



# The Testimony of our Spiritual Ancestors Concerning the Godhead

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# Introduction

## Review and Herald The Work for This Time

25 May 1905

*Paragraphs 21-28*

### Our Periodicals

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

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

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

## Early Experiences

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

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

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

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

## Salvation in the Truth

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

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. {Ms62-1905.14}

**The testimonies themselves will be the *key* that will explain the messages given, as scripture is explained by scripture-** — Letter 73, 1903. {1SM 42.2} “Regarding the testimonies, **nothing is ignored; nothing is cast aside; but time and place must be considered.** {1SM 57.2}

“And now to all who have a desire for truth I would say: Do not give credence to unauthenticated reports as to what Sister White has done **or said** or written. **If you desire to know what the Lord has revealed through her, read her published works.** Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said. {5T 696.1}

## Testimony of the Pioneers of Adventism

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

**A line of truth extending** from that time to the time when we shall enter the city of God was plainly marked out before me, and I gave my brethren and sisters the instruction that the Lord had given me. **They knew that when not in vision, I could not understand these matters,** and they accepted as light direct from heaven the revelations given me. **Thus the leading points of our faith as we hold them today were firmly established. Point after point was clearly defined, and all the brethren came into harmony.** {Lt253-1903.4}

**The whole company of believers were united in the truth.** There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully **established by the revelations of the Holy Spirit.** {Lt253-1903.5}

As a people, **we are to stand firm on the platform of eternal truth** that has withstood test and trial. We are to hold to **the sure pillars of our faith. The principles of truth that God has revealed to us are our only true**



**foundation. They have made us what we are. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. He will bring in everything that he possibly can to carry out his deceptive designs. But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God.** {SpTB02 51.2, 1904}

**No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles,** in full view of the world. {6T 17.2}

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 waymarks which have made us what we are, are to be preserved,** and they **will be preserved,** as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the **fundamental principles that are based upon unquestionable authority.** {1SM 208.2}

The record of the experience through which the people of God passed **in the early history of our work must be republished.** Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the Advent message should be kept before our people. Elder Loughborough's book should receive attention. Our leading men should see what can be done for the circulation of this book. {Lt105-1903.4}

The burden of the warning now to come to the people of God, nigh and afar off, is **the third angel's message.** And those who are seeking to understand this message **will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-Day Adventists what they are today.** The truths that have been unfolding in their order, as we have advanced along the

line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground step by step in the past history of our experience, seeing the chain of truth in the prophecies, were prepared to accept and obey every ray of light. They were praying, fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. {Ms31-1896.9}

**In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established.** *The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. **Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?*** {RH May 25, 1905, par. 28}

**When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after-suppositions contrary to the light God has given are to be entertained.** {Lt329-1905.17}

**Men will arise** with interpretations of Scripture which are to them truth, but which are not truth. **The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth.** *One will arise, and still another with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. **A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat, till the close of their lives,*** the experience through which they passed, even as did John the apostle till the very close of his life. **And the standard-bearers who have fallen in death are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.** {Lt329-1905.18}

**We are not to receive the words of those who come with a message that contradicts the special points of our faith.** They gather together a mass of Scripture and pile it as proof around their asserted theories. **This has been done over and over again during the past fifty years.** And **while the**

**Scriptures are God's Word, and are to be respected, the application of them, if such application moves one pillar of the foundation that God has sustained these fifty years, is a great mistake.** He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God. {Lt329-1905.19}

Let not the fact be lost sight of that in the past these earnest wrestlers sacrificed everything to advance the work. **The fact that they have grown old and gray in the service of God is no reason why they should cease to exert an influence superior to the influence of men who have far less knowledge of the work and far less experience in divine things.** Though worn and unable to bear the heavier burdens that younger men can and should carry, their value as counselors is of the highest order. **They have made mistakes, but they have learned wisdom from their failures; they have learned to avoid errors and dangers, and are they not then competent to give wise counsel?** They have borne test and trial, and, though they have lost some of their vigor, they are not to be pushed aside by less-experienced workers, who know very little about the labor and self-sacrifice of these pioneers. **The Lord does not thus lay them aside. He gives them special grace and knowledge.** {7T 287.3}

A few of **the old standard-bearers** are still living. I am intensely desirous that our brethren and sisters **shall respect and honor these pioneers.** We present them before you as men who know what trials are. I am instructed to say, **Let every believer respect the men who acted a prominent part during the early days of the message, and who have borne trials and hardships and many privations.** These men have grown gray in service. Not long hence, they will receive their reward. {Lt47-1902.12}

Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. **Those who took part in the establishment of our work upon the foundation of Bible truth; those who know the waymarks that have pointed out the right path are to be regarded as workers of the highest value.** They can speak from personal experience, regarding the

truths entrusted to them. These men are not to permit their faith to be changed to infidelity; **they are not to permit the banner of the third angel to be taken from their hands.** They are to hold the beginning of their confidence firm unto the end. **The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established.** We cannot now enter into any new organization; for this would mean apostasy from the truth. {Ms129-1905.6}

I am very grateful to my heavenly Father for the great mercy and goodness that He daily bestows upon me... My mind is very much occupied just now in the endeavor to present in the best way **the facts in regard to our early experience in the proclamation of the truth that we held. I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844,** little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. As we searched the Scriptures with much prayer, many evidences were given us under the manifestation of the Holy Spirit's power. What deep importance was attached to every evidence that God gave us! The truth, point by point, was fastened in our minds so firmly that we could not doubt. {Lt38-1906.1}

Men and women came to the different places where meetings were appointed to be held, to see if they could not bring in their false theories. But although they would advance erroneous and sometimes fanatical teachings, we had the truth so firmly established in our minds that we had nothing to fear. {Lt38-1906.2}

**The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in an answer to our urgent prayers.** The visions that the Lord has given me are so remarkable that we know that what we have accepted is the truth. This was demonstrated by the Holy Spirit. Light, precious light from God, established the main points of our faith as we hold them today. **And these truths are to be kept before the mind.** We must arouse from the position of lukewarmness, from being neither cold nor hot. We need increased faith and

more earnest trust in God. We must not be satisfied to remain where we are. We must advance step by step, from light to greater light. {Lt50-1906.3}

I have had presentations regarding the deceptions that Satan is bringing in at this time. I have been instructed that **we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the Lord's witnesses. The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan's deceptions. This instruction has been repeated recently. I must present before the people the testimonies of Bible truth and repeat the decided messages given years ago.** I desire that my sermons given at camp-meetings and in churches may live and do their appointed work. {Lt99-1905.7}

