Chapter 1

OUR FATHER

The words “the Source” convey the idea there is no higher. As such the Source is beyond all control; itself the only supreme controller. Mankind has used the word “God” universally to describe this power. Where there have been others with the appellation “gods”, they are always subordinate to one Supreme God. So the concept of one antecedent Being is consistent in the annals of mankind.
The Shema, repeated morning and evening by the Hebrews for centuries, reads, “Hear, O Israel: the Lord our God is One LORD” (Deut 6:4). Moses was understood by the ancient Church to proclaim the Supreme Deity as one being, one personality, one individual. Modern writers may envision the word “one” to mean a unity of pluralities, but Moses did not present that thought. The Jews, even today, stand as a monument of monotheism that defies the concept of several being one. The Old Testament simply does not support the idea of a plurality of gods equaling one God. There is not a single Old Testament Scripture alluding to God being a committee, group, or partnership. God is always “He.” And He is always a singular.

Genesis 1:27 moves from the God known as He to us. “Let us make man in our image” in any language, us describes more than one. Us is not Me. Our likewise describes more than one. So, the idea of one Source is a solid Old Testament teaching right from the first chapter. We will examine the word Elohim (Genesis 1:1) in a later chapter to note how a plural form in Hebrew may be read as a singular.

The important thing to realize at the outset is that “one” is a vital concept to retain in order to reach two. There can never be a two without a one first. Since the fourth century A.D. the Christian church has been “confused” by philosophers who have denied this most basic reality.

Emperor Constantine, in 325 A.D. convened a meeting to establish a state church to unify the Empire. Under this Roman Emperor 318 Bishops would create orthodox Christianity. Unfortunately, by the fourth century the inroads of paganism were considerable. It was inevitable that paganism merging with Christianity would corrupt the pure religion of the Apostles and the early church. Philosophy at the School of Alexandria under Clement of Alexandria and his pupil Origen had already changed a literal reading of the Word into mystical allegory a century before. The Bible was being robbed of its power by the reasoning of men. Origen’s dictum, “The Scriptures are of little use to those who understand them as they are written”, was accepted by the educated ones. So confusion ruled and Constantine did not even realize that one Bishop in Rome did not speak for the Christian Church.

A church run by the State had worked for over 700 years so it was just a matter of fine-tuning the details. The first step was to have one State Bible. Eusebius was put to work and fifty volumes were produced. These, however, were based on the Greek of Origen and not the Apostolic Greek. Today’s modern versions can be traced back to this work of Constantine through scholar’s use of Vaticanus and Sinaiticus from this period. It will take a later tract to outline the results of relying on a corrupt Greek Text instead of following the Apostolic Text preserved by God.
In Steps to Christ, page 9, we read:

“Nature and revelation alike testify of God’s love. Our Father in heaven is the source of life, of wisdom, and of joy.”

The first two sentences of this little book tell us that God is the source of life. And God is our Father. Jesus told us to pray to our Father which art in heaven. So, very simply, at the moment that Jesus was speaking the source of life was in heaven. If He was in heaven He was not also at the same time on the earth. The Bible is a profoundly practical, concrete recital of reality. It is for the real person in a real world.

If God, the Father, is the source – of how many things is He the source? Would not the rational answer be “all things?”

“The Lord God of heaven collected all the riches of the universe, and laid them down in order to purchase the pearl of lost humanity. The Father gave all his divine resources into the hands of Christ in order that the richest blessings of heaven might be poured out upon a fallen race. God could not express greater love than he has expressed in giving the Son of his bosom to this world. This gift was given to man to convince him that God had left nothing undone that he could do, that there is nothing held in reserve, but that all heaven has been poured out in one vast gift.” Youth’s Instructor, October 17, 1895.

The Source gave all He had in one gift; nothing was held in reserve. That means He did not have another gift to give later. All heaven was poured out in one vast gift - the Son of His bosom - Jesus.

This amazing truth (reality) was not a reality for Constantine and the ‘orthodox’ makers. There is only one greatest gift from heaven. It is the Son of God.
Chapter 2

ORTHODOXY OR TRUTH?

Constantine did not read Greek so he had to take the word of the ‘scholars’ concerning technicalities. They were debating whether the Son was of the same substance as the Father, or whether he was of the same kind of substance. They could not decide what begotten meant so Constantine stepped in and made the decision.
At this point, we will not join the centuries-old debate, but we want to take notice that the Bible interpreted by the Spirit of God did not decide the issue. A pagan Roman Emperor decided what would constitute Christian Orthodoxy. Then flexing his muscle and declaring the decision would be a unanimous one, he motivated the Bishops by indicating any dissenter would be exiled immediately. A small minority, less than five, stuck to their guns and were exiled. Thus, in a few broad strokes we see how the orthodox Church was begun. The nature of Christ and who God is as taught by modern Christianity stems from this sordid history. These facts are easily verified.

For hundreds of years this council known as the Council of Nicaea has held sway over the churches that claim orthodoxy. Many countless lives have been lost over disagreeing with Constantine through the centuries; for to be unorthodox is to be branded as a heretic! The established church takes it from there.

In The Great Controversy, page 49:

"But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, (page 50) in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror."

Baptized paganism became the orthodoxy of the corrupted church. Instead of following this inspired testimony ministers are taught today that the Council of Nicaea was a Christian Council. Clearly the Spirit of Prophecy teaches otherwise. Notice:

"This compromise between paganism and Christianity resulted in the development of "the man of sin" foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan’s power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will." (GC 50)

The Council of Nicaea was the foundation for what became the masterpiece of Satan:

"To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was
So the orthodoxy of Constantine became the foundation of the Church of Rome that became the Roman Papacy. This shocking historical revelation is not to be set aside by ecclesiastical authorities or Seminaries. A “Thus saith the Lord” is not to be set aside for a, “thus saith the scholars.” We remind the reader that those among the various churches that uphold orthodoxy as supreme have rejected the Seventh-day Sabbath, the 2300 days, the Investigative Judgment, the Sanctuary, the High Priestly ministry of Jesus in the Most Holy Place, natural mortality, the Law of God and the Third Angel’s Message in general.

Surely any candid mind would consider the transgressors of God’s Law strange bedfellows for God’s people to choose at the Second Coming of Christ. And yet, we shall discover an unyielding drive in our own midst to join the orthodoxy of Sunday believers. In fact, those who disagree with the Council of Nicaea and its later developments are being disfellowshipped from the official Seventh-day Adventist Church at the present time.

What is the grave issue that requires members to be cast out? What is their bold sin against God? They dare to believe that Jesus Christ is really the literal Son of God. But, you retort, “I believe Jesus is the Son of God!” In fact, a world leader recently asked, “Haven’t we always believed that?” It is time to find out why we as a people think we believe something that the official organization has repudiated. In the 27 Fundamental beliefs (FB), (later 28) voted at the 1980 General Conference are recorded the official beliefs of the Seventh-day Adventist organization. If you were baptized after 1980 perhaps you are not aware that the organization changed several important elements of our religion that the founders taught and believed. Yes, changed the religion that was believed by Ellen G. White, and all the pioneers of the movement.

But let us read some of the present official Beliefs:

**FB Number 4. “God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ.”**

In this section Jesus is not called the Son of God; but he is referred to in the Roman manner as “God the eternal Son.” This language makes Jesus not the Son, but rather God in the form of an eternal Son. The difference in language is subtle but effective.
In FB number three this language is found:

"God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness."

He is called God the eternal Father, which is a true Biblical term. But, Jesus in being called “God the eternal Son” is called by a non-biblical term or concept. Nowhere in the word of God is Jesus called “God the Son.” Only in Romanism is the term found. None of the founders ever used this type of language. Throughout the entire lifetime of Ellen White the church used the terminology “only begotten Son of God.”

You will notice that God the Father is designated as He and also the Source. These are correct Biblical references and constitute truth. We have already noticed that there can only be one Supreme source. The proper designation for that one, the Father, is God. So the change in the 1980 statement is more than semantics. It is actually a genuine change from the understanding of the Seventh-day denomination in the time of the founders and Ellen G. White. The proper terminology for Jesus in the New Testament and throughout the Testimony of Jesus (Spirit of Prophecy) is the Son of God, and not God the Son.

This Romanizing is further revealed in FB number five:

"God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ’s life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth."

It begins, “God the Holy Spirit.” So, now we have not only the true God, the Father, but the addition of God by two other names. God the eternal Son, and God the eternal Spirit are made to take the place of the Biblical Son of God and the Spirit of God. Now we have three eternal God’s (co-eternal and the same age) but in order to remain orthodox we are told they are not three, but one. At this point we confront the problem of orthodox Christianity which is 1+1+1=1.

This absurd formula is no problem for philosophers; they merely refer it as a “mystery.” That is very convenient for philosophers who do not live in the real world; but what of us mere mortals who live in a real, practical world? We thought
all along that Jesus was real, and practical. Does a sham religion come along and claim Jesus is only a phantom after all?

We expected as much from those who believe in the phantoms of naturally immortality and Sunday worship instead of the Seventh-day Sabbath; but what of those who claim to know the truth? Must they also join the allegorizing philosophers and accept $1+1+1=1$? Where in God’s book of Nature is such an unreality found?

The proportions of such a tragic misstep reach well into the territory of Laodicea—the land where blind people do not even know they are blind! We will need to carefully uncover the reasons why God’s people have allowed such a monstrous hoax in their midst. We were given warnings and instructions from heaven about this very situation. It is not too late to heed them.

The faith once delivered to the saints has become dim and we need to know how such a thing could happen. But the discovery of what went wrong may be painful; for we are the very ones who have allowed the “elite ones” to tell us what to believe. We must come back to Christ as our only infallible Guide. The Son of God must lead us back to the Father. The Bible, instead of man, must speak to our souls.
Was Jesus Christ really the divine Son of God in a human form or was He just roleplaying? Was He really the Son of God before He came to this earth? Seems like a strange question because it is not raised in the word of God. But since the time of Constantine there has ever been a party that denies Jesus is the divine Son of God. It is the position held by those who believe the issue was settled at the Council of Nicaea. They must account for the Biblical use of the term “only begotten Son of God.” So they resort to making it an error in translation. They redefine the Greek word monogenes (only born) to mean “unique.” Further, they appeal to the Council as having given the church the truth. Therefore, according to them, the King James Bible and the Spirit of Prophecy become the relics of poor scholarship. These claims will be fully investigated as we proceed.
That this is not a moot question is shown in the following quote by those who defend their ‘role playing’ idea:

"Is it not quite apparent that the problem texts become problems only when one assumes an exclusively literalistic interpretation of such expression as ‘Father,’ ‘Son,’ ‘Firstborn,’ ‘Only Begotten,’ and so forth? Does not such literalism go against the mainly figurative or metaphorical meaning that the Bible writers use when referring to the persons of the Godhead?” Whidden, Moon, Reeve, *The Trinity*, page 106, Review and Herald, Hagerstown, MD. 2002.

This philosophy (theology?) echoes the great allegorizer Origen: “The Scriptures are of little use to those who understand them as they are written.” According to Seminarians (teachers and students) literalism must give way to figurative or metaphorical meaning.

We turn to the writings of Ellen G. White.

7BC 915 “Christ, at an infinite cost, by a painful process, mysterious to angels as well as to men, assumed humanity. HIDING His divinity, laying aside His glory, He was born a babe in Bethlehem. In human flesh He lived the law of God, that He might condemn sin in the flesh, and bear witness to heavenly intelligences that the law was ordained to life and to ensure the happiness, peace, and eternal good of all who obey. But the same infinite sacrifice that is life to those who believe is a testimony of condemnation to the disobedient, speaking death and not life.” (MS 29, 1899)

Christ assumed humanity by being born a babe in Bethlehem. Would assuming a mere role be a “painful process?” Why would being born be necessary?

7BC 926.3 “Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person—the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily.”

How could two natures be mysteriously blended if one of them was only a role? Notice the one person that emerges in this blending is “the man” Christ Jesus. In the human body dwelt all the fullness of the Godhead.

7BC 924 “Only humanity could reach humanity. He lived out the character of God through the human body which God had prepared for Him. He blessed the world by living out in human flesh the life of God, thus
showing that He had the power to unite humanity to divinity (RH June 25, 1895)”

“. . .a body hast thou prepared me.” (Hebrews 10:5). Are both the King James Bible and Ellen White in error in teaching the person known as Jesus Christ was the human – the divine Son of God incarnate?

7BC 927 “This was not done by going out of Himself to another, but by taking humanity into Himself. Thus Christ gave to humanity an existence out of Himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption.”

He did not cease to be the Son of God; He took humanity into Himself.

5BC 1130 “How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, He in whom was the fullness of the Godhead bodily, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory, and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one.”

Man and God became one. Yet the schoolmen would have us believe God was just pretending – it really did not happen!! The thought is too great for them. How could the divine Son of God and the helpless babe be the same person? To them there is no Son of God. Instead they see a metaphor that is
supposed to convey a type of love between a father and a son.

DA 49 “Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.”

God permitted His Son to come to face life’s peril at the risk of eternal loss. Does eternal loss sound like a game? Was there actually something at stake? Could the Son of God lose His eternal life because He had become a human/divine Being?

7BC 926 “In Christ were united the divine and the human—the Creator and the creature. The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus—the Son of God, and the Son of man.”

The Creator and the creature are united in Christ. That could only occur if He had both natures. The helpless babe is the creature. Helpless means He could do nothing for Himself. Jesus voluntarily gave up the exercise of His God powers in order to live an actual human life. The rules of engagement were simple: The Son of God would give up His form of God forever and take a human form instead. He would become a man in body and retain His divine Son character.

7BC 926 “Christ lived and died as a man, that He might be God both of the living and of the dead. It was to make it impossible for men to lose eternal life if they believe on Him.”

If Christ was only a man it would not be necessary to say He lived and died as a man. The fact that the divine Son of God lived and died as a man makes the risk of eternal loss real. If Christ came to die then His only hope of life again was resurrection.

7BC 926 “He became subject to temptation, endangering as it were, His divine attributes. Satan sought, by the constant and curious devices of his cunning, to make Christ yield to temptation.”
His divinity was endangered because all His decisions were controlled by His humanity. He must live as a man surrendered to the Spirit of God without reserve.

7BC 925  “Jesus Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity He might by His death destroy him who had the power of death. He could not have done this as God, but by coming as man Christ could die.”

Christ could not die as God, divinity cannot die as divinity; but by coming as man Christ could die. This stunning statement informs us that the Son of God could die under peculiar circumstances. He could not do so as God, but He made Himself mortal by coming as man. Whatever the man did the divine nature of the Son of God was bound to do as the one person.

Were the Father and Son separated at the death of Christ?

7BC 924  “The Captain of our salvation was perfected through suffering. His soul was made an offering for sin. It was necessary for the awful darkness to gather about His soul because of the withdrawal of the Father’s love and favor; for He was standing in the sinner’s place, and this darkness every sinner must experience. The righteous One must suffer the condemnation and wrath of God, not in vindictiveness; for the heart of God yearned with greatest sorrow when His Son, the guiltless, was suffering the penalty of sin. This sundering of the divine powers will never again occur throughout the eternal ages (MS 93, 1899).”

The withdrawal of the Father’s love is separation! How does a person separate from himself? This one statement proves that the Father and the Son are two separate persons. A sundering of the divine powers happened. It will never again occur throughout the eternal ages.

In these few statements there is much to explain away by the role player teachers. How is it possible to believe that Ellen White did not understand what she was writing; or worse, wrote knowing it was not true? The King James Bible and the Spirit of Prophecy are in agreement. We shall find much confirmation that Jesus is the divine Son of God and was known as such in heaven before He came to earth.
Chapter 4

THE VOICE OF GOD

7BC 926  “Christ came to the earth, taking humanity and standing as man’s representative, to show in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement (ST June 9, 1898).”
The man that God created was Adam. He was innocent and holy until the fall. Jesus came to earth to show that man connected with the Father and the Son could obey every divine requirement like Adam as he was created. What is the secret? The Father and the Son. Connection with the Father and His Son gives power to obey.

If Jesus was not really the Son of God, but was only role-playing, then how is a believer supposed to connect with the Father and the Son? Where language has meaning the little word “and” denotes two different objects. So, the Father and the Son are two different Beings. The issue in Biblical Christianity is to be connected to Them both. Jesus came to show us that man connected with both the Father and Son “could obey every divine requirement.”

But of what help is an example of connection if no one is connected? Here is where the helpless babe comes in. The Son of God, in order to become a mediator between sinful man and a Holy God (the Father) must take the position of being able to talk for both sides. In other words, He must be divine and human at the same time. Becoming a human is an absolute necessity in the plan of salvation. A pretend role is meaningless. It has to be the Son of God that becomes a human. If there is no Son of God then the Bible is reduced to mere legendary tales and phantoms.

Youth’s Instructor, November 21, 1895 “The more we think about Christ’s becoming a babe here on earth, the more wonderful it appears. How can it be that the helpless babe in Bethlehem’s manger is still the divine Son of God? Though we cannot understand it, we can believe that he who made the worlds, for our sakes became a helpless babe. Though higher than any of the angels, though as great as the Father on the throne of heaven, he became one with us. In him God and man became one, and it is in this fact that we find the hope of our fallen race. Looking upon Christ in the flesh, we look upon God in humanity, and see in him the brightness of divine glory, the express image of God the Father.”

Certainly, Ellen White knew nothing of a role playing God who just said He had a Son but did not. “Though we cannot understand it, we can believe that he who made the worlds, for our sakes became a helpless babe.” The helpless babe is indispensable to the salvation of mankind. We shall see that the sacrifice on Calvary was accomplished by the babe who was the anointed One. The infinite sacrifice was already fully present in the helpless infant.

2SP 15 “When the time was fulfilled, Christ was born in a stable, and cradled in a manger, surrounded by the beasts of the stall. And is this indeed the Son of God, to all outward appearance a frail, helpless babe,
so much resembling other infants? His divine glory and majesty were veiled by humanity, and angels heralded his advent.”

Is this really the Son of God? Let us hear from God Himself:

Matthew 3:17 “And a voice from heaven saying, This is my beloved Son, in whom I am well pleased.”

DA 625 “The voice of God had been heard at the baptism of Jesus at the beginning of His ministry, and again at His transfiguration on the mount. Now at the close of His ministry it was heard for the third time, by a larger number of persons, and under peculiar circumstances. Jesus had just spoken the most solemn truth regarding the condition of the Jews. He had made His last appeal, and pronounced their doom. Now God again set His seal to the mission of His Son. He recognized the One whom Israel had rejected. "This voice came not because of Me," said Jesus, "but for your sakes." It was the crowning evidence of His Messiahship, the signal from the Father that Jesus had spoken the truth, and was the Son of God.”

Think of it. The Father came three times to the earth personally to say that Jesus had told the truth and was the Son of God. Do ‘Christians’ actually require God to tell them that Jesus says the truth? And yet, theologians refuse to believe Jesus or His Father and insist that Son of God is only a metaphor because God cannot have a Son! Without producing a single Scripture these philosophers have for centuries foisted upon the world a different teaching than the plain utterances of the Bible which declare God the Father has a divine Son. Let it be observed as we probe this denial of Scriptural reality by theologians that Ellen White consistently upholds the word of God. Throughout her entire ministry Jesus to her was always the only Begotten Son of God. Let it also be noted that the founders, sometimes called the Pioneers, of the Seventh-day Adventist movement were all believers in God the Father and the Son of God as two separate entities, personalities, Beings. They also never used the unbiblical term “God the Son.”

The mode of connecting with the Father and the Son then is this:

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

John 3:16 “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”
John 3:16 is perhaps the most quoted verse in the entire Bible. Of the millions who can recite it, how many realize that it says God gave his only begotten Son? Does not a normal reading require that two persons are involved – the giver and the one given? The solution to man’s condition of hopelessness is in this verse. God gave. The Son came to die in the place of lost man and make of him a new creation that could do righteousness. Believing in and receiving the Son gives everlasting life.

1 John 5:11-13  “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. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”
In Christ’s Object Lessons we find an important principle:

**COL 17** “In Christ’s parable teaching the same principle is seen as in His own mission to the world. That we might become acquainted with His divine character and life, Christ took our nature and dwelt among us. Divinity was revealed in humanity; the invisible glory in the visible human form. Men could learn of the unknown through the known; heavenly things were revealed through the earthly; God was made manifest in the likeness of men. So it was in Christ’s teaching: the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar.”
We find in the plan of God that spiritual things are made known by natural things. Laws govern both realms. The unseen is made known by the seen.

**COL 22** “Divine wisdom, infinite grace, were made plain by the things of God's creation. Through nature and the experiences of life, men were taught of God. The 'invisible things of Him since the creation of the world,' were ‘perceived through the things that are made, even His everlasting power and divinity.’”

*Roman 1:20*

Nature reveals to us the specific, concrete, reality of the number one in many ways. It is no mystery that the number two always comes after one. If there is no one there cannot be a two. The Scriptures plainly ascribe a singular place to the Supreme One. Paul names the Supreme One:

**1 Corinthians 8:6** “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.”

“*But to us*” means clearly those who know the truth along with Paul. There is one God, the Father. This simple statement seems hardly assailable; and yet for centuries it has remained an unheeded truth. Clement of Alexandria, his pupil Origen, Constantine, Eusebius, and many others opposed this teaching and turned their version into orthodox Christianity.

