the Son will come** and make their abode with you." [John 14:23] Ellen White, *Bible Echo* Jan.15, 1893.

"The Holy Spirit is the Comforter, in Christ's name. He **personifies Christ**, yet is **a distinct personality**. We may have the Holy Spirit if we ask for **it** and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes." 20MR 324; Ms 93, 1893.

"The Jews had never before heard such worlds from human lips, and a convicting influence attended them; for it seemed that divinity flashed through humanity as Jesus said, 'I and my Father are one.' The words of Christ were full of deep meaning as he put forth the claim that **he and the Father were of one substance, possessing the same attributes**.—*The Signs of the Times*, Nov. 27, 1893, p. 54. [One kind of substance]

Is it possible to have the mind of Christ without having the rest of him? A.T. Jones asks.

"No, I cannot. Therefore as I cannot have the mind of Christ without the rest of him, it follows that I must have **the personal presence of Christ**."

"What is it that brings to you and me **the personal presence of Jesus Christ**?

"**The Spirit of God**. Turn to two texts, one in John and one in Ephesians, and I think that will be all we will have time to read tonight. John 14:18, "**I will not leave you comfortless: I will come to you**". He does not leave us comfortless, that is without a comforter. So He says **I will come to you**: but when he comes to us thus, we are not without a comforter. **Then he does come to us by the Comforter, which is the Holy Ghost**."

"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**." A. T. Jones, *General Conference Bulletin*, Feb. 13, 14, 1893, 'The third angels message – No. 11).

"**The power is in Christ, not in us**, and the having the power is **the personal presence of Christ in us**; and that does not necessarily mean in the sense of a thrill of power in us all the time but it means an abiding faith **that Christ is in us**." W. W. Prescott, *General Conference bulletin* March 2, 1893 'The promise of the Holy Spirit.

"The Spirit is to glorify Christ. That is, he is to **reveal Christ to us and in us**. He is to bring to us **the presence of Christ and what he really is**; to enlighten our minds as to the true character of Christ, and **then to reveal that character in us**. That will glorify Christ. That will interpret Christ to the world." W. W. Prescott, *General Conference Bulletin*, Mar. 3, 1893, 'The promise of the Holy Spirit.'

"Though **two beings, distinct in individuality and person**, they are one in all else, perfectly united in methods, character, love and goodness, power, prescience, and might. Yet Christ himself says, 'My Father is greater than I.' Sustaining the relation they do as the Father and the only begotten Son, **precedence in a certain sense must necessarily be conceded to the Father**. This implies **superiority in duration and rank**. We have therefore a divine, a glorious, an

omnipotent Saviour, full of majesty, love, benignity, who has undertaken our salvation." G.I. Butler, *Review & Herald* Aug 22, 1893

The rebellious chieftain [Satan] signalized himself as having authority to establish laws entirely contrary to the laws of **Jehovah, the living and only true God, the supreme Ruler in heaven and in earth**. 1888 *Materials* p. 1199.1 July 20, 1893

"In this country [New Zealand], the denominational ministers tell the most unblushing **falsehoods** to their congregations in reference to our work and our people. Whatever false report has been started, is circulated by **those who oppose the truth**, and is repeated from church to church and from community to community. The circulators of **these falsehoods** take no pains to find out whether or not they are true, for many of those who repeat the reports, though not the framers of them, still love the false reports, and take delight in giving them a wide circulation. **They do not**, like honest, just men, **come to those who are accused, and seek to find out what is the truth** concerning what they have heard **in regard to their faith**; but without inquiry they spread **false statements** in order to prejudice the people **against those who hold the truth**. For instance, an effort was made to obtain the use of the hall at a village four miles from Hastings, where some of our workers proposed to present the gospel to the people; but they did not succeed in obtaining the hall, because **a school-teacher there opposed the truth, and declared to the people that Seventh-day Adventists did not believe in the divinity of Christ**. This man may not have known what our faith is on this point, but he was not left in ignorance. He was informed that **there is not a people on earth who hold more firmly to the truth of Christ's pre-existence** than do Seventh-day Adventists." EGW, *Review and Herald*, Dec 5, 1893

1894

"But every such plea was cast aside when Christ died as a substitute for the sinner. **He who was made equal with God** bore the sin of the transgressor, and thereby **made a channel** whereby the love of God could be communi-

cated to a fallen world, and his grace and power imparted to those who came to Christ in penitence for their sin." EGW, *Signs of the Times*, February 5, 1894 par. 10

"Who is Christ? -- He is **the only begotten Son of the living God**. He is to the Father as a word that expresses the thought, -- as a thought made audible. Christ is the word of God (John 1:1). Christ said to Philip, "He that hath seen me, hath seen the Father." His words were the echo of God's words. Christ was **the likeness of God**, the brightness of his glory, **the express image of his person**.(Heb 1:3)" Ellen White, *Youth's Instructor*, June 28, 1894, 'Grow in grace'.

"Here the Son comes into our world to practice self-denial, and although His own nation did not receive Him **He was the infinite Son of God**." *Sermons and Talks* vol. 2 p. 105; Ms 26, 1894

"The righteous are represented as wondering what they have done for which they are to be so liberally rewarded. They had had the **abiding presence of Christ** in their hearts; they had been imbued with **his Spirit**, and without conscious effort on their part; they had been serving Christ in the person of his saints, and had thereby gained the sure reward." Ellen White. *Review and Herald*, July 3, 1894, 'Parable of the labourers.'

"**Christ is the Son of God** in deed and in truth and in love, and is the **representative of the Father** as well as the representative of the human race."

"God has given to the world and to angels the evidence of the changeless character of His love. He would part with **His only begotten Son, send Him into the world**, clothed in the likeness of sinful flesh, to condemn sin and to die upon Calvary's cross to make it manifest to men that there is provision in the counsels of heaven for those who believe in Christ, to keep the commandments of God.

"**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. The Lord has provided that we should always be under the teaching and influence of the Holy Spirit."

"I have written this out **definitely and simply** in order that my words may not be misunderstood."

"Man had not the power to do the words of God; that is why Christ came to our world, that He might give him moral power. There was **no power in heaven or in earth but the power of Christ that could deliver** from the [sentence illegible in original]." 14MR p. 76-87 No. 1094 written Jan 2, 1894 to Jacob Christiansen, captain of the Pitcairn. See p. 16 "only" statements.

"Christ is **our Guide and Comforter**, who comforts us in all our tribulations." "The **vitalizing power of the Spirit of Christ** dwelling in the mortal body binds every believing soul to Jesus Christ." "**By the power of the Saviour that dwelt in them** while living and because they were part-takers of the divine nature, they are brought forth from the dead." EGW Letter 65a, 1894; 2SM p. 270.3-271.2

1895

"Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I AM**. Then took they up stones to cast at Him" because of that saying [verses 57-59]. **Christ was using the great name of God** that was given to Moses to **express the idea of the eternal presence**."

"**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**." Ellen White, *Manuscript* No. 1084, Feb. 18, 19, 1895.

"That which brings to us the mind of Jesus Christ **is the Holy Ghost**. Indeed, the Spirit of God brings **Jesus Christ himself to us**. By the Holy Ghost **the real presence of Christ is with us and dwells in us**. Can he bring Christ to us without bringing the mind of Christ to us? — Assuredly not." A. T. Jones, *General Conference Bulletin* Feb. 25, 1895, 'Third angel's message No. 13.'

"**He [Christ] who was born in the form of God** took the form of man." In the flesh he was all the while as God, but he did not appear as God." "He divested himself of the form of God, and in its stead took the form and fashion of man" "**The glories of the form of God, he for awhile relinquished**." A. T. Jones, *General Conference Bulletin*, March 4, 1895, 'The Third Angel's Message – No. 23')

"Through the sacrificial system men could see **Christ's personality** and look forward to their divine Saviour. But when he stood before them, **representing** the invisible God,--for in him dwelt "all the fullness of the Godhead bodily,--they were not able to discern **his divine character** because of their want of spirituality." EGW *Review & Herald*, April 23, 1895

"**Christ** taught that **his presence** should go with his people still. "**I am with you always** even until the end of the world." This is **by the Holy Ghost**; and by faith the Holy Ghost is received." A. T. Jones *GC Bulletin April 1895, No. 26*.

"**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."

"**Many had lost sight of Jesus**. They needed to have their eyes directed to **his divine person, his merits, and his changeless love** for the human family. **All power is given into his hands**, that he may dispense rich gifts unto men, imparting the priceless gift of his own righteousness to the helpless human agent."

"This is **the message that God commanded to be given to the world**. It is **the third angel's message**, which is to be proclaimed with a loud voice, and **attended with the outpouring of his Spirit** in a large measure." Ellen White, Testimony to Battle Creek May 1, 1895 written from Hobart, Tasmania, Australia to O. A. Olsen, MR 1100 Vol. 14, also in Testimonies to Ministers and Gospel Workers p. 91.

"A complete offering has been made; for "God so loved the world, that he gave **his only-begotten Son**,"--

not a son by creation, as were the angels, **nor a son by adoption**, as is the forgiven sinner, **but a Son begotten in the express image of the Father's person**, and in all the brightness of his majesty and glory, **one equal with God in authority, dignity, and divine perfection**. In him dwelt all the fullness of the Godhead bodily." (Ellen G. White, *Signs of the Times*, May 30, 1895, [point by point in agreement with Waggoner's 1888-1890 position])

"**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.**" Ellen White, *Review & Herald* July 9, 1895

"**Christ, the only begotten of the Father**, was the express image of his Father's person, the brightness of his glory, and he came to the world not to condemn the world but to save it." Ellen *Sabbath School Worker*, Nov 1, 1895

"**God, Christ, the Holy Spirit, and the sinner himself**, are all concerned in the work of conversion; and when a person is converted, his heart is filled with love, -- love to God and love to his fellowmen." "**God is love, and Christ is love**, and they have promised to take up **their abode** with the believer; and when they are dwelling in the heart, they of course bring perfect love with them."

"**We can hardly separate these agencies in the work**. For instance, Christ created the worlds; but God created them through Christ. **The Holy Spirit is the representative of God and Christ** sent forth into all the earth. Rev. 5:5. **The Holy Spirit works**; but it is **God and Christ working through it**." Uriah Smith, *Review and Herald*, Nov. 19, 1895.

1896

"The heavenly gates are again to be lifted up, and with ten thousand times ten thousand and thousands of thousands of holy ones, our Saviour will come forth as King of kings and Lord of lords. **Jehovah Immanuel "shall be King over all the earth**; in that day shall there be **one Lord, and**

His name one." *Thoughts From the Mount of Blessing*, p. 160. 1896

"This is the reward of all who follow **Christ. Jehovah Emmanuel**—He "in whom are hid all the treasures of wisdom and knowledge," in whom dwells "all the fulness of the Godhead bodily" (Col. 2:3, 9)..." *Thoughts From the Mount of Blessing* p. 57 1896

"**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.**" (W. W. Prescott, *Review and Herald* March 17, 1896, 'The Christ of Judea')

"As **Christ was twice born**, -- **once in eternity, the only begotten of the Father**, and again here in the flesh, thus **uniting the divine with the human in that second birth**,-- so we who have been born once already in the flesh, are to have the second birth, being born again of the Spirit, in order that our experience may be the same, -- the **human and the divine being joined in a life union**" (W. W. Prescott, *Review and Herald*, April 14, 1896, 'The Christ for to-day')

"**Once Satan was in copartnership with God, Jesus Christ, and the holy angels**. He was highly exalted in heaven and was radiant in light and glory that came to him **from the Father and the Son**, but he became disloyal and lost his high and holy position as covering cherub." Manuscript 39, 1894; *Review & Herald*, Apr. 14, 1896

"The Holy Spirit is a **free, working, independent agency**." [independent from God and Christ's bodily presence] "The **God of heaven uses his Spirit** as **it** pleases him, and human minds and human judgment and human methods can no more set boundaries to **its** working, or prescribe as to the channel through which **it** shall operate, than they can say to the wind, "I bid you to blow in a certain direction, and to conduct yourself in such and

such a manner." (Ellen G. White, *Review and Herald*. May 5, 1896 'Operation of the Holy Spirit...')

"Jesus said...He that eateth my flesh, and drinketh my blood, dwelleth in me, and **I in him**." He does not leave us to **misunderstand him**. "He says, "It is **the spirit that quickeneth**, the flesh profiteth nothing; **the words that I speak** unto you, they **are spirit**, and they are life. The heart needs **the presence** of the heavenly Guest,-- **Christ abiding in the soul**. We are to dwell in Christ, and **Christ is to dwell in us** by faith." Letter May 30, 1896 in *1888 Materials* p. 1536

"**The Holy Spirit** will work upon minds if we will hearken to its faintest whispers. **It is the voice of your Advocate in the heavenly courts.**" 17MR 193, 194; 1888 Materials pg. 1592 (1896)

Answering a reader's question:

"What is the Holy Ghost?"

"**We cannot tell. We cannot describe the Holy Spirit.**"

"From the figures that are brought out in Revelation, Ezekiel and other Scriptures, and from the language which is used in reference to the Holy Spirit, we are led to believe **he is something more than an emanation from the mind of God.**"

"**He is spoken of as a personality and treated as such**. He is included in the apostolic benedictions, and is spoken of by our Lord as being **in an independent and personal capacity**, as teacher, guide, and comforter. **He is an object of veneration, and is a heavenly intelligence, everywhere present and always present.**"

"Undoubtedly the Comforter is the Holy Ghost. It is so declared in John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name." -- He does not come to us through angels; he is sent direct **from the Father by the Son**. And for reasons noted above, he is spoken of with the **personal pronoun as an intelligent, independent existence.**" G. C. Tenney *Review & Herald* June 9, 1896 pp. 361-2 Vol. 73 No. 23.

[see letter to Tenney, Jones and Waggoner in 1903]

"Christ, **the only-begotten of the Father**, assumed human nature, came in the likeness of sinful flesh to

condemn sin in the flesh." EGW *Signs of the Times*, July 2, 1895.

"The Lord **Jesus acts through the Holy Spirit**; for **it is his representative**. Through **it** he infuses **spiritual life** into the soul, quickening its energies for good, cleansing from moral defilement, and giving it a fitness for his kingdom." Ellen White, *Review and Herald*, August 25, 1896, 'Our battle with evil', see also *Review and Herald* 10th February 1902.

1897

"Keep cheerful. 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. It is the kingdom of heaven come nigh unto you." "What saith our Saviour? "**I will not leave you comfortless: I will come to you.**" "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father; and I will love him, and will **manifest myself** to him." When trials overshadow the soul, remember the words of **Christ**, remember that **He is as an unseen presence in the person of the Holy Spirit**, and He will be the peace and comfort given you, manifesting to you that **He is with you, the Sun of Righteousness**, chasing away your darkness." "If a man love me," Christ said, "he will keep my words: and my Father will love him, and **we will come unto him**, and make our abode with him." Be of good cheer; light will come, and your soul will rejoice greatly in the Lord." Ellen White to Mrs. Wessels, Letter 124, March 7, 1897, in *Daughters of God* p. 185.

"It is not the sacrifice of Christ only; it is the Father's sacrifice also. The Father, in union and loving sympathy, with his Son, subjected himself to suffer with his Son. He spared not **his only begotten Son** but freely delivered him up for us all. This gift of Christ is **the crowning truth of God's love**, and **this Fatherhood**, through all

time and through eternity. Here is the love of **God in his Fatherhood**." Ellen G White, *Spalding and Magan Collection* p. 68 March 12, 1897

"There is **no comforter like Christ**, so tender and so true.... No circumstances, no distance, can separate us from **the heavenly Comforter**" EGW, *Review and Herald* October 26, 1897:15.