## Joseph Bates

(1792 – 1872)

My parents were members of long standing in the Congregational church, with all of their converted children thus far, and anxiously hoped that we would also unite with them. But they embraced some points in their faith which I could not understand. I will name two only: their mode of baptism, **and doctrine of the trinity.** My father, who had been a deacon of long standing with them, labored to convince me that they were right in points of doctrine. I informed him that my mind was troubled in relation to baptism. Said he, "I had you baptized when an infant." I answered, that that might all be according to his faith; but the Bible taught that we must first believe and then be baptized (Mark 16:16; 1 Peter 3:21), but I was not capable of believing when I was an infant. **Respecting the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being. I said to my father, "If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father, and you my son, then I can believe in the trinity."** {AJB 204.2, 1868}

One thing more: Much derision is made about those of our company that have joined the Shakers. I say it is a shame to them first, to have preached so clearly and distinctly the speedy coming of our Lord Jesus Christ personally to gather his saints - and then to go and join the Shakers in their faith, that he (Jesus) came spiritually in their Mother, Ann Lee, more than seventy years ago. **This, without doubt in my mind, is owing to their previous teaching and belief in a doctrine called the trinity. How can you find fault with their faith while you are teaching the very essence of that never - no never to be understood, doctrine?...{SC3 187.1}**

**We believe that Peter and his master settled this question beyond controversy, Matthew 16:13-19;** and I cannot see why Daniel and John has not fully confirmed **that Christ is the Son, and, not God the Father.** How could Daniel explain his vision of the 7th chapter, if “Christ was God.” **Here he sees one “like the Son (and it cannot be proved that it was any other person) of man, and there was given him Dominion, and Glory, and a kingdom;” by the ancient of days. Then John describes one seated on a throne with a book in his right hand, and he distinctly saw Jesus come up to the throne and take the book out of the hand of him that sat thereon. Now if it is possible to make these two entirely different transactions appear in one person, then I could believe that God died and was buried instead of Jesus, and that Paul was mistaken when he said, “Now the God of peace that brought again from the dead our Lord Jesus that great shepherd of the sheep” etc., and that Jesus also did not mean what he said when he asserted that he came from God, and was going to God, etc.etc.; and much more, if necessary, to prove the utter absurdity of such a faith. {SC3 188.1}**

## **Roswell Fenner Cottrell**

(1814 – 1892)

Men have gone to opposite extremes in the discussion of the doctrine of the Trinity. **Some have made Christ a mere man, commencing his existence at his birth in Bethlehem; others have not been satisfied with holding him to be what the Scriptures so clearly reveal him, the pre-existing Son of God, but have made him the ‘God and Father’ of himself...** I would simply advise all that love our Lord and Saviour Jesus Christ, to believe all

that the bible says of Him, and no more.... **We Understand that the term trinity means the union of three persons, not offices, in one God; so that the Father, Son and holy Ghost, are three at least, and one at most. That one person is three persons, and that three persons are only one person, is the doctrine which we claim is contrary to reason and common sense.** The being and attributes of God are above, beyond, out of reach of my sense and reason, yet I believe them: **But the doctrine I object to is contrary, yes, that is the word, to the very sense and reason that God has himself implanted in us.** Such a doctrine he does not ask us to believe. ... **But our Creator has made it an absurdity to us that one person should be three persons, and three persons but one person;** and in his revealed word he has never asked us to believe it. This our friend thinks objectionable....

**But to hold the doctrine of the Trinity is not so much an evidence of evil intention as of intoxication from that wine of which all the nations have drunk. The fact that this was one of the leading doctrines, if not the very chief, upon which the bishop of Rome was exalted to popedom, does not say much in its favor.** This should cause men to investigate it for themselves; as when the spirits of devils working miracles undertake the advocacy of the immortality of the soul. Had I never doubted it before, I would now probe it to the bottom, by that word which modern Spiritualism sets at nought. ... **Revelation goes beyond us; but in no instance does it go contrary to right reason and common sense.** God has not claimed, as the popes have, that he could “make justice of injustice,” nor has **he, after teaching us to count, told us that there is no difference between the singular and plural numbers.** Let us believe all he has revealed, and add nothing to it.” {R. F. Cottrell, Review & Herald, July 6, 1869}

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

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

“Position of SDA Pioneers on the Trinity

**This has been a popular doctrine and regarded as orthodox ever since the bishop of Rome was elevated to the popedom on the strength of it. It is accounted dangerous heresy to reject it; but each person is permitted to explain the doctrine in his own way. All seem to think they must hold it, but each has perfect liberty to take his own way to reconcile its contradictory propositions; and hence a multitude of views are held concerning it by its friends, all of them orthodox, I suppose, as long as they nominally assent to the doctrine.** For myself, I have never felt called upon to explain it, nor to adopt and defend it, neither have I ever preached against it. But I probably put as high an estimation on the Lord Jesus Christ as those who call themselves Trinitarians. This is the first time I have ever taken the pen to say anything concerning the doctrine. My reasons for not adopting and defending it, are 1. **Its name is unscriptural. The Trinity, or the triune God, is unknown to the Bible; and I have entertained the idea that doctrines which require words coined in the human mind to express them, are coined doctrines.** 2. I have never felt called upon to adopt and explain that which is contrary to all the sense and reason that God has given me. All my attempts at an explanation of such a subject would make it no clearer to my friends. But if I am asked what I think of Jesus Christ, my reply is, I believe all that the Scriptures say of him. **If the testimony represents him as being in glory with the Father before the world was, I believe it. If it is said that he was in the beginning with God, that he was God, that all things were made by him and for him, and that without him was not anything made that was made, I believe it. If the Scriptures say he is the Son of God, I believe it. If it is declared that the Father sent his Son into the world, I believe he had a Son to send. If the testimony says he is the beginning of the creation of God, I believe it. If he is said to be the brightness of the Father’s glory, and the express image of his person,**



**I believe it. And when Jesus says, ‘I and my Father are one,’ I believe it; and when he says, ‘My Father is greater than I,’ I believe that too; it is the word of the Son of God, and besides this it is perfectly reasonable and seemingly self-evident.**