Paul continues – “the Father of whom are all things.” In other words the Father is the Source of creation. Then there is one Lord Jesus Christ, obviously a different person. All things are by Him; that it is He as the active agent of creation. This is clearly stated in Patriarchs and Prophets:

**PP 34** “The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God. . . . The Father wrought by His Son in the creation of all heavenly beings. "By Him were all things created, . . .”

This is the same thought that Paul expresses, “*The Father wrought by His Son in the creation.*”
“He had an associate.” An associate would be one other. The Father and an associate would be two Beings. So, we have one plus one equals two. This associate was “the only being that could enter into all the counsels and purposes of God.” That leaves us with only two who are in the circle of God’s counsels. We focus on the fact that the Supreme One is called the Sovereign of the Universe. This Sovereign has a co-worker which means there are two working together. The co-worker is called the “only begotten of God.” Whatever number the Bible assigns to the co-worker He cannot be One. He is with the One; He is not the Biblical One.

What does nature teach us about this situation? When we take our child to the zoo and observe the animals we notice there are papas and baby animals. We ask our child which is the papa and which is the baby? Our child quickly and decidedly identifies who is who without hesitation. How does he do this? Even with animals he has never seen before. There really is no mystery to this knowledge. A papa elephant is readily recognized from a baby elephant. It is also quite obvious that the papa came first. That is the law of heredity.

Let us notice Adam and Eve. Which came first? Eve was taken out of Adam. The sequence remains eternally - Adam came first and Eve came next. She was not created from the dust; she was made from the substance of Adam. All the elements of Eve were already in Adam before she was made.

The substance of Eve was present in Adam before she became a personality. And so, the human race continues. The substance of Adam and Eve is passed on from generation to generation through genes and DNA. In like manner we can understand the substance of God the Father is “always” since He is unbegotten. The Father is the great original substance of Deity. The Son, according to Sacred Scripture, however, proceeded and came forth from the Father. He is the only Begotten Son of God. His substance was the substance of the Father; but He was not a personality until He was begotten (born). Was Eve an inferior human because she came after Adam? No. Neither is the Son inferior in deity because the Father came first. They are both of the same kind. By the law of heredity the Son received all the attributes of His Father. They are both absolute Deity. The only thing the Son can never be is the Father.

Hebrews 1:1-5 “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 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 at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?”

We understand the unseen by the seen. Begotten does not mean created. When parents pass on their genes and DNA they do not become creators. They are passing on the substance that already exists. When “scholars” make the assertion that if Jesus had a beginning then He was created and therefore could not be fully Deity, they have fallen into the pit of theological speculation. They are ignoring Scripture and Nature. In fact, they are reverting to orthodoxy invented at the time of Constantine in a pagan atmosphere.

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

It should become increasingly clear that Ellen White never expressed or approved of any denial of the Father/Son relationship of the Scriptures. The question should arise, “If the Father/Son truth is opposed today officially by the establishment, then what has taken its place?” This question demands a careful study based on genuine historical facts and a careful examination of the writings of Ellen White, and a clear, “Thus saith the Lord.”
Who in the Bible recognized Christ was the Son of God? The expected Messiah was known to have a unique relationship to the one true God. What was it that was acknowledged by those who responded to the Spirit of God?
John the Baptist. COL 274. "...the priests and rulers dared not say that John’s baptism was from heaven. If they acknowledged John to be a prophet, as they believed him to be, how could they deny his testimony that Jesus of Nazareth was the Son of God?"

Simeon/Anna. DA 55. "The priest looked upon Him as he would upon any other child. But though he neither saw nor felt anything unusual, God’s act in giving His Son to the world was acknowledged... Simeon understands the warnings of the Spirit, and he is deeply impressed that the infant being presented to the Lord is the Consolation of Israel, the One he has longed to see... Anna also, a prophetess, came in and confirmed Simeon’s testimony concerning Christ.

The crowd. DA359. "Many of those who then thronged about Christ to receive the precious boon of health accepted Him as their Saviour. Many others, afraid then to confess Him, because of the Pharisees, were converted at the descent of the Holy Spirit, and, before the angry priests and rulers, acknowledged Him as the Son of God."

Peter. DA 433. "Only a little before, Peter had acknowledged Jesus as the Son of God; but he now missed an opportunity of setting forth the character of his Master. By his answer to the collector, that Jesus would pay the tribute, he had virtually sanctioned the false conception of Him to which the priests and rulers were trying to give currency."

Many, even priests. DA 775. "Many even of the priests were convicted of the true character of Jesus. Their searching of the prophecies had not been in vain, and after His resurrection they acknowledged Him as the Son of God."

Scoffers 3SP 271. "On that memorable occasion, large numbers who had heretofore ridiculed the idea of so unpretending a person as Jesus being the Son of God, became thoroughly convinced of the truth, and acknowledged him as their Saviour. Three thousand souls were added to the church."

5BC 1129. "There were occasions when Jesus stood forth while in human flesh as the Son of God. Divinity flashed through humanity, and was seen by the scoffing priests and rulers. Was it acknowledged? Some acknowledged that He was the Christ, but the larger portion of those who upon these special
occasions were forced to see that He was the Son of God, refused to receive Him."

The Fearful ST August 5, 1897. "Many of those who then thronged about Christ to receive the precious boon of health, accepted him as their Saviour. Many others, afraid then to confess him, because of the Pharisees, were converted at the descent of the Holy Spirit, and before the angry priests and rulers acknowledged him as the Son of God."

Thief. 3SP 157. "The Spirit of God illuminated the mind of this criminal, who took hold of Christ by faith, and, link after link, the chain of evidence that Jesus was the Messiah was joined together, until the suffering victim, in like condemnation with himself, stood forth before him as the Son of God. While the leading Jews deny him, and even the disciples doubt his divinity, the poor thief, upon the brink of eternity, at the close of his probation, calls Jesus his Lord!"

Those who had turned away Prt Jan 21, 1886. "He had heard Jesus, and been convicted by his teachings; but through the influence of the priests and rulers he had turned away from him. . . . During that day of trial he had been in company with Jesus in the judgment-hall and on the way to Calvary. He had heard Pilate declare him to be a just man; he had marked his god-like deportment and his pitying forgiveness of his tormentors. In his heart he acknowledged Jesus to be the Son of God."

Inanimate nature. 3SP 170. "The sea had acknowledged his voice, and was obedient to his command. Disease and death had recognized his authority, and yielded their prey to his demand. The sun had known him, and hidden its face of light from the sight of his dying anguish. The rocks had known him, and shivered into fragments at his dying cry. Although inanimate nature recognized, and bore testimony of Christ, that he was the Son of God, yet the priests and rulers knew not the Saviour, rejected the evidence of his divinity, and steeled their hearts against his truths. They were not so susceptible as the granite rocks of the mountains."

Officiating priests. 3SP 187. "The uncovering of the sacred mysteries of the most holy place brought to them a shuddering dread of coming calamity. Many of the officiating priests were deeply convicted of the true character of Jesus; their searching of the prophecies had not been in vain, and after he was raised from the dead they acknowledged him as the Son of God."
Paul. 7MR 356. "It was a tremendous step for Paul to take when he first acknowledged Christ as the Son of God; but he knew that which he affirmed. In heavenly vision God revealed to him a knowledge of the Word."

Pilate/wife. EW 173. "The angels who were witnessing the scene marked the convictions of the Roman governor, and to save him from engaging in the awful act of delivering Christ to be crucified, an angel was sent to Pilate's wife, and gave her information through a dream that it was the Son of God in whose trial her husband was engaged, and that He was an innocent sufferer. She immediately sent a message to Pilate, stating that she had suffered many things in a dream on account of Jesus and warning him. . . . placed the letter in the hands of Pilate. As he read, he trembled and turned pale, and at once determined to have nothing to do with putting Christ to death."

3SP 141. "Pilate's wife was not a Jew; but the angel of God had sent this warning to her; that, through her, Pilate might be prevented from committing the terrible crime of delivering up to death the divine Son of God." (5Red 61).

DA 732. In this account there is no mention of the Son of God. Instead He is called the Prince of God. "Even now Pilate was not left to act blindly. A message from God warned him from the deed he was about to commit. In answer to Christ's prayer, the wife of Pilate had been visited by an angel from heaven, and in a dream she had beheld the Saviour and conversed with Him. Pilate's wife was not a Jew, but as she looked upon Jesus in her dream, she had no doubt of His character or mission. She knew Him to be the Prince of God. She saw Him on trial in the judgment hall. She saw the hands tightly bound as the hands of a criminal. She saw Herod and his soldiers doing their dreadful work. She heard the priests and rulers, filled with envy and malice, madly accusing. She heard the words, "We have a law, and by our law He ought to die." She saw Pilate give Jesus to the scourging, after he had declared, "I find no fault in Him." She heard the condemnation pronounced by Pilate, and saw him give Christ up to His murderers. She saw the cross uplifted on Calvary. She saw the earth wrapped in darkness, and heard the mysterious cry, "It is finished." Still another scene met her gaze. She saw Christ seated upon the great white cloud, while the earth reeled in space, and His murderers fled from the presence of His glory. With a cry of horror she awoke, and at once wrote to Pilate words of warning."
Judas.  DA 722.2 "Judas now cast himself at the feet of Jesus, acknowledging Him to be the Son of God, and entreat ing Him to deliver Himself. The Saviour did not reproach His betrayer. He knew that Judas did not repent; his confession was forced from his guilty soul by an awful sense of condemnation and a looking for of judgment, but he felt no deep, heartbreaking grief that he had betrayed the spotless Son of God, and denied the Holy One of Israel."

Centurion.  3SP 169 "But for a man dying thus to summon such power of voice and clearness of utterance as Jesus had done, immediately before his death, was such an astonishing event that the Roman officers, experienced in such scenes, marveled greatly; and the centurion who commanded the detachment of soldiers on duty there, immediately declared, "Truly this was the Son of God."

12MR 386 "The Roman centurion, in charge of his soldiers, halted at the cross, and when Christ uttered the cry, "It is finished; into Thy hands I commend My spirit," overpowering conviction came upon him. "Truly," he said, "this Man was the Son of God."

CTr 385 "Many had believed on Jesus as they saw the terrible sights that took place. They remembered the voice that was heard at the foot of the cross amid the noise and confusion: "When the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."... All eyes were turned to the place from whence came the voice. Who had spoken? It was the centurion and the Roman soldiers, heathen and idolaters.... What so enlightened and convinced these men that they could not refrain from confessing their faith in Jesus? It was the sermon that was given in every action of Christ and in His silence under cruel abuse.... In that lacerated, bruised, broken body hanging on the cross, the centurion recognized the form of the Son of God.—Manuscript 115, 1897"

Martha/Mary.  DA 530 "To the Saviour's words, "Believest thou?" Martha responded, "Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world."

Lazarus.  DA 557 "But Lazarus did have a wonderful testimony to bear in regard to the work of Christ. He had been raised from the dead for this purpose. With assurance and power he declared that Jesus was the Son of God."
"The mighty miracle wrought at the grave of Lazarus intensified the hatred of the Pharisees against Jesus. This demonstration of divine power, which presented such unquestionable proof that Jesus was the Son of God, was sufficient to convince any mind under the control of reason and enlightened conscience."

And they came not only to see Jesus, but Lazarus, whom He had raised from the dead. The raising of Lazarus was the crowning miracle of Christ's life. The last test had been given to the Jewish nation. Lazarus had been raised from the dead to bear a testimony for Christ. . . . He was a living testimonial of divine power. With assurance and power he declared that Christ was the Son of God, and asked the people what they would gain by putting Christ to death.

This demonstration of the power of Christ was the crowning manifestation offered by God to man as a proof that He had sent His Son into the world for the salvation of the human race. If the Pharisees rejected this mighty evidence, no power in Heaven nor upon earth could wrest from them their Satanic unbelief. . . . The grandest evidence of His life was now given that He was the Son of God, and had control of death and the grave.

"Lazarus had a wonderful testimony to bear, however, in regard to the work of Christ. He had been raised from the dead for this purpose. He was a living testimony to the divine power. With assurance and power he declared that Jesus was the Son of God. Overwhelming evidence had been given to the Jewish leaders in regard to the divinity of Christ, but they had closed their hearts that no light might be admitted."

"He who walked upon the heaving billows, and by a word silenced their angry roaring, who cast out devils that in departing acknowledged Him to be the Son of God, who broke the slumbers of the dead, who held thousands entranced by His words of wisdom, was unable to reach the hearts of those who were blinded by prejudice and hatred, and who stubbornly rejected the light."

He also cast out many demons, who, in leaving their victims, acknowledged Christ, saying, "Thou art the Son of God."
"Said they, ‘What can we do to resist thy power? Has the time come now to destroy us? I know thee, who thou art, the Holy One of God.’ Demons were unable to resist the power of Christ. They surrendered to him, and in the presence of the astonished multitude, acknowledged him to be the all-powerful Son of God. . . . The demons understood this far better than the scribes and elders, with all their learning and knowledge obtained in the schools of the prophets.”

Satan. Con 29 “He was on the ground at the time when Christ presented Himself to John for baptism. He heard the majestic voice resounding through heaven and echoing through the earth like peals of thunder. He saw the lightnings flash from the cloudless heavens, and heard the fearful words from Jehovah, “This is my beloved Son, in whom I am well pleased.” He saw the brightness of the Father’s glory overshadowing the form of Jesus, thus pointing out in that crowd the One whom He acknowledged as His Son with unmistakable assurance. The circumstances connected with this baptismal scene had aroused the most intense hatred in the breast of Satan. . . . Satan was well acquainted with the position of honor Christ had held in heaven as the Son of God, the beloved of the Father.”

Simon the Cyrenian. 3SP 150 “While they were considering what to do, Simon, a Cyrenian, coming from an opposite direction, met the crowd, was seized at the instigation of the priests, and compelled to carry the cross of Christ. The sons of Simon were disciples of Jesus, but he himself had never been connected with him. This occasion was a profitable one for him. The cross he was forced to bear became the means of his conversion. His sympathies were deeply stirred in favor of Jesus; and the events of Calvary, and the words uttered by Jesus, caused him to acknowledge that he was the Son of God.”

SJ 139 “Simon was ever after grateful for the privilege of bearing the cross of the Redeemer. The burden he was thus forced to carry became the means of his conversion. The events of Calvary and the words uttered by Jesus led Simon to accept Him as the Son of God.” (Prt January 7, 1886)

DID JESUS CLAIM TO BE THE SON OF GOD?
DA 536 "Not long before this, Christ’s enemies had accused Him of blasphemy, and had taken up stones to cast at Him because He claimed to be the Son of God. They accused Him of performing miracles by the power of Satan. But here Christ claims God as His Father, and with perfect confidence declares that He is the Son of God... Christ desired all to know His relationship with His Father... With intense and painful interest all wait for the test of Christ’s divinity, the evidence that is to substantiate His claim to be the Son of God, or to extinguish the hope forever."

DA 754 "My God, My God, why hast Thou forsaken Me?" As the outer gloom settled about the Saviour, many voices exclaimed: The vengeance of heaven is upon Him. The bolts of God’s wrath are hurled at Him, because He claimed to be the Son of God. Many who believed on Him heard His despairing cry. Hope left them. If God had forsaken Jesus, in what could His followers trust?

5BC 1090. (20-24) "The prophecies of the Scriptures were plain, and gave clear predictions of His life, character, and work; and from the testimony of men who had spoken as they were moved by the Holy Ghost, evidence was sufficient to prove that Jesus was all He claimed to be—the Son of God, the Messiah of whom Moses and the prophets did write, the Light to lighten the Gentiles, and the glory of Israel. But it was in vain that He sought to convince the priests and rulers..."

5BC 1104 (63, 64) "This is one of the times when Christ publicly confessed His claim to be the Messiah... it was to Christ one of the most wonderful moments of His life... His judges looked upon Him as only a man, and they thought Him guilty of blasphemous presumption. But He proclaimed Himself as the Son of God... His words, spoken calmly, yet with conscious power, showed that He claimed for Himself the prerogatives of the Son of God."

3SP 138 "Some cried out that he claimed to be the Son of God, the King of Israel. Herod, hearing this, said, in derision, A king, is he? Then crown him, and put upon him a royal robe, and worship your king."

3SP 165 "The angry lightnings seemed to be hurled at him as he hung upon the cross. Then “Jesus cried with a loud voice, saying, Eloi, eloi, lama sabacthani? which is, being interpreted, My God, my God, why hast thou forsaken me?” As the outer gloom settled about Christ, many voices exclaimed, The vengeance of God is upon
him! The bolts of God’s wrath are hurled upon him because he claimed to be the Son of God!"

ST Oct 23, 1893 par 12. "Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshiped him.”

The believer on Jesus was cast out of the synagogue, but was received into union with Jesus Christ."

YI January 1, 1874 par 5. “John had heard of the sinless character and spotless purity of the life of Christ, and that he claimed to be the Son of God.”

YI May 4, 1899 par 6. “Father, I thank thee that thou hast heard me.” Not long before this, Christ’s enemies had taken up stones to cast at him because he claimed to be the Son of God. They had accused him of blasphemy, of performing his miracles by the power of Satan, thus blaspheming God themselves. But here Christ claims God as his Father, and with perfect confidence declares that he is the Son of God.”

12MR 401.4 “Every word of Christ’s reply was an arrow aimed by no uncertain hand. The judges rose up and confronted Christ, and with angry vehemence one after another asked Him the question, “Art Thou the Son of God?” To all came the answer as to Caiaphas, ‘I AM.’”

DA 82 “He hid in His own heart the mystery of His mission, waiting submissively for the appointed time for Him to enter upon His work. For eighteen years after He had recognized that He was the Son of God, He acknowledged the tie that bound Him to the home at Nazareth, and performed the duties of a son, a brother, a friend, and a citizen.”

11MR 345 “Divinity was doing its work while humanity was suffering from the hatred and revenge of a God-hating people, because Christ had acknowledged Himself the Son of God.”
Chapter 7

A WONDERFUL MOMENT

Every moment of the life of Jesus on earth was a wonder of blessing. A particular moment that was peculiarly wonderful to Him must have been an amazing event. In the Youth’s Instructor we are privileged to enter such a moment.
And the chief priests and all the council sought for witness against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? ‘I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.’

To the charge of the high priest, Jesus said, ‘Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.’ With dignity and assurance were these words spoken; for they fell from the lips of One whose spirit went with them. The only begotten Son of God was the speaker, and into the hearts of his hearers flashed the conviction, ‘Never man spake like this man.’

Weighted with such great results, this was to Christ one of the most wonderful moments of his life. He realized that now all disguise must be swept away. The declaration that he was one with God had been made. He had openly proclaimed himself the Son of God, the One for whom the Jews had so long looked.

Here is one of the most wonderful moments of his life. What made it so wonderful to Him? He had openly proclaimed himself the Son of God. Reader, please consider, what is so wonderful about saying you are playing a role? What kind of a God would find so much joy in pretending?

This is one of the times when Christ publicly confessed His claim to be the Messiah, the One for whom the Jews had long looked. Weighted with such great results, it was to Christ one of the most wonderful moments of His life. He realized that all disguise must be swept away. The declaration that He was one with God must be openly made. His judges looked upon Him as only a man, and they thought Him guilty of blasphemous presumption. But He proclaimed Himself as the Son of God. He fully asserted His divine character before the dignitaries who had arraigned Him before their earthly tribunal. His words, spoken calmly, yet with conscious power, showed that He claimed for Himself the prerogatives of the Son of God.”

Ibid. “Every word of Christ’s reply was an arrow aimed by no uncertain hand. The judges rose up and confronted Christ, and with angry vehemence one
after another asked Him the question, "Art Thou the Son of God?" To all came the answer as to Caiaphas, "I AM." Oh, will not the dignity revealed in that pale face bring discernment to these men?"

Oh, take it in. One after another the judges angrily asked Him if He was the Son of God. Each time came the same answer – "I AM." It gave Him great joy to say it over and over! How wonderful it was it was for Him to say, "I AM," "I AM," "I AM...."

Are we getting the message yet? The Priests and Rulers did:

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The leaders of the church heard Him say He was the Son of God. Now they said, ‘Prove it.’ One day they will not talk like that.

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GC 643 “There are those who mocked Christ in His humiliation. With thrilling power come to their minds the Sufferer's words, when, adjured by the high priest, He solemnly declared: 'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.' Matthew 26:64. Now they behold Him in His glory, and they are yet to see Him sitting on the right hand of power.”