"**God has sent his Son** to communicate his own life to humanity. **Christ declares, "I live by the Father," my life and his being one.**"

"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**." "**These words greatly offended his disciples**, but he did not soften down his symbolical representation. All who desired could trace out the truths concerning **his person and his office**." Ellen White, *Home Missionary*, June 1, 1897.

"**The One appointed in the councils of heaven** came to the earth as an instructor. He was no less a being than **the Creator of the world, the Son of the Infinite God**." Ellen G. White, *Special Testimonies on Education* p. 173, 1897.

"He [Satan] tempted them [**Adam and Eve**] to sin, and they yielded, and became like himself, disloyal to God. But they repented of their sin, **received Christ**, and returned to their loyalty." (Ellen G. White, *Review and Herald*, September 14, 1897) [**How? by His indwelling Spirit**]

"Christ did not apologize for this supposed assumption on his part. He **did not say to his accusers, "You misunderstand me; I am not God."** He was manifesting **God in humanity**." Ellen White, *Youth's Instructor*, Sept. 16, 1897.

"**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' EGW, *Signs of the Times*, October 14, 1897

"**A human being** lives, but his is **a given life**, a life that will be quenched. "What is your life? It is even vapor, that appeareth for a little time, and then vanisheth away." **But Christ's life is not a vapor; it is never-ending, a life existing before the worlds were made.**" *Signs of the Times*, June 17, 1897, p. 5.

"As the disciples comprehended it, as their perception took hold of God's divine compassion, they realized that **there is a sense in which the sufferings of the Son were the sufferings of the Father**." "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**." Ellen White, *Youth's Instructor* Dec. 16, 1897. [**They are almost identical but not quite, one in character not substance**]

"**To the Lamb, equally with the Father who sits upon the throne**, praise is ascribed in this song of adoration. Commentators, with great unanimity, have seized upon this as proof that Christ must be **coeval** with the Father; for otherwise, say they, here would be worship paid to the creature which belongs only to the Creator. But this does not seem to be a necessary conclusion. **The Scriptures nowhere speak of Christ as a created being, but on the contrary plainly state that he was begotten of the Father**." Uriah Smith, *Daniel and the Revelation*, 1897 edition p. 430.

"Christ himself declares that '**as the Father hath life in himself, so hath he given to the Son to have life in himself**.' John 5:26. **The Father has highly exalted him, and given him a name which is above every name**.' Phil. 2:9. **And the Father himself says, 'Let all the angels of God worship him**.' Heb 1:6." Uriah Smith, *Daniel and the Revelation* 1897 edition, p. 430

"...he [Christ] is 'the beginning of the creation of God.' Some attempt by this language to uphold **the error that Christ was a created being**, dating his existence anterior to that of any

other created being or thing, next to the self-existent and eternal God. But the language does not necessarily imply that he was created; for the words, 'the beginning of the creation,' may simply signify that the work of creation, strictly speaking, was begun by him. 'Without him was not anything made.' Others, however, and more properly we think, take the word *arche* to mean the '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 the Son came into existence in a different manner, as he is called 'the only begotten' of the Father.**" Uriah Smith, *Daniel and the Revelation* 1897 edition, p. 400.

1898

After saying that God is the source of all life...

"But **God is a person; how can His life be everywhere present?**"

"God is everywhere present by His Spirit. The **presence of God** is therefore **His Holy Spirit**; and the Holy Spirit is therefore **the life of God**." "The Spirit is a comforter in that **it** brings to every child of God the **presence of Father and Son**, bringing them as near to living faith as **tho** (sic) **they were bodily present**." "The Spirit testifies of Jesus. **It dwelt in Him** while He was here on earth. It enabled Him to do all He did do in mighty miracles and triumphant victories; and **it** is therefore **also the Spirit of Christ**. **It** witnesses of Christ; **it** is a **manifestation of Christ to the believer**." M. C. Wilcox, *Signs of the Times*, June 2, 1898.

"**The Father and the Son alone** are to be exalted" EGW, *Youth's Instructor* July 7, 1898:2

Psalm 139:7-10 quoted. "We learn from this language that when we speak of the **Spirit of God** we are really speaking of **his presence and power**." J. N. Loughborough, *Review and Herald*, Sept. 20, 1898, 'The Spirit of God'.

"For the Spirit of truth, the Comforter, The Holy Ghost brings with **it** to every soul and in every soul **the presence of God the father, and Jesus Christ our Lord**." M. C. Wilcox, *Signs of the Times*, Sept. 29, 1898 'The Spirit and Body of Christ')

"**It is in the Father, it is in Christ; it is in every member** of the church of Christ" M. C. Wilcox, *Signs of the Times*, Dec. 22, 1898, 'The Divine Unity')

"**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 fulness of time, was made flesh, and dwelt among us. **His beginning was not like that of any other being in the universe**. It is set forth in the mysterious expressions, "his [God's] **only begotten Son**" (John 3:16; 1 John 4:9), "**the only begotten of the Father**" (John 1:14), and, "**I proceeded forth and came from God**." John 8:42. Thus it appears that **by some divine impulse or process, not creation, known only to Omniscience**, and possible only to Omnipotence, the Son of God appeared."

"And then the Holy Spirit (by an infirmity of translation called "the Holy Ghost"), **the Spirit of God, the Spirit of Christ, the divine afflatus** [wind] and **medium of their power, representative of them both** (Ps. 139:7), was in existence also." Uriah Smith, *Looking unto Jesus*, p. 10, chp. 2, 'Christ as Creator' 1898.

"With the Son, **the evolution of deity, as deity**, ceased. All else, of things animate or inanimate, has come in **by creation of the Father and the Son — the Father the antecedent cause, the Son the acting agent** through whom all has been wrought. No ranks of intelligences, it matters not how high, above or below; no orders of cherubim or seraphim; no radiant thrones or extensive dominions, principalities, or powers, but were **created by our Lord Jesus Christ**." *Ibid* p. 13.

"Whatever God does, Christ does, because **God does it through him**; and whatever Christ does, God does, because **Christ does it by him**." *Ibid* p. 16

By Christ the work upon which the fulfillment of God's purpose rests was accomplished. This was the agreement in the councils of **the Godhead**. **The Father purposed in counsel**

with His Son that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. **God gave to His Son** all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of His own life." Letter 126, 1898 in 21MR 54.3

"**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. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the **Father's love** to lost humanity." Ellen G. White, *Steps to Christ*, p. 14. [What about the Holy Spirit's love? Didn't the Spirit know God's love?]

The Desire of Ages

"**From the days of eternity the Lord Jesus Christ was one with the Father**; He was "the image of God," the image of His greatness and majesty, "**the outshining of His glory**." "He was **the Word of God—God's thought made audible**." EGW *Desire of Ages* p. 19

"**From the beginning, God and Christ** knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that **He covenanted to give His only-begotten Son**, "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16" *Desire of Ages* p. 22.

"God gave **His only-begotten Son to become** one of the human family, forever to retain His human nature." "God has **adopted human nature in the person of His Son**, and has carried the same into the highest heaven." *Desire of Ages* p. 25

"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

The angels want to answer Christ's baptismal prayer. "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." *Desire of Ages* p. 111

"However much a shepherd may love his sheep, he loves his sons and daughters more. **Jesus** is not only our shepherd; **He is our "everlasting Father."** And He says, "I know Mine own, and Mine own know Me, **even as the Father knoweth Me, and I know the Father.**" John 10:14, 15, R.V. What a statement is this!—**the only-begotten Son, He who is in the bosom of the Father**, He whom God has declared to be "**the Man that is My fellow**" (Zech. 13:7),—the communion between **Him and the eternal God** is taken to represent the communion between Christ and His children on the earth!" *Desire of Ages*, p. 483

"Before Abraham was I am" (John 8:58) "Silence fell upon the vast assembly. **The name of God, given to Moses** to express the idea of the **eternal presence**, had been **claimed as His own** by this Galilean Rabbi. He had announced Himself to be **the self-existent One**, He who had been promised to Israel, '**whose goings forth** have been from of old, **from the days of eternity.**' Micah 5:2, margin." EGW *Desire of Ages*, p. 469, 1898.

"Again the priests and rabbis cried out against Jesus as a blasphemer. **His claim to be one with God** had before stirred them to take His life, and a few months later they plainly declared, 'For a good work we stone Thee not; but for blasphemy; and because that **Thou, being a man, makest Thyself God.**' John 10:33." EGW *Desire of Ages*, p. 470

"Still seeking to give a true direction to her faith, Jesus declared, "I am the resurrection, and the life." **In Christ is life, original, unborrowed, unde-rived.** "He that hath the Son hath life." 1 John 5:12. **The divinity of Christ** is the believer's assurance of **eternal life.**" *Desire of Ages*, p. 530.

"Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the **eternal presence**, had been claimed as His own by this Galilean Rabbi. He had announced **Himself to be the self-existent One**, He who had been promised to Israel, "whose goings forth have been **from of old, from the days of eternity.**" *Desire of Ages*, p. 469.

"As the voice was heard, **a light darted from the cloud**, and encircled **Christ**, as if the arms of Infinite Power were thrown about Him like a wall of fire. The people beheld this scene with terror and amazement. No one dared to speak. With silent lips and bated breath all stood with eyes fixed upon Jesus. The testimony of **the Father** having been given, the cloud lifted, and scattered in the heavens. For the time **the visible communion between the Father and the Son was ended.**" Ellen White, *Desire of Ages*, p. 625, 'In the Outer Court' 1898. [As happened on the mount of transfiguration, and at the baptism, the glory of God the Father in the form of light from a cloud or the sky descended on the Son]

"If the disciples believed this **vital connection between the Father and the Son**, their faith would not forsake them when they saw Christ's suffering and death to save a perishing world." *Desire of Ages*, p. 664, 1898. [no vital connection for the Spirit?]

"It is His (Christ's) 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

"In the beginning **the Father and the Son had rested** upon the Sabbath after Their work of creation." *Desire of Ages*, p. 769, 'In Joseph's Tomb' 1898 [Spirit didn't rest?]

"To the believer, **Christ is the resurrection and the life.** In our Saviour the life that was lost through sin is restored; for **He has life in Himself** to quicken whom He will. **He is invested with the right to give immortality.**" DA p. 786, 786

"Before the foundations of the earth were laid, the **Father and the Son** had **united in a covenant** to redeem man if he should be overcome by Satan. They had **clasped Their hands in a solemn pledge** that Christ should become the surety for the human race." (Ellen G. White, *The Desire of Ages*, page 834, 'To my father, and your Father') [Did the Spirit unite and pledge?]

"And **God said unto Moses, I AM THAT I AM:** and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, **the LORD God of your fathers**, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: **this is my name for ever**, and this is my memorial unto all generations." Exodus 3:14-15

"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." EGW, DA p. 324. See 1894.

[The indwelling of Christ in the heart (mind) is the only defense against evil. Later in the book, she says that it is the agency of the "third person," once again equating the Spirit of Christ with the Holy Spirit of God's Son (Gal 4:6).]

"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.**" ["third person" is uncapitalized in the 1898 edition]

"**It is the Spirit** that makes effectual what has been wrought out by the world's Redeemer. It is **by the Spirit** that the heart is made pure. **Through the Spirit** the believer becomes a partaker of the divine nature. **Christ has given His Spirit as a divine power** to overcome all hereditary and cultivated tendencies to evil, and to **impress His own character** upon His church." Ellen White, *Desire of Ages*, p. 671.

Originally taken from a letter where it was uncapitalized:

"Evil had been accumulating for centuries, and could **only** be restrain-

ed and resisted by the mighty **power of the Holy Spirit, the third person of the Godhead**, who would come with no modified energy, but in the fulness of divine power. **Another spirit** must be met; for the essence of evil was working in all ways, and the submission of man to **this satanic captivity** was amazing." Ellen White, letter dated Feb. 6, 1896 from 'Sunnyside' Cooranbong, Australia, 'To my brethren in America'.

"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**." Ellen White, *Desire of Ages*, p. 669 adapted from Manuscript 1084 Feb 18, 1895.

"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**." Ellen White, *Desire of Ages*, p. 277, 'Levi – Matthew'.

"The Saviour has not promised His followers the luxuries of the world; their fare may be plain, and even scanty; their lot may be shut in by poverty; but His word is pledged that their need shall be supplied, and He has promised that which is far better than worldly good, -- **the abiding comfort of His own presence**." Ellen White *Desire of Ages*, p. 367.

"**Christ became one flesh with us**, in order that we might become **one spirit with Him**. It is by virtue of this union that we are to come forth from

the grave, -- not merely as a manifestation of the power of Christ, but because, through faith, **His life has become ours**. Those who see Christ in His true character, and **receive Him into the heart**, have everlasting life." "It is **through the Spirit that Christ dwells in us**; and the **Spirit of God**, received **into the heart by faith**, is the beginning of the life eternal." Ellen White, *Desire of Ages*, p. 388, 'The crisis in Galilee'.

"The Holy Spirit comes to the soul as **a Comforter**. By the **transforming agency** of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives **the divine similitude**. This is what it means to live "by every **word that proceedeth out** of the mouth of God." This is **eating the Bread** that comes down from heaven." Ellen White, *Desire of Ages*, p. 391, 'The crisis in Galilee', 1898.

"And when He had said this, **He breathed** on them, and saith unto them, **Receive ye the Holy Ghost**: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.""

"The Holy Spirit was **not yet fully manifested**; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension. Not until this was received could the disciples fulfil the commission to preach the gospel to the world. But **the Spirit was now given** for a special purpose. Before the disciples could fulfil their official duties in connection with the church, **Christ breathed His Spirit upon them**."

"**The Holy Spirit is the breath of spiritual life in the soul**." "The impartation of **the Spirit** is the impartation of **the life of Christ**. It imbues the receiver with **the attributes of Christ**. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life **the Christ-life** is manifested, are to stand as representative men, to minister in behalf of the church." Ellen White, *Desire of Ages*, p. 805. [In a later RH June 13, 1899 she said it was the "very life of Christ" see below]

"The heavenly council before which **Lucifer had accused God and**

His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion, -- all are there to welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King."

"But He waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe. He enters into **the presence of His Father**. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; He **presents to God** the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming. **He approaches the Father**, with whom there is joy over one sinner that repents; who rejoices over one with singing."

"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 over-come by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, "It is finished," **He addressed the Father**. The compact had been fully carried out. Now He declares: **Father, it is finished**. I have done Thy will, **O My God**. I have completed the work of redemption. If Thy justice is satisfied, "I will that they also, whom Thou hast given Me, be with Me where I am." John 19:30; 17:24." *Desire of Ages* p. 834, Chp. 87.

"**The Father and the Son rested** after Their work of Creation." "The death of Christ was designed to be at the very time in which it took place. It was in God's plan that the work which Christ had engaged to do should be completed on a Friday, and that **on the Sabbath He should rest** in the tomb, even as **the Father and Son had rested** after completing Their creative work." Ellen White, Ms 25, 1898, pp. 3, 4. 'The Man of Sorrows'.

"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**, reviving the hearts of the humble and contrite ones. (John 15:23,

10-11 quoted)" Ms. 158, 1898. 12MR p.145

"God will not accept the inventions of men who by their works try to enter the **circle of Deity**, where **only the Holy One, the only Begotten Son of God** has a right to tread." EGW, *Review and Herald*, Aug 9, 1898

"It is the privilege of his followers to reveal **Christ and the Father** to the world." EGW *Review and Herald*, Aug 16, 1898

1899

"**Jehovah is the name given to Christ.**" EGW, *Signs of the Times*, May 3, 1899, p. 2

"**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."