**If I be asked how I believe the Father and Son are one, I reply, They are one in a sense not contrary to sense. If the and in the sentence means anything, the Father and the Son are two beings. They are one in the same sense in which Jesus prayed that his disciples might be one. He asked his Father that his disciples might be one. His language is, that they may be one, “even as we are one.” It may be objected, If the Father and the Son are two distinct beings, do you not, in worshipping the Son and calling him God, break the first commandment of the Decalogue? No; it is the Father’s will That all men should honor the Son, even as they honor the Father. We cannot break the commandment and dishonor God by obeying him. The Father says of the Son, Let all the angels of God worship him. Should angels refuse to worship the Son, they would rebel against the Father. Children inherit the name of their father. The Son of God hath by inheritance obtained a more excellent name than the angels. That name is the name of his Father. The Father says to the Son, Thy throne, O God, is forever and ever. Heb. 1:8. The Son is called The mighty God. Isa. 9:6. And when he comes again to earth his waiting people will exclaim, This is our God. Isa. 25:9. It is the will of the Father that we should thus honor the Son. In doing so we render supreme honor to the Father. If we dishonor the Son we dishonor the Father; for he requires us to honor his Son.**

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

**Joseph Birchard Frisbie**  
(1816 – 1882)

“The Sunday God.

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

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

“That three are one, and one are three, Is an idea that puzzles me;  
By many a learned sage ‘tis said That three are one in the Godhead.

“The Father then may be the Son, For both together make but one;  
The Son may likewise be the Father, Without the smallest change of either.

“Yea, and the blessed Spirit be The Father, Son and trinity;  
This is the creed of Christian folks, Who style themselves true orthodox,  
All which against plain common sense, We must believe or give offense.”

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

## Joseph Harvey Waggoner

(1820 – 1889)

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

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

*“The ‘Athanasian creed’... was formulated and the faith defined by Athanasius. Previous to that time there was no settled method of expression, if, indeed, there was anywhere any uniformity of belief. *Most of the early writers had been pagan philosophers, who to reach the minds of that class, often made strong efforts to prove that there was a blending of the two systems, Christianity and philosophy. There is abundance of material in their**

writings to sustain this view. Bingham speaks of the vague views held by some in the following significant terms: “ ‘*There were some very early that turned the doctrine of the Trinity into **Tritheism**, and, instead of three divine persons under the economy of Father, Son, and Holy Spirit, brought in **three collateral, coordinate, and self-originated beings, making them three absolute and independent principles, without any relation of Father or Son, which is the most proper notion of three gods.** And having made this change in the doctrine of the Trinity, they made another change answerable to it in the form of baptism.*’ -Antiquities, book 11, chap. 3, & 4. “Who can distinguish between this form of expression and that put forth by the council of Constantinople in A.D. 381, wherein the true faith is declared to be that of ‘an uncreated and consubstantial and co-eternal Trinity?’ *The truth is that we find the same idea which is here described by Bingham running through much of the orthodox literature of the second and third centuries. **There is no proper ‘relation of Father and Son’ to be found in the words of the council, above quoted... Bingham says this error in regard to a Trinity of three coordinate and self-originated and independent beings arose in the church very early; and so we find it in the earliest authors after the days of the apostles... We leave it with the good judgment of every unprejudiced reader that **three baptisms are more consistent with the idea of “three collateral, co-ordinate, and self-originated beings”, than with the idea of baptism into the name of the Father, Son, and Holy Spirit, and in the likeness of the Saviour’s death and resurrection.**”*** {J. H. Waggoner, *Thoughts on Baptism*, 1878}

“There is one question which has been much controverted in the theological world upon which we have never presumed to enter. *It is that of the personality of the Spirit of God.* Prevailing ideas of person are very diverse, often crude, and the word is differently understood; so that unity of opinion on this point cannot be expected until all shall be able to define precisely what they mean by the word, or until all shall agree upon one particular sense in which the word shall be used. But as this agreement does not exist, it seems that a discussion of the subject cannot be profitable, especially as it is not a question of direct revelation. *We have a right to be positive in our faith and our statements only when the words of Scripture are so direct as to bring the subject within the range of positive proof. We are not only willing*

*but anxious to leave it just where the word of God leaves it. From it we learn that the Spirit of God is that awful and mysterious power which proceeds from the throne of the universe, and which is the efficient actor in the work of creation and of redemption.*” {J. H. Waggoner, *The Spirit Of God; Its Offices And Manifestations*, pp. 8, 9. 1877}

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

“Ques. *What is Sunday, or the Lord’s Day in general?*

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

## James Springer White

(1821 – 1881)

### “THE POSITION OF THE REMNANT

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

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

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

“Jesus prayed that his disciples might be one as he was one with his Father. This prayer did not contemplate one disciple with twelve heads, but twelve

*disciples, made one in object and effort in the cause of their master. Neither are the Father and the Son parts of the “three-one God.” They are two distinct beings, yet one in the design and accomplishment of redemption. The redeemed, from the first who shares in the great redemption, to the last, all ascribe the honor, and glory, and praise, of their salvation, to both God and the Lamb.”* {J. S. White, *Life incidents*, p. 343. 1868}

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

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

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

“We are told by those who teach the abolition of the Father’s law, that the commandments of God mentioned in the New Testament, are not the ten, but the requirements of the gospel, such as repentance, faith, baptism and the Lord’s supper. But as these, and every other requirement peculiar to the

gospel, are all embraced in the faith of Jesus, it is evident that the commandments of God are not the sayings of Christ and his apostles. *To assert that the sayings of the Son and his apostles are the commandments of the Father, is as wide from the truth as **the old trinitarian absurdity** that Jesus Christ is the very and Eternal God.* And as the faith of Jesus embraces every requirement peculiar to the gospel, it necessarily follows that the commandments of God, mentioned by the third angel, embrace only the ten precepts of the Father's immutable law which are not peculiar to any one dispensation, but common to all." {J. S. White, *Review & Herald*, August 5, 1852}

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

"***Here we might mention the Trinity, which does away the personality of God, and of his Son Jesus Christ**, and of sprinkling or pouring instead of being "buried with Christ in baptism," "planted in the likeness of his death:" but we pass from these **fables** to notice one that is held sacred by nearly all professed Christians, both Catholic and Protestant. It is, The change of the Sabbath of the fourth commandment from the seventh to the first day of the week.*" {J. S. White, *Review & Herald*, December 11, 1855}