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Those who derided His claim to be the Son of God are speechless now.... The derisive jests have ceased.... With awful distinctness do priests and rulers recall the events of Calvary.... Vividly they recall the Saviour's parable of the husbandmen who refused to render to their lord the fruit of the vineyard, who abused his servants and slew his son. They remember, too, the sentence which they themselves pronounced: The lord of the vineyard “will miserably destroy those wicked men.” In the sin and punishment of those unfaithful men the priests and elders see their own course and their own just doom. And now there rises a cry of mortal agony. Louder than the shout, “Crucify Him, crucify Him,” which rang through the streets of Jerusalem, swells the awful, despairing wail, ‘He is the Son of God!’”
Here is a loud cry of despair. All men will one day confess that Jesus is the Son of God. Do you see? There can be no plan of salvation if God did not have a Son to send to take our place. Does God speak the truth? Does Jesus speak the truth? Does the Bible reveal the truth? Notice:

\[ GC \text{ 652} \quad \text{“It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of His Son.”} \]

If there is no sacrifice of a real Son, then there is no plan of salvation. The lost ones will all admit this at the second resurrection. But the faithful redeemed will confess the Son of God in their Christian witness on earth. Orthodox Christianity has failed to understand and teach this vital truth.

What of Abraham and Isaac? As the familiar story unfolds in the Spirit we recognize the important lesson that is made known only through a father and a son.

\[ ST \text{ April 3, 1879} \quad \text{“Isaac had been a comfort, a sunbeam, a blessing to Abraham in his old age, and although this gift of God seemed so precious, so dear to him, he was now commanded to return it to the Giver. . . . Isaac at first heard the purpose of God with amazement amounting to terror. But he considered the matter fully. He was the child of a miracle. If God had accepted him as a worthy sacrifice, he would cheerfully submit. Life was dear, life was precious, but God had appointed him, Isaac, to be offered up as a sacrifice. He comforted his father, by assuring him that God had conferred honor upon him, in accepting him as an offering; that in this requirement he saw not the wrath and displeasure of God, but special tokens that the Lord loved him, in that he required him to be consecrated to himself in sacrifice.”} \]

\[ Ibid. \text{ “As evidence of God’s approval of the faith of Abraham, he gave him the name of ‘Father of the faithful.’ The example of Abraham is recorded in sacred history for the benefit of his believing children. This great act of faith teaches the lesson of implicit confidence in God, perfect obedience to his requirements, and a complete surrender to the divine will. In the example of Abraham we are taught that nothing we possess is too precious to give to God.”} \]

\[ Ibid. \text{ “Human judgment may look upon the command given to Abraham as severe, too great for human} \]
strength to bear. Abraham's strength was from God. He looked not at the things which are seen with mortal vision, but at the things which are eternal. God required no more of Abraham than he had, in divine compassion and infinite love, given to man. He gave his only begotten Son to die, that guilty man might live. Abraham's offering of Isaac was especially designed of God to prefigure the sacrifice of his Son.

God did not require more that He had given – His own Son.

Ibid. “All the grief and agony that Abraham endured during the three days of his dark and fearful trial, were imposed upon him to give us a lesson in perfect faith and obedience, and that we might better comprehend how real was the great self-denial and infinite sacrifice of the Father in giving his only Son to die a shameful death for the guilty race.”

The lesson: How REAL was the infinite sacrifice of the Father in giving his only Son to die!

Ibid. “Our Heavenly Father surrendered his beloved Son to the agonies of the crucifixion. Legions of angels witnessed the humiliation and soul-anguish of the Son of God, but were not permitted to interpose as in the case of Isaac. No voice was heard to stay the sacrifice. God's dear Son, the world's Redeemer, was insulted, mocked at, derided, and tortured, until he bowed his head in death. What greater proof can the Infinite One give us of his divine love and pity? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Ibid. “The meager conception that many have of the worth of the soul, and the sacrifice of God's dear Son for sinful man, is shown by their works. Should God speak to them, as he did to Abraham, Sacrifice your possessions, the temporal benefits that I have lent you to advance my cause, they would look in astonishment, thinking God did not mean just what he said. Their riches are as dear to them as their children; their worldly treasure is their Isaac. . . . Men will show all the faith they have. If God should speak to them and command them to offer one of their beloved children, they would think him a hard master. Yet he has done more than this for them. . . . But there are many who know not what self-denial, or sacrifice, or devotion to God, is. They never can have extended and elevated views of the infinite sacrifice made by the Son of God to save a ruined world, until they surrender all to him. . . . The claims of God upon our love, affection, and possessions, our talents, and ourselves, are correspondingly great as was the
infinite sacrifice made in giving his Son to die for sinful man. Those who really appreciate the work of the atonement, those who have a high sense of the sacrifice which Christ has made to exalt them to his throne, will count it a special honor to be partakers with him in his self-denial, sacrifice, and suffering, that they may be co-workers with him in saving souls.”

There was an infinite sacrifice. The work of atonement requires an actual payment. Justice cannot be satisfied with a pretend satisfaction. Only a real death that covers the entire human race is of any value. If the death on the cross was not sufficient for the entire race then the atonement is gone. Ellen White was shown that taking away the personality of God and the personality of His Son would take away the Sanctuary and the atonement would be gone. She saw the dangers in changing our religion and tried to sound the alarm. But few have understood.

1SM 204 “The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a (205) wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.”

Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?”
Chapter 8

BREATH OF CHRIST

The Father is the Source of all things. Jesus said, “For as the Father hath life in himself; so hath he given to the Son to have life in himself.” (John 5:26). The Father has inherent life; and the Son has inherited life. The same kind of life is in both. It is Divine life – an absolute spiritual life. That life is a holy life. Jesus said, “God is a spirit, and those who worship him must worship him in spirit and truth.” (John 4:24) What kind of spirit would God be? A Holy Spirit. His divine life is holy.
Notice how the Spirit of Prophecy continues the thought:

*GC 477* “Through the merits of Christ we have access to the throne of Infinite Power. “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” Romans 8:32. The Father gave His Spirit without measure to His Son, and we also may partake of its fullness.”

The Father gave His Spirit to Jesus. They both have a Holy Spirit. We must take note just here that the Father and the Son each have their own Spirit which is of the same kind. Each has a divine life which has an individual personality. Every human has his/her own spirit. We readily recognize a person by their personality – their spirit.

Ellen White during a meeting at Stanley, Virginia had an experience she records thus:

*1 SM 145* “I spoke in the afternoon [at Stanley, Va.] from John 17:3. The Lord gave me much of His Holy Spirit. The house was full.”

The Lord (Jesus) gave her much of His Holy Spirit. Would that be His divine life?

*Ev 453* “After a short conversation we all bowed in prayer, and the Lord breathed upon us His Holy Spirit. We felt the presence of God, and we greatly hope that this effort shall not be in vain.”

Does this remind us of a Bible text?

*John 20:22* “And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.”

Jesus breathed on them His own breath, His own divine life. That is what He breathed on Ellen White. It was something that was part of Himself. It was His own Holy Spirit.

*DA 805* “Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them. He was committing to them a most sacred trust, and He desired to impress them with the fact that without the Holy Spirit this work could not be accomplished.”
The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ.”

Read it again! The impartation of the Spirit is the impartation of the life of Christ. Have we been misreading these lines? Is it possible that orthodox lenses have made us see through the eyes of the Council’s of Rome instead of God’s eyes?

1SM 41 “Soon every possible effort will be made to discount and pervert the truth of the testimonies of God’s Spirit. We must have in readiness the clear, straight messages that since 1846 have been coming to God’s people.”

GCB October 1, 1899, p 12. “Christ breathed on his disciples, and said, "Receive ye the Holy Ghost." This is the great gift of heaven. Christ imparted to them through the Spirit his own sanctification. He imbued them with his power, that they might win souls to the gospel. Henceforth Christ would live through their faculties, and speak through their words. They were privileged to know that hereafter he and they were to be one. They must cherish his principles and be controlled by his Spirit. They were no longer to follow their own way, to speak their own words. The words they spoke were to proceed from a sanctified heart, and fall from sanctified lips. No longer were they to live their own selfish life; Christ was to live in them and speak through them.”

Ellen White defines the Holy Spirit that Jesus breathed on His disciples. The great gift is His own sanctification. It is His power. Christ would live through their faculties, and speak through their words. They would be controlled by His Spirit. Christ was to live in them and speak through them. The greatest gift that God could give is Jesus.

COL 337 “All who would advocate the principles of truth need to receive the heavenly oil of love. Under all circumstances reproof should be spoken in love. Then our words will reform but not exasperate. Christ by His Holy Spirit will supply the force and the power. This is His work.”

Christ by His Holy Spirit will supply the force and the power. This is His work.

LS 439 “Jesus will be with you; He will go before you by His Holy Spirit, preparing the way; and He will be your helper in every emergency.”
"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

Do you see? Jesus. . . He will be your helper. . . His Spirit in the inner man. . . Christ may dwell in your hearts. . . the love of Christ. Notice how Paul began this verse: "I bow my knees unto the Father of our Lord Jesus Christ." There is only the Father and Son in Paul's statement.

6T 115 "The wails of a world's sorrow are heard all around us. Sin is pressing its shadow upon us, and our minds must be ready for every good word and work. We know that we have the presence of Jesus. The sweet influence of His Holy Spirit is teaching and guiding our thoughts, leading us to speak words that will cheer and brighten the pathway of others."

The presence of Jesus – His Holy Spirit.

14MR 84 "The Holy Spirit is the Spirit of Christ, which is sent to all men to give them sufficiency, that through His grace we might be complete in Him."

The overwhelmingly good news we are beginning to realize in these various passages it that when Jesus said, "I am with you always", He meant Himself. The Spirit that we have with us is the Spirit of Jesus. His own personal Holy Spirit. He will never forsake us.

Galatians 2:20 "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

Do you hear the song in Paul’s heart? Christ lives in me! It is all about Christ. The Son of God lives in me.

Colossians 1:26-27 "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of Glory."
Yes, Jesus said it: **I will not leave you comfortless: I will come to you.** (John 14:18) He is the Comforter; He will come to us. Yes, He comes in another form; not in His humanity. He comes in the Spirit; His own Holy Spirit.

14MR 23 “Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself **divested of the personality of humanity** and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.”

This is the original statement as written by Ellen White. Christ is cumbered with humanity. . . .the Holy Spirit is **Himself divested** of humanity. . . .He would represent **Himself** by His Holy Spirit. In this way Christ is Omnipresent.

14MR 179 “It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in My name." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you” [John 14:16, 17]. This refers to the omnipresence of the Spirit of Christ, called the Comforter.”

Jesus is the truth (John 14:6). The only way to the Father is through Jesus. He is the Spirit of Truth. Jesus is Omnipresent by His Spirit in this statement called the Spirit of Christ. Galatians 2:20, Colossians 1:27, and the entire New Testament reiterate the fundamental principle that Jesus is the only communication between heaven and earth. (see PP 366, DA 143, Con 80, 1 Peter 1:11, etc.)
1 Timothy 2:5  “For there is one God, and one mediator between God and men, the man Christ Jesus.”

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

The Bible and the Spirit of Prophecy reveal only two Beings known as Deity – The Father who is God, and His Son the Lord Jesus Christ. God has never asked us to believe anything else.
Chapter 9

INFALLIBLE SCRIPTURES

The word of God has been preserved through many attempts to pervert the truth it contains. Corrupt translations abound and yet the honest in heart may find the infallible message concerning the identities of the Father and His Son. One thing is certain, the Bible writers were inspired to present thoughts that only conveyed truth. If God did not want to express the Father/Son relationship then why is it found so consistently? Surely, if the opposite idea of One Being divided into several roles was meant a more contradictory relationship could not have been chosen.
But let us establish the Scriptural consistency:

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

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

Vs 19  “Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do, for what things soever he doeth, these also doeth the Son likewise.”

Vs 20  “For the Father loveth the Son. . .”

Vs 23  “That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.”

Vs 26  “For as the Father hath life in himself; so hath he given to the Son to have life in himself.”

Vs 30  “I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.”

Vs 36  “But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.”

Vs 43  “I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive.”

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

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

Vs 24 “...If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.”

1 John 3:23 “And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.”

1 John 4:15 “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.”

1 John 5:5 “Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”

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

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

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

John 11:27 “She saith unto him, Yea Lord: I believe that thou art the Christ, the Son of God.”

John 6:69 “And we believe and are sure that thou art that Christ the Son of the living God.”

Matthew 17:5 “And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God?”
1 Corinthians 15:28  “And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

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

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

Matthew 16:17-18  “Thou art the Christ, the Son of the living God. . . . Upon this rock I will build my church.”

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

IS THE ONE TRUE GOD THE GOD OF JESUS?

John 20:17  “Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

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

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

Psalm 40:8  “I delight to do thy will, O my God: yea, thy law is within my heart.”
Ephesians 1:17  “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.”

1 Corinthians 3:23  “And ye are Christ’s and Christ is God’s.”

1 Corinthians 15:28  “And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

DID JESUS RAISE HIMSELF FROM THE DEAD OR DID GOD RAISE HIM?

Galatians 1:1  “Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)”

Romans 8:11  “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”

Ephesians 1:19-20  “And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.”

2 Corinthians 4:14  “Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.”

Romans 4:24  “But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.”

Romans 6:4  “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”
1 Corinthians 15:15-16  “Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised.”

Colossians 2:12  “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”

1 Peter 1:21  “Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.”

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

Acts 2:32  “This Jesus hath God raised up, whereof we all are witnesses.”

Acts 3:15  “And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.”

Acts 4:10  “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.”

Acts 13:29-30  “And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher. But God raised him from the dead.”

Vs 34  “And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.”

Vs 37  “But he, whom God raised again, saw no corruption.”

Acts 17:31  “Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he
hath given assurance unto all men, in that he hath raised him from the dead.”
We have surveyed Bible texts and Spirit of Prophecy statements that clearly show the relationship of God the Father to His only begotten Son Jesus Christ. That there are two separate Deities can hardly be denied. It remains now to establish the beliefs of the original Seventh-day Adventist Church on this point. In order to obtain an accurate view of the first fifty years this section will begin by quoting the founders of the movement.
The pioneers found themselves facing a hostile ‘Christian’ world that opposed almost everything they were teaching. In this environment they soon learned to meet arguments with arguments. Their skills at debate and reasoning developed rapidly. The writings that are quoted will show this trend. They were fighting back. They were meeting a great apostasy led out by Rome and were not afraid to speak pointedly.

While Ellen White did not approve of heated discussions, there is no record that she criticized their understanding of the pillars of the faith. There was unanimity through the ranks as evidenced by a careful reading of the material they left. It is the purpose of this section to show that Ellen White as one of the pioneers was part of the unanimity. They were called not only to proclaim truth, but to expose grave errors. It must be remembered that the prophetic movement which took the name Seventh-day Adventist was raised up by Jesus Christ Himself.

A group of young people was given the task of beginning the final warning to the world. The 2300 days had been fulfilled and the judgment hour had been reached. These young people included Ellen Harmon (age 17), James White (age 23), Stephen Haskell (age 20), John Andrews (age 20), Uriah Smith, (age 20), and others. The Lord Jesus spoke directly to this group through the agency of Ellen who had been given the prophetic gift. Before quoting the pioneers, we take note of their credentials.

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**CW 28**  “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.”

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**CW 32**  “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.”
What about Mrs. White? Did she change her views about the truths she and the pioneers received from God?

**1SM 35** “I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood.”

Ellen here identifies two pillars that were being attacked as she wrote. They are the Sanctuary (Ballenger challenging), and the personality of God and Christ (J.H. Kellogg challenging). For the purposes of our study we notice the pillar of the personality of God and of Christ.

**MR760 9** “Let not any man enter upon the work of tearing down the foundations of the truth that have made us what we are. God has led His people forward step by step though there were pitfalls of error on every side. Under the wonderful guidance of a plain, "Thus saith the Lord," a truth has been established that has stood the test of trial. When men arise and attempt to draw away disciples after them, meet them with the truths that have been tried as by fire. [Revelation 3:1-3 quoted.] 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

**8T 268** “The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. [Hebrews 1:1-5 quoted.] God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.”

[Note: In order to eliminate extensive comments from this point forward the author will supply bold print in the quoted text to call attention to pertinent thoughts in the text.]

The Bible truth is affirmed clearly as: God is the Father of Christ; Christ is the Son of God. This is what all the pioneers believed and taught. This truth was not challenged by the denomination until after Ellen White died. All the pioneers
opposed the Orthodox view of the Sunday churches which said God was a Trinity.

We thus far have not used the word *Trinity* because it is not in the vocabulary of God. The word is not found in the Holy Scriptures. Neither is it found in the 25 million words written by Ellen White. The reason, of course, is because the original Seventh-day Adventist Church was a non-trinitarian Church. They all believed God was One Being called the Father. They all believed God (singular – He) was the Source of all things.

With this brief introduction we turn to the writings of the pioneers. The first will be James White, the husband of Ellen White. Certainly she knew his views and not once did she hint that he might be in error about the Trinity.

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"The best man that ever trod shoe-leather." –Ellen White. 5MR 208

3T 502 “He (James White) received a commendation that few others have attained. God has permitted the precious light of truth to shine upon His word and illuminate the mind of my husband. He may reflect the rays of light from the presence of Jesus upon others by his preaching and writing.”

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“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)

“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)

“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)

“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}

“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 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)

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 worshipped 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.” (James White, April 4, 1854, Review & Herald, vol. 5, no. 11, page 86, par. 16-18)

An Ellen White quote is inserted here to show that her writings are in accord with James.

PP 686 “Modern spiritualism, resting upon the same foundation, is but a revival in a new form of the witchcraft and demon worship that God condemned and prohibited of old.... Peter, describing the dangers to which the church was to be exposed in the last days, says that as there were false prophets who led Israel into sin, so there will be false teachers, “who privily shall bring in damnable heresies, even denying the Lord that bought them.... And many shall follow their pernicious ways.” 2 Peter 2:1, 2. Here the apostle has pointed out one of the marked characteristics of spiritualist teachers. They refuse to acknowledge Christ as the Son of God. Concerning such teachers the beloved John declares: “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father.” 1 John 2:22, 23. Spiritualism, by denying Christ, denies both the Father and the Son, and the Bible pronounces it the manifestation of antichrist.”

It is clear that James White considered the Trinity a mere tradition of man that came into the church through Rome. What of the other pioneers?

“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}

And then there was John Andrews, president of the General Conference.

J. N. Andrews: 1829 - 1883
“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, March 6, 1855, Review & Herald, vol. 6, no. 24, page 185)

“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}

“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}

“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}

“...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. . . . Rom. 8:9. Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ. . . . 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}

In this very brief sampling of the pioneers there is the same Biblical expression found concerning the personality of God. He is One Being, and He has a Son which was begotten in ages past which are beyond computation. The Bible, Spirit of Prophecy, and the pioneers agree that there are only two Deities who have the same attributes. While Ellen White was alive the denomination did not waver from this belief. But she knew a startling change would come when she was laid to rest.

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

When the Father and the Son moved from the Holy Place into the Most Holy Place in 1844, a small band of believers followed by faith. The rest of the Christian world did not know anything had changed and continued to worship at an empty throne. But there was one who saw the vacancy and appeared to fill the position. Here is the account in Early Writings, pages 55-56.
“I saw a throne, and on it sat the **Father and the Son.** I gazed on Jesus' countenance and admired His lovely person. The Father’s person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, "If you should once behold the glory of His person, you would cease to exist." Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to **Jesus;** then He would look to **His Father,** and appear to be pleading with Him. A light would come from the **Father** to the **Son** and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.

I saw the Father rise from the throne, [SEE PAGE 92.] and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then **Jesus would breathe upon them** the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

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

This account plainly discloses the Father and His Son moving into the Holy of Holies (Most Holy Place). When the prayer is made requesting “Thy Spirit” the prayer is answered by Jesus breathing on them His Spirit which is called the Holy Ghost. The word in the Greek is pneuma which means spirit. The translators used the German word geist instead. So, the statement declares that what Jesus gave them was the Holy Spirit which is His life – His breath. We shall notice this more carefully when we discuss John 20:22.

When the ones that had not followed the Father and Jesus remained in the Holy Place they prayed to an empty throne, “Give us Thy Spirit.” Satan recognizing his opportunity answered their prayer and gave them of his spirit. They received an unholy influence and mistook it for the Holy Spirit.

Here is a most remarkable deception - professing Christians praying in such a way that only Satan can answer them. Being uninterested and careless seems to be the chief characteristics of this unbelieving multitude. They were not connected with the Father and His Son and did not notice when They left the Holy Place.

Light came from the Father to the Son to the people. This sequence was recognized and maintained by the believers by praying to the Son who then pleaded with the Father. It is on this point that Ellen White and the other pioneers clung to the Bible truth of the only true God and His Son. There is only one Mediator between God and mankind:

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

Satan would use the deceived ones who had received his unholy influence to deceive God’s children who had the real Holy Spirit that was breathed on them by Christ. What is the deception? That there is a Holy Spirit that is not Christ but a third separate being. This third entity would be worthy of worship and destroy the truth that there is one true God – the Father.

Does the Bible say there is a created being that wants to be worshiped as a deity? Notice Isaiah 14:

“How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven,
I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.” (vss 12-14)

Here, we see Satan clearly describing his aspiration to be like God. The only way he could ever be worshipped would be to invent a false god and assume that position. In these two pages of Early Writings we see the process by which he bewitches professed Christians. He invents a false deity and assumes the role!

Multitudes worship at the altar of paganism and have no awareness of the tragedy. Millions throughout history have forfeited their lives by seeking to return to Bible truth. Today in an age of sophistication and technology it is viewed as heresy by the church to suggest that Jesus breathes His own personal life - His Spirit into a Christian.