"**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." A. T. Jones, Sermon preached on March 6, 1899 at the General Conference Session in South Lancaster, Massachusetts, see *Review and Herald*, Aug. 1, 1899, 'Christian perfection'.

"**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." "And this blessed Spirit is **this element** of assured unity. It is so just now; for wherever that Spirit is, there is unity in Jesus Christ. All who have this Spirit are one in Christ Jesus." A.T. Jones, *Review & Herald*, Jan 10, 1899

"And all who know this unity of the Spirit are one, wherever or whoever

they may be: they are one as the **Father and the Son are one**; because **their fellowship of the Spirit is the fellowship of the Father and the Son.**" "It is divine unity. It is the unity of the Spirit, **in the Spirit, with the Father and the Son.**" A.T. Jones, *Review & Herald*, Jan 17, 1899.

"And now, having demonstrated that in human flesh, **these two united, the Father and the Son, still come to mankind** in this world, and call them to the Christianity of Jesus Christ, in which **God and Christ are united** in teaching human beings." A.T. Jones, *Review & Herald*, Oct. 10, 1899.

"**To reason out what God's Spirit is**, is the same as reasoning out what God is, or the same as reasoning out what Christ is in his divinity. The fact may be grasped, **but the explanation can not be given.**" "It is a great mystery; and a mystery is that **which can not be comprehended.**" S. N. Haskell, *Review & Herald*, Nov. 28- 1899, 'The Holy Spirit'.

"God designs that the Holy Spirit shall keep before the mind's eye scenes that will attract and absorb all there is of the newborn soul. We need not any external representations of **the person of Christ**. The imagination must take in **the only begotten of the Father**, "full of grace and truth," the One altogether lovely and the chiefest among ten thousand." MS 131, 1899; The Publishing Ministry p. 220.

Sarepta Myrenda-Henry frequently authored articles for the *Review and Herald*, and wrote a book, "The Abiding Spirit" which was advertised in the *Review*:

"It is a small book, and is so full of good things that many will read it through at one reading. There are doubtless many things in regard to the Holy Spirit and **its** mission that this book can teach you." (*Review and Herald*, March 7th 1899, 'Please bear in mind')

"The pronouns used in connection with the Spirit must lead us to conclude that **he is a person, - the personality of God which is the source of all power and life.**" Sarepta Henry, 'The Abiding Spirit', 1899.

"We have nothing to fear for the future, except as we shall forget **the**

way the Lord has led us, and his teaching in our past history. We are now a strong people, if we will put our trust in the Lord; for we are handling **the mighty truths of the word of God.** We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform, because **we have been made the depositaries of sacred truth to be given to the world** in all its beauty and glory. We are debtors to God to use every advantage he has entrusted to us to beautify **the truth of holiness of character**, and to send the **message of warning and of comfort, of hope and of love**, to those who are in the darkness of error and sin." Ellen White, *General Conference Daily Bulletin*, Feb. 20, 1899.

"**The man Christ Jesus was not the Lord God Almighty, yet Christ and the Father are one.** The **Deity did not sink under the agonizing torture of Calvary**, yet it is nonetheless true that "God so loved the world, that **he gave his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life." Ellen White, letter 32, 1899, Manuscript 140, 1903, as quoted in the Seventh-day Adventist Bible Commentary p. 1129.

"Before Abraham was I AM" John 8:58

"Here Christ shows them that, altho they might reckon His life to be less than fifty years, yet **His divine life could not be reckoned by human computation.**"

"**The existence of Christ before His incarnation is not measured by figures.**" Ellen White, *Signs of the Times*. May 3, 1899 'The Word made flesh'.

"**The Holy Spirit is the breath of life in the soul.** The breathing of Christ upon his disciples was the breath of true spiritual life..." "The impartation of **the Spirit** was the impartation of **the very life of Christ**, which was to qualify the disciples for their mission." EGW, *Review and Herald* June 13, 1899

1900

"By rejecting **the Son of God, the personification of the only true God**, who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe, and choosing a murderer in his stead, the Jews showed what human nature can and will do when the restraining power of the **Spirit of God** is removed, and men are under the control of the apostate." EGW, *Review and Herald*, January 30, 1900 par. 6

"To receive the message of the Spirit is to receive the message of **the Father and the Son.**"

"He does not manifest himself as **apart from the Father and the Son**; but as **one with and sent by** the Father and Son."

"He would make us know **his personality** but **ever in living connection with Christ**. He abides in our hearts down here, while **Christ Jesus** is our advocate with the Father **above**: but he abides in us **as Christ**, making the very life that speaks and works in Christ to also speak and work in us. **'Christ in you.'**

"Let us **not grow bold over the Spirit alone**: but remember that **he** is **ever with the Father and Son**, and that whatever he speaks to us he speaks as from them."

"To know him is to know the **Father and the Son**, and these can not be truly known and really honored until we receive and know the Spirit: for no man can call Jesus Lord except by the Holy Spirit." From *The King's Messenger* reprint in *Review & Herald* Apr. 3, 1900.

"God would have every member of His creation understand the great work of **the infinite Son of God** in giving His life for the salvation of the world." EGW, *Selected Messages* vol. 1 p. 234; 6BC p. 1110; MS 87, 1900

"God committed His ideal to His **Son**, and sent Him into the world, **invested with divinity**, yet bearing humanity." 2MR 60.1; ST May 16, 1900

"**Christ was not alone** in making his great sacrifice. It was the fulfillment of the covenant made between **him and his Father** before the foundation of the world was laid." Ellen White, *Youth's instructor*, June 14, 1900, 'The price of our redemption, part III.

"He might have continued to abide **in the heavenly courts**, clothed in garments of purest white, sitting **as a prince of God's right hand**. Voluntarily he offered himself, a willing sacrifice."

"Not one of the angels could have become surety for the human race: their life is God's; they could not surrender it. The angels all wear the yoke of obedience. They are the appointed messengers of Him who is **the commander of all heaven**. But **Christ is equal with God, infinite and omnipotent**. He could pay the ransom for man's freedom."

"He is **the eternal, self-existing Son**, on whom no yoke had come; and when God asked, "Whom shall I send?" he could reply, "Here am I; send me." He could pledge himself to become man's surety; for he could say that which the highest angel could not say,--**I have power over my own life**, "power to lay it down, and . . . power to take it again."

"Christ bowed his head and died. **The compact between Father and Son** was fully consummated" Ellen White, *Youth's Instructor*, June 21, 1900.

"Christ's time to show His divine power had not yet come. He was fully aware of the glory He had with the Father **before the world was**. But **then He willingly submitted to the Divine will, and He was unchanged now.**" Ellen G. White, *Bible Echo*, July 23, 1900

"The union between **Christ** and his **people** is to be living, true, and unailing, resembling **the union that exists between the Father and the Son**. This union is the **fruit of the indwelling of the Holy Spirit.**" Ellen White, *General Conference Bulletin*, July 1, 1900, 'Unity among Believers'.

"We can not be **with Christ in person** as were His first disciples, but He has sent **His Holy Spirit** to guide us into all truth, and through this power we too can bear witness for the Saviour." Ellen White, *The Gospel Herald*, Aug. 1, 1900.

"In speaking of His pre-existence, Christ carries the mind **back through dateless ages**. He assures us that **there never was a time when He was**

not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been **with God as one brought up with Him.**" *Signs of the Times*, Aug. 29, 1900. [*Proverbs 8:30*]

"Before Christ came in the likeness of men, he existed in the express image of his Father." Ellen White, *Youth's instructor*, Dec 20, 1900

1901

"**No line of truth that has made the Seventh-Day Adventist people what they are, is to be weakened**. We have the **old land-marks of truth**, experience, and duty, and we are to **stand firmly in defense of our principles** in full view of the world." Ellen White, *Australian Union Conference Record* Jan. 7, 1901.

"**After the fall, Christ became Adam's instructor**. He acted **in God's stead** toward humanity, saving the race from immediate death. He took upon Him the work of **mediator between God and man**. In the fulness of time He was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man." Ellen White, *Signs of the Times*. May 29, 1901.

As individuals God & Christ are separate persons; but Christ's identity as to his nature is God. 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. 1 Corinthians 8:6

"He [Christ] who died for the sins of the world was to remain in the tomb the allotted time. 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." *Youth's Instructor* May 2, 1901 par 8.

"The influence of the **Holy Spirit is the life of Christ** in the soul. We do not now see Christ and speak to Him, but **His Holy Spirit** is just as near us **in one place as another**. **It** works in and through every one who receives Christ. Those who know the **indwelling of the Spirit** reveal the fruits of the Spirit,-

"love, joy, peace, longsuffering, gentleness, goodness, faith." Ellen White, *Bible Echo*, June 17, 1901.

"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**." The whole nation called God their Father, and if Jesus had done this in the same sense in which they did, the Pharisees would not have been so enraged. But they accused Jesus of blasphemy, showing that they understood that **Christ claimed God as His Father in the very highest sense.**" *Review & Herald*, March 5, 1901

The eternal heavenly dignitaries—**God, and Christ, and the Holy Spirit**—arming them [the disciples] with more than mortal energy, . . . would advance with them to the work and convince the world of sin.—MS 145, 1901, *Evangelism*, p. 616, 7ABC p. 442.4. [God is distinct from Christ and the Holy Spirit]

1902 Kellogg's Living Temple

"At the turn of this twentieth century the Advent movement was passing into some years of special difficulty. It seemed as though **error, in the most unexpected way, was threatening to come in like a flood.**"

"Immediately following the loss of the sanitarium, in early 1902, counsels were held between the board of that institution and the available members of the General Conference Committee looking toward plans for rebuilding. To help in rebuilding, it was agreed that **a medical book should be written, on popular lines to be sold** by our people for the benefit of sanitarium work, as Mrs. White's book, "Christ's Object Les-sons," had been sold for the benefit of our schools."

"It was agreed that **the leader of the medical forces should write the health book.**"

"It was out of the teaching of this book that a crisis developed that touched many phases of the work, raising issues not only about teaching, but about church organization and unity of the advent movement, and the integrity of the Spirit of Prophecy which had been a counselor in the movement and a guide since the days of 1844."

W. A. Spicer, *How the Spirit of Prophecy Met a Crisis: Memories and Notes of the "Living Temple" Controversy*, 1938.

"In the **December 2, 1902** issue of the *Review*, he [W.W. Prescott] began to address the Kellogg danger of "substituting a human conception of the presence of God for the reality of his presence in Christ through the Holy Spirit." Over the next five years more than 100 of his editorials dealt with Kellogg's concepts."

"Prescott wrote to Dr. Kellogg on 10/28/03, specifying the errors he detected." "He [Prescott] stated the doctor's teaching:

1. gave "a wrong view of **God and his dwelling place**"

2. "**set aside any need of atonement and the work of Christ** as our High Priest in the Sanctuary above"

3. led to "**a breaking down of the distinction between the sinner and the Christian** by teaching that every man is a temple of God regardless of his faith in Christ" *Lest we Forget, Adventist Pioneer Library*, Second quarter 2000, Volume 10, No. 2, 'W. W. Prescott Part 2, 1901-1944'.

Spicer interviewed Kellogg

"In the first interview I had with the author over the book prepared for us **he illustrated his idea that it was idolatry to conceive of God as having form.**"

"He [Kellogg] gleefully told of pressing one of our ministers into a description of the Father's person. Naming different portions of the human anatomy, he got the unsuspecting minister to say "Yes" as to likeness of man's bodily members, until the picture was crude and irreverent. The reverent view leaves it just where the view given by the Spirit of prophecy left it. **The form was there on the throne, as real as the form of Jesus on the throne beside the Father. But a cloud of glory veiled the Father's person. The reverent mind does not seek to penetrate that veil between.**"

"Strike out this view of Bible truth and substitute for it **the pantheistic conception that makes of Deity a personality present everywhere the same as He is anywhere**, and there is no place in the universe for the sinner to come before God. This **hopeless Hindu conception** is easily recognized in its own heathen surroundings.

But clothe it in the language of Christian thought, and in third angel's message phraseology, and it may readily deceive the very elect if they are off guard."

"**In the very first writings of the Spirit of prophecy** — in 1844 and 1845 — descriptions of heaven and of the throne, and of **the Father and Son were given to lift up a standard against the religio-scientific philosophy of God and nature** that was to come in like a flood."

"**The redeemed, in the flesh, immortal, will "see God."** They can approach a **Father upon His throne** in the heavenly temple. "**They shall see His face.**" And **by the Father's side we shall see "the man Christ Jesus"** - "this same Jesus" that the disciples saw - **in form like unto the Father.**" W. A. Spicer, *How the Spirit of Prophecy Met a Crisis: Memories and Notes of the "Living Temple" Controversy*, 1938.

A.G. Daniels counseled Kellogg

"Now look here, Doctor, **that book must not contain a single argument of this new theory you are teaching, because there are a lot of people all over the States who do not accept it.** I know from what they say, and if it has any of **what they consider pantheism** they will never touch it." Arthur L. White 'The Early Elmshaven Years' Vol. 5 chap. 21 p. 288.

"This subject has been kept before me for the past twenty years, yea, for **more than twenty years. Before my husband's death [in 1881], Dr. Kellogg came to my room to tell me that he had great light.**"

"He sat down and told me what it was. **It was similar to some of the views that he has presented in Living Temple.** I said, "Those theories are wrong. I have met them before. I had to meet them when I first began to travel."

"**Ministers and people were deceived by these sophistries.** They lead to **making God a nonentity and Christ a nonentity.** We are to **rebuke these theories in the name of the Lord.**"

"As I talked about these things, laying the whole matter before Dr. Kellogg, and showing him what the outcome of receiving these theories would be, he seemed to be dazed. **I said, "Never teach such theories in**

our institutions; do not present them to the people". Ellen White to the delegates at the 1905 General Conference, Ms 70, 1905, pp. 3, 4. "A Message of Warning."

"This course can not long be passed over in silence; for I have been instructed by the Lord that the people have a right to know and understand that **for the past twenty years God in His mercy has been giving to our physician-in-chief light that has never been given to the churches.** This light has shone upon our brother's pathway, in order **that he might be prevented from pursuing a course that God could not approve** and bless." Ellen White, *Special Testimonies to the Church, Series B* No. 7 p. 55.

The Living Temple...

"Suppose now we have a boot before us -- not an ordinary boot, but a **living boot**, and as we look at it, we see little boots crowding out at the seams, pushing out at the toes, dropping off at the heels, and leaping out at the top -- scores, hundreds, thousands of boots, a swarm of boots continually issuing from our living boot -- would we not be compelled to say, **"There is a shoemaker in the boot"**? So **there is present in the tree a power which creates and maintains it, a tree-maker in the tree.**" John Harvey Kellogg, 'The Living Temple', p. 29.

"The promise of **his continued presence** with his disciples in his representative, **the Holy Spirit**, was the greatest promise which Jesus could make to his disciples just before the time **when he was to take his bodily presence from them.**" "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever I will not leave you comfortless: **I will come to you** If a man love me, he will keep my words: and my Father will love him, and **we will come unto him**, and make our abode with him." Jesus was 'about to give himself as the living sacrifice for a fallen world, and "through this sacrifice the mighty influence of the Holy Spirit was given to the world." "Thus the **living presence of the Father and the Son** would be found in and among the people of God." Ellen White *Review and Herald* Sept. 23, 1902.