#### **"CATHOLIC REASONS FOR KEEPING SUNDAY.**



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

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

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

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

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

**Merritt E. Cornell**  
(1827 – 1893)

“Protestants and Catholics are so nearly united in sentiment, that it is not difficult to conceive how Protestants may make an image to the Beast. **The mass of Protestants believe with Catholics in the Trinity, immortality of**

the soul, consciousness of the dead, rewards and punishments at death, the endless torture of the wicked, inheritance of the saints beyond the skies, sprinkling for baptism, and the PAGAN SUNDAY for the Sabbath; **all of which is contrary to the spirit and letter of the new testament.** Surely there is between the mother and daughters, a striking family resemblance.” {M. E. Cornell, Facts for the Times, p. 76. 1858}

## **John Nevins Andrews** (1829-1883)

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

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

“That God is the fountain and source of immortality is plain from the statement of Paul. He speaks thus of God the Father: ‘Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting; Amen.’ 1 Tim. 6:16. *This text is evidently designed to teach that the self-existent God is the only being who, of himself, possesses this wonderful nature.* Others may possess it as derived from him, but he alone is the fountain of immortality. “Our Lord Jesus Christ is the source of this life to us. ‘For as the Father hath life in himself, so hath he given to the Son to have life in himself.’ John 5:26. ‘As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.’ John 6:57. *The*

*Father gives us this life in His Son.* ‘And this is the record, that God hath given to us eternal life and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.’ 1Jn 5:11,12. These Scriptures do clearly indicate that Christ is the source of endless life, and that those only have this who have Christ.” {J. N. Andrews, *Review & Herald*, January 27, 1874 p. 52}

### A Catholic Challenge

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

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

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

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

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

## John Norton Loughborough

(1832 – 1924)

“QUESTIONS FOR BRO. LOUGHBOROUGH.

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

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

ANSWER. *There are many objections which we might urge, but on account of our limited space we shall reduce them to the three following: 1. It is contrary to common sense. 2. It is contrary to scripture. 3. Its origin is Pagan and fabulous.* These positions we will remark upon briefly in their order. And 1. *It is not very consonant with common sense to talk of three being one, and one being three. Or as some express it, calling God “the Triune God,” or “the three-one-God.” If Father, Son, and Holy Ghost are each God, it would be three Gods; for three times one is not one, but three.* There is a sense in which they are one, but not one person, as claimed by Trinitarians.

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

*To believe that doctrine, when reading the scripture we must believe that God sent himself into the world, died to reconcile the world to himself, raised himself from the dead, ascended to himself in heaven, pleads before himself in*

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

Read carefully the following texts, comparing them with the idea that Christ is the Omnipotent, Omnipresent, Supreme, and only self-existent God: John 14:28; 17:3; 3:16; 5:19,26; 11:15; 20:19; 8:50; 6:38; Mark 13:32; Luke 6:12; 22:69; 24:29; Matt.3:17; 27:46; Gal.3:20; 1John.2:1; Rev.5:7; Acts 17:31. Also see Matt.11:25,27; Luke 1:32; 22:42; John 3:35,36; 5:19,21,22,23,25,26; 6:40; 8:35,36; 14:13; 1Cor.15:28.

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

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

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

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

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

### Uriah Smith

(1832 – 1903)

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

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

***"God alone is without beginning. At the earliest epoch when a beginning could be, - a period so remote that to finite minds it is essentially eternity, - appeared the Word.*** "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. ***This uncreated Word*** was the Being, who, in the 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 and medium of their power,*** representative of them both (Ps. 139:7), was in existence also." {U. Smith, *Looking Unto Jesus*, p. 10. 1898}

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

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

Ans. - The terms "Holy Ghost", are a harsh and repulsive translation. It should be "Holy Spirit" (hagion pneuma) in every instance. *This Spirit is the*

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

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



## Stephen Nelson Haskell

(1833 – 1922)

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

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

“Before the creation of our world, “there was war in heaven.” *Christ and the Father covenanted together; and Lucifer, the covering cherub, grew jealous because he was not admitted into the eternal councils of the*

***Two who sat upon the throne.***” {S. N. Haskell, *The Story of the Seer of Patmos*, p. 217. 1905}

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

### **George Ide Butler**

(1834-1918)

“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* – at least, if it is, it is utterly beyond my comprehension of the meaning of language or words.” ” {Letter: G. I. Butler to J. H. Kellogg. April 5, 1904.}

### **John Gottlieb Matteson**

(1835-1896)

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

### **Sarepta Myrenda (Irish) Henry**

(1839 – 1900)

““Q Do you think the Spirit of God is a person, or is it simply the power by which God works, and which he has given to man for his use?” **“A. The pronouns used in connection with the Spirit must lead us to conclude that he is a person, the personality of God which is the source of all power and life.”**” {S. M. Henry, *The Abiding Spirit*, 1899.}

## Dudley Marvin Canright

(1840 – 1919)

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

“At the time when the Bible was written, nearly the whole world had adopted either Polytheism or Pantheism. *Polytheism taught that there were many gods.* Rome had its gods. Greece had its gods. Egypt had its gods. ... *In opposition to that, Moses and the prophets set forth the grand fact that this doctrine of many gods was a lie, and that there was but one God, Jehovah the living God...* “Hear, O Israel: The Lord our God is one Lord.’ Dt. 6:4. ***Here we strike the key-note of the doctrine of the Deity. ‘The Lord our God is ONE Lord.’ Not many, not a thousand, not a hundred, not ten, not three, but only ONE-one God.*** ... *Turning to the New Testament, we find the same doctrine taught just as plainly as in the Old. Neither Moses nor the prophets ever set forth the unity of God more strongly than Jesus himself.* He taught it and reiterated it many times. Thus he says: ‘The first of all the commandments is, Hear, O Israel: The lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul...And the scribe said unto him, Well, Master, thou hast said the truth; for there is one

God; and there is none other but he.’ Mark 12:29-32. “The scribe said, ‘There is one God, and there is none other but he.’ To this declaration Jesus assented. ‘And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.’ John 17:3 ***Jesus says his Father is the only true God. But Trinitarians contradict this by saying that the Son and Holy Ghost are just as much the true God as the Father is... [1 Cor. 8:4-6 quoted] “Says the great apostle, ‘There is none other God but one,’ and ‘there is but one God, the Father, of whom are all things.’ He tells us who this one God is. It is not the Holy Ghost; it is not Jesus Christ, but it is the Father. Gal. 3:20; 1 Tim. 1:17... How the doctrine of the Trinity, of three Gods, can be reconciled with these positive statements I do not know. ...***