If the reader will go back and carefully review the two pages in Early Writings the following will become apparent: There are only two spirits mentioned. The source of each is clear. One comes from Christ; and the other comes from Lucifer (Satan). There is no third spirit! There are only two Deities in this narrative: God the Father, and His Son Jesus.

Before proceeding further we must attempt to affirm:
• There is a Holy Spirit.
• The Holy Spirit is an attribute of Deity.
• The Holy Spirit comes to us through Christ.
• The Holy Spirit is one of three powers.
• The three powers are not three persons.
• The Father and the Son are Beings.
• The Holy Spirit proceeds from The Father and the Son. It is the divine life that is in them both and is not a separate person.

This stunning information in the Bible and the Spirit of Prophecy has been withheld from the Church since the time of Constantine at the Council of Nicaea (325 A.D.).
We close this reading of Early Writings with a quote that cannot be taught openly without consequences in the present climate:

14MR 84  “The Holy Spirit is the Spirit of Christ, which is sent to all men to give them sufficiency, that through His grace we might be complete in Him.”
Chapter 12

WHAT OF THE COMFORTER?

WHAT OF THE SPIRIT OF TRUTH?

WHAT IS THE GREATEST GIFT?

Acts 4:12  “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”
What is that name? Jesus the Son of God. Jesus is enough. The Father is satisfied with the perfect work of Jesus. There is no one else able to save in the plan of salvation. Does John contradict this elemental truth in His Gospel chapters 14 and 16 (or anywhere else)?

John 14:6 “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

13-14 “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.”

16-18 “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.”

Jesus said He is the Truth. When He went to heaven there would be another Comforter to be in them. I will come to you. The Spirit of Truth would be in them.

John 15:5 “I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”

John 16:25 “These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.”

Will the Testimony of Jesus satisfy the honest in heart?

RC 200 “Let them link up with one another and with Christ. Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter. He will abide in their hearts, making their joy full. His words will be to them as the bread of life, and in the strength thus gained they will be enabled to develop characters that will be an honor to God.”

8MR 49 “July 16, 1892: The Saviour is our Comforter. This I have proved Him to be. I do not understand why I am so afflicted. At first I tried to reason out why I did not have strength to bear my
testimony to the people in this country. But I try no longer...."

8MR 57 “Christ comes as a Comforter to all who believe. He invites your confidence. He says, 'Abide in me.' Surely we may trust in our loving Saviour. You can say, "Yes, my Saviour, in Thee I can and will trust. I will abide in Thee." Then how trustfully you can work in His presence. Your works will be but the fruit of Christ working in you.”

8Red 66 “Aquila and Priscilla listened to this able speaker, and saw that his teaching was defective. He had not a thorough knowledge of the mission of Christ, his resurrection and ascension, and of his Spirit, the Comforter, which he sent to his people.”

19MR 296-297 “Preston, Melbourne, July 23, 1892. The nights are long and painful, but Jesus is my Comforter and my Hope. Today I have been able to sit up very little. . . . In Him all fullness dwells. He has grace and pardon for every soul. As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving Jesus the Comforter.

DA 367 “Jesus did not seek to attract the people to Him by gratifying the desire for luxury. To that great throng, weary and hungry after the long, exciting day, the simple fare was an assurance not only of His power, but of His tender care for them in the common needs of life. The Saviour has not promised His followers the luxuries of the world; their fare may be plain, and even scanty; their lot may be shut in by poverty; but His word is pledged that their need shall be supplied, and He has promised that which is far better than worldly good,—the abiding comfort of His own presence.”

Jehovah hath anointed Me, He said:

“To preach good tidings unto the poor; He hath sent Me to bind up the brokenhearted, To proclaim liberty to the captives, And recovering of sight to the blind; To proclaim the year of Jehovah’s favor; . . . To comfort all that mourn.” Isaiah 61:1

THE SPIRIT OF TRUTH

2MR 337 “Jesus comes to you as the Spirit of truth; study the mind of the Spirit, consult your Lord, follow His way. If you yield to the dictates of the mind
and flesh, your spirit will lose its proper character and balance, and you fail to discern and cannot appreciate moral power. Then you will seek to carry out the maxims of worldlings.”

SW Oct 25, 1898 “Christ was the spirit of truth. The world will not listen to His pleadings. They would not accept Him as their guide. They could not discern unseen things; spiritual things were unknown to them. But His disciples see in Him the way, the Truth, and the Life. And they shall have His abiding presence. They shall have an experimental knowledge of the only true God and of Jesus Christ whom He hath sent.”

THE GREATEST GIFT

3MR 323 “God’s greatest gift is Christ, whose life is ours, given for us.”

ST December 30, 1889 “The greatest gift that God could bestow upon men was bestowed in the gift of his beloved Son. The apostle says, “He that spared not his own Son, but delivered him up for us all, how

shall he not with him also freely give us all things?” There was nothing held in reserve.”

ST February 7, 1878 “He wants you to come into that position where he may grant you the gift of immortality. He has given you the gift of his Son, the greatest gift that Heaven could bestow. . . .”

Ed 73-74 “Through Christ had been communicated every ray of divine light that had ever reached our fallen world. It was He who had spoken through everyone that throughout the ages had declared God’s word to man. . . . God’s greatest gift was bestowed to meet man’s greatest need.”

YRP 284 “In giving the Holy Spirit, it was impossible for God to give more. To that gift nothing could be added. By it all needs are supplied. The Holy Spirit is the vital presence of God. . . .”

So, the Spirit of Truth is Jesus; the Comforter is Jesus; The Greatest Gift is Jesus; the Holy Spirit is Jesus. God could give no more. He gave all heaven in one gift.
“God does not conceal His truth from men. By their own course of action they make it obscure to themselves. Christ gave the Jewish people abundant evidence that He was the Messiah; but His teaching called for a decided change in their lives. They saw that if they received Christ, they must give up their cherished maxims and traditions, their selfish, ungodly practices. It required a sacrifice to receive changeless, eternal truth. Therefore they would not admit the most conclusive evidence that God could give to establish faith in Christ. They professed to believe the Old Testament Scriptures, yet they refused to accept the testimony contained therein concerning Christ’s life and character. They were afraid of being convinced lest they should be converted and be compelled to give up their preconceived opinions. The treasure of the gospel, the Way, the Truth, and the Life, was among them, but they rejected the greatest gift that Heaven could bestow.”

The very next paragraph points to the reason this truth is rejected by the churches.

"Among the chief rulers also many believed on Him," we read; "but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue." John 12:42. They were convinced; they believed Jesus to be the Son of God; but it was not in harmony with their ambitious desires to confess Him.”

It has been recognized by thinking men in every age that, “It is dangerous to be right, when the establishment is wrong.”
Chapter 13

CHANGING THE FUNDAMENTALS

A DECLARATION OF THE FUNDAMENTAL PRINCIPLES TAUGHT AND PRACTICED by THE SEVENTH-DAY ADVENTISTS.

"Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Ephesians 2:20

STEAM PRESS OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,

BATTLE CREEK, MICH.

1872.

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

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

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

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

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

II - That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; &c.

III - That the Holy Scriptures, of the Old and New Testaments, were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practice.”
It can be readily seen that this statement was not made to establish a creed by which to control its members. There is no hint of using the document to keep the members in line. It was not designed to be an authority or a means of discipline. The first fifty years of the Seventh-day Adventist movement were characterized by a profound belief in the Bible as it reads. It should also be noted that the document is not a personal opinion; but is represented as held with “great unanimity” by the members.

For the purpose of this study we quote only the first three principles. The first declares that there is one God, a personal, spiritual being. The second declares there is one Lord Jesus Christ, the Son of the Eternal Father. The third is about the Bible. There is no mention of a Deity called the Holy Spirit. No Trinity.

We read the official minutes of the Battle Creek Church of 1894:

**Seventh-Day Adventist Church**

**OF BATTLE CREEK, MICH.**,  
**As It stood April 15, 1894;**

**SOME THINGS WHICH SEVENTH-DAY ADVENTISTS BELIEVE.**

The S. D. A. people have no creed or discipline except the Bible, but the following are some of the points of their faith upon which there is a quite general agreement:

That there is one God, a personal, spiritual Being, the Creator of all things, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and that he is everywhere present by his representative, the Holy Spirit.

That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they consist; that he took on him the nature of man, for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where, through the atoning merits of his blood, he secures the pardon and forgiveness of all who penitently come to God through him; and as the closing portion of his work as priest before he comes again as King of kings, he will make the final atonement for the sins of all believers, and blot them out, as foreshadowed and prefigured by the Levitical priesthood.

That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, and contain a revelation of his will to man, and are an infallible rule of faith and practice.
We notice the consistency: No creed; one God; one Lord Jesus Christ, the Son of the Eternal Father. Battle Creek Church was the headquarters Church for the denomination.

From 1912 Yearbook — FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS. — By the late Uriah Smith.

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

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

2. That there is one Lord Jesus Christ, the Son of the Eternal Father. . .”.

At once it is apparent that the language has been changed and the Trinity makes its appearance. This statement was not voted at any official Church function. It was written by F. M. Wilcox and submitted by him to the Yearbook editor.

October 14, 1939. W. W. Prescott preaches a sermon including the doctrine of the Trinity. Elder J. S. Washburn objects in a letter to the General Conference.

1941. The Baptismal Covenant (vow) is produced by 13 men and calls the Father the first person, Jesus Christ the second person, and the Holy Spirit the third person. The word Trinity is not used.
1946. The General Conference in session votes that “changes to the baptismal vow could only be made by the General Conference delegates in official session.”

1980 It was time for a new statement of Beliefs. The meeting at Dallas, Texas will be remembered for making the Trinity the official belief of the Seventh-day Church.

**Trinity – Belief 2**
There is one “God” Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worth of worship, adoration, and service by the whole creation.”

**Father – Belief 3**
**God the eternal** Father is the Creator, Source, sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father.”

**Son – Belief 4**
**God the eternal** Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God’s power and was attested as God’s promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things”

**Holy Spirit – Belief 5**
**God the eternal** Spirit was active with Father and Son in Creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ’s life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children. He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth.”
The new Seventh-day Adventist Church! There is one God that shows himself in three ways — as a Father, a Son, and a Holy Spirit. Three persons, but they are not really persons. They are three roles.

Could the pioneers have signed on to this Sunday keepers God? Notice what the scholars know:

1993 October Ministry
Written by George R. Knight

“Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denomination’s Fundamental Beliefs.

More specifically, most would not be able to agree to belief number 2, which deals with the doctrine of the Trinity. For Joseph Bates the Trinity was an unscriptural doctrine, for James White it was that ‘old Trinitarian absurdity,’ and for M. E. Cornell it was a fruit of the great apostasy, along with such false doctrines as Sunday-keeping and the immortality of the soul.

Neither could most of the leading Adventists have agreed with fundamental belief number 5, which implies the personhood of the Holy Spirit. Uriah Smith, for example, not only was anti-Trinitarian and semi-Arian, like so many of his colleagues, but also like them pictured the Holy Spirit as ‘that divine, mysterious emanation through which They [the Father and the Son] carry forward their great and infinite work.’ On another occasion, Smith pictured the Holy Spirit as a ‘divine influence’ and not a ‘person like the Father and the Son’.

If Knight were to tell it straight none of the pioneers would be welcome in the present SDA Church. How does it come to be that the leaders today are proud they are not like the pioneers? How did that happen? We turn our attention now to what went wrong.
PP 55 “Eve really believed the words of Satan, but her belief did not save her from the penalty of sin. She disbelieved the words of God, and this was what led to her fall. In the judgment men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth. . . . Their [lessons from Scripture] neglect will result in ruin to ourselves. Whatever contradicts God’s word, we may be sure proceeds from Satan.”

8T 296 “I am instructed to say to our people: Let us follow Christ. Do not forget that He is to be our pattern in all things. We may safely discard those ideas that are not found in His teaching.”
WE HAVE NO CREED. THE BIBLE IS OUR CREED.

A man-made creed comes between a believer and the Bible. The founders of the Seventh-day Church had no relish for becoming like the apostate Protestant Churches. They knew their mission was to reform the modern Christian world and prepare a people for the return of Jesus. All man-made traditions were to be set aside and the word of God held supreme. Therefore, they opposed creeds. A Church Manual was viewed in the same light.
While Ellen White and the other pioneers were alive there was unanimous understanding on this subject as well as the pillars of the faith. In 1861, the first state conference was held and James White reported John Loughborough as stating:

Loughborough added further that, “God called for separation there, and he also called for separation of the Advent believers from those who would seek to hold them in the circle of their creeds.”

“On the subject of creeds, I agree with Bro. Loughborough,” James White stated. “Now I take the ground that creeds stand in direct opposition to the gifts.”

“Now what is our position as a people? The Bible is our creed. We reject everything in the form of a human creed. We take the Bible and the gifts of the Spirit; embracing the faith that thus the Lord will teach us from time to time. And in this we take a position against the formation of a creed. We are not taking one step, in what we are doing, toward becoming Babylon.


James White added,

"making a creed is setting the stakes, and barring up the way to all future advancement." He stated that some people who through their creed had "marked out a course for the Almighty. They say virtually that the Lord must not do any thing further than what has been marked out in the creed. . . . The Bible," he concluded, "is our creed. We reject everything in the
form of a human creed." Review and Herald, October 8, 1861.

In 1883, the subject of a Church Manual was introduced with the following result:

The Review and Herald, Nov. 20, 1883:
“The committee appointed to consider the matter of the Church Manual, made in substance the following report:
It is the unanimous judgment of the committee, that it would not be advisable to have a Church Manual. We consider it unnecessary because we have already surmounted the greatest difficulties connected with church organization without one; and perfect harmony exists among us on this subject. It would seem to many like a step toward the formation of a creed, or a discipline, other than the Bible, something we have always been opposed to as a denomination.
If we had one, we fear many, especially those commencing to preach, would study it to obtain guidance in religious matters, rather than to seek for it in the Bible, and from the leadings of the Spirit of God, which would tend to their hindrance in genuine religious experience and in knowledge of the mind of the Spirit. It was in taking similar steps that other bodies of Christians first began to lose their simplicity and become formal and spiritually lifeless. Why should we imitate them? The committee feel, in short, that our tendency should be in the direction of simplicity and close conformity to the Bible, rather
than in elaborately defining every point in church management and church ordinances.

On motion, this report with reference to the church manual was accepted. It was then also-

Voted, That the President of the General Conference be requested to write an article for the REVIEW, explaining the action of the Conference on the subject of the manual.

The Review and Herald, Nov. 27, 1883:

NO CHURCH MANUAL
The writer was requested by the recent General Conference to make a brief statement through the REVIEW of the action taken in reference to the proposed Church Manual. For four or five years past, there has been with some of our brethren a desire to have some manual of directions for the use of young ministers and church officers, etc. It was thought that this would lead to uniformity in all parts of the field, and afford means of instruction to those who were inexperienced, and be very convenient in many respects. Steps were taken several years ago to prepare a manual, but for a time it was left unfinished. Last year, at the Rome Conference, the matter came up for consideration, and three brethren were appointed a committee to prepare a manual, and submit it to the Conference this year for its approval or rejection. During the past summer the matter they have prepared has appeared in the REVIEW, and has doubtless been well considered by its readers.

At the recent Conference a committee of thirteen leading brethren were appointed to consider the whole subject, and report. They did so, and unanimously recommended to the Conference that it was not advisable to have "a church manual." Their reasons were briefly given in the report of Conference proceedings given in last week's REVIEW. The Conference acted upon this recommendation, and quite unanimously decided against having any manual. In doing so, they did not intend any disrespect to the worthy brethren who had labored diligently to prepare such a work. They had presented much excellent matter, and given many valuable directions concerning church ordinances, holding business meetings, and many other important questions, and had done as well, no doubt, as any others would have done in their place. The reasons underlying this action of the Conference were of a broader character. They relate to the desirability of any manual whatever.
The Bible contains our creed and discipline. It thoroughly furnishes the man of God unto all good works. What it has not revealed relative to church organization and management, the duties of officers and ministers, and kindred subjects, should not be strictly defined and drawn out into minute specifications for the sake of uniformity, but rather be left to individual judgment under the guidance of the Holy Spirit. Had it been best to have a book of directions of this sort, the Spirit would doubtless have gone further, and left one on record with the stamp of inspiration upon it. Man cannot safely supplement this matter with his weak judgment. All attempts to do it in the past have proved lamentable failures. A variation of circumstances requires variation in action. God requires us to study important principles which he reveals in his word, but the minutiae in carrying them out he leaves to individual judgment, promising heavenly wisdom in times of need. His ministers are constantly placed where they must feel their helplessness and their need of seeking God for light, rather than to go to any church manual for specific directions placed therein by other uninspired men. Minute, specific directions tend to weakness, rather than power. They lead to dependence rather than self-reliance. Better make some mistakes and learn profitable lessons thereby, than to have our way all marked out for us by others, and the judgment have but a small field in which to reason and consider.

While brethren who have favored a manual have ever contended that such a work was not to be anything like a creed or a discipline, or to have authority to settle disputed points, but was only to be considered as a book containing hints for the help of those of little experience, yet it must be evident that such a work, issued under the auspices of the General Conference, would at once carry with it much weight of authority, and would be consulted by most of our younger ministers. It would gradually shape and mold the whole body; and those who did not follow it would be considered out of harmony with established principles of church order. And, really, is this not the object of the manual? And what would be the use of one if not to accomplish such a result? But would this result, on the whole, be a benefit? Would our ministers be broader, more original, more self-reliant men? Could they be better depended on in great emergencies? Would their spiritual experiences likely be deeper and their judgment more reliable? We think the tendency all the other way.

The religious movement in which we are engaged has the same influences to meet which all genuine reformations have had to cope with. After reaching a certain magnitude, they have seen the need of uniformity, and to attain to it they have tried to prepare directions to guide the inexperienced. These have grown in number and authority till, accepted by all, they really become authoritative. There seems to
be no logical stopping place, when once started upon this road, till this result is reached. Their history is before us; we have no desire to follow it. Hence we stop without a church manual before we get started. Our brethren who have favored such a work, we presume never anticipated such a conclusion as we have indicated. Very likely those in other denominations did not at first. The Conference thought best not to give even the appearance of such a thing.

Thus far we have got along well with our simple organization without a manual. Union prevails throughout the body. The difficulties before us, so far as organization is concerned, are far less than those we have had in the past. We have preserved simplicity, and have prospered in so doing. It is best to let well enough alone. For these and other reasons, the church manual was rejected. It is probable it will never be brought forward again.

GEO. I. BUTLER
“In the night season I was present in several councils, and there I heard words repeated by influential men to the effect that if the American Sentinel would drop the word Seventh-day Adventist from its columns, and would say nothing about the Sabbath, the great men of the world would patronize it; it would become popular. . . . This policy is the first step in a succession of wrong steps.” (Counsels to Writers and Editors, p. 96)
The Alpha of these wrong steps began with a brilliant, educated, and skillful man in our midst. At age 16 he was teaching in public school. He completed medical school in two years and established the foremost hospital in America. He was respected on two continents and had a list of patients that was stellar. His patients included U. S. President Taft, JC Penney, Montgomery Ward, S.S. Kresge, Dale Carnegie, Will Durant, Alfred Dupont, John D. Rockefeller, Luther Burbank, Thomas Edison, Booker T. Washington, Admiral Byrd, Amelia Earhart, Sarah Bernhardt, Johnny Weismuller, and others.

He was the Corn Flakes man, John Harvey Kellogg. He had been helped through medical school by James and Ellen White. His hospital was always five years ahead of the world because he knew heaven's health principles. He became so successful that when the Church had 1500 employees, he had 2000. His conflict with ministers and administrators that belittled or ignored the health reform weighed heavily on him and he came to the unfortunate decision that he could do better without them. He eventually legally incorporated the institutions under his control as separate entities not connected with the church. He was eventually disfellowshipped.

He becomes an important part of our study because he was the first Seventh-day Adventist to convert to believing in the Trinity and confessing it publicly. His influence was such that the history of the church was directly affected. The Messenger of the Lord, Ellen White was called in to meet the crisis that developed.

Remarks in the preface to Volume 8 of the Testimonies are revealing:

PROBLEM BECAME ACUTE WITH THE PUBLICATION OF A BOOK ON PHYSIOLOGY AND HYGIENE WRITTEN IN POPULAR STYLE, IN WHICH THE LEADING PHYSICIAN OF THE DENOMINATION SET FORTH THESE VIEWS IN A SUBTLE WAY. . . A FEW MONTHS LATER, IN THE AUTUMN OF 1903, MRS. WHITE WAS INSTRUCTED IN VISION TO MEET PROMPTLY AND SQUARELY THE PANTHEISTIC DOCTRINES AND TO POINT OUT THE DANGERS. . . THE CRISIS WAS MET, AND THE CHURCH WAS SAVED. NO HUMAN POWER ALONE COULD HAVE PRESERVED THE CHURCH IN THIS CRISIS.”