[Ellen White confirmed once again the position of Christ, the Son of God, as second only to God, 30 years later]

"By Christ the work upon which the fulfillment of God's purpose rests, was accomplished. This was the agreement **in the councils of the God-head. The Father purposed in counsel with his Son** that the human family should be tested and proved,..." Ellen White, *The Gospel Herald*, June 11, 1902.

"**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.

"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.
[Compare this with the position of Lucifer confirmed as late as 1909]

"Little by little, Lucifer came to indulge the desire for self-exaltation. Because of the exaltation of **Christ, the One equal with the Father**, he allowed jealousy to arise in his heart." *Signs of the Times*, July 23, 1902

"When the redeemed shall be pure and clean to come into His presence, they will understand that all that has reference to **the eternal God, the unapproachable God**, cannot be represented in figures. It is safe to contemplate **God, the great and wonderful God**, and Jesus **Christ, the express image of God.**" 18MR p. 222 MS 223, 1902

"All the unfallen beings are now united in regarding God's law as changeless. They support the government of Him, who, to redeem the transgressor, spared not His own Son. His law has been proved faultless. His government is forever secure. **The Father, the Son, and Lucifer have been revealed in their true relation to one another.**" *Signs of the Times*, Aug 27, 1902

"When God's people take the position that they are **the temple of the Holy Ghost, Christ Himself abiding within**, they will so clearly

reveal Him in spirit, words, and actions, that there will be an unmistakable distinction between them and Satan's followers." EGW, *Notebook Leaflets* from the Elmshaven Library Vol. 1 p. 79, Chp. 25, St. Helena Sanitarium Chapel, July 14, 1902

"The **Lord Jesus standing by the side** of the canvassers, 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." EGW *Manual for Canvassers* p. 40.3 1902

1903

"Study the seventeenth (chapter) 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" EGW, *Review and Herald* Jan 27, 1903:13

"God calls upon His people, many of whom are but half awake, to arouse, and engage in earnest labor, praying for strength for service. Workers are needed. **Receive the Holy Spirit**, and your efforts will be successful. **Christ's presence** is what gives power." Ellen G. White, *The Central Advance*, Feb. 25, 1903.

"You are not definitely clear on **the personality of God**, which is everything to us as a people. You have **virtually destroyed the Lord God Himself.**" Ellen White to John Harvey Kellogg, Letter 300, Mar. 16, 1903.

"**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. Jesus, the outshining of the Father's glory, "and the **express image of His person**" (Hebrews 1:3), was on earth found in fashion as a man." Ellen White, *Education*, 1903, p.131, also *Ministry of Healing* p. 418, 1905 and *Testimonies* Vol. 8 p. 265, 1904.

"**Man was to bear God's image**, both in **outward resemblance** and in character."

"Christ alone is "the express image" (Hebrews 1:3) of the Father; but **man was formed in the likeness of God.**" Ellen White, *Patriarchs and Prophets*, p. 45, 'The Creation'.

"Perilous times are before us."
"We must follow the directions given in the spirit of prophecy. **We must love and obey the truth for this time.** This will save us from accepting **strong delusions.**"

"God has spoken to us through his Word. He has spoken to us through the Testimonies to the church, and through the books that have helped **to make plain our present duty and the position that we should now occupy.** The warnings that have been given, **line upon line, precept upon precept, should be heeded.**"

"The new theories in regard to God and Christ, as brought out in "The Living Temple", are **not in harmony with the teaching of Christ.**"

"The Lord Jesus came to this world to represent the Father. He **did not represent God as an essence pervading nature, but as a personal being.** Christians should bear in mind that **God has a personality as verily as has Christ.**" Ellen White 'A Warning of Danger'. St. Helena, Cal., Sept. 23, 1903. *Spalding and Magan's Unpublished Manuscript Testimonies of Ellen G. White*, p. 324, 1903.

"The infinite Son of God pledged Himself that if man should sin, He would give Himself, His life, as a ransom for the fallen race, taking upon Himself the transgression of humanity." EGW, *Sermons and Talks* vol. 2 p. 229; Ms 80, 1903

"Many will depart from the faith and give heed to seducing spirits".

"Patriarchs and Prophets and The Great Controversy are books that are especially adapted to those who have newly come to the faith, that they may be **established in the truth.** The **dangers are pointed out that should be avoided** by the churches. Those who **become thoroughly acquainted with the lessons in these books** will see the dangers before them and will be able to discern the plain, straight path marked out for them. They will be **kept from strange paths.** They will make straight paths for their feet, lest the lame be turned out of the way."

"In **Desire of Ages, Patriarchs and Prophets,** The Great Controversy, and in **Daniel and the Revelation,** there is **precious instruction.**" Ellen

White, Letter written from St. Helena, Calif. to Edson White and W. C. White, Sept. 27, 1903, Manuscript Releases Vol. 21 No. 1594, see also 'Evangelism' p. 366.

"When the messages were read at the [General Conference] Council in Washington, Dr. Kellogg responded favorably, saying that he accepted the testimony and that **he would modify the wording in the Living Temple dealing with theological matters.** But his statements were rather erratic and changeable. His attitude alternated, and **it finally turned out that the doctor never really changed.**" A. L. White, *The Early Elmshaven Years'* chap. 22, p. 302.

Kellogg letter to Butler

"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, Oct. 28, 1903) **[uncapitalized as is 1898 DA; versus later editions]**

The following day A.G. Daniells spoke with Kellogg:

"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 within a short time he had come to believe in the trinity** and could now see pretty clearly where all the difficulty was and believed that he could clear up the matter satisfactorily."

"He (Kellogg) told me that **he now believed in God the Father, God the Son and God the Holy Ghost** and his view was that that **it was God the Holy Ghost and not God the Father that filled all space and every living thing.**" Letter from A. G. Daniells to W. C. White, October 29, 1903.

"God's Word and His works contain the knowledge of Himself that He has seen fit to reveal to us. **We may understand the revelation** that He has thus given of Himself. But it is with fear and trembling and **with a sense of our own sinfulness that we are to take up this study,** not with a desire to try to explain God, but **with a desire to gain that knowledge which will enable us** to serve Him more acceptably."

"Let no one venture to explain God. Human beings cannot explain themselves, and how, then, dare they venture to explain the Omniscient One? **Satan stands ready to give such ones false conceptions of God.**"

We are to **study the revelation that Christ, the Great Teacher, has given of the character of God,** that in spirit and word and act we may represent Him to those who know Him not."

"In regard to **the personality and prerogatives of God, where He is and what He is,** this is a subject which **we are not to dare to touch. On this theme silence is eloquence.** It is those who have no experimental knowledge of God who **venture to speculate in regard to Him.** Did they know more of Him, they would have less to say **about what He is.** The one who in the daily life holds closest communion with God, and who has the deepest knowledge of Him, realizes most keenly the utter inability of human beings **to explain the Creator.**"

"The Bible teaching of God is the only teaching that is safe for human beings to follow. We are to **regulate our faith by a plain "Thus saith the Lord."** The knowledge of Himself that God desires us to gain **from His Word,** will, if brought into the daily life, make men and women strong to resist evil, and fit them to represent Him."

"We need to study the simplicity of Christ's teachings. He urges the need of prayer and humility. These are our safeguards against the erroneous reasoning by which **Satan seeks to lead us to turn aside to other gods, and to accept misleading theories,** clothed by him in garments of light."

"A man who is spiritually blind is easily led by those who improve every favorable opportunity to advance **theories and conjectures regarding**

God. Ellen White, Manuscript 132, Nov. 8, 1903, "God's Chosen People."

"Shall we not wrestle with God in prayer, asking for the Holy Spirit to come into every heart? **The presence of Christ, manifest among us**, would cure the leprosy of unbelief that has made our service so weak and inefficient. We need the **breath of the divine life** breathed into us." Ellen White, *Testimonies* vol. 8 p. 46 1904, *Review and Herald* Nov. 26, 1903.

"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* Vol. 1, p. 41, Letter 73, 1903

"Unless Brethren Jones, Tenney, Waggoner, and others who have been flattered by the leaders of the medical work are especially worked by the Holy Spirit, they **will never see things as they are**." Letter 265, 1903, pp. 1-7. (To Dr. J. H. Kellogg and His Associates, November 26, 1903.)

1904

"As we [Ellen and her son] read [the Living Temple], **I recognized the very sentiments against which I had been bidden to speak in warning during the early days of my public labors**. When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments. "Living Temple" contains **the alpha of these theories**."

"I knew that **the omega would follow in a little while**; and I trembled for our people."

"I knew that I must warn our brethren and sisters not to enter into **controversy over the presence and personality of God**. The statements made in "Living Temple" in regard to this point are incorrect. The **Scripture used to substantiate the doctrine** there set forth, is Scripture **misapplied**." Ellen White, *Special Testimonies Series B*, No. 2, p. 53, 1904.

"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**." Ellen White, *Special Testimonies Series B* No. 2, p. 54 'The Foundation of Our Faith', 1904.

Which doctrines have been given up? Begotten Son & literal Father as separate personalities.

The Sanctuary was threatened by Ford & Brimsmead. Investigative judgment? Soul sleep? Sabbath?

"In Living Temple the assertion is made that God is in the flower, in the leaf, in the sinner."

"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. God does not abide in the heart of the sinner; **it is the enemy who abides there**." *Sermons and Talks*, Vol. 1 Ms. 46, 1904, MR 900 p. 343.

"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".

"These theories, followed to their logical conclusion, **sweep away the whole Christian economy**." Ellen White, *Testimonies* Vol. 8, p. 291 1904. **[New Age spiritualism]**

"Those things which are revealed belong unto us and to our children forever;" but "the secret things belong unto the Lord our God." Deuteronomy 29:29. **The revelation of Himself that God has given in His word is for our study**. This we may seek to understand. But beyond this we are not to penetrate."

"The highest intellect may tax itself until it is wearied out in **conjectures regarding the nature of God**; but the

effort will be fruitless. **This problem has not been given us to solve**. No human mind can comprehend God. Let not finite man attempt to interpret Him. **Let none indulge in speculation regarding His nature**."

"Here silence is eloquence. The Omniscient One is above discussion."

"Even the angels were not permitted to share **the counsels between the Father and the Son** when the plan of salvation was laid. Those **human beings who seek to intrude into the secrets of the Most High show their ignorance** of spiritual and eternal things. Far better might they, while mercy's voice is still heard, humble themselves in the dust and plead with God to teach them His ways." Ellen White, *Testimonies* vol. 8, p. 279, 1904.

John 17 quoted

"Wonderful statement! **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**." Ellen White, *Testimonies* Vol. 8, p. 269, 'The Essential Knowledge', 1904.

"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**."

"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. Other foundation can no man lay than that which has been laid."

"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**; . . . [Son]

And He shall **bear the glory**, And shall sit and **rule upon His throne**; [Father] And He shall be a **priest upon His throne**; [Son] And the

counsel of peace shall be between Them both." Ellen White, *Testimonies* Vol. 8 1904, *Review and Herald* Mar. 3, 1904. Brackets added.

"How did God send his Son into the world?—**Clothed upon with the Holy Ghost**; for it is written 'The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek.' Isa. 61:1. **The Spirit of the Father was upon the Son of God; the Spirit of heaven upon earth was thus made manifest.** Again we read: 'How God anointed Jesus of Nazareth with the Holy Ghost and with power.' Acts 10:38. **The Spirit of God, then, is the Holy Ghost; and it is the power of God.**" "The Anointing" by J. W. Watt, *Review & Herald* Mar. 3, 1904

"The voice of nature testifies of God, but nature is not God. As his created work, it simply bears a testimony to God's power. Deity is the author of nature. The natural world has, in itself, no power but that which God supplies. **There is a personal God, the Father; there is a personal Christ, the Son.**" Ellen White, *Review and Herald*, Mar. 17, 1904

"I am so sorry that **Living Temple** came out as it did, and was circulated, and the worst of it -- that which struck right to my heart -- was the **assertion made regarding the book: "It contains the very sentiments that Sister White has been teaching."** When I heard this, **I felt so heart-broken** that it seemed as if I could not say anything. Had I said anything, I would have been obliged to speak the truth as it was."

"These beautiful representations are **similar to the temptation that the enemy brought to Adam and Eve in Eden.**" [you shall be as gods]

"There are some things upon which we must reason, and there are other things that we must not discuss. **In regard to God -- what He is and where He is -- silence is eloquence.** When you are tempted to speak of **what God is, keep silence**, because as surely as you begin to speak of this, you will disparage Him."

"Our ministers must **be very careful not to enter into controversy in regard to the personality of God.** This is a subject that **they are not to touch. It is a mystery**, and the ene-my will surely lead astray those who enter into it. 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 White, Talk given on May 18, 1904 in *Sermons and talks*, Vol. 1, p. 341, *Manuscript* 46, 1904.

From William Boardman's "The Higher Christian Life", 1858, part 2, chapter 1. Boardman teamed up with Dwight L. Moody.

"The Father is as the light invisible. The Son is as the light embodied. The Spirit is as the light shed down." (page 201)

"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." (page 202)

"The Father is like to the invisible vapor. The Son is as the laden cloud and palling rain. The Spirit is the rain — fallen and working in refreshing power." (page 203)

"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.**"

"They may also illustrate the truth that all the fulness of **Him who filleth all in all, dwells in each person of the Triune God.**"

"**The Father is all the fulness of the Godhead** invisible. **The Son is all the fulness of the Godhead** manifested.

The Spirit is all the fulness of the Godhead making manifest."

"**The persons are not mere offices, or modes of revelation, but living persons of the living God.**"

Ellen White commented on these thoughts by identifying the errors:

"I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted."

"Such representations as the following are made: **"The Father is as the light invisible; the Son is as the**

light embodied; **the Spirit is the light shed abroad.**" **"The Father is like the dew, invisible vapor; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life."**

Another representation: **"The Father is like the invisible vapor; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power."**

"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 can not 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 can not be described by the things of earth.**"

Modern Adventism, however, once again uses three-in-one "spiritualistic" illustrations:

"What analogies—such as a triangle or a three-pronged fork — can help someone understand the idea of how one God can be composed of three equal Persons?" (*The Seventh-day Adventist Lesson Quarterly*, 2nd quarter 2006 Sunday Mar. 26 p. 7)

Then she corrected Boardman's version, commenting on them phrase by phrase:

"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."** "God so loved the world, that He gave **His only begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life." **Here is shown the personality of the Father.**

The Comforter that Christ promised to send after He ascended to heaven, is the Spirit **in** all the fullness of the Godhead, making manifest **the power of divine grace to all who receive and believe in Christ as a personal Saviour.**"

"There are **three living person[alitie]s of the heavenly trio**; in the name of these **three great powers—the Father, the Son, and the Holy Spirit**—those who receive Christ by living faith are baptized, and **these**

powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ." Ellen White, *Special Testimonies, Series B*, No. 7, p. 62, 63. [original handwriting is "personalities"]

"**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 fulness of divine power. **It is the Spirit** that makes effectual what has been wrought out by the world's Redeemer. **It is by the Spirit** that the heart is made pure. **Through the Spirit** the believer becomes a partaker of the divine nature. **Christ has given his Spirit as a divine power to over-come** all hereditary and cultivated tendencies to evil, and to impress **his own character** upon the church.