*And then the Bible never uses the phrases, ‘Trinity,’ ‘triune God,’ ‘three in one,’ ‘the holy three,’ ‘God the Holy Ghost,’ etc. but it does emphatically say there is only one God, the Father. And every argument to prove three Gods in one person, God the Father, God the Son, and God the Holy Ghost, all of them of one substance, and every way equal to each other, and all three forming but one, contradicts itself, contradicts reason, and contradicts the Bible...* “God is self-existent, and the source and author of all things,-of angels, of men, of all the worlds,-of everything. Thus Paul says, ‘For of him and through him and to him, are all things; to whom be glory forever. Amen.’ Rom. 11:36. “He is the source of all life and immortality. Thus, speaking of the Father, Paul says, ‘Who only hath immortality, dwelling in the light which no man can approach unto.’ 1 Tim. 6:16. Notice that this glorious God is the only one who, in himself, possesses immortality. That is, he is the fountain-head, the source of all life and immortality...” ‘For as the Father hath life in himself; so hath he given to the Son to have life in himself.’ John 5:26. This statement is unequivocal. *The Father has life in himself, and in his great love for his Son he bestows the same gift upon him; but it will be noticed that the Father is the one from whom the gift came...* How carefully Paul distinguishes between the Father and the Son. He says, ‘The Father, of whom are all things,’ and ‘Jesus Christ, by whom are all things.’ *The Father is the source of everything. Jesus is the one through whom all things are done. All the authority, the glory, and the power of Christ he received from his Father... A belief in this doctrine is very important. Indeed, it cannot be too strongly insisted upon.* Jesus even declares that the knowledge of this

truth is necessary to eternal life. ‘And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.’ John 17:3. *“We must know the Father as the only true God. Then there is no true God besides the Father. But we must also know his Son Jesus Christ, whom he has sent. How simple and plain is this doctrine, and how abundantly sustained by the Holy Bible.”* {D. M. Canright, *Review & Herald*, August 29, 1878}

### Alonzo Trevier Jones

(1850-1923)

*“He who was born in the form of God took the form of man. “In the flesh he was all the while as God, but he did not appear as God.” “He divested himself of the form of God, and in its stead took the form and fashion of man.” “The glories of the form of God, He for awhile relinquished.”* {A. T. Jones, *G. C. Bulletin 1895*, p. 448}

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

### Hampton Watson Cottrell

(1852 – 1940)

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

## James Edson White

(1849 – 1928)

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

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

## William Clarence White

(1854 – 1937)

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

As I read the Bible, I find that the risen Saviour breathed on the disciples ‘and saith unto them, Receive ye the Holy Ghost.’ The conception received from this Scripture, seems to be in harmony with the statement in ‘Desire of Ages’, page 669, also Gen. 1:2; with Luke 1:4; with Acts 2:4 and also 8:15 and 10:44. Many other texts might be referred to which seem to be in harmony with this statement in ‘Desire of Ages.’ *The statements and the arguments of some of our ministers, in their effort to prove that the Holy Spirit is an individual as are God the Father and Christ, the eternal Son, have perplexed me, and sometimes they have made me sad. One popular teacher said ‘We may regard Him, as the fellow who is down here running things.’* My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was characteristics. *It is stated in such a way that I concluded that there might be personality*

*without bodily form which is possessed by the Father and the Son. There are many Scriptures which speak of the Father and the Son and the absence of Scripture making similar reference to the united work of the Father and the Holy Spirit or of Christ and the Holy Spirit, has led me to believe that the spirit without individuality was the representative of the Father and the Son throughout the universe, and it was through the Holy Spirit that they dwell in our hearts and make us one with the Father and with the Son.*" {Letter, W. C. White to H. W. Carr, April 30, 1935}

### **Milton Charles Wilcox**

(1853 – 1935)

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

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

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

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

“28.THE PERSONALITY OF THE SPIRIT *Ques. 1. Some say the Holy Spirit is a person; others say He is a personality; and others, a power only. Till how long should this be a matter of discussion? Ans. 1. The personality of the Holy Spirit will probably be a matter of discussion always. Sometimes the Spirit is mentioned as being ‘poured out,’ as in Acts 2. All through the Scriptures, the Spirit is represented as being the operating power of God...The reason why the Scriptures speak of the Holy Spirit as a person, it seems to us, is that it brings to us, and to every soul that believes, the personal presence of our Lord Jesus Christ...*

“Because of the lack of faith, it was ‘expedient,’ necessary, that He should go away; for He declared, ‘If I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you.’ John 16:7. His disciples could not realize the presence of the Spirit of God as long as Christ was with them personally. In that sense, He could be with those only who were in His immediate presence. *But when He went away, and the Spirit came, it could make Christ present with everyone, wherever that one was with Paul in Athens, Peter in Jerusalem, Thomas in India, John in Patmos.*

“*These are simply illustrations. Wherever God’s children are, there is the Spirit - not an individual person, as we look upon persons, but having the power to make present the Father and the Son. That Spirit is placed upon God’s messengers, the angels; but the angels are not the Spirit. That Spirit is placed upon God’s servants, His human messengers; but the human messengers are not the Spirit. They are possessed by the Spirit, and used by the Spirit, and have within them the power of the Spirit; but they are not the Spirit. The Spirit is independent of all these human or material agencies. Why not leave it there? Why not know that the Spirit, the Spirit of God, the Spirit*



*of Christ, the Spirit of Deity, goes out into all the earth, bringing the presence of God to every heart that will receive it?"* {M. C. Wilcox, *Questions And Answers Vol.11*, 1919. 1938 ed., p.37-39. In 1945 ed. p.33-35}

## **Ellet J. Waggoner**

(1855 – 1916)

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

### **“Is Christ God?”**

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

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

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

### **“Is Christ a Created Being?”**

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

*...The Scriptures declare that Christ is “the only begotten Son of God.” He is begotten, not created. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it in these words, “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He*

*come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity.” Micah 5:2, margin. **There was a time when Christ proceeded forth and came from God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.***

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

***Finally, we know the Divine unity of the Father and the Son from the fact that both have the same Spirit. Paul, after saying that they that are in the flesh cannot please God, continues: “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” Rom. 8:9. Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ. Christ “is in the bosom of the Father” being by nature of the very substance of God and having life in Himself. He is properly called Jehovah, the self-existent One and is thus styled in Jer. 23:5, 6, where it is said that the righteous Branch, who shall execute judgment and justice in the earth, shall be known by the name of Jehovah-tsidekenu--THE LORD, OUR RIGHTEOUSNESS. Let no one, therefore, who honors Christ at all, give Him less honor than He gives the Father, for this would be to dishonor the Father by just so much, but let all, with the angels in heaven, worship the Son, having no fear that they are worshiping and serving the creature instead of the Creator.” {E. J. Waggoner, *Christ And His Righteousness*, pp. 19-24. 1890}***