Several points in this statement seem to have been overlooked by the majority of the church. The crisis was over the Personality of God as understood by the denomination while Ellen White and the pioneers were alive. The crisis was precipitated by a scientist who became a Trinitarian, in contradiction to the Church’s opposition to the doctrine. According to the preface this was the “greatest crisis” the Seventh-day Church had ever faced. While pantheism was the most obvious departure from the Bible, the real issue was denying the personality of God as a Being.

It may be of interest that Kellogg’s wife attended a Seventh-day Baptist Church pastored by a certain Dr. A. H. Lewis. It was Lewis that convinced Kellogg about the Trinity. Ellen White was shown that Kellogg was introducing spiritualism into the denomination. She was also made aware that the damage he had begun would continue and grow. She did not share the optimism of the editor of the preface that “the church was saved.”

Series B, No. 7, p. 57. “One thing it is certain is soon to be realized,—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the first principles of our denominated faith, and go forward from strength to increased faith. Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time. . . . we need today all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils.”

Series B, No. 7, p. 37. “Few can see the meaning of the present apostasy. . . . Will our people acknowledge God as the supreme Ruler, or will they choose the misleading arguments and views that, when fully developed, make Him, in the minds of those who accept them, as nothingness?”
When teachers call God a mystery, are they describing reality or are they degrading Him to nothingness? When they speak of God are they calling to mind a Person or a committee? When they say $1+1+1 = 1$ do you visualize anything? Suppose you sent your child to school one day and the pupil came home and said, “We learned to count today.” And then the demonstration came, “$1+1+1 = \text{ ‘1.’ . . . Yes?}$$”

What parent would not be on the phone asking, “What are you doing to my child?” Dear reader, did God teach us to count so we could come up with $1+1+1=1$?

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ISM 197  “Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature.”

ISM 203  “Living Temple contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God.”
Do you see? The issue is the personality of God. Who is God? In the first fifty years of the Adventist Church everyone knew the answer:

**1 Corinthians 8:6**  "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

**1 John 4:15**  "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

**MR760 9**  "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."

The careless say the personality of God is not one of the pillars. For Ellen White the issue with Kellogg was the personality of God. There is one true God – the Father. Jesus Christ is His only begotten Son.

The judgments of God were felt during this period. Our two largest institutions burned to the ground in 1902. The Sanitarium burned on February 18, 1902, and the Review and Herald burned on December 30, 1902. On July 20, 1906, the Pacific Press on the West Coast burned. Is it just coincidental that John Harvey Kellogg was attempting to promote his ideas in these places?

Ellen sounded the warning the Omega would follow in a little while. What is a little while? Would four years after her death be a little while? She died in 1915. President Daniells called a by-invitation-only meeting in 1919. Sixty-five thought leaders were invited and no one else could attend. Presidents of conferences, presidents of colleges, leading teachers, and editors assembled to discuss how much of Ellen White’s writings could be trusted to pass ‘scholarly’ investigation. The minutes were immediately shelved and not discovered until 1974. It was 55 years after 1919 before anyone would see the contents.
The First World War had ended and the world was returning to normal pursuits. It was time to begin moving the Church forward again. President Daniells and W.W. Prescott had an agenda and they were ready to implement it. The news of the private meeting leaked out and others wanted to attend. They were all told they would have to wait for an invitation (which never came). The privacy was said to be so the brethren could be “free to express their viewpoint without fear of recrimination.”
It was primarily a teachers meeting, but it was in reality a gathering of the movers of the church.

F. M. Wilcox, editor of the Review and Herald, reported an event the occurred just before the meeting:

“It was our privilege to attend, the latter part of last month, in Philadelphia, Pa., a conference of leading Christian workers, on Christian fundamentals. The conference was interdenominational. Delegates were registered from forty States of the United States, from Canada, British Columbia, Central America, China, Japan, India, and England.” (F. M. Wilcox, Review and Herald, June 19th 1919, ‘A Conference on Christian Fundamentals’)

“The supreme objective of this conference is to unite all such in a world-wide fellowship, to the end that we may all speak with one voice of unhesitating affirmation of the things which are verily believed among us.”

“We believe in one God, eternally existing in three persons: Father, Son, and Holy Spirit.”

Would it appear that the leaders were already seeking the fellowship of the nominal churches?

Daniells opened the July 1919 meeting as chair:

“Another difficulty was the fear we had that in meeting to study controverted questions we might get into a controversy that would not be helpful to any of us nor to our people. And we hesitated.” Bible Conference, July 1, 1919. p. 11 (Daniells’ opening remarks)

“The secrecy alarms them. We have never had anything like this before, and they are very fearful. Some almost felt we ought to abandon the plan, and stop because of this difficulty.” Ibid.

The church never had anything like this before. A select group would meet and the minutes would not be available to the church. Controverted points would be discussed. One of those would be Desire of Ages. Did Ellen White change? The question is important because Desire of Ages had been published 21 years before and the denomination was still non-trinitarian.

At this point we become familiar with W.W. Prescott. He had been educated at Dartmouth and was known throughout his ministry as “Professor.” He delivered the morning meetings and the subject was the person of Jesus. His Trinity bias
caused some heated disputes. In order to maintain his positions he said the pioneers were in error.

He had been president of Battle Creek School, Walla Walla, and Union College, vice president of the General Conference, and editor of the Review an Herald. Since the pioneers were in error he felt he should correct their books.

10MR 336  “I have seen that Satan would have been greatly pleased to see Elders Prescott and Daniells undertake the work of a general overhauling of our books that have done a good work in the field for years. But neither of you is called of God to that work ... In some respects you and Brother Prescott have done a strange work.

   It is not for the best interests of either one of you that you be associated together so closely as heretofore ... If we should now sow broadcast seeds of doubt as to the correctness of our printed books and tracts, and encourage the thought that there must needs be a general revision of our published books, a work will have begun that the Lord has not appointed us to do .... If you and Brother Prescott were to sow broadcast seeds of uncertainty and distrust in the minds of others, God would call you to a stern account for this evil.

   In the night season I have seen men looking over our printed books in search of something to criticize, and the adversary was standing by their side, making suggestions to their minds. The natural result of unwise criticism would be to bring infidelity into our ranks.”

Prescott’s morning talk raised questions about what he meant by the word beginning. As his response moved away from the begotten concept, Herbert Lacey asked:

   “Can we go one step further and say that the word was without beginning?”

Prescott responded,

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

(He knew it was not the denominational belief.)

   “Not to teach that is Arianism. Ought we continue to circulate in a standard book a statement that the Son is not co-eternal, that the Son is not co-eval or co-eternal with the Father? That makes him a finite being. Any being whose beginning we can fix is a finite being.”
Four years after the death of Ellen White, a vice president of the General Conference, before influential leaders of the church and the President of the General Conference, is calling the pioneers Arian, and seeks to take out of circulation the books that teach Jesus is the literal Son of God. He goes further and says for Jesus not to be the same age as the Father makes him a finite being. These statements are against the pioneers he had worked along side while they were alive.

Uriah Smith’s ‘Daniel and the Revelation’ becomes a target. This was the book that was eventually rewritten (1944) to come into harmony with the ‘new theology’ of trinitarianism. In his book, Uriah Smith presented what had always been the denominational stand. He died in 1903.

Prescott then asks:

“Do we want to go on teaching that?” (W. W. Prescott. Notes on the discussions of the 1919 Bible Conference and Teachers Meeting held at Takoma Park in Washington D.C. July 2nd)

Thus, Prescott says openly it is time to change the doctrines of the Seventh-day Church.

C. P. Bollman then asked:

“I would like to ask, Do you think it is necessary, or even helpful in the defining of Christian doctrine, to go outside of the New Testament for terms to use in the definition? . . . “The scripture says Christ is the only begotten of the Father. Why should we go farther than that and say that He was co-eternal with the Father? And also say that to teach otherwise is Arianism?”

After a lengthy answer by Prescott, Bollman again said:

“I think we should hold to the Bible definitions.”

Prescott responded by saying:

“We take the expression co-eternal, and that is better.”

Herbert Lacey came into the discussion:

“If Jesus is divine, He must have that essential attribute, and so I have dared to say that Christ is
absolutely co-eternal with the Father. You can not say that back in some point of duration the Son appeared, and prior to that He had not appeared.”

He made some lengthy remarks after which he said:

“To the first and only begotten Son was a specially tender feeling, and to indicate the wondrous love of the first person of the Deity to the second, this expression [the Son of God] is used. Never to indicate that the son came into existence after the Father.”

This is standard Sunday Trinity talk; but here we have Adventist leaders who are denying the official position of the church of 1919. Before leaving H. C. Lacey we should notice some comments of Ellen White concerning him.

“Brother Herbert Lacey has the impulsive temperament to move out after the education received in Battle Creek and would feel perfectly competent to manage everything, when he will have to obtain as a learner how things ought to be managed.” — Letter 182, 1897.” (4BIO 305.4)

“Brother Herbert Lacey called and made a short visit. We engaged in profitable conversation. He stated that while in America at Healdsburg, he engaged in Bible studies. After going to Battle Creek, he went deeper into study but did not take Bible studies at all. Here he has lost much, for the most important of all education is to understand what saith the Scriptures—and yet he was ordained for the ministry when he had not fitted himself at all for such a position. . . . The Word of God is our lesson book, lying at the very foundation of true education.

He is just beginning to understand that he has everything to learn. The Lord gave me a message for him and he says every word of it is truth and he wants to know himself.

May the Lord mold and fashion him. The very first work he needs is thorough conversion. He is ignorant of the Scriptures and the power of God. This is the great mistake that has been made in this young man’s education. Oh, that as a teacher in this school, he may be a learner. -MS 174, 1897.” (4BIO 306.8)

In writing to Leroy Froom many years later, Lacey admits he was a Trinitarian during the period that Ellen White refers to in her comments. A lifelong Trinity believer spoke up in 1919. We shall read his letter in the Froom letters.
(The 1919 Bible Conference minutes fill over 1000 pages. These notes are but a small sample of the content).
Chapter 17

WRONG STEPS

A SERIES OF WRONG STEPS LEADING TO THE REJECTION OF THE ORIGINAL SEVENTH-DAY ADVENTIST BELIEFS.

According to inspiration, hiding the Seventh-day Adventist name in order to secure favor (popularity) “... is the first step in a succession of wrong steps.” (Counsels to Writers and Editors, page 96) The peculiarity of God’s people is one of the badges of authenticity. To be like everyone else is to be like no one. The first step, of course, means there is a second, and so forth.
Perhaps we should recall that God has an enemy; and the enemy hates the truth (Jesus). It is the fiendish desire of Satan to destroy the foundation delivered to the founders of the Seventh-day Adventist people. The first ploy is to destroy confidence in the writings of Ellen White. Then the pioneers themselves must be discredited. Something must take their place; and that something is “scholars.”

We now notice details showing the erosion of faith in God’s leading, and substituting a man-made system developed by Sunday “scholars” throughout Christianity. L.E. Froom calls this the “eternal verities.”

We recall that John Loughborough said, “The first step of apostasy is to get up a creed, telling us what we shall believe.”

Today we say we do not have a creed; and yet we have a Church Manual that describes disciplinary action for not believing what the Church says in the Fundamental Beliefs. The pioneers rejected having a Church Manual; but now we have one (since 1932). So, the first step was taken. We began imitating the fallen churches.

In 1926, leadership voted another step moving away from the Second Angel and embracing ecumenism:

“We recognize every agency that lifts up Christ before man as a part of the divine plan for the evangelization of the world, and we hold in high esteem the Christian men and women in other communions who are engaged in winning souls to Christ.” (“Relationship To Other Societies,” General Conference Executive Committee, 1926).

The Second Angel’s message was diluted until we could later say in court that what we once believed about Roman Catholicism is now “relegated to the historical trash heap.”

Then in 1928, the organization began replacing the King James Bible with translations based on Westcott and Hort’s Greek Text. In the December 3, 1929 issue of Signs of the Times, an eleven article series written by W.W. Prescott entitled, The Story of our Bible was launched. The main thesis was to expose the inferiority of the King James Bible compared to translations of modern scholars relying on two manuscripts: Vaticanus, and Sinaiticus (Constantine’s state bibles). So, slowly the King James Bible would be considered old fashioned and obsolete among Seventh-day Adventists as well as Sunday keepers. The Bible of the pioneers would be discarded and replaced with modern corrupt versions. In 1928, the Church organization accepted the American Revised Version.
In a side note, The Roman Catholic Church approves the modern versions; but will never approve the King James Bible for its members.

At the 1930 General Conference Session it was voted to publish a Church Manual, and to have a new statement of beliefs.

Why do we mention these events and the dates? They not only indicate the new direction of the church, but also highlight the activities of an individual who will bring the Trinity to life in post-Ellen White Seventh-day Adventism. The man? Leroy Edwin Froom.

When Leroy was about eleven years of age his father, a physician, was called to work at headquarters under the new president A.G. Daniells (1901). Leroy soon became a friend of President Daniells and his course was set for life. Daniells had plans for this boy, but it would take time.

Froom now had access to the ministry of the church.

“Shortly after the death of Ellen G. White the leadership of the Seventh-day Adventist Church began to publish articles in the Signs of the Times and Ministry magazines promoting the American Revised Version of the Bible.” Ibid

So, Froom had a direct pipeline to the ministry of the denomination. How did this affect the development of a creed? In 1926 he was asked to give studies on the Holy Spirit at the Ministerial institutes in the North American Division.

In Froom’s own words we are taken into an amazing event leading to the abandonment of the true God and His only begotten Son by the denomination, and the adoption of the Sunday God – the Trinity.

“May I here make a frank personal confession? When, back between 1926 and 1928, I was asked by our leaders to give a series of studies on the Holy Spirit...”
I found that aside from priceless leads found in the Spirit of Prophecy, there was practically nothing in our literature setting forth a sound Biblical exposition in this tremendous field of study. I was compelled to search out a score of valuable books written by men outside of our faith – those previously noted – for initial clues and suggestions, and to open up beckoning vistas to intensive personal study. And scores, if not hundreds could confirm the same sobering conviction that some of these other men frequently had a deeper insight into the spiritual things of God than many of our own men had on the Holy Spirit and the triumphant life.” (Movement of Destiny, p. 322, 1971)

This astounding admission reveals he went looking for material on the Trinity in our church literature and he found nothing! Why? Because our people did not believe in the pagan Trinity. So he went to men outside of our faith. Who would that be? Transgressors of God’s Law. These people had such a great, deep, insight into spiritual things that they believed in a natural immortal soul, an eternally burning hell, the Law was done away, no pre-advent judgment, no Sanctuary, no Sabbath etc. But they had a spirit that appealed to him.

So, since he understood the ‘deep errors of the pioneers’, he toured the North American Division teaching Adventist ministers about the Trinity. Then he wrote a book. It was the first book ever written by a Seventh-day Adventist teaching the doctrine of the Trinity – that is, 1+1+1=1. The Coming of the Comforter became the standard work among Adventists on the Holy Spirit. The Sunday scholarship was intact and remains unsurpassed to this day. All the Sunday scholar arguments are maintained. Any ‘Adventist’ book on the Holy Spirit written since then by our schoolmen is merely an echo of Froom’s research in the Sunday-keeping world. Froom became our link to the Sunday scholars.

But, there was a backlash. Although the pioneers were dead; the pioneer spirit was not dead yet.

“You cannot imagine how I was pummeled by some of the old timers because I pressed on the personality of the Holy Spirit as the Third Person of the Godhead. Some men denied that – still deny it. But the book has come to be generally accepted as standard.” (Letter from Leroy Froom to Dr. Otto H. Christenson, Oct. 27, 1960)

Yes, we can imagine. How indignant they must have been that this man dared to change the religion that Jesus Himself delivered to Ellen White and the pioneers. To sell out to Babylon must have been an intolerable affront.
But there were those who did not mind. We were advancing from country bumpkin status to genuine learned men with degrees and theological skills. Our changing religion must disown the pioneers because as the schoolmen reasoned:

“Some with higher academic training today have inferred that our forefathers were sincere but untutored men, that they did not have advanced training and qualifying degrees, and were actually unlearned and untrustworthy in the field of doctrinal competency. Some had gone so far as to say that the pioneers were to be admired for their earnestness, but pitied for their actual ignorance of the demands of discerning scholarship.” (Movement of Destiny, p. 440)

Froom was the vanguard of men who coveted being “peers” of Sunday scholars. His contacts included:

— Lutheran professor Dr. Edmund Schlink, of Heidelberg University, and Dr. Ernst Benz, dean of the Theological Faculty, University of Marburg, . . . the late Dr. W. Graham Scroggie, of London; Dr. Martyn Lloyd-Jones, of Westminster Chapel, the late Dr. H. H. Rowley, Baptist, of the University of Manchester. . . . Dr. Wilbur M. Smith, Moody Bible Institute and later of Fuller Theological Seminary; Dr. Carl C. F. Henry, Christianity Today; Rabbi Dr. Louis Ginzburg, Jewish Theological Seminary of America; Father Petrus Nober, Pontifical Biblical Institute of Rome; Father Luis Rivera, of Rome and Argentina, who translated and printed articles of mine in his Revista Biblica.” (Movement of Destiny, p. 466)

We, of course, must not omit Dr. E. Schuyler English, chairman of the Revision Committee of the Scofield Reference Bible and the lesser figures Walter R. Martin and Dr. Donald Gray Barnhouse.

It became the quest of Froom to change the impaired image of the Seventh-day Adventist Church in the world. We must be accepted as fellow Christians! He met with church groups: Episcopalian, Presbyterian, Methodist, Baptist, Reformed, Congregationalist, United Brethren, and even Pentecostal and Unitarian faiths, and converted Roman Catholic priests. He spoke at universities such as Marburg (Germany), Rutgers (NJ), Catholic University of America, and to Roman Catholic student priests.

In order to change our image we had to correct our books and the work began behind the scenes. The most serious error that needed to be expunged from our early books was the rejection of the Trinity.
“As stated, the corrections had been made, and unifying 1931 statement of ‘Fundamental Beliefs’ was on record for attestation. Similarly with the uniform Baptismal Certificate of 1941. **Essential corrections had been made in certain standard books.**” (Movement of Destiny, p. 468)

When Prescott and Daniels began the venture of changing our books they ran into an obstacle. Ellen White said:

> “let the books alone. . . . Elders Daniells and Prescott both need reconversion.” (20MR 20)

Later corrections (after her death) were based on the research of Froom in his book the *Coming of the Comforter*. The Church was on the road to officially changing what it had always believed about God. It was not a gradual growth into correct Christianity as is claimed today. The doctrine of the Trinity is the **opposite** of the Bible doctrine of the One true God. If Ellen White along with all the pioneers were wrong about Who God is, and the Sunday keepers were correct, then how could the SDA movement have been guided by God at all? Does God change His mind?

Please note that the Church today teaches that Ellen White changed her mind when her thinking matured and she became a Trinitarian, forsaking the pioneers. An entire chapter will be devoted to the one sentence the ‘scholars’ claim proves Ellen White became a Trinitarian.
Chapter 18

TRAIL OF THE SERPENT

In order to view the sweep of the changes taking place shortly after the death of Ellen White we focus on the years between 1919 and 1946. She had warned that the Omega would follow in a little while.

1919 marked the first closed meeting of leaders in the history of the movement. It was by-invitation-only and the stenographer’s minutes were not released. They were not discovered for 55 years. During the meetings Ellen White was relegated to ‘pastoral counsel’ instead of a prophet of God. The pioneers were called Arians, and non-scholars who were in error.
1928 L. E. Froom as founder of Ministry Magazine begins promoting the American Revised Version and demotes the King James Bible to not accurate and old-fashioned status. He tours the U.S. promoting the Sunday Trinity to Adventist ministers and writes the book, *Coming of the Comforter*, adopting the unbiblical term, “God the Holy Spirit.”

1928 W. W. Prescott writes eleven articles in the *Signs of the Times* documenting the Sunday scholars proof of the inferiority of the King James Bible.

1928 General Conference leadership adopts the ARV.

1930 General Conference votes to publish a Church Manual. (In 1883 the General Conference in session had voted to ‘no Church Manual’)

1930 Benjamin Wilkinson writes a book exposing the errors of the corrupt Greek Text that is the basis of the modern versions and is promptly attacked. His detractors claim the “Waldenses have been overturned.” “We would be the laughing stock of the Christian scholars if we taught your position.” He asks, “Have we given up the Spirit of Prophecy?”

1931 Yearbook publishes Fundament Beliefs written by F.M. Wilcox which was never submitted to a vote by the church. Froom later claims there was consensus because no one complained. He fails to mention the church was unaware of this action. The President of the General Conference, C. H. Watson knew but did not seek official action.

1941 A baptismal vow is formulated for the denomination in which the Father, Son and Holy Spirit are called the first, second, and third person of the Godhead.

1942 A major obstacle to the trinity push was the book by Uriah Smith, *Daniel and the Revelation*. It was the longest running book next to Ellen White’s books. It was decided to revise it and bring it up to date. Every anti-trinitarian statement was removed. By 1944 Uriah Smith’s book was no longer his book; but his name remains.