Christ declared that after his ascension, he would send to his church, as his crowning gift, the **Comforter**, who was to take his place. This Comforter is **the Holy Spirit**,—the **soul of his life**, the efficacy of his church, the **light and life of the world**. With **his Spirit Christ sends** a reconciling **influence and a power** that takes away sin." Ellen White *Review & Herald*. May 19, 1904

[1Cor 5:3: Paul was absent in body but present in spirit. The Corinthians, by reading his words, understood his thinking and mental state]

"Fathers and mothers, teach your children of the wonder-working **power of God**. **His power** is manifest in every plant, in every tree that bears fruit...The Lord puts **His own Spirit** into the seed, causing it to spring into life." EGW 8T p. 326.4 1904

Butler (then president of the Southern Union) wrote to Kellogg:

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

"**It is not a person** walking around on foot, or flying, **as a literal being, in any such sense as Christ and the Father are**—at least, if it is, it is utterly beyond my comprehension or the meaning of language or words." G. I

Butler, letter to J. H. Kellogg April 5, 1904.

"**Few can see the meaning of the present apostasy**. But the Lord has lifted the curtain, and has shown me its meaning, and the result that it will have if allowed to continue.

"We must now lift our voices in warning. Will our people **acknowledge God as the supreme Ruler**, or **will they choose the misleading arguments and views that**, when fully developed, **make Him**, in the minds of those who accept them, **as nothingness?**" [de-personalization] Ellen White, *Special Testimonies Series B*, No. 7 p. 37 June 15, 1904.

"The only way in which we can advance in our work **is in the name of the Father, the Son, and the Holy Spirit**. The Book that contains the will of God concerning us, is in our hands. A blessed unity will be enjoyed by those who are indeed children of God. They will not, by their words and acts, lead anyone to doubt in regard to the **distinct personality of God**, or in regard to the sanctuary and its ministry." 2MR No. 186 pp. 3, 4.; Letter 233 to E. R. Palmer, July 8, 1904.

We are now to be on guard, and not drawn away from the all-important message given of God for this time. Satan is not ignorant of the result of **trying to define God and Jesus Christ in a spiritualistic** [Used here in reference to a system of interpretation, not spiritism popularly called spiritualism.] way that sets **God and Christ as a nonentity**. The moments occupied in this kind of science are, in the place of preparing the way of the Lord, making a way for Satan to come in and confuse the minds with mysticisms of his own devising. Although they are dressed up in angel robes they have made **our God and our Christ a nonentity**. Why?—because Satan sees the minds are all fitted for his working. Men have lost tract of **Christ and the Lord God**, and have been obtaining an experience that is Omega to one of the most subtle delusions that will ever captivate the minds of men. We are forbidden to ... set the imagination in a train of conjecture.—Diary, #48, pp. 153, 163, August 25 and August 28, 1904.

1905

"**Back in the ages, which finite mind cannot fathom, the Father and Son were alone in the universe.**" **Christ was the first begotten of the Father**, and to **Him Jehovah made known** the divine plan of Creation. The plan of the creation of worlds was unfolded, together with the order of beings which should people them." S. N. Haskell, *The Story of the Seer of Patmos*, pp. 93-94, 1905.

"**Christ was the firstborn in heaven; He was likewise the first-born of God upon earth**, and heir to the Father's throne. **Christ, the firstborn, though the Son of God**, was clothed in humanity, and was made perfect through suffering. He took the form of man, and **through eternity, He will remain a man.**" *Ibid*, pp. 98-99.

"Before the creation of our world, "there was war in heaven." **Christ and the Father covenanted together**; and Lucifer, the covering cherub, grew jealous because he was not admitted into the eternal councils of **the Two who sat upon the throne.**" *Ibid*, p. 217.

"The Bible shows us **God in His high and holy place**, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. Through these messengers He is in **active communication** with every part of His dominion. **By His Spirit He is everywhere present**. Through the **agency of His Spirit and His angels** He ministers to the children of men." *Ministry of Healing*, p. 417, 1905.

"I desire everyone to know that I stand on **the same platform of truth** that we have maintained for more than **half a century.**" 4MR p. 44 Ms 142, 1905

"**For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the word**,--especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels

of the fourteenth chapter of Revelation."

"Messages of every order and kind have been **urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord.**"

"**But the way-marks which have made us what we are, are to be preserved, and they will be preserved,** as God has signified through His word and the testimony of His Spirit. He calls upon us to **hold firmly, with the grip of faith, to the fundamental principles** that are based upon unquestionable authority." Ellen White, Letter 95, 1905, To Dr. and Mrs. Daniel Kress, March 14, 1905; *Special Testimonies Series B*. No. 2 p. 59

"God has given me light regarding our periodicals. What is it?—He has said that the dead are to speak. How?—Their works shall follow them. **We are to repeat the words of the pioneers** in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. **They moved forward step by step** under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, **Let that which these men have written in the past be reproduced.**" "Let the truths that are **the foundation of our faith be kept before the people. Some will depart from the faith,** giving heed to seducing spirits and doctrines of devils."

"We are now to **understand what the pillars of our faith are,** -- the truths that have made us as a people what we are, leading us on step by step." Ellen White, *Review and Herald*, May 25, 1905, 'The work for this time', a pre-conference address at the 1905 General Conference, May 16, 1905.

"When in the fulness of time **the Son of the infinite God came forth from the bosom of the Father** to this world, He came in the garb of humanity, clothing His divinity with humanity. **The Father and the Son in consultation** decided that Christ must come to the world as a babe, and live the life that human beings must live from childhood to manhood, bearing the trials that they must bear, and at the same time living a sinless life, that

men might see in Him an example of what they can become, and that He might know by experience how to help them in their struggles with sin." Ellen G. White, *Signs of the Times*, May 17, 1905. [**Spirit not consulted?**]

"Those who believe the truth should remember that they are God's little children, that they are under His training. 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." Ellen White, *Special Testimonies, Series B* No. 4 p. 23, *Testimonies* Vol. 9, page 189, 1905.

The 1905 General Conference published a redeclaration of "Fundamental Principles" (unchanged from the last time they were published in 1889)

"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.**"

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 **every where 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 consist;" *1905 Seventh-day Adventist yearbook*, 'Fundamental Principles of Seventh-day Adventists', p. 188.

"**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." (Ellen G. White to the delegates at the 1905 General Conference of Seventh-day Adventists, Takoma Park Washington D. C., May 19, 1905, *Review and Herald*, June 1, 1905.

"**Let not any man enter upon the work of tearing down the foundations of the truth** that have made us what we are. **God has led His people forward step by step** though there were pitfalls of error on every side. Under the wonderful guidance of a plain, "Thus saith the Lord," **a truth has been established that has stood the test of trial. When men arise and attempt to draw away disciples after them, meet them with the truths that have been tried as by fire.**"

"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." Ellen White to the delegates at the 1905 General Conference of Seventh-day Adventists, Takoma Park, Washington D. C., May 24, 1905; MR 760.

"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 UL p. 367

"There are **those who are always seeking for something new.** If they understood aright, they would realize that the newness that they need is that which comes from **a daily growth in the knowledge of our Lord and Saviour Jesus Christ.** Let **us keep firm and unshaken our faith in the message that God has given us for these last days.**"

"And truly our fellowship is with **the Father, and with his Son Jesus Christ.**" 1John 1:3

"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.**"

"**Wrong sentiments regarding this are coming in, [a three-in-one non-entity]** and we shall all have to meet them." Ellen White to the delegates at the 1905 General Conference of Seventh-day Adventists, Takoma Park Washington D. C., May 25, 1905 *Review and Herald* July 13, 1905.

"This subject has been kept before me for **the past twenty years**, yea, for more than twenty years. Before my husband's death, **Dr. Kellogg came** to my room to tell me that **he had great light**. He sat down and told me what it was. It was similar to some of the views that he has presented in **Living Temple**. I said, "Those theories are wrong. I have met them before. I had to meet them when I first began to travel. Ministers and people were deceived by these sophistries. They lead to making **God a nonentity and Christ a nonentity**. We are to rebuke these theories in the name of the Lord." Ms 70, 1905 to the delegates of the 1905 General Conference

"The Lord would have us at this time bring in the testimony written by **those who are now dead**, to speak in behalf of heavenly things. The Holy Spirit has given instruction for us in these last days. We are **to repeat the testimonies** that God has given His people, the testimonies that present clear conceptions of the truths of the sanctuary and that show the relation of Christ to the truths of the sanctuary so clearly brought to view."

"If we are the Lord's appointed messengers, we shall not spring up with **new ideas and theories to contradict the message that God has given through His servants since 1844.**"

"At that time many sought the Lord with heart and soul and voice. The **men whom God raised up were diligent searchers of the Scriptures.**"

"And those who today claim to have light, and who **contradict the teaching of God's ordained messengers** who were working under the Holy Spirit's guidance, those who get up **new theories which remove the pillars of our faith**, are not doing the will of God, but are bringing in fallacies of their own invention, which, if received, will cut the church away from the anchorage of truth and set them drifting, drifting, to where they will receive any sophistries that may arise."

"These will be **similar to that which Dr. J. H. Kellogg**, under Satan's special guidance, has been working for years."

"Our work is to bring forth the strong reasons of our faith, our past and

present position, because there are men who, never established in the truth, will bring in fallacies which would tear away the anchorage of our faith. **Even presidents of conferences will fear to move, as some have done, dictating and commanding and forbidding.** They drive the sheep away into forbidden paths."

"God sends no man with a message that leads souls **to depart from the faith that has been our stronghold for so many years.** We are to substantiate this faith rather than tear down the foundation upon which it rests." Ellen White, May 1905, Manuscript release No. 760.

"There has been growing up a spirit of criticism, and a lack of faith in the gospel ministry, and this has continued until the present time. Now the publication of **"Living Temple" has brought about a crisis.** If the **ideas presented in this book** were received, they would lead to the **uprooting of the whole construction of the faith** that makes Seventh-day Adventists a chosen, denominated people." Ellen White, *Special Testimonies, Series B*, No. 7, p. 48, 1 November 18, 1905

"One thing it is certain is soon to be realized,—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout."

"We are to **hold fast the first principles of our denominated faith**, and go forward from strength to increased faith."

"Ever we are **to keep the faith** that has been substantiated by the Holy Spirit of God **from the earlier events of our experience until the present time.**" Ellen White, *Special Testimonies Series B*, No. 7 p. 57, Dec. 4, 1905

"**From all eternity Christ was united with the Father**, and when He took upon Himself human nature, **He was still one with God.**" *Signs of the Times*, Aug. 2, 1905, p. 10.

"Even the angels were not permitted to share **the counsels between the Father and the Son** when the plan of salvation was laid. And human beings are not to intrude into the secrets of the Most High. We are as ignorant of God as little children;

but, as little children, we may love and obey Him." Ellen G. White, *Ministry of Healing*, p. 429, 1905.

"While I am able to do this work, the people must have these things to revive past history, **that they may see that there is one straight chain of truth, without one heretical sentence, in that which I have written.**" Ellen G. White, Letter to Mabel White, Letter 329a, pages 1 and 2, November 16, 1905, *Manuscript Releases MR No. 532.*

1906

"The most convincing argument we can give to the world of Christ's mission is to be found in perfect unity. Such **oneness** as exists between the **Father and the Son** is to be manifest among all who believe the truth." Ellen White, *Bible Training School*, Feb. 1, 1906. [Spirit not part of the oneness?]

"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." Ellen White, *Review and Herald*, March 8, 1906. [Notice the wording is identical to that used by her husband Dec 11, 1855]

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 world was made by him, "and without him was not anything made that was made." **If Christ made all things, he existed before all things.** The words spoken in regard to this are so decisive that no one need be left in doubt. **Christ was God essentially, and in the highest sense.** He was **with God from all eternity, God over all, blessed for-evermore.**"

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**;"

"There are light and glory in the truth that **Christ was one with the Father before the foundation of the world** was laid. This is the light shining in a dark place, making it resplendent with divine, original glory."

"This truth [the pre-existent oneness that Christ had with God His Father], **infinitely mysterious** in itself, **explains other mysterious and otherwise unexplainable truths**, while it is enshrined in light, **unapproachable and incomprehensible.**"

"Christ is invested with power to give life to all creatures. "As the living Father hath sent me," he says, "and I live by the Father; so he that eateth me, even he shall live by me...It is the spirit that quickeneth; the flesh profiteth nothing; **the words** that I speak unto you, **they are spirit**, and **they are life.**" Christ is not here referring to his doctrine, but to his person, **the divinity of his character.** "Verily verily, I say unto you," he says again, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. **For as the Father hath life in himself; so hath he given to the Son** to have life in himself;"

"The **Holy Spirit**, which **proceeds from the only-begotten Son of God**, **binds** the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This **union** is represented by the union of the **vine and the branches.**" Ellen White, *Review & Herald*, Apr. 5, 1906, 1SM p. 251.

[divine-human nature = vine-branches divine vine, human branches.

In his divinity Jesus is the Spirit Vine
In his humanity Jesus is the BRANCH

When we, as human branches are connected to the di-Vine, the Spirit sap flows from the Root (Father) through the Vine (Son) to us.]

"Please read **the first chapter of Patriarchs and Prophets** and see if the precious truths contained in this book are not given by the Lord to protect His people from deceptions that are urged upon them just now." Letter 212, 1906 in 10MR 162.4

"Through the efficacy of the atonement made, man may return to his allegiance. Through accepting the righteousness of Christ, he may become loyal to the law of God, **united to the Father and the Son.**"

"The Word existed as a divine being, even as the **eternal Son of God**, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. Ellen White, *Review & Herald*, May 3, 1906.

"The history of the first great rebellion has been frequently presented to me in figures. **The same spirit** that brought about the great deception in heaven, **is at work in our world today.** Our watchmen must be wide awake to give the trumpet a certain sound."

"Study carefully the first chapter in Patriarchs and Prophets. (published 16 years earlier in 1890) From this chapter I quote:- "

"The Sovereign of the universe was not alone in His work of beneficence. **He had an associate -- a co-worker** who could appreciate His purposes, and could share His joy in giving happiness to created beings. 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.' **Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God.** 'His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' His "goings forth have been **from of old, from everlasting.**"

"And the Son of God declares concerning Himself: "The Lord pos-

essed 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."

"Sin originated with him who, **next to Christ**, had been most honored of God and **was highest in power** and glory among the inhabitants of heaven. **Lucifer**, "son of the morning," was first of the covering cherubs, holy and undefiled." Ellen White, Letter 256, August 1, 1906.

"The Holy Spirit always leads to the written word. The **Holy Spirit is a person;** for **He beareth witness with our spirits** that we are the children of God."

[If bearing witness makes the Holy Spirit **another** person separate from Christ, then receiving that witness must make our spirits another person separate from us]

"The Holy Spirit **has a personality**, else He could not **bear witness to our spirits** and with our spirits that we are the children of God. He must also be **a divine person**, else He could not **search** out the secrets which lie hidden **in the mind of God.** "For what man knoweth the things of a man save the **spirit of man, which is in him;** even so the things of God knoweth no man, but **the Spirit of God.**" [which is in Him] Ellen White, Ms 20, 1906 *Manuscript releases* Vol. 20, No. 1437.

"The **Holy Spirit is Christ's representative**, but **divested of the personality of humanity**, and independent thereof." DA p. 669, 1898.

[If the Holy Spirit is considered to be a separate divine person, separate from the Father and Son,

then these statements would make it appear that Ellen White was either ambiguous or confused: The Holy Spirit has a personality but is divested of the personality of humanity.

Only when the Holy Spirit is understood to be the Spirit of Christ does this make sense.

Christ is a divine person. Thus, He has a divine personality.

Christ has a divine Spirit which is divested of the personality of His humanity, His human personality.]

"This large work and its sure results are plainly presented to me."

"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?** I leave that for the ones to answer who sustain those who develop such acuteness in their plans for spoiling and hindering the work of God." Ellen White, *Special Testimonies Series B* No 7, page 61, 1906.