***“In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son. It should not be necessary to guard this point, lest some should think that the Son existed as soon as the Father; yet some go to that extreme, which adds nothing to the dignity of Christ, but rather detracts from the honor due him, since many throw the whole***

*thing away rather than accept a theory so obviously out of harmony with the language of Scripture, that Jesus is the only begotten Son of God. He was begotten, not created. He is of the substance of the Father, so that in his very nature he is God; and since this is so 'It pleased the Father that in him should all fullness dwell.'* Col. 1:19... *While both are of the same nature, the Father is first in point of time. He is also greater in that he had no beginning, while Christ's personality had a beginning.*" {E. J. Waggoner, *Signs of the Times*, April 8, 1889}

<p>“The angels are sons of God, as was Adam...by creation; <i>Christians are the sons of God by adoption</i> (Rom. 8:14, 15), <b>but Christ is the Son of God by birth.</b> ... and so Christ is the “express image” of the Father’s person.” {E. J. Waggoner, <i>Christ And His Righteousness</i>, p. 12. <b>1890</b>}</p>	<p>““God so loved the world, that he gave his only-begotten Son,’-- not a son by creation, as were the angels, <i>nor a son by adoption, as is the forgiven sinner, but a Son begotten</i> in the express image of the Father’s person...” {E. G. White, <i>Signs of the Times</i>, May 30, <b>1895</b>}</p>
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**William Warren Prescott**  
(1855–1944)

“As Christ was twice born, **once in eternity, the only begotten of the Father**, and again here in the flesh, thus uniting the divine with the human in that second birth, so we, who have been born once already in the flesh, are to have the second birth, being born again of the Spirit, in order that our experience may be the same, the human and the divine being joined in a life union.” {W. W. Prescott, *Review & Herald*, April 14, 1896, p. 232}

**Judson Sylvaneous Washburn**  
(1863 – 1955)

“The doctrine of the Trinity is regarded as the supreme test of orthodoxy by the Roman Catholic Church. Many of the councils of that church during its development were almost entirely given over to the discussion of the Trinity, the Arian and the Trinitarian controversy.

“Was Christ of the same substance of the Father, or of like substance?” Very naturally the nature of the personality of God was the center, the core, the

key of the teachings of Roman theology, Satan's crowning masterpiece of Apostate Counterfeit Christianity.

The leading doctrines of the Roman papacy were taken directly from heathenism, -the sign of the cross, Holy water, monks, nuns, the celibacy of the priesthood, the Sunday Sabbath, etc., etc. So this Catholic doctrine of the Trinity comes from heathenism. In India we have Brahma, Shive, Vishnu, vengeful, unforgiving trinity.

Where in Heathenism or in Romanism is the Divine mediator between God and man? "There is one God and one mediator between God and man, the man Christ Jesus." I Tim. 2:5. There is none in heathenism; and in the Roman church, as Christ is a very physical part of God, the deity, it becomes necessary to invent a multitude of human mediators, the Virgin Mary, Peter, Andrew, etc. and a multitude of manufactured saints, a band of immortal souls of dead men and women. Jesus has become so fully and literally a component part of the great severe judge who delights in eternal torment, according to the Roman teaching of the Trinity, that they must find or manufacture a multitude of human spiritualistic mediators. THIS REMOVING OF JESUS FROM HIS TRUE RELATIONSHIP TO GOD AND MAN, TAKES HIM SO FAR FROM US THAT HE BECOMES AN INFLICTOR OF EVERLASTING TORMENT AND NO LONGER OUR LOVING SAVIOUR.

The doctrine of the Trinity is a cruel heathen monstrosity, removing Jesus from his true position of Divine Saviour and Mediator. It is true we cannot measure or define divinity. It is beyond our finite understanding, yet on this subject of the personality of God the Bible is very simple and plain. **The Father, the Ancient of Days, is from eternity. Jesus was begotten of the Father. Jesus speaking through the Psalmist says:**

The Lord (Jehovah) hath said unto me, Thou art [art] my son, this day have I begotten thee. Psalm 2:7.

Again in Proverbs eight (where Jesus is spoken of under the title of Wisdom, See I Corinthians 1:24), we read: The Lord (Jehovah) possessed me in the beginning of his way. Verse 22. Before the mountains were settled, before the hills was I brought forth. Verse 24.

The Son says he was brought forth, begotten, born of his Father (Jehovah).

He calls his father “Jehovah.” In Psalm 110:1, The Lord said unto my Lord, sit thou on my right hand, etc. Literal Hebrew, “Jehovah said unto Adoni,” Jehovah (the Father) said to Adoni (the son). Psalm 110:4, The Lord (Jehovah) hath sworn and will not repent, Thou art a priest forever after the order of Melchisedec. Who is this priest of the order of Melchisedec? It is Jesus. See Hebrews 7:21, 22; Mark 19:35, 36.

In these scriptures Jesus himself says the Father’s name is Jehovah, his own name Adoni. Put in Exodus 23:31, the Lord said he would send his Angel before his people, literally his Messenger, and said, “My name is in Him,” so God placed His name in His son. So on earth the name of every father is in his son. It is therefore permissible to say that the son may be spoken of as Jehovah, but primarily, fundamentally, the Son said his Father’s name is Jehovah...

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

The distinct separate personality of the Father and the Son are absolutely essential to the plan of salvation. It was essential, an absolute necessity that while Christ was dead, the Father should live upholding all things and bringing Jesus from the tomb. Christ is the one, only, mediator between God, the Father and man. If the Father and the Son are “one person,” then Christ is a mediator between Himself and man. Christ was made in the express image of His Father’s person. The Father has a person. The Son has another, a distinct, a separate person.

I beheld till the thrones were cast down and the Ancient of Days did sit whose garment was white as snow and the hair of his head like the pure wool. His throne was like the fiery flame and his wheels as burning fire. Daniel 7:9.

I saw in the night visions, and beheld one like the Son of man came with the clouds of Heaven and came to the Ancient of Days and they brought him near before him. Verse 13.

Here are two persons, distinct and separate in their personality. The scriptures are as clear on this point as on any subject of Bible truth.