1945 Froom published a compilation of Ellen White quotes in *Ministry* to give credence to the “eternity of Christ.”

1946 Froom and R.A. Anderson are instrumental in publishing *Evangelism*. The statements in the Trinity section are used in such a way that the reader must accept the Trinity or deny the Spirit of Prophecy, according to Froom. The book has become the first line of attack when promoting the Trinity.
The General Conference, after being conditioned for 27 years (and a new membership created in those 27 years that knew nothing but the Trinity), voted to retain the 1931 Baptismal Vow officially. They then voted that “changes to the baptismal vow could only be made by the General Conference delegates in official session.” (Movement of Destiny, p, 422) The Trinity now was protected by the necessity of an entire church vote in session. The entire ministry and the world membership now believes the Trinity is true, what hope is there of returning to the Bible truth of the only true God and His Son?
Chapter 19

THE FAITH OF JESUS

IS IT IMPORTANT TO BELIEVE WHAT GOD BELIEVES?

“But, is it a salvation issue?” There are basically two reasons for the question. Some people after absorbing this startling information decide they do not want to hear anymore. Even ministers are moved emotionally to say, “That’s my church!” Of course, the loyalty is understandable; especially when the heart has been given over to the idea that it is the true church.
The other reason is a very uncomfortable feeling that the information might be right and could require a significant investment of time and study in order to arrive at the truth. There is also a lurking element of risk. All through history the minority that is right does not fare well when the majority is wrong. Two distinct groups are formed that either persecute or become the persecuted. It should not take too much reasoning to acknowledge that the meek persecuted ones are the opposite of the powerful persecutors. Which group would you say displays the character of Christ? In matters of salvation does it make a difference?

True religion is about the heart. Whatever has the heart has the whole person. Doctrine by itself, however, only touches the head and starts wars. It is hoped the reader will opt for a peacemaker attitude and quietly but persistently cling to a “Thus saith the Lord.” Religious liberty is the badge of love and respect. These pages are an appeal to intelligent reasoning and careful consideration of the plain statements of the word of God. But, be warned, the persecuting spirit of controlling force will be evident in those who object and must rule or ruin.

We now turn to the unhappy task of dismantling various arguments used to deny that Jesus Christ is the Son of God.

John Harvey Kellogg was not successful in making his trinity views acceptable to the denomination. He deceived some of theological and scientific bent, but the membership remained non-trinitarian. Ellen White was instructed to “Meet it,” and she did.

Leroy Froom, on the other hand was spectacularly successful in planting the banner of the trinity in the church. What was the difference? The voice of Ellen White had been silenced by death, and 1919 had happened. Having dispatched the pioneers as untutored, without advanced training and qualifying degrees the educators had moved to the more difficult question, “What about Ellen White?”

This was the question asked and discussed at the 1919 Bible Conference:

"What is the exegetical value of the Testimonies? Are the explanations of Scripture dependable?” [To the believer in the Testimony of Jesus the question is jarring. Yet the discussion follows. When Prescott enters the discussion he makes an interesting point] "In connection with what Brother Taylor has asked, I would like to suggest this, Whether a comment on the spirit of prophecy upon the Authorized Version establishes that version as the correct version against the Revised Version, where the reading is changed; and if one accepted the Revised Version, it would
throw out the comment made in the spirit of prophecy. I have a definite case in mind."

In other words, if Ellen White depended on the King James Bible her comment would be based on an inferior Bible.

Prescott followed the discussion with this question:

"How should we use the writings of the spirit of prophecy as an authority by which to settle historical questions?"

Daniells and Prescott both reminded the group that Mrs. White said she, "...was not an authority of history." Daniells then brought up the Daily. His comment is noteworthy:

"Then I would leave that, and I would go on about this ‘Daily.’ "Why," she said, "Brother Daniells, I do not know what that 'daily' is, whether it is paganism or Christ's ministry. That was not the thing that was shown me." And she would go into that twilight zone right away."

The twilight zone? That is not the version she shared with F. C. Gilbert in an interview in 1910.

“I saw why it was that Daniells was rushing this thing through from place to place; for he knew that I would work against it. That is why I know they did not stand the testing. I knew they would not receive it. The time has come when his Presidency should come to an end. He has been in too long. This whole thing they are doing is a scheme of the devil. He has been president too long, and should not be there any longer." St. Helena, June 8, 1910. F.C. Gilbert.

In the same interview she said this:

“Daniells was here to see me, and I would not see him on any point, and I would not have anything to say to him about anything. About this daily that they are trying to work up, there is nothing in it. . . . We are to have nothing to do with this question of the daily. . . . I have written to him, and told him that he was showing himself not fit to be President of this General Conference. He was showing that he was not the man to keep the Presidency. . . . I was told not to have any more conversations with him about any of these things. I would not see Daniells about the matter, and I would not have one word with him.”
Today the denomination teaches the Daily of Daniells and Prescott (the scheme of the Devil). Why?

"What shall we as teachers do when we stand before our classes and some historical question comes up, such as we have spoken of here, where we have decided that Sister White's writings are not final? We say there are many historical facts that we believe scholarship must decide. . . ." J. N. Anderson. 1919 Bible Conference.

Froom had 1919 as a foundation for his grand illusion that the truth was evolving and we needed the Sunday scholars to help us. The pioneers having been disposed of, and the Spirit of Prophecy relegated to a commentary on an inferior Bible, and her historical views subject to real history, the way was opened for even Ellen White to evolve. When she matured she would return to her Methodist roots and give up the only true God and embrace the Trinity.

Let it be remembered that Froom set out to change the impaired image of Adventism in the world. It was necessary to join the churches of the world in the “eternal verities.” He personally had convinced the Sunday leaders that Seventh-day Adventists were Trinitarians. He used their language because he had learned it from them.

Now he had another problem. How would he convince the Seventh-day Adventists they were Trinitarians? Here is where the masterpiece of deception begins to unfold. His research in the writings of Ellen White produced statements that, taken from their settings, could be misapplied. He compiled lists of quotations from her later writings (during and after the Kellogg crisis) and put a Trinity spin on them.

He uncovered a bombshell statement that he claimed proved that Ellen White changed and was a Trinitarian from that point. The crucial year was 1898. The book was the *Desire of Ages*. The statement is on page 530:

“Jesus declared, "I am the resurrection, and the life." In Christ is life, original, unborrowed, underived.”

According to Froom, this statement means that Christ has always been and this proves His Deity. Using Prescott’s logic, if Christ had a beginning then he would be a creature. Both of these ‘scholars’ failed to understand the intent of the statement.

Let us first examine the context. The chapter is entitled, “Lazarus, Come Forth.” The familiar story is about the death and raising of Lazarus. The issue is the power of Jesus to
raise the dead because he is the resurrection, and the life. So, the setting is about life.

The statement begins, “In Christ is life....” The statement does not say Christ is life. The key word is “IN.” This sentence is not about His nature and does not tell us how life came to be in Him. To assume He has always been because there is underived life in Him is a disastrous misreading and speculation. The Bible and the Spirit of Prophecy tell us how life, original, unborrowed, underived came to be in Him.

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

The Father, the unbegotten, who has always been, has life inherent in Himself. The Son was given life by the Father; He has life in Him by inheritance.

Hebrews 1:2, 4 “Hath in these last days spoken unto us by his Son. . . Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.”

Now, let us examine a complete statement to see how Ellen White uses the words original, unborrowed, underived.
In him was life; and the life was the light of men" (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. "I lay it down of myself" (John 10:18), He said. In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as His personal Saviour. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). This is the open fountain of life for the world.

Please notice that Ellen White states that life, original, unborrowed, underived can be possessed by man. He cannot earn it; it is given him as a free gift. If it can be possessed as a gift by man, it must not be a token of Deity. Men do not become divine by possessing the gift of an unborrowed life. It is worthy of note that the Scripture that is used in this connection is John 17:3. There are only two divine beings in the verse: the only true God, and Jesus Christ whom He sent.

Froom’s phantom of Ellen White’s Trinitarianism vanishes like smoke in the light of the Bible and a correct view of the Spirit of Prophecy.

Looking more carefully at p. 530 – if Ellen White had ‘come out’ as a Trinitarian then she would henceforth have used Trinity language like the other churches. There would be no more references to the Son of God (which is an opposite thought). But we find these words after the ‘epochal’ sentence on the same page!

“...To the Saviour's words, 'Believest thou?' Martha responded, 'Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world.' She did not comprehend in all their significance the words spoken by Christ, but she confessed her faith in His divinity, and her confidence that He was able to perform whatever it pleased Him to do.” (DA page 530)

It would be very difficult to delete this reference to the Son of God since it is a direct quote from the Bible! As a matter of fact, to the end of her writing life she continued to refer to Jesus as the only begotten Son of God. One other thought that Froom and all his fellow Trinitarians have missed: Martha in acknowledging Jesus to be the Son of God had no problem at the same time confessing His divinity. In the New
Testament there is no problem concerning the Son of God being Deity. That Deity cannot be a Son is the invention of Satan, continued by Rome, accepted by apostate Protestantism, and received by schoolmen trained in Sunday scholarship.

There is another item Froom neglected to mention. The words Ellen White used were not original with her. She borrowed them from John Cummings, a Scottish preacher. He wrote a book entitled Sabbath Evening Readings of the New Testament published in 1855. The quote is found on page 6. It was in her private library.

Elder M. L. Andreasen, in a Chapel Talk he gave at age 72 at Loma Linda, said he saw the hand written manuscript for Desire of Ages and he was surprised to see this sentence was “her own expression” written by her own hand. There are two inconsistencies with this statement. In the first place, they were borrowed from another author. Secondly, there is no manuscript handwritten by Ellen White for Desire of Ages. Marian Davis copied the Ellen White materials and pasted portions of these handwritten copies in a blank book to create the manuscript. What Andreasen saw were handwritten copies made by Marian Davis. This is pointed out because Marian Davis was the book maker. The pages and paragraphs she constructed did not always follow the sequence that Ellen White used. We will look more carefully at this as we continue to investigate.

Froom’s claim of a paradigm shift in the God Ellen White believed in is beginning to unravel. We need to ask some questions. First, let us see how the modern Frooms phrase the problem. One of the latest books written to protect the Trinity is by the triad W.W. Whidden, Jerry Moon, and John Reeve:

“Is it not quit apparent that the problem texts become problems only when one assumes an exclusively literalistic interpretation of such expression (sic) as ‘Father,’ ‘Son,’ ‘Firstborn,’ ‘Only Begotten,’ ‘Begotten,’ and so forth? Does not such literalism go against the mainly figurative or metaphorical meaning that the Bible writers use when referring to the persons of the Godhead? Can one really say that the Bible writers meant such expressions as ‘the only true God’ and ‘one God, the Father’ to exclude the full deity of the Son, Christ Jesus?” (The Trinity, Whidden, Moon, Reeve, p, 106, 2002)

So, the problem is people who accept the Bible the way it reads. Only those who see the metaphorical meaning are benefited. Does this remind us of Origen? [“The Scriptures are of little use to those who understand them as they are written.”] According to the schoolmen when John says, “the only true God,” and Paul says, “one God, the Father,” they mean something else. That kind of double talk might work
with a captive audience at the seminary; but a reasoning free mind might find it hard to swallow. Most people have not been conditioned to believe the pagan philosophy of Origen.

Ever since Prescott in 1919 said “to believe Jesus is a Son is to deny His deity. . .That is Arianism;” our ministry has steadily succumbed to the trail of the serpent. Today Arianism is identified with the Cult known as Jehovah’s Witnesses. Froom was possessed with the idea that we as a denomination must not be classed with a cult that believed Jesus was the Son of God. His successful quest was in promoting the Sunday God until it became our official position. We have become orthodox and our members must believe in the Trinity or else.
Chapter 20

QUESTIONS TO STIR THE HONEST HEART

RELIGIOUS LIBERTY: FOUND ONLY IN TRUE CHRISTIANITY

Much of what has been presented so far is unknown to the majority of the current membership of the Seventh-day Adventist Church. To those discovering this history for the first time it is as a bolt out of the sky. How could the remnant church have completely reversed itself and come to believe in an opposite God from the Founders?

And how could the defenders of that change invent such preposterous stories to maintain the credibility of the leadership? The membership is entitled to straight answers to some serious questions concerning Ellen White switching to the Sunday God – the Trinity.
• Did Ellen White ever repudiate the pages in Desire of Ages which preceded p. 530?

• Why does Acts of the Apostles published in 1911 contain ‘Son of God’ and ‘only begotten Son of God’ statements?

• If Ellen White no longer believed in the literal ‘Son of God’ why does Prophets and Kings published in 1916 still contain ‘Son of God’ statements?

• Did she ever renounce her prior writings in books, articles, letters, etc. as being in error?

• Where does she describe her change of mind? Does she give a revelation from Jesus?

• Did her Instructor reveal to her that the first fifty years of her communication with God was a mistaken immature understanding?

• What should we do with her old writings? Are they still to be valued as “truth?”

• Do Trinitarians have any reason to read and believe the old books?

• Does the ABC still sell her books that all contain ‘Son of God’ statements? Why?

• Has the General Conference in session ever discussed what the Church is going to do about all the errors concerning God in her books before DA 530?

• Has the General Conference ever taken an official stand against the ‘Son of God’ statements? Do the schoolmen have the sanction of the General Conference to teach the pagan philosophy of Origen?

• Has anyone noticed all the ‘only begotten Son’ statements after page 530 in Desire of Ages?

• Is it significant that in all her selective borrowings from various sources that not once did she ever borrow the word Trinity?

• Did the Lord ever instruct her to tell the leaders of the church of the error they were teaching and have the denomination correct the writings and the fundamental Beliefs?

• Why did she never instruct the leaders it was time to change to Trinitarianism?

• Why didn’t Ellen White call for her books to be reedited to conform to her new Trinitarian views?

• Why does the church today claim there was a great upheaval in the denomination over DA 530 when there is not a single line in the publications of the church during her lifetime offered as proof?

• If 1898 changed the churches position why is the first official statement using the word Trinity not until 1946?

• Why are words coeternal, coequal, coeval, God the Father, God the Son, and God the Holy Spirit not voted in General Conference until 1980?

• If Ellen White were alive today would she rescind a single word of her published books?
Let us see how Ellen White answers the allegation that she changed Gods:

1SM 35 “I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor... These books, giving the instruction that the Lord has given me during the past sixty years, contain light from heaven... At the age of seventy-eight I am still toiling.”

Do you suppose, dear reader, that Ellen White was mature yet at 78?

1SAT 346 “Soon after this I was instructed by the Lord that I should no longer mourn in regard to my inability to understand the Scriptures. God unlocked my mind and ever since, whenever I read His Word, a flood of light comes into my mind.”

Thus the work went on and we were shown where we must stand. Do you wonder that I have something to say when I see the pillars of our faith beginning to be moved?

She could understand the Scriptures. Did she have to evolve?

3SM 73 “What a battle I am obliged to fight! My brethren seem to judge me as taking positions that are not necessary. They do not see that God in His own wisdom has made revelations to me which cannot successfully be contradicted or disputed. Nothing can rub out that which has been presented to me and imprinted on the tablets of my soul.”

CM 126 “How many have read carefully Patriarchs and Prophets, The Great Controversy, and The Desire of Ages? I wish all to understand that my confidence in the light that God has given stands firm, because I know that the Holy Spirit's power magnified the truth, and made it honorable, saying: "This is the way, walk ye in it." In my books, the truth is stated, barricaded by a "Thus saith the Lord." The Holy Spirit traced these truths upon my heart and mind as indelibly as the law was traced by the finger of God, upon the tables of stone, which are now in the ark, to be brought forth in that great day when sentence will
be pronounced against every evil, *seducing science produced by the father of lies.*”—Letter 90, 1906.

God would be pleased to see *The Desire of Ages* in every home.

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1SM 27 “Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sister White. You have thereby insulted the Spirit of God. You know how the Lord has manifested Himself through the Spirit of prophecy. *Past, present, and future* have passed before me.”

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RH May 25, 1905 “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*?

. . . . 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.

. . . . 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.”

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1SM 161 “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* from 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.”

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GW 307 “Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories; and then, having done all, to stand firm, saying, "Other foundation can no man lay than that is
“laid?” So we are to hold the beginning of our confidence steadfast unto the end.”

Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched by holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.

A RENEWAL OF THE STRAIGHT TESTIMONY

The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life. The spiritual energies of His people have long been torpid, but there is to be a resurrection from apparent death.

When Ellen White died in 1915 she was the same Ellen White that wrote these statements. What an insult to God that men have come along to make of none effect His words. One can only wonder – have they never read these statements? Or worse; do they know the church members have never read them?

“We have far more to fear from within than without.”
1SM 122

GC 595 “But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain “Thus saith the Lord” in its support.” {GC 595.1}

“Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling
the minds of these leaders, he can influence the multitudes according to his will.” {GC 595.2}
Has anyone read this chapter in the original?

We, of course are referring to the chapter that contains the sentence we are studying in *Desire of Ages*. The chapter is about Lazarus dying and then being resurrected. Marian Davis divided Ellen White’s original into two chapters. This may not seem important at first; but actually it disrupts the meaning of the story. The chapter following *The Raising of Lazarus* Marian Davis entitled *Priestly Plotting* (Ellen did not give titles to the chapters; she left that to her bookmaker).
Most people who take the time to look at page 530 in *Desire of Ages*, do not continue to then read the whole chapter. Much more rare is the person who reads the next chapter not realizing it is the continuation and conclusion of the story. In order to appreciate the importance of maintaining the continuity of Ellen White’s thought it is necessary to review the complete narrative as written originally.

2SP 360-366  “The faith and love which the brother and sisters felt toward Jesus encouraged them to believe that he would not disregard their distress. Therefore they sent the simple, confiding message: "He whom thou lovest is sick." {2SP 360.1}

“When Jesus received the message, he said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." He accordingly remained where he was for two days. . . . Jesus did not delay going to the relief of Lazarus through want of interest in the stricken family; but he designed to make the sorrowful event of the death of Lazarus an occasion to give undoubted proof of his divine power, and unite his disciples to him in a faith that could not be broken. . . . Jesus declared himself the Author of the resurrection. He who himself was soon to die upon the cross, stood with the keys of death, a conqueror of the grave, and asserted his right and power to give eternal life.” {2SP 362.2}

“When Jesus asked Martha: "Believest thou?" she answered by a confession of her faith: "Lord, I believe that thou art the Christ, the Son of God, which should come into the world." Thus Martha declared her belief in the Messiahship of Jesus. . . . "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me." . . .

This crowning miracle of Christ caused many to believe on him. But some who were in the crowd about the grave, and heard and saw the wonderful works performed by Jesus, were not converted, but steeled their hearts against the evidence of their own eyes and ears. This demonstration of the power of Christ was the crowning manifestation offered by God to man as a proof that he had sent his Son into the world for the salvation of the human race. If the Pharisees rejected this mighty evidence, no power in Heaven nor upon earth could wrest from them their Satanic unbelief.” 2SP 366.1

“. . . The grandest evidence of his life was now given that he was the Son of God, and had control of death and the grave. . . . This demonstration of divine power, which presented such unquestionable proof that Jesus was the Son of God, was sufficient to convince any mind under the control of reason and enlightened conscience. But the Pharisees, who had rejected all lesser evidence, were only enraged at this
new miracle of raising the dead in the full light of day. . . .” 2SP. 366.2

then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

The feast at Simon's house brought together many of the Jews; for they knew that Christ was there. They came not only to see Jesus, but many were curious to see one who had been raised from the dead. They thought that Lazarus would have some wonderful experience to relate, and were surprised that he told them nothing. But Lazarus had nothing to tell. The pen of Inspiration has given light upon this subject: "The dead know not anything . . . . Their love, and their hatred, and their envy, is now perished." Lazarus had a wonderful testimony to bear, however, in regard to the work of Christ. He had been raised from the dead for this purpose. He was a living testimony to the divine power. With assurance and power he declared that Jesus was the Son of God.

In Desire of Ages the purpose for the raising of Lazarus is hardly discernible. It is clear that in Ellen White's own version Jesus being the Son of God was the issue. Do you see? Froom missed the whole point of the story. The misapplied sentence was not written to prove Jesus is a Trinity God. Lazarus was brought back to life to show Jesus had the power of life in Him because He was the Son of God. This was the purpose for Lazarus being allowed to die. So He could testify with power that Jesus was the Son of God.

Froom's misuse of this story to prove the Trinity is a most astounding reversal of the intent of Ellen White. Her lifelong experience with Jesus gave her supreme confidence He was the Son of God. Her last words as she lay dying were, “I know in Whom I have believed.”

That one man could be so colossally wrong is one thing; but how does a whole church go wrong? The answer is painful – with the help of Sunday scholarship and theology. Our men went (go) to the world's universities and earned doctoral degrees at the feet of transgressors of God's Law. It was just a matter of time before the thought forms they had learned were passed on. A whole generation of ministers was trained to think like Froom. After that only people who believed the new doctrine could be baptized. Every baptismal candidate must vow to believe the changed Beliefs and prophecy is fulfilled – “Our religion would be changed.”
Does it make a difference that instead of the God of the pioneers we now serve the Sunday God? The God of the Bible is known as the **God of Israel**. Who is the God of Israel? Who is Israel? Most professing Adventists understand that Israel is a spiritual name. It signifies one who has prevailed through the merits of Jesus Christ. Did Moses know who the God of Israel was? Moses dared to ask to see Him. Do you suppose Moses expected to see three beings? No Jewish person with any sense could arrive at such an idea. For centuries, every morning and evening, the believing Jews repeated the Shema:

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

This was certainly the God of Israel. There was no confusion in the ranks of Israel from the time of Moses to the time of Christ. For a correct interpretation of this Scripture and the practice of the nation of Israel we submit to Jesus Himself.