"I do not wish to ignore or drop **one link in the chain of evidence** that was formed as, after the passing of the time in 1844"

"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" 1MR p. 52 Letter 38, 1906

"I assured them that the message she bears today is **the same** that she has borne during the **sixty years** of her public ministry." EGW *Review & Herald* July 26, 1906

"**In the Bible** every duty is made plain. **Every lesson reveals to us the Father and the Son.** The Word is able to make all wise unto salvation. In the Word the **science of salvation** is plainly revealed. Search the Scriptures; for they are the voice of God speaking to the soul." Ellen White, *Signs of the Times*, Oct. 10, 1906.

"In that day [Christ's Coronation Day] the redeemed will shine forth in **the glory of the Father and the Son.** The angels of heaven, touching their golden harps, will welcome the King and His trophies of victory -- those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven." Ellen White, *Signs of the Times*, Nov. 21, 1906.

"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 White, *Review and Herald*, Nov. 29, 1906.

1907

Kellogg:

"Now, **I thought I had cut out entirely the theological side of questions of the trinity** and all that sort of things. I didn't mean to put it in at all, and I took pains to state in the preface that I did not. I never dreamed of such a thing as any theological question being brought into it. **I only wanted to show that the heart does not beat of its own motion but that it is the power of God that keeps it going**" Interview, J. H. Kellogg, G. W. Amadon and A. C. Bourdeau Oct. 7, 1907 held at Kellogg's residence. He was disfellowshipped later that year.

[Heb 1:1-3 quoted] "Here the position of Jesus Christ in reference to his Father is brought to view. While they are one in purpose, and one in mind, yet **in personality they are two.**" EGW, *Review & Herald*, Aug 15, 1907

"Through the eternal ages the offensive character of sin will be seen in **what it cost the Father and the Son**, in the humiliation, suffering, and death of Christ. All the worlds will behold in Him a living testimony to the malignity of sin; for in His divine form He bears the marks of the curse. **He is in the midst of the throne as a Lamb that has been slain.**" Ellen White, *Bible Training School*, Dec. 1, 1907, 'Wonderful Love'

1908

"Gabriel was only an angel, upheld by the same Power that sustained John, and he would not for one moment allow **John to be deceived** by thinking he was a part of **the great Trinity of heaven, and worthy of the worship of mankind.**" S. N. Haskell, *The Story of the Prophet Daniel*, p. 132, 1908.

"At the age of eighty-five, after sixty-seven years of court life, with all its allurements, and the natural tendency of human nature to sink to a purely physical existence, his [Daniel's] eye of faith was so un-dimmed that at the bidding of Michael, **Gabriel could carry Daniel into heaven itself, there to behold the Father and the Son in the final work of the sanctuary above.**" *Ibid*, p. 109

"The number which would have peopled the earth had no sin ever entered, is **gathered about the Father**

and the Son." S. N. Haskell, *The Story of the Prophet Daniel*, p. 309, 1908.

"The plan of redemption was arranged in the **councils between the Father and the Son.**" Ellen White, *Review & Herald*, May 28, 1908.

"**The Father and the Son each have a personality.** Christ declared, **'I and my Father are one.'**" Ellen White, *Review and Herald*, Aug. 6, 1908, 'Circulate the Publications'

"There is danger that the **false sentiments expressed in the books that they have been reading** will sometimes be interwoven by our ministers, teachers, and editors with their arguments, discourses, and publications, under the belief that they are the same in principle as the teachings of the Spirit of truth."

"The book **Living Temple is an illustration of this work**, the writer of which declared in its support that its teachings were the same as those found in the writings of Mrs. White. Again and again we shall be called to meet the influence of **men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ.**" Ellen White, *Testimonies* Vol. 9, p. 68 1908, 'Literature in service'

"The religion of Christ means much more than the forgiveness of sin. It means taking away our sins, and filling the vacuum with **the Holy Spirit.** It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with **the abiding presence of Christ.**" Ellen White, *Bible Training School*, Oct. 1, 1908; *Review and Herald* June 10, 1902, *Review and Herald*, Nov. 12, 1914.

"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." Ellen White, *Review and Herald*, Sept. 24, 1908.

"There is a great work to do; and the **Spirit of the living God** must enter into the living messenger, that the truth may go with power. Without the **Holy Spirit**, without the **breath of God**, there is torpidity of conscience, loss of spiritual life. Unless there is genuine conversion of the soul to God; unless

the **vital breath of God** quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principles, they are not born of the incorruptible seed, which liveth and abideth forever." Ellen White, *Review and Herald*, Dec. 3, 1908.

1909

"Every sentence He uttered came from God. **He was the Word and the Wisdom of God**, and He ever presented truth with the authority of God. *Atlantic Union Gleaner*, Jan 27, 1909

"Those to whom God reveals by **his Spirit** the truths of **his Word** will be able to testify to an understanding of that **mystery of godliness** which from eternal ages has been **hid in the Father and the Son**." Ellen White, *Review and Herald*, August 19, 1909.

"The Lord has shown me that Satan was once an honored angel in heaven, **next to Jesus Christ**." Ellen White, *Spiritual Gifts*, Vol. 1, page 17, 1858 'The Fall of Satan'.

[As late as 1909 Ellen White was still placing Satan in third position "next to Christ," which was consistent with her position since 1858]

"Satan was once an honored angel in heaven, **next to Christ**." Ellen White, *Early Writings*, 'Spiritual gifts' 1882.

"Sin originated with him who, **next to Christ**, had been most honored of God and was highest in power and glory among the inhabitants of heaven." Ellen White, *Patriarchs and Prophets*, p. 35 1890

"Before his fall, Satan was, **next to Christ**, the highest angel in heaven." Ellen White, *Review and Herald*, Jan. 14, 1909.

"Satan is the leader of every species of rebellion to-day, as he was the originator of rebellion in the courts of heaven. Standing **next to Christ in power and glory**, yet he coveted the honor that belonged to the Son. He **desired to be equal with God**." Ellen White, *Review & Herald*, Feb. 4 1909.

[compare these statements with those about Christ's position in 1902]

1910

"Angels were expelled from heaven because they would not work in harmony with God. They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. **This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God**, and they came to consider that they were not to consult Christ." Letter 42, April 29, 1910 to Elder D. A. Parsons in This Day with God p. 128 [brackets in original]

"Where Satan cannot lead into absolute unbelief, he will endeavor to mystify so that the belief remaining may prove ineffectual. From the confusing idea of '**one God in three Gods**,' and 'three Gods in one God'—the unexplainable dictum of theology—the enemy gladly leads to what appears to be a more rational, though not less erroneous idea—that there is no trinity, and that **Christ is merely a created being**."

But God's great plan is clear and logical. **There is a trinity**, and in it there are **three personalities**. We have the Father described in Dan. 7:9, 10, a personality surely—the 'Ancient of Days' enthroned. In Rev. 1:13-18, we have the Son described. He is also a personality. The appearance and form of the Holy Spirit is not described. He is **the agency** whereby God revealed His Word to man, and of Him Christ declares, 'He shall not speak of Himself.' John 16:13...The Holy Spirit is spoken of throughout Scripture as a personality.

These **divine persons** are closely associated in the work of God. Christ speaks of Himself and the Father as 'One.' But this union is not one in which individuality is lost. Christ would have His people one even as **He and the Father** are one. But we know that the union of God's people is to be one of mind not of personality (John 17:21-23)...

With these scriptures agree the words of the Spirit in these latter days:—

"There are three living persons in the heavenly trio. In the name of these three powers—the Father, the Son, and the Holy Ghost—those who receive Christ by living faith are

to be baptized..." Mrs. E. G. White, in *Bible Training School*, February, 1906. [this paragraph only!]

There is indeed a **divine trio**, but the Christ of that Trinity was **not a created being** such as His angels-- He was the '**only begotten**' of the Father, and He came to earth as the one with the Father from the 'days of eternity.' Micah 5:2 (margin)." Robert Hare, *Australasian Union Conference Record*, July 19, 1909

"Christ declared, I have pledged myself, **as the only begotten Son of the Lord God Almighty**, to carry out God's plan to win souls from Satan." "**The Prince of heaven, he who was one with the Father**, gave himself to redeem the fallen race. Satan is actively and untiringly at work to defeat the Saviour's purpose. But Christ says, **Where Satan has set his throne, there will I establish my cross**. The prince of evil shall be cast out, and **I will become the center of a world redeemed**." EGW, *Review and Herald*, Nov 10, 1910 par. 3,4

1911

As editor of the Signs Wilcox compiled reader's questions into a book called "Questions and Answers." It had at least 4 printings: 1911, 1919, 1935 (the year of his death), and 1938. In the 1911 edition:

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

"The Holy Spirit is the **mighty energy of the Godhead, the life and power of God** flowing out from Him to all parts of the universe, and thus making a **living connection** between His throne and all creation."

"As is expressed by another: 'The Holy Spirit is the **breath of spiritual life in the soul**. The impartation of the Spirit is the impartation of **the life of Christ**.' It thus makes Christ everywhere present." [quoted from the *Desire of Ages* p. 805]

"Thus the **Spirit is personified in Christ and God, but never revealed as a separate person**."

"**Never are we told to pray to the Spirit; but to God for the Spirit**. Never do we find in the Scriptures prayers to the Spirit, but for the Spirit." [Jude 20 "praying in the Holy Spirit"]

"The Spirit is the **creative power of God** by which angels and all other creatures came into existence. God **fills them with His Spirit, His life**, and makes them ministers of His life and power to others, **especially to His people**" M. C. Wilcox, *Questions And Answers*, Pacific Press, 1911 p.181,182.

Notice how similar Ellen White describes the "life of God:"

"In the creation of man was manifest the **agency of a personal God**. When God had made man in His image, the human form was perfect in all its arrangements, but it **was without life**. Then a **personal, self-existing God** breathed into that form **the breath of life**, and man be-came a living, breathing, intelligent being. All parts of the human organ-ism were put in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the perceptions of the mind—all began their work, and all were placed under law. Man became a living soul. **Through Jesus Christ a personal God created man** and endowed him with intelligence and power." *Ellen White, Testimonies* Vol. 8 p. 264, 1904

"Yet the Son of God was the acknowledged Sovereign of heaven, **one in power and authority** with the Father." Ellen White, *Great Controversy*, p. 495.

"**The presence of Christ having been removed**, Satan works wonders to support his claims." Ellen White, *The Great Controversy*, 1911 Edition p. 663 [this corresponds to the Spirit of God withdrawn from the world]

"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**." Ellen White, *The Great Controversy*, 1911 edition p. 676.4

"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 1911.

"The years of eternity, as they roll, will bring richer and still more glorious revelations of **God** and of **Christ**." *Great Controversy* 1911 p. 678

"We are on trial now, but under every test let us make it manifest to all around us that we are on the Lord's side. I am so thankful that none need dishonour Christ! We may all win heaven; **we may all be welcomed to the city of God by the Father and the Son**; we may all wear the crown of immortality." Ellen White, *Youth's Instructor*, Nov. 21, 1911.

"When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, **the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity**." *Acts of the Apostles*, pp. 38, 39. 1911

"As Saul yielded himself fully **to the convicting power of the Holy Spirit**, he saw the mistakes of his life and recognized the far-reaching claims of the law of God...Saul longed to come into full harmony and **communion with the Father and the Son**; and in the intensity of his desire for pardon and acceptance he offered up fervent supplications to the throne of grace." Ellen White, *Acts of the Apostles*, p. 119, 1911.

"Christ Himself calls our attention to the growth of the vegetable world as an illustration of the **agency of His Spirit** in sustaining spiritual life. The **sap of the vine**, ascending from the root, is diffused to the branches, sustaining growth and producing blossoms and fruit, so the life-giving power of **the Holy Spirit, proceeding from the Saviour**, pervades the soul" *Acts of the Apostles* p. 284:1. 1911

"Thus the Galatians were taught the fundamental truths concerning '**God the Father**' and '**our Lord Jesus Christ**, who gave Himself for our sins that He might deliver us from this present evil world, according to the will of **God and our Father**.' 'By the hearing of faith' they received the **Spirit of God** and became 'the children of God by faith in Christ'

Galatians 1:3, 4; 3:2, 26." *Acts of the Apostles* p. 208:1 1911

"When on His resurrection day these disciples met the Saviour, and their hearts burned within them as they listened to His words; when they looked upon the head and hands and feet that had been bruised for them; when, before His ascension, Jesus led them out as far as Bethany, and lifting up His hands in blessing, bade them, "Go ye into all the world, and preach the gospel," adding, "Lo, **I am with you always**" (**Mark 16:15; Matthew 28:20**); when 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**— then, even though, like His, their pathway led through sacrifice and martyrdom, would they have ex-changed the ministry of the gospel of His grace, with the "crown of righteousness" to be received at His coming, for the glory of an earthly throne, which had been the hope of their earlier discipleship? "Ellen White, *Great Controversy*, p. 350, 1911.

"Writing to a helper in the gospel work, a woman of good repute and wide influence, he [John the gospel writer] said: "Many deceivers are entered into the world, who confess not that **Jesus Christ is come in the flesh**. This is a deceiver and an **anti-christ**. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in **the doctrine of Christ**, hath not God. He that abideth in **the doctrine of Christ, he hath both the Father and the Son**. If there come any unto you, and bring not **this doctrine**, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds." Ellen White, *Acts of the Apostles*, 1911, p. 554. [1John 2:22 He is antichrist that denies the Father and the Son]

"**Babylon** is said to be "the mother of harlots." By **her daughters** must be symbolized **churches that cling to her doctrines and traditions**, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world." (p. 382)

“And the term “Babylon”—confusion—may be appropriately applied to these bodies [protestants], all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with **widely conflicting creeds and theories.**” (p. 383) Ellen White, *The Great Controversy*, 1911 edition.

1912

“The sinner could not be happy in the companionship of the saints in light, with Jesus, with the Lord of hosts; for on every side will be heard the **song of praise** and thanksgiving; and honor will be ascribed **to the Father and the Son.**” Ellen White, *Review & Herald*, Oct. 24, 1912 [**also the Holy Spirit?**]

“Will you not ask yourself, “How is it with my soul?” The great gift of salvation has been placed within our reach **at an infinite cost to the Father and the Son.** To neglect salvation is to neglect the knowledge of the **Father**, and of the **Son**, whom God hath sent in order that man might become a partaker of the divine nature, and thus, with Christ, an heir of all things.” Ellen White, *Review and Herald*, Nov. 21, 1912, [**Was there no cost to the Spirit?**]

1913

“For the benefit of those who may desire to know more particularly the cardinal features of the faith held by this denomination, we shall state that 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 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 one regenerating agency in the work of redemption.” F. M. Wilcox, *Review and Herald*, Oct 9, 1913.

1914

“From a reading of John 1:1-3, 10, it will be seen that the world, with all it contains, was created by Christ (the Word), for “all things were made by Him; and without Him was not anything made that was made.” **The angels,**

therefore, being created, are necessarily lower than Christ, their Creator. Christ is the only being begotten of the Father.” James Edson White, *Past, Present, and Future*, p 52, 1914 edition.