Because the heathen believed in some gods who had one body with more than one head and because the Roman Church adopted that heathen idea, eternal torment, the worship of dead men, the sign of the cross, and also the Trinity, direct from heathenism, is the doctrine of the Trinity any more sacred than eternal torment, the Sunday Sabbath, purgatory, or any other Pagan papal doctrine? CERTAINLY NOT! And the fact that Christ is not the mediator in the Roman church demonstrates that the Trinity destroys the truth that Christ is the one, the only mediator.

The so-called Christian church, the Papacy, that originated the doctrine of the Trinity, does not recognize him as the only mediator but substitutes a multitude of ghosts of dead men and women as mediators. If you hold the Trinity doctrine, in reality, Christ is no longer your mediator...

The whole Trinity doctrine is utterly foreign to all the Bible and the teachings of the Spirit of Prophecy. Revelation gives not the slightest hint of it. This monstrous heathen conception finds no place in all the free universe of our Blessed Heavenly Father and His Son, our Lord and Saviour, Jesus Christ....

Seventh-day Adventists claim to take the word of God as supreme authority and to have “come out of Babylon,” to have renounced forever the vain traditions of Rome. If we should go back to the immortality of the soul, purgatory, eternal torment and the Sunday Sabbath, would that be anything less than apostasy? **If, however, we leap over all these minor, secondary doctrines and accept and teach the very central root, doctrine of Romanism, the Trinity, and teach that the son of God did not die, even though our words seem to be spiritual, is this anything else or anything less than apostasy? and the very Omega of apostasy?...**“ [From J. S. Washburn’s Letter in 1939.]

**Charles S. Longacre**  
(1871-1958)

*From his Manuscript in 1946*

“I am Alpha and Omega, the beginning and the ending, saith the Lord,” Rev. 1:8, Again the Lord said: “I am Alpha and Omega, the first and the last.” Rev. 1:11.

**Not everything has a beginning nor does everything have an ending. God Himself never had a beginning and He will not have an ending. He is the self-existent One, who never had a beginning.** Eternity itself never had a beginning and never will have an ending. Space has no beginning and no ending. Everything else had a beginning, but not all things that have a beginning are going to have an end.

**Of Jesus Christ, the Son of God, it is said in the Scriptures, “He is the only Begotten of the Father.” The Son of God was not created like other creatures are brought into existence. He is not a created but a Begotten Being, enjoying all the attributes of His Father. Christ Himself explains His own relationship to the Father as follows: “As the Father had life in Himself,” unborrowed, underived, original, independent, and immortal, “so hath He given to the Son to have life in Himself.” John 5:26. And God gave Christ “authority to execute judgment, also, because He is the Son of man.” John 5:27. If He had been God in His own right, the Father could not have delegated to Christ authority in the execution of judgment but it was delegated to Him “because He is the Son of man.” “I can of my own self do nothing.” John 5:30.**

If Christ had been God in His own right, co-equal with God, co-eternal with God, or self-existent, instead of being Begotten of the Father, why did Christ say, “I can of my own self do nothing...I seek not my own will but the will of the Father?” Why did Christ say of Himself, “Before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord; and beside Me there is no Saviour”? Isa. 43:10,11.

The word “God” is spelled with a capital ‘G’, and in the text following (verse 12) the Lord saith “there was no strange god among you.” Here the Bible uses a small ‘g’ for god. **This text in Isaiah 43:10 clearly proves that He, Christ, the only Saviour of the world, was the only God that was formed. Before Him “was no God, formed.” Then we must conclude that He was the first and only God that was formed, because after Him was no God to be formed.**

**If there is one truth that the Bible teaches, it is that there is only one absolute God and none beside Him who is an absolute God. In the 15th**



**chapter of First Corinthians, Paul teaches this doctrine so there can be no doubt as to Christ's subordination and submission to the Father. Paul says: "Then cometh the end, when He (Christ) shall have delivered up the kingdom to God, even the Father; ... For He (the Father) hath put all things under His (Christ's) feet. But that He (God) is excepted, which did put all things under Him (Christ). And when all things shall be subdued unto Him (Christ), then shall the Son also Himself be subject unto Him (God) that put all things under Him (Christ), that God may be all in all." 1 Cor. 15:24-28.**

**Here Paul clearly teaches that God is not subject to Christ, but that Christ is subject to the Father, who gave all authority to Him. Whatever Christ is, whatever authority He has, whatever attributes He possesses, may be all in all and above all. Paul says, "Ye are Christ's; and Christ is God's." 1 Cor. 3:23. Again says Paul: "But I would have you know, that the head of every man is Christ ... and the head of Christ is God." 1 Cor. 11:3. Christ Himself said: "I go unto the Father; for my Father is greater than I." John 14:28.**

But Paul taught that Christ was "equal with God," and that God Himself had "exalted" Christ to that position. For says Paul, "Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name," and therefore we are to "confess that Jesus Christ is Lord, to the glory of God the Father." Phil 2:5-11.

**Why are we to give the glory of Christ's exaltation above every other name than the name of God Himself, to God the Father instead of to Christ in His own right? Because it is God the Father who has thus exalted Him. Paul makes this great truth of Christ's dependence upon the Father still more evident when he saith to Timothy: "I give thee charge in the sight of God, who quickeneth all things...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.” 1 Tim. 6:13-16.

**God “only hath immortality.” He alone is the only self-existent God. But He gave His Son when He was Begotten the same life he had in Himself, therefore when Christ offered His life as a ransom for the sins of the world, He and He only could make an atonement for all the sins of all the world, because he made “infinite sacrifice,” and it required an Infinite sacrifice” to atone for all the sins of mankind and angels who had sinned, in order to satisfy the demands of the law of God and infinite justice.**

We are told that Christ died for our sins, that angels could not atone for our sins. Angels were finite beings just like men are, but men are a lower order of beings. **Christ had un-conditional immortality bestowed upon Him when He was Begotten of the Father. Angels had conditional immortality bestowed upon them when they were created by Christ in the beginning. Angels are immortal but their immortality is conditional.** Therefore angels do not die but live on after they sin just as Satan or Lucifer lives on in sin. But since Lucifer and the fallen angels only enjoy conditional immortality, God ultimately will destroy them and take from them the gift of immortality which Christ bestowed on them when He created them. Whatever God bestows he can take away whenever He sees fit. In the resurrection, immortality will be bestowed upon every saint that is raised to life through Jesus Christ. Then and not until then is eternal life bestowed upon the Christian. **“And this is the record, that God hath given to us eternal life, and this life is in His Son.” 1 John 5:11. But this same eternal life is also in the Father. For saith Saint John: “The Word of life ... was manifested ... that eternal life, which was with the Father.” 1 John 1:2, 3.** Here we are plainly told that the same eternal life, immortal life which is with the Father, was manifested in His Son, and will in the resurrection be bestowed and imparted to all the saints in Christ. **But we must never forget that it is an imparted immortality. We thus see that eternal life and immortality may be bestowed upon beings who were not co-existent with God.** It is the same eternal life that is in God, and when human beings are thus made immortal it is said of them that they are “filled with all the fullness of God.” Eph. 3:19.