**Mark 12:28-34**  “And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?”

And Jesus answered him, The first is Hear, O Israel; The lord our God is one Lord: . . .
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. . . .
And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.”

Here we have the testimony of Jesus of Who God is. It is the God of Israel who is One; the scribe agreed. They were both Jews made under the Law. Jesus came to reveal His Father, not Himself. He never called himself God. He worshipped God. He always referred to God as His Father.

Jesus testified that the Shema was the foremost Commandment of the Law. He was under obligation to keep the Law. Two Jews were in total agreement that God is a He. Jesus did not say what God is; but that God is a Who. In fact God is a **Him**. We are to love **Him** with all the heart. . . .

Jesus as the perfectly obedient one gives the example of how to obey the Shema. He obeyed this commandment by serving only one person as his one and only God. Only his Father was his God. He obeyed the Shema commandment by loving his Father with all his heart, with all his soul, with all his strength.
Jesus' own life of obedience decisively demonstrates for us what the Shema means. If Jesus had not stated the law correctly or had not lived it as He spoke it; but instead had worshipped a trinity God He would have been a deceiver and sinner. The God of Jesus was called by Him Father – He. The God of Israel was the God of Jesus.

Trinitarians attempt to ignore the Scriptures and invent alternative explanations. For example, they launch into a study of the Hebrew singular and plural forms of “one.” The example of Jewish life and the example of Jesus Himself is ignored to seek some escape from reality in grammar.

We note these comments in the aforementioned book, The Trinity:

“What is important about this important word translated as “one” in English is that it is the Hebrew word ‘echad’. It “means ‘one [among others],’ the emphasis being on a particular one. . . .The possibility of there being others is inherent in ‘echad’. But yachid precludes that possibility.” (Christensen, p. 69)

Another way to explain ‘echad’ is that it refers to the ones that results for a unity of numerous persons.

“Now Moses most certainly had the Hebrew word yachid, which he could have employed if he had wanted to describe the Lord God of Israel as an exclusively unitary being. In contrast to ‘echad’, the word ‘yachid’ means ‘one’ in the sense of ‘only’ or ‘alone’. To put it another way, it refers to one in the unitary, not the plural sense. Moses, however, employed the plural ‘echad’, (one among others in a joined or shared oneness).” (The Trinity, Whidden, p. 34)

This statement by a Seventh-day Adventist professor at the Seminary appeals to a Sunday Trinitarian to explain how Moses uses Hebrew. No mention of Hebrew scholarship or history, no mention of Spirit of Prophecy, no mention of the life of Jesus is made. There is only the standard Sunday theology of Trinitarians. Once more we are confronted with Froomism. The contagion is deep.

How a ‘scholar’ or thousands of ‘scholars’ can completely dismiss the entire history of the Jewish religion is mind-boggling. The Jews simply cannot be found worshipping a plurality of Gods. All the talk about unity in plurality is out of the mists of mysticism that was not part of the concrete and specific religion of the Jews. To pontificate that Moses did not use the proper Hebrew words for the concept is bold indeed.
Chapter 22

LETTERS TO RECKON WITH

Writers of letters often leave details that would otherwise be lost. In the present study letters provide not only valuable insight but give concrete dates to check relationships of actions. For example, the contention that the Trinity was accepted by the church before Ellen White died can be verified or denied by letters on the subject.
Willie White writing in 1935 gives us such evidence:

"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 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.

This letter, of course, indicates that in 1935 the Trinity idea was not a settled issue even with the son of Ellen White.

Then there is the equally pointed letter of J. S. Washburn to President McElhaney in 1940:

"J. S. Washburn Letter to Elder J. L. McElhany

436 W. Washington St. Hagerstown, MD, June 25, 1940
Elder J. L. McElhany,
Box 146, Glendale, Calif.

Dear Brother McElhany:

What a comfort Daniel 2:43, 44, 45 is in the present terrible world situation, and also the promise in Rev. 11:18 that He will “destroy the destroyer.” We never needed the book “Daniel and the Revelation” so much as today, and the same man who has almost destroyed the book 'Daniel and the Revelation’ has almost destroyed the book ‘Great Controversy,’ by throwing doubts on it. More and more I believe that it was right that I should answer Prescott’s sermon on the trinity and review his 40 years of destructive doubt breeding criticism. You know one of the chief objections he makes against the book, “Daniel and the Revelation” is that it teaches Arianism, and our old pioneers were Arians, but that He is a Trinitarian. And he seems to feel just the same intolerant spirit toward those who do not see the Trinity as he sees it as the old Catholic church felt toward Arius and his followers. I think it is
wicked to say that Daniel and the Revelation is Arian and that Sister White, Elder White, Andrews, Bates, Loughborough, Haskell, etc. were Arians. They certainly were not.

I have heard from several sources that at the Theological Seminary it was stated publicly that Sister White was a Unitarian in the early part of her work but later had become a Trinitarian. That seems to me to be double falsehood. Sister White never was a Unitarian, and has never become a Trinitarian. It seems wonderful to me that when we consider how many times Sister White wrote about the Father, Son and the Holy Spirit, never in all the thousands of pages she wrote did she ever even once mention the word Trinity. The Lord must have guarded her from using that word. Some tell me that we as a people believe in the Trinity in some form. I do not believe that there is a modified Adventist belief in the Trinity any more than a modified Adventist belief in Purgatory. Of course Prescott and his followers have tried for years to make us Catholics on the Trinity. But as you and I have both seen the Spirit of Prophecy is squarely against the Trinity doctrine, as much as it is against Purgatory. I hope that those in charge of the Theological Seminary will see that such teaching never again will come from the Theological Seminary. I believe that the Theological Seminary can be made a great blessing, but if Prescott’s teaching is found there it will destroy it.

May the blessed Lord guide you in these treasonous days, and make you a tower of strength, to His people. Psalm 46, Psalm 91, Ps. 55:22.

Praying God’s wisdom and power to be with you, I am your brother in the “Blessed Hope,”

J. S. Washburn”

Writing in 1936, B. G. Wilkinson, President of Washington Missionary College stated:

“Replying to your letter of October 13 regarding the doctrine of the Trinity, I will say that Seventh-day Adventists do not and never have accepted the dark, mysterious Catholic doctrine of the Trinity.” (Letter from B G Wilkinson to Dr. D S Teters, Nov. 3, 1936)

Arthur L. White (White Estate) wrote to Froom in 1955:

“Dear Brother Froom, Mrs. Soper calls to our attention the fact that you are seeking information as to the positions held by our early workers concerning the Trinity, the personality of the Holy spirit, and the pre-existence of Christ as this may be revealed in their writings. I think we will have to concede that our early workers were not Trinitarians.” (Letter from Arthur L. White to L. E. Froom, Dec. 7, 1955)
Then there is the letter of Herbert Lacey. Froom had written to him:

"Dear Brother Lacey:... Elder D. E. Robinson of the White Estate, is under the impression, I believe from something told him by you, that over at Cooranbong around 1898 or 1899 you were giving a series of studies on the Trinity and were challenged by some of the brethren. I think Marian Davis was present at that time,..." (Letter written by LeRoy Froom to Herbert Camden Lacey on August 8, 1945)

Lacey replied:

"Dear Brother Froom:... Well, that was not quite the angle in which I was involved in the studies conducted at Cooranbong way back in 1896. At that time, Professor Prescott was tremendously interested in presenting Christ as the great ‘I AM’ of Exodus 3:14, which of course was Christ the Second Person of the Godhead, with the statement of Jesus in John 8:58, which we all agreed to; but then linked it up also with other ‘I am’s in that Gospel—7 of them, such as ‘I am the Bread of Life’ ‘I am the Light of the World’ ‘I am the Door of the Sheep’ etc. all very rich in their spiritual teaching—but which those latter cases is merely the copula in the Greek, as well as in the English. But he insisted on his interpretation. Sr. Marian Davis seemed to fall for it, and lo and behold, when the ‘Desire of Ages’ came out, there appeared that identical teaching on pages 24 and 25, which, I think, can be looked for in vain in any of Sr. White’s published works prior to that time!

"In this connection, of course you know that Sr. Marian Davis was entrusted with the preparation of ‘Desire of Ages’ and that she gathered her material from every available source—from Sr. White’s books already in print, from unpublished manuscripts, from private letters, stenographical reports of her talks, etc.—but perhaps you may not know that she (Sr. Davis) was greatly worried about finding material suitable for the first chapter. She appealed to me personally many times as she was arranging that chapter (and other chapters too for that matter) and I did what I could to help her; and I have good reason to believe that she also appealed to Professor Prescott frequently for similar aid, and got it too in far richer and more abundant measure than I could render....

"Professor Prescott’s interest in the ‘Eternity of the Son,’ and the great ‘I AMS’ coupled with the constant help he gave Sr. Davis in her preparation of the ‘Desire of Ages,’ may serve to explain the inclusions of the above-named teachings in that wonderful book....

"I have always known that Elder Uriah Smith was an Arian in belief, (‘Thoughts on Daniel and the Revelation’ reveal that!) and that our people undoubtedly generally followed that view. But we,
as a family, had been brought up in the Church of England, and were naturally, may I say, Trinitarians. We just believed it, subconsciously, and I do not remember our ever discussing the question with the brethren who brought us into the Truth, Elder M. C. Israel, and young brother W. L. H. Baker. One thing I do recall is my mother’s remarking on the strange language used by our ministers in speaking of the Holy Ghost as ‘it’ and ‘its’ as though they thought of the Holy Spirit as an influence, instead of as a Person. That seemed very strange to her, and in a measure to me also (I was about 17 then).

"Now this bring[s] me to the second point in my letter; The angle in which I was involved in that convention at Cooranbong was not the Eternity of the Son, but the Personality of the Holy Ghost.

"Perhaps a few words of historic background may be helpful here:

"As I already stated, I was really a Trinitarian at heart. And I went through Healdsburg College, and Battle Creek College, with a dim sort of a feeling that there was something wrong about our teaching on the Ministry and Personality of the Holy Ghost. (Of course, that term was never used, except in reading from the Bible,—it was always ‘Holy Spirit’ and referred to as ‘it.’) And then in the Testimonies I noticed that, practically everywhere, the same language was used,—‘Holy Spirit’ ‘it’ ‘its’ etc., as though the ‘Spirit of God’ were an influence, instead of a Person, the Third Person of the Godhead....

"On the voyage back to Australia during September 1895, I made that theme, the Personality and Work of the Holy Ghost, a special subject of Bible Study. And I became convinced for myself! So when I was asked to conduct a series of Bible Studies at the 9:00 o’clock hour in a convention in Cooranbong in 1896, I presented that theme very much to the interest (I well remember!) of Sr. Marian Davis, who took copious notes, and also to that of Elder A. G. Daniells, who was frequently present and expressed conservative appreciation.

"When the ‘Desire of Ages’ came out in 1898, Brother Daniells himself called my attention to the expression found on page 671, where the Spirit is spoken of as ‘the third person of the Godhead’ (I had not at that time seen a printed copy) and made some kindly comments....

"In this same connection I was interested to note the language used in the article ‘The Holy Spirit in our Schools’ found in 8T. 61, 62, and bearing [the] date ‘May 10, 1896’ Cooranbong N. S. W., where every time the Holy Spirit is referred to, the pronouns ‘He,’ ‘Him,’ ‘His’ are employed. And He is called a ‘heavenly messenger’ ‘The heavenly guest’ repeatedly, and apparently ‘the great Teacher Himself.’ " (Letter by Herbert Camden Lacey to LeRoy Froom on August 30, 1945)
So, Lacey was a Trinitarian when he attended school at Battle Creek and felt something was wrong. As we noticed before, he took no Bible classes.

Froom’s claim that the church was unified on accepting the Trinity after the turn of the century cannot be sustained by the examination of genuine historical documents. In fact, today there is a growing outcry from members who study the Spirit of Prophecy and the writings of the founders of the church to compare the doctrines received from God while Ellen White was alive, and those that have evolved since her death. It is becoming increasingly clear that the prophecy of our religion being changed has been fulfilled. (1SM 204)
Which leaves the question. . . Who is right – the Pioneers or the present Church?

Surely, the fact that one portion of the church believes the Trinity accurately describes God, and another part believes the Trinity is a Satanic doctrine is a bizarre situation. But for the same church to have believed both doctrines at different parts of its history is beyond credibility. The pioneers were not only non-trinity, they were anti-trinity. They equated the Trinity with Roman Catholicism and apostate Protestantism. To them, Sunday and the Trinity God came from the same source. They were as adamant and inflexible about one true God as they were about the Sabbath. The only way they could relinquish their stand was by death. And die they did.
After they were all gone a new generation revised the Fundamental Beliefs and made them authoritative. A Church Manual gave the organization the power to disfellowship any member that disagreed on any point. The Church today claims it has no creed yet disciplines its members for stepping out of line. In practice it is simply the policy: believe what we legislate is truth or leave. And what the present church teaches does not match the founders teachings.

It is claimed today that Ellen White stood apart from the pioneers and was steadily growing toward an orthodox understanding of the Trinity. Let us test the matter with a simply test. Did Ellen White ever criticize the pioneers for changing or rejecting the pillars of the faith? Did she ever write that she was out of harmony with them? Did the early workers hold to a “Thus saith the Lord,” or did they cave in to the traditions of men?

By the traditions of men we mean the worldly methods of scholarship and the adhering to their findings. ‘Scholars’ use a language that is peculiar to their fraternity. We will compare it to the plain language of Ellen White. In the book The Trinity there is a chapter, The Strongest Bible Evidence For The Trinity. Under the Title: The Personhood and Deity of the Holy Spirit we read this:

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“On this issue, the testimony of Scripture is not as extensive as it is for the full deity of Christ. The evidence, however, is nonetheless quite suggestive (at the very least), if not downright persuasive. The most striking support appears in Acts 5.” (p. 31)

We learn in this opening paragraph that Scripture is not as extensive for the deity of the Holy Spirit; but it is suggestive. The most striking evidence is Acts 5.

Before moving on we notice that Ron Clouzet admits the same:

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“We must admit that the direct scriptural evidence on whether the Spirit is God is scant...the clearest of these may be the statement by Peter in Acts 5...”(Adventism’s Greatest Need, pp. 73-74)

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It is of note that students of the Bible are aware that there are no explicit statements in the Scriptures that say the Spirit is a separate divine being. Even these authors can only construct suggestive evidence that is scant; the clearest of these may be Acts 5. Let us examine the “strongest evidence.”

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Ananias and Sapphira –
“Carefully note Peter’s telling explanation for their summary execution by God’s power: ‘But Peter said, Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? . . . Why have you conceived this thing in your heart? You have not lied to men but to God.’ (verses 3, 4).

Let’s reflect a moment on the implications of this rather straight-forward report. First of all, Peter is saying that we can lie to the Holy Spirit. It is quite apparent that only a ‘person’ or personality can be lied to. One cannot lie to an inanimate thing, only to self-conscious beings with the ability to personally communicate and relate responsively to other persons. I can lie to my computer all day and it will not affect the computer one whit in the way that it would the reader if I proceeded to tell you a proverbial pack of lies. Only personal, relational beings capable of meaningful communication can be lied to in ways that have moral consequences.

Second, Peter not only reports to Ananias that he had lied to the ‘Holy Spirit’, but then goes on to further explain that he had ‘not lied to men but to God’ (verse 4). The obvious implication is that the Holy Spirit is God! I ask the reader, Is there any other conclusion that we can come to?” (The Trinity, Whidden, p. 31)

Since the Scripture does not say the Holy Spirit is a separate God the author has to resort to implication. And the implication is based on a false logic. A lie has been said to the Holy Spirit; the lie was not said to men but to God – therefore, the Holy Spirit is an individual God. In typical Trinitarian fashion the author resorts to finite reason instead of revelation. What does inspiration say about Acts 5?

4SP 45 “The apostles encountered those in the church who professed godliness while they were secretly cherishing iniquity. Ananias and Sapphira acted the part of deceivers, pretending to make an entire sacrifice for God, when they were covetously withholding a portion for themselves. The Spirit of truth revealed to the apostles the real character of these pretenders, and the judgments of God forever rid the church of this foul blot upon its purity. This signal evidence of the discerning Spirit of Christ in the church was a terror to hypocrites and evil-doers.”

**AND WHO IS THE SPIRIT OF TRUTH?**

2MR 337 “Jesus comes to you as the Spirit of truth; study the mind of the Spirit, consult your Lord, follow His way.”
SW October 25, 1898 p 2. “Christ was the spirit of truth. The world will not listen to His pleadings. They would not accept Him as their guide. They could not discern unseen things; spiritual things were unknown to them. But His disciples see in Him the Way, the Truth, and the Life. And shall have His abiding presence.”

7MR 72. “Again He says, “If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth [not deception]; whom the world cannot receive, because it seeth Him not [Jesus, the author of truth], neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.”

TM 137. “Every loyal child of God will seek to know the truth. John stated the truth so plainly that a child may understand it, “If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him.” Do we choose to be numbered with those who cannot discern the truth, who are so blinded by the deceptive power of the enemy that they see not Him who is the express image of the Father’s person? The followers of Christ are of another class altogether: “But ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.”

Inspiration tells us plainly who Ananias and Sapphira lied to – the Spirit of Jesus – Who is the representative of God. The revelation requires no scholarly suggestions of the Sunday kind. Seventh-day Adventists have the privilege of being instructed by the Spirit of Christ Himself.

14MR 84 “The Holy Spirit is the Spirit of Christ, which is sent to all men to give them sufficiency, that through His grace we might be complete in Him.”

The echoes of Froom are no more credible than Froom himself. We recall that he admitted where he learned about the Sunday God – from men “outside our faith.” So, we are brought to a decision; will we listen to the Sunday transgressors of God’s Law, or will we acknowledge the revelation of God to His Commandment keepers – Ellen White and the pioneers? We are faced with a choice of hearing the voice of the Good Shepherd (the only begotten Son of God) or the voice of a stranger (the Trinity). Does it matter which we choose? Do you see? The choice is between two masters!
When we choose the Son, we also choose the Father. There cannot be a Son without a Father. By the same token, to deny the Son denies at the same time the Father.

1 John 2:23-24 “Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you ye also shall continue in the Son, and in the Father.”

That which Christians heard from the beginning, which was to remain in them, was the acknowledgement of the Son. The original Seventh-day Adventists restored the original Gospel to the world. For the first fifty years the founders held to the Bible truth:

1 Corinthians 8:6 “But to us there is but one God, the Father...and one Lord Jesus Christ...”

The language is unmistakable. It was not written for elite theologians or technical schoolmen. It was written in the type of language that Jesus Himself used. The common people heard Him gladly. The Bible reflects the desire of God to communicate with everyone without interpreters. Salvation is personal and direct.

Paul understood what he was saying. There is but one God, the Father. The Hebrews had been praying it for hundreds of years. Jesus confirmed it throughout His ministry on earth. Jesus worshiped the only true God. He did not worship Himself. Several times He said, “My God.”

8T 296 “I am instructed to say to our people: Let us follow Christ. Do not forget that He is to be our pattern in all things. We may safely discard those ideas that are not found in His teaching.”

The question before us admits of no compromise. Did Jesus teach His disciples that 1+1+1=1? We may safely discard it.
Chapter 24

Does Anyone Still Know How to Study?

Many people think they believe in the Son of God. They also think they believe in the Trinity because the church requires it. Because they have not studied either they do not realize it is impossible to believe in both doctrines. They are mutually exclusive.

Many have been beguiled into accepting that the term “Son of God” is the same as “God the Son.” A small bit of research would reveal the fact that “Son of God” is the Biblical term; it is equally a fact that “God the Son” is never found in the Bible. These are two opposing ideas. If God is the Father and Jesus is His Son, there is a relationship established. The Father cannot at the same time be the Son. They are two separate individuals.
The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. . . . God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.”

This might seem like a very simple concept to grasp, and yet the underlying concept of the Trinity demolishes the distinction. Instead of a Father and a Son there is only one being called God who reveals himself in three ways. There is “God the eternal Father;” “God the eternal Son;” and “God the eternal Holy Spirit.” In this formulation God is a composite of three parts. In this confusing idea no one is sure if three beings become one, or one being splits into three “persons.”

A few moments with a concordance reveals the term “God the Father” is in the Bible. The term “Son of God” is in the Bible. “God the Son” is not in the Bible. And, “God the Holy Spirit” is never found in the Bible. There are those who attempt to speculate that the missing words are there in concept. We should remember that concept is another word for imagination. We agree that the missing words are supplied by someone’s imagination.

It may be startling at first to realize that almost all churches use the imagined words in their official church creeds. In changing our impaired image it was necessary to include the imagined words in our official 1980 Fundamental Beliefs (which function as a creed). We now can claim that Seventh-day Adventists are Christians like everybody else. We finally have come to believe in the “eternal verities” of Christendom.