1915

“He expired on the cross exclaiming, “It is finished,” and that cry rang through every world, and through heaven itself. The great contest between Christ, the **Prince of life**, and Satan, the prince of darkness, was practically over, and Christ was conqueror. His death answered the question as to whether there was **self-denial with the Father and the Son.**” Ellen White, *Signs of the Times*, Jan. 5, 1915 [**Holy Spirit not self-denying?**]

“By **daily communion with God** he [the minister who has made a full consecration] becomes mighty in a knowledge of the Scriptures. His **fellowship is with the Father and the Son**; and as he constantly obeys the divine will, he becomes daily better fitted to speak words that will guide wandering souls to the fold of Christ.” Ellen White, *Gospel Workers*, p. 23, 1915. [**Any fellowship with the Spirit? or is fellowship through the Spirit?**]

Charles Snow, Associate editor of the *Review and Herald* responding to a statement printed in the Catholic publication “*Western Watchman*”:

“**God is the most selfish being** that the mind of man can contemplate, and he is selfish because he has nobody to share with; **he is alone.** And he would not be God if he was not absolutely selfish. He has **nobody to share anything with, he has not a partner in any sense; he is alone, and he is everything.** Therefore, everything comes from him and everything must return to him. So **the highest attribute of God is his absolute selfishness....**There is **only one God**; everything comes from that one God, and everything revolves around that one center of the one God. Talk about divine selfishness; it means simply truth.” *Western Watchman* (Catholic), May 13, 1915

“The editor of the *Western Watchman* bases his **astonishing charges against our loving Father** in heaven upon another unwarranted assertion: “He has nobody to share with; he is

alone. . . . He has not a partner in any sense.” It is true **there can be but one God the Father; but he is not alone; and he does have a partner.**” [quotes Hebrews 1:1-3] “It is impossible from such scriptures as this to draw the conclusion that God sits in austere and lonely isolation upon the throne of the universe, demanding love, but manifesting only selfishness.” “**One sits beside him** whom he took into his counsel before the world was made. **God said to his Son** at that time, ‘Let us make man in our image.’ **They were then in the same image**; and this agrees with the words just quoted from Hebrews: ‘Who being the brightness of his glory, and the express image of his person,’ etc.”

“The apostle John, writing with the pen of inspiration concerning this same **Son and companion of the Most High**, says:—

“**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. All things were made by him; and without him was not anything made that was made. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.” John 1:1-11”

“That is **Jesus Christ, our Saviour**, one who “was in the beginning with God,” who was **the active agent of God the Father** in the creation of the worlds. The declaration that God is companionless is thus just as un-true as the charge that he is the embodiment of selfishness.” C. M. Snow, *Review and Herald*, May 27, 1915. [**Another argument is “what about BEFORE the Son was begot-ten? God was alone then.”**]

1917

“There are **three persons in the Godhead**; viz., the Father, the Son, and the Holy Ghost. Rom. 1:20; Matt: 28:19.”

“**God the Father is the first person of the Godhead**, and, as such, **he is the greatest.** Matt. 28:19; John 14:28; 1 Cor. 15:27, 28.”

“**Christ is the only begotten Son of the Father.** John 1:14; 3:16, 18”

“**Since Christ is begotten of the Father**, he must therefore be **of the same substance** as the Father; hence he **must have the same divine**

attributes that God has, and therefore he is God." O. A. Johnson, *Bible Doctrines*, p. 34, Lesson IX, 'God the Father' 1917

"The Father calls his Son "God," and therefore he must be God. Heb. 1:8-10." *Ibid* p. 36

"Although Christ is the Son of God, yet he says **his Father is greater than himself.**" John 14:28."

"That which proves **Christ to be God** is the fact that **he is the Son of God**, and that **he created all things by the word of his power**" O. A. Johnson, *Bible Text-Book* 1917 edition, p. 41, chap. 12, 'Christ and antichrist) President of Lake Union Conference, Bible teacher at Walla Walla College.

1918

"Christ, the Anointed One, was not brought into existence when Jesus was born in Bethlehem. [Micah 5:2] **Christ was begotten of the Father sometime before the period known as time**, (Rev 3:14) and he was begotten again at his resurrection (Acts 13:33, 34)." C.F. McVagh, *Western Canadian Tidings*, Dec 18, 1918

1919

"The Spirit is common to both the Father and the Son; and all God's works are operated through the power of that Spirit—**the great life of God.**"

"We do not understand that the expression "the only-begotten Son of God" refers to our Lord as a human being. It would seem as if John 3:16 would exclude this: "God so loved the world, that He gave His only-begotten Son." The giving was not when He was born of a woman; **the giving was that He might be born of woman.** The giving was not when He became Michael; the giving was **that He might become Michael**, that He might step down, down, down, taking upon Him, first the nature of angels, next the nature of humanity, and so going clear down to the lowest step that could be taken, death, that when He ascended, He might fill all things." M.C. Wilcox, *Questions and Answers* Vol. 2, 1919, p. 24.

"What is implied in "only-begotten Son of God" we do not know...But this "only-begotten Son of God," who "pro-

ceeded forth and came from" the Father, was given, and given for sinners, given in the beginning, the Lamb of God "slain before the foundation of the world." *Ibid* p. 25

"Some say **the Holy Spirit is a person**; others say **He is a personality**; and others, a power only. Till how long should this be a matter of discussion?"

"The **personality of the Holy Spirit** will probably be a matter of discussion always."

"Sometimes the Spirit is mentioned as being '**poured out**,' as in Acts 2. All through the Scriptures, the Spirit is represented as being **the operating power of God**"

"The reason why the Scriptures speak of the Holy Spirit as **a person**, it seems to us, is that it brings to us, and to every soul that believes, **the personal presence of our Lord Jesus Christ**"

"I will not leave you comfortless: **I will come to you**" John 14:18

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

"But **both the Father and the Son come by the Holy Spirit**"

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 16:7

"His (Jesus) disciples could not realize the **presence of the Spirit of God** as long as **Christ was with them personally**. In that sense, He could be with those only who were in His immediate presence. But when He went away, and the Spirit came, **it could make Christ present with every one, wherever that one was**—with Paul in Athens, Peter in Jerusalem, Matthew in India, John in Patmos." M.C. Wilcox, *Questions And Answers* Vol. 11, 1919, p. 34,36,38, 1938 edition, p. 33,35.

In the 1919 edition page 38:

"Wherever God's children are, there is **the Spirit - not an individual person, as we look upon persons, but having the power to make present the Father and the Son.**"

But in the 1938 edition (after his death in 1935) on p. 35 this paragraph was shortened to:

"Wherever God's children are, there is the Spirit." (the remainder was expunged)

1925

"THE outpouring of the **Holy Spirit** on the day of Pentecost brought to the disciples of Jesus the certain, inward knowledge of **the reality of the indwelling Christ**; for, looking forward to that day, the Lord said: "At that day ye shall know that I am in My Father, and ye in Me, and **I in you.**" John 14: 20." "What closer relationship **between Father, Son, and the believer** could there be than this? And all this could be realised **only by the coming of the Comforter**, whom He had promised: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth." John 14: 16, 17. Jesus further said: "If a man love Me, he will keep My words: and My Father will love him, and **we will come** unto him, and make our abode with him." John 14: 23." "Just think of it a moment: **Father and Son making their abode in the hearts of the believers.** What wonderful condescension on **their part**, what great love that causes the God of heaven to dwell in sinful flesh! And on the other hand, what a wonderful privilege is the believer's! **The whole power of the Trinity** is at his command, into **whose name he is baptised.** Herein lies the hope of glory—"Christ in you." Col. 1: 27. **The presence of the indwelling Christ** in the soul of the believer in Jesus is the only passport to heaven. Could any human being desire any greater blessing or higher attainment, or deeper knowledge, than this—**the presence within of the risen Christ**, "in whom are hid all the treasures of wisdom and knowledge"? Col. 2: 3." R. A. Salton, *The Australasian Signs of the Times*, Feb. 23, 1925.

Jesus Christ is changeless, just like his Father "in whom there is no shadow of turning," (Jam 1:17) he is "the same yesterday, today, and for ever" (Heb 13:8). And as Jesus is "the Truth" (John 14:6), it, too, is change-less, just as true today as it ever was.

"The leadings of the Lord were marked, and most wonderful were His revelations of what is truth. **Point after point was established by the Lord God of heaven. That which was truth then, is truth today.**" Manuscript 31, 1896. *2SM p. 104*

"**The truth of God** is not in harmony with **the traditions of men**, nor does it conform to their opinions. **Like its divine Author, it is unchangeable, the same yesterday, today, and forever.**"

"Those who separate from God **will call darkness light, and error truth.** But darkness will never prove itself to be light, **nor will error become truth.**" *Testimonies* Vol. 5, p. 62, 1882

"When the power of God testifies 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.**"

"**The truth for this time** God has given us as a foundation for our faith. **He Himself has taught us** what is truth. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of **His Holy Spirit.**"

"A few are still alive who passed through the experience gained in the establishment of this truth." "And the standard bearers who have fallen in death are to speak **through the reprinting of their writings.** I am instructed that thus **their voices are to be heard.** They are to bear their testimony as to what constitutes the truth for this time." Letter 329 1905, *1SM p. 161.*

"We have nothing to fear for the future, except as we shall **forget the way the Lord has led us, and his teaching in our past history.**" *General Conference Daily Bulletin Jan. 29 1893, General Conference Daily Bulletin Feb. 20 1899 'Extracts from Testimonies', Review and Herald Oct. 12 1905; Life Sketches p. 196 1915.*

1926

"Of course, Jesus is the express image of the Father, so that He could say, in a very real sense, 'I and My Father are one.' John 10:30. Now they are **one in respect to life**, or immortality. Here we are not left to inference. Jesus Himself testifies as follows: **As the Father hath**

life in Himself; so hath He given to the Son to have life in Himself." John 5:26. Ah, we have a Saviour **to** whom eternal life—immortality—is **original, native, inherent!**" George W. Rine, *Signs of the Times*, 'How Can We Become Immortal?' March 30, 1926

1929

"Immortality is a fact, but it is an inherent characteristic of God alone, which He has **shared with His Son**, Jesus the Christ...It was Christ Himself who said: 'For **as the Father hath life in Himself; so hath He given to the Son to have life in himself.**'" J. Adams Stevens, *Signs of the Times*, Jan 15, 1929

"The thought that '*in Him* were all things created' indicates that **when the Son was begotten of the Father, in the days of eternity**, all the power of creation was in Him; and when the time came, in the divine purpose for its accomplishment, He simply spoke all things into being." G.W. Shone, *Review & Herald*, May 23, 1929

"...we find the Son to be equal to the Father in everything except that which is conveyed by the terms 'Father' and 'Son.' He is equal to the Father in that He shares to the full the Father's infinite power and wisdom and love. But inasmuch as the Father possesses these divine attributes from Himself alone, whereas **the Son possesses them as derived from the Father**, in this real sense and in this sense only, the Father is greater than the Son." W.G. Turner, *Signs of the Times*, June 3, 1929

1930

"He was *not created* as were creatures, but was **born out of God** as God; and so is of the *same nature as the Father*. Just as a human son is born human by nature because his father is human, so **the divine Son of God is by nature 'born' God** because His Father is God." William G. Wirth, *Signs of the Times*, Aug 5, 1930 'The Signs Question Corner.'

"Although He was **the literal Son of God**, although He was "from everlasting," yet by the mightiest miracle of the infinite Father He became also the Son of man." A.O. Tait, *Signs of the Times*, April 8, 1930

1932

"Was Christ born of God in heaven before He was born of the Virgin Mary on earth? The whole question of the definite origin of our Lord before He came to this earth is shrouded in the inscrutable mind, will, and purpose of God. All attempts to answer this are utterly profitless, and but the vain play and byplay of human speculation... Human thought can never hope to solve the *homoiousianism* of Arius or the *homoousianism* of Athanasius; can never determine fully whether the Son is "like the Father or whether He is the "same" as the Father..."

Some have thought that Paul's description of Christ as "the first-born of all creation" (Colossians 1:15), and that of the psalmist, "Thou art My Son; this day have I begotten Thee" (Psalm 2:7), establish the fact that Christ had a beginning in the same sense that a creature has a beginning. But this is not so...Moffatt makes the expression, "the first-born of all creation," plainer by translating the Greek: "born first before all the creation;" and with this Good-speed is in substantial agreement.

The word "born" is used because, in contrasting the creation with His creation, it postulates the nature of the Lord's origin. He was *not created* as were creatures, but was **born out of God** as God; and so is of **the same nature as the Father**. Just as a human son is born human by nature because his father is human so the **divine Son of God is by nature "born" God** (in what way we must not attempt to explain) because His Father is God." William G. Wirth, *Signs of the Times*, April 19, 1932, The Signs Question Corner: 'The Origin of Christ'

"It is plain from the verse preceding 1 Timothy 6:16 that Paul is magnifying the First Person of the Godhead, the Father. If the questioner keeps this in mind, he will have no difficulty with the statement, "who only hath immortality." It does not predicate at all that Christ as God was ever mortal. That point being made here is that **in an absolute sense endless life is an essential property of the Father**. The Expositor's Greek Testament has this helpful comment on this verse: "God the Son and God the Holy Spirit are coeternal with the Father; but Their life is **derived from and dependent on His**. This is expressly declared by Christ of

Himself, 'As the Father hath life in Himself, even so gave He to the Son also to have life in Himself.' John 5:26." William G. Wirth, *Signs of the Times*, August 23, 1932, The "Signs" Question Corner, 'The Immortality of Jesus'

1934

"In our text in Hebrews we find our Lord's unique relation to God, the Father, and also His unique mode of **derivation from the Father**. In another place Paul calls Jesus, "His own Son (Rom. 8:3)," thus separating Him from all the created intelligences by an infinite gulf."

"There is light for us in the description here given of the mode of **the Son's derivation**. The earthly relationship of father and son, so familiar to the human family is the symbol taken to illuminate this profound truth."

"But the Son is subordinate to the Father. He has '**life in Himself**,' but this attribute is **the gift of the Father**. Jesus Himself said, 'The Father is greater than I.' John 14:28. See also 1 Cor. 3:23; 11:3; 15:28. This subordination is directly traced to **the derivation of His life from the Father**. John 5:26; 6:57.

"And yet the Son shares with the Father all those attributes that distinguish God, the Creator, from man, the creature. John 1:1-4. We therefore feel constrained to conclude that He is the Eternal Son of the Eternal Father. G. F. Enoch, *Eastern Tidings*, Southern Asian Division, June 1, 1934, Vol. 29, No. 11, 'This Day Have I Begotten Thee: Studies in Hebrews'

"In our Saviour that life that was lost through sin is restored; for He has **life in Himself** to quicken whom He will. He is **invested** with the right to give immortality. 'For as the Father hath life in Himself; so hath He **given** to the Son to have life in Himself.' John 5:26." C.H. Watson, *The Atoning Work of Christ: His Sacrifice and Priestly Ministry*, Review and Herald Publishing Association, 1934

1935

"...the spirit without individuality was the representative of **the Father and the Son** throughout the universe, and it was through the Holy Spirit that **they dwell in our hearts** and make us one

with **the Father** and with **the Son**." Letter to H. W. Carr, April 30, 1935

1936

"Beginning with the fourth quarter of 1936, the Sabbath school lessons for the denomination for seven consecutive quarters are to cover **the essential doctrines of this message**. It is recommended that our people everywhere be encouraged to use these lessons as a basis for conducting Bible readings and cottage meetings in the homes of neighbors and friends, and that Bible training classes be organized in every church for this purpose." *Review and Herald*, June 18, 1936.

"The opportunity of a lifetime is now before us to teach the truth to our neighbors and communities, for the Sabbath school lessons on Bible

doctrines are well adapted to that very purpose.

"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. 17, 1936.