**But Christ, the only Begotten of the Father, made in the “express image” of the Father in person. God not only appointed [Him] to be the Saviour of men, but He appointed Him “heir of all things,” “being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He (God) at any time, Thou art My son, This day have I begotten thee?” Heb. 1:2-5. Here we are told that the expression “Thou art My Son, this day have I begotten thee,” refers only to Christ and not to any of the angels. Then there must have been a time, a day, when the Son of God was begotten by the Father. On that day, the Father saith unto His only Begotten Son: “Thy throne, O God, is forever and ever ... therefore God, even thy God, hath anointed Thee with the oil of gladness above thy fellows. And Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands.” Heb. 1:8-10. Paul says: “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom.” Eph. 1:17. **The Father is the God of the Lord Jesus Christ - he is the Father and Christ is His Begotten Son.****

Again Paul says. “There is one body and one Spirit... one Lord, one faith, one baptism, one God and Father of all, who is above all.” Eph. 4:4-6. Again Paul 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...**There is none other God but one.” 1 Cor. 8:6, 4. The prophet Malachi says: “have we not all one Father? Hath not one God created us?” Mal. 2:10.**

In “Patriarchs and Prophets,” **Sister White quotes Prov. 8:22-26, and applies those texts to Christ’s pre-existence.** The original Hebrew text says: “the Lord possessed Me - 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.” **In the original Hebrew, the word re’shiyth (raysheeth), which means “the beginning,” is exactly the same word as we find in Gen. 1:1. But in Gen. 1:1 the word (raysheeth) has the preposition “in” prefixed to the Hebrew word “bere-shiyth.” That preposition (in) or “Be” is not attached to the word (ray-sheeth) in Prov. 8:22. Translated**

literally, it ought to read “The Lord possessed Me - the beginning of His way.” Twice the expression is used in Prov. 8:22-30. Before “ever the earth was... I was brought forth.” The words brought forth come from one Hebrew word, Chiyi (Kheel) which literally means to be begotten, to bring forth, to be born, to be shapen, to be formed. Here Christ speaking of Himself saith: “I was brought forth, when there were no foundations abounding with water ... or ever the earth was.”

**I was begotten, I was formed. These expressions agree with what Christ saith of Himself in Isaiah 43:10,11: “That ye may know and believe Me, and understand that I am He; before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord; and beside Me there is no Saviour.”** Another translation of this text reads: “Before Me there was nothing formed of God.” The implication in our King James translation is that He, Christ, was “formed” as God, equal with God, but beside Him was no God formed and beside Him was no Saviour appointed. But the other translation quoted makes the Son of God the “first-begotten before all creation,” as Paul puts it in Col. 1:15. Christ Himself admits that the secret things belong to God, and that He Himself as the Son of God, does not know the day and hour of His return to this earth the second time. Jesus said: **“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.”** Mark 13:32. And in Matt. 24:36, Jesus says, **“but My Father only”** knows that day and hour. Christ acknowledges that all He possesses of wisdom, of power, of authority, and of life itself, all was given to Him from the Father. His exaltation was from the Father.

## OTHER PIONEERS

### C. W. Stone

“The Word then is Christ. **The text speaks of His origin.** He is the only begotten of the *Father*. Just how he came into existence the Bible does *not* inform us any more definitely; but by this expression and several of a similar kind in the Scriptures we may believe that Christ came into existence in a manner different from that in which other beings first appeared; **That He**

sprang from the Father's being in a way not necessary for us to understand." {C. W. Stone, *The Captain of our Salvation*, p. 17. 1886}

### A. J. Dennis

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

### A. J. Morton

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

### D. W. Hull

“The inconsistent positions held by many in regard to the Trinity, as it is termed, has, no doubt, been the prime cause of many other errors. Erroneous views of the divinity of Christ are apt to lead us into error in regard to the nature of the atonement. ... The doctrine which we propose to examine, was established by the Council of Nice, A. D., 325, **and ever since that period, persons not believing this peculiar tenet, have been denounced by popes and priests, as dangerous heretics.** It was for a disbelief in this doctrine, that the Arians were anathematized in A. D., 513. **As we can trace this doctrine no farther back than the origin of the “Man of Sin,” and as we find this dogma at that time established rather by force than otherwise, we claim the right to investigate the matter, and ascertain the bearing of Scripture on this subject.** Just here I will meet a question which is very frequently asked, namely, Do you believe in the divinity of Christ? Most unquestionably we do; but we don't believe, as the M. E. church Discipline

teaches, that Christ is the very and eternal God; and, at the same time, very man; that the human part was the Son, and the divine part was the Father.” {D. W. Hull, Review & Herald, November 10, 1859}

## J. M. Stephenson

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

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

**“To be the only begotten Son of God must be understood in a different sense than to be a Son by creation;** for in that sense all the creatures he has made are sons. Nor can it refer to his miraculous conception, with the virgin Mary, by the Holy Ghost; because he is represented by this endearing title more than four thousand years before his advent in the village of Bethlehem. Moreover, he is represented as being exalted far above the highest orders of men and angels in his primeval nature. He must therefore be understood as being the Son of God in a much higher sense than any other being. **His being the only begotten of the Father supposes that none except him were thus begotten; hence he is, in truth and verity the only begotten Son of God; and as such he must be Divine; that is, be a partaker of the Divine nature. ... The idea of Father and Son supposes priority of the existence of the one, and the subsequent existence of the other. To say that the Son is as old as his Father, is a palpable contradiction of terms. It is a natural impossibility for the Father to be as young as the Son, or**

**the Son to be as old as the Father.** If it be said that this term is only used in an accommodated sense, it still remains to be accounted for, why the Father should use as the uniform title of the highest, and most endearing relation between himself and our Lord, a term which, in its uniform signification, would contradict the very idea he wished to convey.

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

# Let Pioneers Identify Truth

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

A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard-bearers who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time. {Ellen White, Counsels to Writers and Editors – p. 31, Par.2, p. 32, Par.1}