Lesson 4 (shown below) was devoted to the Deity and Pre-existence of Christ. The lesson featured the same important Scriptures used by all the pioneers to support the literally begotten Son of God (John 8:42; 16:27, 28) and his origin from eternity (Micah 5:2) and the source of his life (John 5:26), his authority (John 5:27; John 10:18), his power (Matthew 28:18). Even without appealing to

Deity of Christ

1. Of whom was Christ begotten? Ps. 2:7; John 1:14.

2. How much was He like the Father? Heb. 1:3, first part; Col. 1:15.

NOTE.—"He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone able to reveal the character of the Deity to mankind."—"*Ministry of Healing*," p. 422.

"Man was to bear God's image, both in outward resemblance and in character. Christ alone is 'the express image' of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to His will."—"*Patriarchs and Prophets*," p. 45.

3. What did the Father call His Son? Heb. 1:8.

NOTE.—Hebrews 1:4 tells us that the Son's name, God, was "a more excellent name" than the angels received, because He obtained it "by inheritance," that is, as "heir of all things." A son is the natural heir, and when God made Christ His heir, He recognized His sonship. This is why the Son bore the same name as His Father.

4. When Jesus was born in the flesh, by what name was He called? Matt. 1:23.

NOTE.—Here again the Son is called by the Father's name, "God." This is because He "was God." John 1:1.

5. How does Paul affirm the deity of the Son? 1 Tim. 3:16, middle part.

NOTE.—Paul's language is equivalent to John's when the latter says, "The Word was made flesh." John 1:14. He affirms that the Jesus who was "born of a woman" was really God.

6. What public announcement of His Son's deity did the Father make on two different occasions? Matt. 3:17; 17:5.

7. What testimony concerning His deity did Christ Himself give? John 16:27, 28; 8:58.

NOTE.—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.

Proverbs 8, the lesson affirms the Bible teaching that Christ in his pre-existence came forth out of the Father to be the truly begotten Son of God.

H.C. Lacey wrote to L.E. Froom this letter in 1936 describing his contribution to The Desire of Ages:

"I conducted the early morning Bible studies for workers after the Armidale Camp-meeting, and at the Institute at Cooranbong (1895 and 1896) during which I developed a series on "The Personality and Work of the Holy Spirit. I tried to harmonize the position apparently taken in the Testimonies up to that date, that the Holy Spirit is an influence (the pronoun "it" being generally used when referring to the Spirit) with the position obviously taken in the Bible and the New Testament particularly, that **the Holy Ghost is a Person, as Jesus always spoke of Him in that way, using the pronoun "He" which in the Greek is very emphatic. [Jesus frequently spoke of himself in the third person]** I said that the Holy Spirit, or Holy Ghost is a distinct "Person" in the Godhead having as the Bible shows all the attributes of "Personality namely, Intellect, Sensibility, Will, Self-Consciousness, Power to Direct others, etc., **but without any corporeal "body" or frame, as the Scriptures reveal the Father and Son to possess.** And so the "Spirit" can be everywhere and is everywhere, since He is without "bodily" restrictions. And I distinctly remember saying that the best way to harmonize all these teachings is to say that **"the Holy Spirit is an Influence, having all the attributes of personality,** so that "He" knows, and feels, and chooses, and speaks, and directs others, etc. He is a definite "Person" in the Godhead, but we must never image "Him" as having any definite "form" whatever, as of course we do image the Son and the Father.

Both Elder Daniells and **sister Davis were dearly interested in these studies, sister Davis especially. She seemed to understand at once, and to be very sympathetic.** Brother Daniells was inclined to be a bit skeptical, but I distinctly remember him one day saying something like this, "Well, Herbert, I think you have the truth on that point as near as we can get it." Some years passed, and the *Desire of Ages* came out. One morning

(I have the clearest and most definite recollection of it) Brother Daniells said to me, "Have you seen that statement in the "Desire of Ages" about the Holy Spirit?" I said, "No, what do you mean?" He replied, "The statement that the Spirit is **'the Third Person of the Godhead'**", adding "So you were right in your position," or something to that effect. I at once looked it up in my **"Desire of Ages" and found it on page 671.**" Letter from Herbert Camden Lacey to LeRoy Edwin Froom dated July 27, 1936. **[Lacey was obviously pleased with how he was able to influence Marion Davis in her work of compiling the Desire of Ages]**

1937

"It would seem that the apostle is endeavoring to show that Christ was indeed the very Son of God in every respect. He bore the likeness of His Father, even 'the express image of His person.' Man was created 'in the image of God,' after His 'likeness' (Gen. 1:26,27); but the Son, begotten of the Father, bore the 'express image of His person.'" Review & Herald, May 20, 1937, 'The Sonship and Deity of Christ'

"11. **How did Jesus speak of His life-giving power?** Just as the Father awakens the dead and gives them life, so the Son also gives life to whom He wills." John 5:21, Weymouth's translation.

"12. **From whom was this power derived?** Just as the Father has life in Himself, so He has also given to the Son to have life in Himself." John 5:26. W.R. Carswell, A Bible Study, 'The Fountain of Life.' *Signs of the Times*, Aug 2, 1937

1939

"The Father, the Ancient of Days, is from eternity. **Jesus was begotten of the Father.**" Jesus speaking through the Psalmist says: "The Lord (Jehovah) has said unto me, Thou art my son, this day have I begotten thee." - Psalm 2:7." J.S. Washburn Letter to W.W. Prescott 1939

"In other words, Jesus had the power of **an inherent life.** He said: 'As the Father hath life in Himself **[underived, inherent]**; so hath He given to the Son to have life in Himself.' John 5:26." J.L. Shuler, *Review &*

Herald, Nov 2, 1939. Bracketed comments in original.

1944

"Jesus was born again nineteen centuries ago.

"Sometime, in infinity before that, He was **"begotten" of His Father.** Whatever that may mean, and more than that, we do not know. And wise is the man who refrains from speculating on what has not been revealed about divinity...

"Our first birth was similar to His second birth; **our second birth may be similar to His first; except that He is the "first begotten" and the "only begotten."** God "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1Peter 1:3." Robert B. Thurber, Canadian *Signs of the Times*, Dec, 1944, 'Ring Out, Bells of Heaven.'

1945

"Before any other creature was given life, **God brought forth** His Son, His only-begotten Son, **made of His own divine substance** and in His express image. Christ was "first-born." The Son was **given** self-existent life. He was **made** immortal; that is, He was **given** perpetual life within Himself." Dallas S. Youngs, *Signs of the Times*, Jan 1, 1945

"Jesus as the Son of God said, as we should expect a son to say, 'My Father is greater than I.'

The Son has **"life in Himself."** So also has the Father. But it is said of the life of the Son that it was **given to Him by the Father.**

The Son has an eternal existence. Proverbs 8:22-30 shows that He existed before any of the created works of God. The relationship of the Father and the Son is beautifully expressed in the words: "As one **brought up with Him:** and I was daily His delight." Alma E. Hckibbin, 'God the Son' in Half Hours with the Bible, *Signs of the Times*, Jan 16, 1945

1949

"Daniel 7:9: ...and the *Ancient of Days* did sit... Here Daniel calls **God the Father** the Ancient of Days. This would seem to indicate **priority, in point of time,** over any other being in the

universe. He is **the source of all life**, light, and power. He enjoys **absolute, unconditional immortality**. He has **life unborrowed and underived**. That is to say, He is dependent upon no other for His continuance of life."

"John 5:26: 'As the *Father hath life in Himself*, so hath He **given to the Son to have life** in Himself.' There is no other in the universe who has 'underived' life." Dallas Youngs, *Signs of the Times*, Feb 15, 1949 'Heaven's First Family'

1950

"God, 'who only hath immortality,' possesses inherent eternal life. The Father has **given** this eternal life to Jesus. 'As the Father hath life in Himself; so hath He **given** to the Son to have life in Himself.'" John 5:26. Jerry Lien, *Signs of the Times*, Jan 31, 1950 'Is Everyone Immortal?'

1954

"How is it that Christ has power to forgive sins the same as does the Father? It is true that Christ has power to forgive sins. He affirmed that fact when He was upon earth. 'The Son of man hath power upon earth to forgive sins.' Luke 5:24. Christ has this power because it was **given Him of His Father**. It is resident in the fact that Christ is God (divine) the same as is God the Father. He belongs to the divine family because He is the only **begotten Son** of God. **God gave His Son all the powers** and prerogatives of deity. "For as the Father hath life in Himself; so hath He **given** to the Son to have life in Himself." John 5:26.

"Christ, as Paul says, was 'first born.' He was before any creature in the universe. Of course we do not believe that He was born in the sense that humans are propagated, but He was **given existence** in the divine way. He is of the same essence and substance as the Father. He partook of the same divine powers, among which was the power to forgive sins." Dallas Youngs, *The Canadian Signs of the Times*, June, 1954 'Bible Answers' page 5.

1970

"It is no accident that Jesus is called the only begotten Son of God. What God begets is God—just as surely as what man begets is man, or what beast

begets is beast. What man makes is not man, and what God makes or creates is not God." "In God's case the begetting itself is eternal and is thus different from any earthly begetting." James D. Beyers, "How Many Gods in the Godhead?" *Signs of the Times*, Jan 1, 1970, p. 25.

1980

"There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation." Belief #2 of the new 27 Fundamental Beliefs voted officially at the Dallas General Conference Session.

1982

"Many of the early Adventists believed that **Christ was a created being**." "The list includes such notables as **James White**..." *Alden Thompson, Review and Herald, July 1, 1982*

1985

"God in three persons, blessed Trinity" First and last verses of hymn 73 in the new Seventh-day Adventist Hymnal restored the original wording to the Catholic hymn written for Trinity Sunday in 1826 but changed in the 1909 and 1941 SDA hymnals to "God over all who rules eternity" and "Perfect in power, in love and purity."

Twelve more Trinitarian hymns were also added:

No. 2 "Oh, Praise the Father, praise the Son, and Praise the Spirit, Three in One.

No. 27 "The Father, Son, and Holy Ghost, One God forevermore.

No. 30 "Three we name You; While in essence only one. Undivided God we claim you."

No. 42 teaches God in three persons

No. 47 "Blest Three in One"

No. 71 "To Thee, great One in Three"

No. 72 "To God the Father, God the Son, and God the Spirit, Three in one."

No. 148 "the Trinity whom we adore forever and forevermore"

No. 228 "with Father and with Spirit, one"

No. 235 Though in previous SDA hymnals the Trinitarian language was brought back: "Praise and honor to the Father, Praise and honor to the Son, Praise and honor to the Spirit, Ever three and ever one."

No. 234 "Give God the glory, God and none other, Give God the glory, Spirit, Son and Father; Give God the glory."

No. 694,695 "Praise Him...Praise Father, Son, and Holy Ghost."

1993

"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 p. 10.

1994

"Likewise 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." "Only gradually did this **false doctrine** give way to the Biblical truth, and **largely under the impact of Ellen White's writings**." *William Johnsson, Adventist Review Jan 6, 1994 'Present Truth - Walking in God's Light'*

1998

"James White, held such [arian and semi-arian] views **until relatively late in his life**."

"By the time of the Minneapolis revivals, Jones was **forthrightly Trinitarian**, emphasizing the **full deity of Christ**."

"By the late 1880's Ellen White was **unequivocally Trinitarian** in the expression of her convictions **regarding the full deity of Christ**."

Woodrow Whidden, *Ministry*, April 1998, 'Salvation Pilgrimage, The Adventist journey into justification faith and trinitarianism'

Whidden claims that A.T. Jones became Trinitarian by 1888 because he presented "the full deity of Christ." See his presentations in 1895 and 1899 where Jones shows that his understanding of Christ's divinity is based on his divine birth in heaven. Whidden also suggests that James

changed his view late in life. See his view in 1881, the year of his death.

1999

“during the first decades of this century there were many who held on to the view that in some way **Christ came forth from the Father**, i.e., he had a beginning, and was therefore **inferior to Him**” *Gerhard Pfandl, Seventh-day Adventist Biblical Institute, ‘The doctrine of the trinity among Adventists’ 1999*

2000

“It is a basic Christian doctrine that God is a Trinity of three persons having one substance...It took the Adventist Church until far into the nineteenth century to agree that the doctrine of the Trinity was indeed biblical and belonged among the fundamental Adventist beliefs.” Reinder Bruinsma, *Our Awesome God*, Pacific Press, p. 91.

2003

“The God of heaven, holy Trinity; they are lying down on earth, in the hopes that they we’re going to find out where they are, so we can get into some intimate relationship with them...God wants to impregnate you, so it can be said, This holy thing, this thing, this seed that is coming in your stomach is a holy one...He wants to make babies with you...So Christ in you can be the hope of glory. He wants you to be intimate with Him. He wants you to uncover His secret places, and say, I’m ready! Let’s Get it on!” Dr. Hyveth Williams, sermon at Sligo SDA Church, Takoma Park, MD Feb 2, 2002.

2003

“James White ultimately **confessed the full deity and eternity of Christ.**” *‘The Trinity’ by Woodrow Whidden, Jerry Moon and John Reeve, Introduction Endnotes, p. 14 [See his 1881 confession]*

“Adventism has experienced **major theological change** across the course of its history and that **Ellen White had a role in that change.**” *George Knight, ‘Ministry’ magazine, October 1999, Adventists and Change*

2007

“In other words, Adventism along with millions of other Christians—believe in the triune nature of God; that is, there is one God (Dt. 6:4) who exists as three Persons.” “What analogies—such as a triangle or a three-pronged fork—can help someone understand the idea of how one God can be composed of three equal Persons?” “The Triune God”, Adult Sabbath School Quarterly Lesson for Sunday, March 26, 2006.

2007

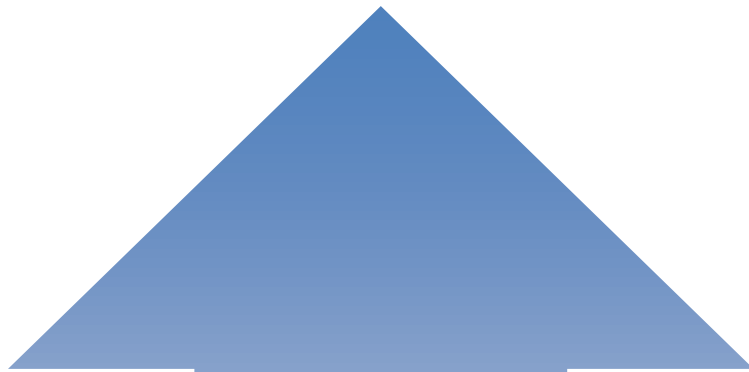
“So how did GOD arrange it so the GOD could die for us? One of HIM decided to lower HIMSELF into human flesh, into a body that could die.” Amazing Facts cartoon book, “What About The Trinity?” by Jim Pinkoski, Doug Bachelor and Pastor Anderson p. 46.

2010

“Had Jesus failed, the God we now know would not be our God. In other words, with respect to us, He would have ceased to exist.” Angel Manuel Rodriguez “What if?” *Adventist World* Sept. 2010.

“So the thought came to me, Could two parts of the Trinity exist without the other? Then a remorse set in, and I realized that God was willing to give up His existence for me. Of course, we would all have lost, Nothing can exist without all three.” R.R. Response: “O How He Loves Me” *Adventist World*, Dec 2010.

“God could not be love if He was solitary, for whom would He love? It takes more than one to love.” Norman Gulley, “1 + 1 + 1 = 1 – The keystone of biblical theology”, *Adventist World*, Feb 2010 p. 31.



A chronological collection of statements from 1846 to 2010 from Adventist authors, pioneers, leaders, and Ellen White on Father, Son, and Holy Spirit.

“after the passing of the time in 1844,[we] searched for the truth as for hidden treasure... Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. **A line of truth extending from that time to the time when we shall enter the city of God,**” Ellen White *Review and Herald*, May 25, 1905