Believing in two opposite thoughts at the same time makes for non-rationality. It becomes readily apparent that a person who seeks to maintain such a course of action cannot be reasoned with. Reason and commonsense become relics of a bygone age. So, what is the solution? We must make a decided choice about which is true based on informed knowledge.

Ignorance always finds refuge in force and violence. Throughout history those who have discovered the mythical nothingness of the Trinity idea have paid the price by being persecuted. Today burning is not fashionable, but the spirit is still there. Everyone who promotes the Bible truth of the only true God and His Son immediately is exposed to the ire of the majority of “believers.”

Before Jesus returns there will be a return to His teachings among the true believers. Those who have His Spirit will
worship the same God He did. It is clear in Scripture that He called His God Father. Perhaps, the reader is asking, “Is this really so important?” Some apparently think so. History is replete with millions of lives sacrificed because of their unbending faithfulness to the word of God.

The word says plainly:

8T 269 “Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.” John 17:20-23.

Wonderful statement! The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.”

Those who claim to believe God’s word and the Testimony of Jesus (the Spirit of prophecy) have every reason to understand the Father and the Son of Scripture. All the excuses used by ‘scholars’ do not diminish one “Son of God” statement. When Trinitarians say the “Son” statements are mere metaphors they never produce a single Scripture or Spirit of Prophecy statement to support their idea. The great silence is a most eloquent witness against them.

We do not appeal to silence. Here is a most pointed testimony to Dr. Kellogg:

4MR 57 “There is a strain of spiritualism coming in among our people, and it will undermine the faith of those who give place to it, leading them to give heed to seducing spirits and doctrines of devils. . . . I am instructed to warn our brethren and sisters not to discuss the nature of our God. . . . He sitteth upon His throne in the heavens. . . . I am instructed to say that there is nothing in the Word of God to substantiate your spiritualistic theories. Will you not renounce these theories at once and forever? . . . You need to understand that unless you believe in that atonement, and know that you are bought with the price of the blood of the only begotten Son of God, you will assuredly be bound up with the wicked one. If you continue to cherish the theories that you have been cherishing, you will be left to become the sport of Satan’s temptations. He is playing the game of life for your soul. Remain for a little longer linked up with him, and be assured that you will lose your soul. . . .
You have followed the enemy step by step, striving to look into mysteries too high and holy for your comprehension. Then in your teaching the Holy One has been brought down to man's scientific, spiritualistic ideas.”

And she kept her word. While she lived the attacks on the personality of God were kept at bay. Dear reader, has anyone ever read this startling testimony to you? Does it sound as though Ellen White thought the Alpha heresy was harmless? What do you suppose the Omega would bring? Notice:

YRP 235 “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.”

Contrary to the opinions of schoolmen Ellen White describes the personality of God as one of the pillars. When Dr. Kellogg publicly confessed he had become a Trinitarian (the first in Adventism) he then moved towards pantheism. Ellen White could not restrain him from promoting his Satanic, scientific, spiritualistic ideas.

SpTB02 54 “The spiritualistic theories regarding the personality of God, followed to their logical conclusion, sweep away the whole Christian economy.”
The preface to Volume 8 of the Testimonies calls Kellogg’s foray into spiritualism the greatest crisis ever faced in the history of the Seventh-day Adventist Church up to that time. Ellen White declared:

**SpTB02 49** “The thought of the errors contained in this book has given me great distress, and the experience that I have passed through in connection with the matter has nearly cost me my life.”

**1SM 203** “Living Temple contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God. The statements made in Living Temple in regard to this point are incorrect.”

The issue was the personality of God. Did the Omega come in a little while? By 1919, the leadership of the church was discussing the personality of God. They accused the pioneers of being Arian because they did not believe in the Trinity. The issue was not pantheism. It was turning from the Bible teaching of the literal Father and Son.

**8MR 304** “The world is full of speculation and false theories regarding the nature and character of God. The enemy of our souls is earnestly at work to introduce among the Lord’s people pleasing speculation, and incorrect views regarding the personality of God….

I have seen the results of these fanciful views of God, in apostasy, spiritualism, freeloivism. The free love tendencies of these teachings were so concealed that it was difficult to present them in their real character. …”

The vast majority of the Sunday keeping world worships the Trinity God. It only takes a moment to recall that they are all transgressors of God’s Law. The doctrines they teach are tainted with the Mother Church’s bias. Even justification by faith is mutilated by the absence of sanctification. Are the words of Ellen White true, the logical conclusion will “sweep away the whole Christian economy?” If it happened to the apostate Protestant churches, what will prevent it from happening to a church that has the Spirit of Prophecy and ignores it?

**BCL 79** “Few can see the meaning of the present apostasy. But the Lord has lifted the curtain, and has shown me its meaning, and the result that it will have if allowed to continue. We must now lift our voices in warning. Will our people acknowledge God as the
supreme Ruler, or will they choose the misleading arguments and views that when fully developed, make Him, in the minds of those who accept them, as nothingness?"
Throughout the history of the church after AD 325, the Councils of Rome increasingly exalted Sunday and the Trinity. This tradition became stronger and stronger while the seventh-day Sabbath and the Son of God became more and more despised. While the Sabbath was called “Jewish,” the only begotten Son was labeled an “Arian” heresy. A third tradition was added to the mix from pagan philosophy – the natural immortality of the soul. These three corruptions became the foundation of Satan’s Masterpiece of Deception. For hundreds of years the world thought these doctrines constituted Christianity.
What is the basis of this false system of religion? A false Christ. Here is a Christ that is worshipped on Sunday; a practice for which there is no command in Scripture. Here is a Christ who is part of a Trinity though it is not found in His teachings nor the Apostles. Here is a Christ that creates matter and calls it “very good” but only values the soul. In short, here is a Christ that contradicts the word of God.

Perhaps, the reader has not noticed that the three falsehoods linked together destroy the sanctity of the Sabbath, the only begotten Son of God, and the penalty of sin – death.

In our claim to be the true church we boast of our spiritual awareness that Sunday is a counterfeit Sabbath, and that natural immortality is a myth. But when it comes to the Trinity there is an awkward silence. Can it be we have adopted at least a part of Sunday worship? Their God is certainly an intrinsic part of who they are. The Masterpiece of Deception would crumble without Sunday, the immortal soul, and the Trinity. There is nothing in the false system to identify the true God!

Why has God chosen the Sabbath to test the loyalty of earth’s inhabitants in the last days? God’s claim to worship is the supreme reality that He is the Creator. Worship for any other reason is idolatry. Scripture and the Spirit of Prophecy teach that God in creating had an associate.

In the twenty-five million words of the Spirit of Prophecy there is never found a second associate. Christ is the only being recognized as God’s co-worker. Christ was the active agent in the creation.

**PP 34** “The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God.”

**John 1:3** “All things were made by him, and without him was not any thing made that was made.”

**Colossians 1:16** “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by him, and for him.”
Hebrews 1:2  “Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.”

PP 34  “The Father wrought by His Son in the creation of all heavenly beings.”

Is it not a strange thing that Seventh-day Adventists need to be reminded that the creation was a matter between the Father and His Son? The following quote is from the July 6, 2015 Agenda of the General Conference in Session:

“The Holy Spirit - God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. He inspired the writers of Scripture. He filled Christ’s life with power.”

None of this statement can be found in the word of God. Peter tells us reality:

1 Peter 1:10-11  “Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”

DA 234  “The Saviour had spoken through all the prophets. "The Spirit of Christ which was in them" "testified beforehand the sufferings of Christ, and the glory that should follow.” 1 Peter 1:11.

DA 413  “"The keys of the kingdom of heaven" are the words of Christ. All the words of Holy Scripture are His, and are here included. These words have power to open and to shut heaven.”

1888 1533  “There is perfect harmony between the instruction of the Old Testament and that of the New. The Lord Jesus himself gave to Moses the principles that were to be given to Israel. Lessons of mercy, goodness, generosity, and strict honesty, were given by Christ in the Old Testament, and were repeated by him when he came in human flesh to our world.”

The fourth Commandment identifies the only true God. He is the Creator of all things. He is the Source. He is the
unbegotten One. He has always been. He alone has inherent immortality, life original, unborrowed, underived. He has sanctified a memorial by which He may be acknowledged as the Creator – the Seventh-day Sabbath.

Counterfeit Christianity instead of the Sabbath has Sunday; instead of the Father and the Son of God has the Trinity; instead of the hope of immortality teaches the monstrous lie that everyone already has it. The only thing that is decided in this false religion is where a person will spend eternity – heaven or hell.

Instead of an infinite cost to God and His Son the Trinity supplies a no-risk scenario where God cannot suffer and the Son cannot die. While it is true that God as God cannot die; Jesus became a man so He could become our substitute and pay the penalty of death. He lived and died as a man. But divinity and humanity were mysteriously blended forever and the result was one Person – the man Jesus Christ. As a man He could die. The atonement requires an infinite sacrifice; and only the divine Son of God could satisfy the demand. In the Person of Jesus Christ Justice is satisfied and the Father bows in acceptance.

The point that should be understood is that the Trinity is part of a system that denies the infinite wisdom of God.

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**GC 652** “It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of His Son.”

God raised up a movement to complete the Reformation, and prepare a people for the Second Advent of Christ. The restoration of the Gospel of Truth includes all the teachings of Christ. When Jesus returns His people will not be found in error on any point. There will be harmony and unity in the one true Spirit of God.

In the days when Christ was on the earth, the varying factions found something on which to agree. They must be rid of Jesus. Today the different denominations have found their point of agreement. They must be rid of the only begotten Son of God.
Chapter 26

REMEMBER

THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS

“I have somewhat against thee, because thou hast left thy first love.” (Revelation 2:4) Does this message fit the present condition of the church? When Jesus Christ came to the founders of the 1844 movement did they rejoice in the Third Angel’s message? Were they willing to sacrifice everything to be faithful and proclaim God’s last warning message to the world? As we read their writings there can be no doubt they believed the Lord had instructed them. Were they mistaken? All of them?
They loved the message of the Lord because they loved Him. Listen:

3SM 71 “I love God. I love Jesus Christ, the Son of God, and I feel an intense interest in every soul who claims to be a child of God. I am determined to be a faithful steward so long as the Lord shall spare my life. I will not fail nor be discouraged.”

Jesus Himself said, “But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.” (John 14:31)

What follows when we love the only true God and His Son? “I delight to do thy will, O my God: yea, thy law is within my heart.” Psalm 40:8. That is the first love. Why is that? What do we love about a person? We love their mind, their personality, their character.

The law is a “transcript of the character of God.” That is His mind, His thought. When we love His mind we love His law! The Commandments of God and the Faith of Jesus are the restoration of the true Gospel. They present to the world the Law of Love. When the Sabbath is presented only as a correct day without the love of the Father and His Son we give evidence of the deception of the Trinity God.

Why must the commandments of God be presented to the world? There is no definition of sin without the law of God. Sin is the transgression of the law. The God of the Sunday churches has done away with the law. What is the greatest Commandment of the Law?

Exodus 20:1-3 “And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.”

May we notice that the First Angel repeats the everlasting gospel:

“Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” (Revelation 14:7)
The first Commandment and the First Angel tell us of the only true God – the Creator; something the Sunday God never mentions. The only God that delivers from the bondage sin and death is the Creator. He is the God of Israel. Monotheism is the inviolable religion of the Hebrews. The God of Israel is the God of Jesus.

Ellen White records a challenge to those who have left their first love. It is found in EW 33:

“\[quote\]
\text{I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. [SEE PAGE 85.] This enraged the churches and nominal Adventists, [SEE ALSO APPENDIX.] as they could not refute the Sabbath truth. And at this time God’s chosen all saw clearly that we had the truth, and they came out and endured the persecution with us.}
\[/quote\]

What does proclaim the Sabbath more fully mean? How many ways can the seventh-day be proclaimed? Surely, we have been leaving something out. There is something about the Sabbath truth that is included in the short time of trouble that particularly enrages the nominal Adventists. We are not left in the dark; “\text{we were filled with the Holy Ghost.}”

Now, this is a peculiarly sobering thought. There are two opposing Spirits in the professed Christian world. We have seen the pioneers of the 1844 movement were anti-trinitarian and believed the Holy Spirit proceeded from the Father and the Son. That is to say, it was a spirit of holiness that came from both of them and was a third power. On the other hand, the Trinity claims the Holy Spirit is a separate third deity.

Something prepares the true church of God to give the loud cry at the right time. They have returned to their first love and worship the only true God and His Son. They have remembered the commission of Jesus to teach all that He taught and nothing else. They are enabled by the true Spirit that proceeds from the Father and Son to proclaim the Commandments of God and the faith of Jesus.

The banner of the Philadelphia Church (144,000) names only two Beings: God, the Father; and Jesus, the Son. This enrages the Trinity loyalists and persecution is the inevitable result. The whole world will hate the little company that has forsaken the God of this world and has returned to Jehovah the God of Israel.

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

CET 209  “The declaration in His intercessory prayer, that the Father's love is as great toward us as toward Himself, the only-begotten Son, and that we shall be with Him where He is, forever one with Christ and the Father, is a marvel to the heavenly host, and it is their great joy.”

UL 61  “Thus it is that God desires to fulfill for us His purpose of grace. By the power of His love, through obedience, fallen man, a worm of the dust, is to be transformed, fitted to be a member of the heavenly family, a companion through eternal ages of God and Christ and the holy angels. Heaven will triumph, for the vacancies made by the fall of Satan and his host will be filled by the redeemed of the Lord.”— Manuscript 21, Feb. 16, 1900.

RH April 28, 1891 p. 4  “Enoch kept the Lord ever before him, and the inspired word says that he "walked with God." He made Christ his constant companion. He was in the world, and performed his duties to the world; but he was ever under the influence of Jesus. He reflected Christ's character, exhibiting the same qualities in goodness, mercy, tender compassion, sympathy, forbearance, meekness, humility, and love. His association with Christ day by day transformed him into the image of him with whom he was so intimately connected. Day by day he was growing away from his own way into Christ's way, the heavenly, the divine, in his thoughts and feelings. He was constantly inquiring. "Is this the way of the Lord?" His was a constant growth, and he had fellowship with the Father and the Son.”

12MR 181  “Great light shines upon this generation. Decided piety and pure living unto God will distinguish the people of God from the world. The Lord would not have His people looking down in discouragement, but looking up to the things that are not seen, which are eternal. Then as His people by faith follow in the path where Christ leads the way, there will be no backsliding, but advancing, keeping pace with the opening providence of God. Then shall we have fellowship with the Father and with His Son Jesus Christ.”

Has the reader noticed that in all these statements there is no mention of a third deity? In the Bible and the Spirit of
Prophecy the plan of salvation is accomplished by two divine Beings – the Father and the Son. In order to be of benefit to humans there must be a point of contact. That is realized through a communication of minds. The Holy Spirit (divine mind) of God is a third agency to bring the power of God to humans. Thus, a heavenly Trio (not three individuals) is necessary in the plan of redemption.

Jesus in His humanity is limited physically to being in one place. But, by His divine Spirit He is omnipresent of humanity. It should not difficult to recognize that Jesus in the believer is the omnipresence of the Spirit of Christ.

Certainly we cannot explain “how” these things can be, or analyze them in any way. But the pioneers were able to tell us their experience to help us. The following statement expresses clearly the view of the Seventh-day Adventist position for the first fifty years:

14MR 179 “It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in My name." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you" [John 14:16, 17]. This refers to the omnipresence of the Spirit of Christ, called the Comforter.”

We have already seen that the Comforter is Jesus. Also the Spirit of truth is Jesus; and the Holy Spirit is Jesus divested

“"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}
RECEIVE THE SPIRIT

HOW DOES A HUMAN RECEIVE THE HOLY SPIRIT?

The word “spirit” in our modern world may conjure up meanings not known to the Bible writers. Surely the Holy Spirit did not present ideas of seances and the departed dead to them. Strong’s Concordance tells us the Hebrew word and the Greek word translated as spirit in the Bible have the same meaning. The Hebrew word ruach means, wind, breath, spirit. The Greek word pneuma means, wind, breath, spirit. The meanings must describe the same thing. In other words, if wind and breath are the same idea, then spirit must also fit the pattern.
The word spirit must have something to do with breath and wind. Breath and wind is something living things do. Breath is not a living being. Wind is not a living being. If spirit is another word for breath and wind, then it also is not a living being. All three words have to do with life. A breathing being has a personality, certain characteristics that define it. The personality of a living being is its spirit. The personality of God is His Holy Spirit.

John 4:24 “God is a Spirit.”

With these thoughts in mind we approach in more detail How Jesus gave the Holy Spirit to his disciples.

John 20:22 “And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.”

3SP 242 “’He breathed upon them, and said, ‘Receive ye the Holy Ghost.’”

The apostles were not sent forth to be witnesses for Christ until they had received that spiritual endowment necessary to fit them for the execution of their great commission. All professions of Christianity are but lifeless expressions of faith until Jesus imbues the believer with his spiritual life, which is the Holy Ghost.”

So, how does he impart his spiritual life to the believer? He breathes upon them. Does he breathe another person on them? Or does he breathe his own life into them? The answer is clear enough, though it is beyond explanation. Let us verify this process.

GCB October 1, 1899, par 12 “Christ imparted to them through the Spirit his own sanctification. He imbued them with his power, that they might win souls to the gospel. Henceforth Christ would live through their faculties, and speak through their words. They were privileged to know that hereafter he and they were to be one. They must cherish his principles and be controlled by his Spirit. They were no longer to follow their own way, to speak their own words. The words they spoke were to proceed from a sanctified heart, and fall from sanctified lips. No longer were they to live their own selfish life; Christ was to live in them and speak through them. He would give to them the glory that he had with the Father, that he and they might be one in God.”

ST March 15, 1910 “Joy in the Holy Spirit is health-giving, life-giving. In giving us His Spirit, God
gives us **Himself,—a fountain of divine influences, to give health and life to the world.**"

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**TM 214** “Christ breathed upon His disciples and said, "**Receive ye the Holy Ghost.**" Christ is represented by His **Holy Spirit** today in every part of His great moral vineyard. He will give the inspiration of His **Holy Spirit** to all those who are of a contrite spirit.

Let there be more dependence upon the efficiency of the Holy Spirit, and far less upon human agencies. I am sorry to say that at least some have not given evidence that they have learned the lesson of meekness and lowliness in the school of Christ. They do not **abide in Christ,** they have no vital connection with Him. They are not directed by the wisdom of Christ.”

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**OHC 150** “Through the Spirit the believer becomes a partaker of the divine nature. Christ has **given His Spirit** as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His **own character** upon the church.”

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**20MR 217** “Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the **Spirit and breath of God** breathed into His people, that they might stand upon their feet and live.”

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**ML 49** “Christ gives them the breath of **His own Spirit,** the life of **His own life.** The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through cooperation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence.”

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**ST October 3, 1892, par 4.** “Jesus is waiting to **breathe upon all his disciples,** and give them the inspiration of his sanctifying spirit, and transfuse the vital influence from himself to his people. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. Christ is to live in his human agents, and work through their faculties, and act through their capabilities. Their will must be submitted to his will, they must act with his spirit, that it may be no more they that live, but Christ that liveth in them. Jesus is seeking to impress upon them the thought that in giving his Holy Spirit he is giving to them the glory which the Father has given him, that he and his people may be one in God. Our way and will must be
in submission to God's will, knowing that it is holy, just, and good.”

4BC 1166 “Without the Holy Spirit, without the breath of God, there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb's book of life. They may be joined to the church, but they are not united to the Lord... unless they copy His character, labor in His spirit, they are naked, they have not on the robe of His righteousness.”

RH July 22, 1884 “This is the best general meeting I have ever attended. We know that we have had the presence and blessing of God. He has breathed upon us his Holy Spirit.”

RH June 13, 1899 par. 11. “The gospel commission is to be carried out by men who know the inward working of the Spirit of God, who have the attributes of Christ. Christ's breath is breathed upon them, and he says to them, "Receive ye the Holy Ghost." All who are thus inspired by God have a work to do for the churches.”

ST August 26, 1897 “Every faculty that we possess has been provided for us in Christ; for when God gave his Son to our world, he included all heaven in his gift. And God would have men value their powers as a sacred gift from him. A spark of God's own life has been breathed into the human body, making man a living soul, the possessor of moral endowments, and a will to direct his own course of action. He has the privilege of becoming a partaker of the divine nature.”

Reader, do you believe Jesus is the Son of God? Will you let Him breathe on you to give you His own Spirit? By partaking of His breath, wind, spirit you will live as He lives. You will have the same Spirit that God gave to Him. You will partake of divinity.

MB 77 “If you are the children of God you are partakers of His nature, and you cannot but be like Him. Every child lives by the life of his father. If you are God's children, begotten by His Spirit, you live by the life of God. In Christ dwells "all the fullness of the Godhead bodily" (Colossians 2:9); and the life of Jesus is made manifest "in our mortal flesh" (2 Corinthians 4:11). That life in you will produce the same character and manifest the same works as it did in Him. Thus you will be in harmony with every precept of His law; for "the law of the Lord is perfect, restoring the soul.”
Psalm 19:7, margin. “Through love "the righteousness of the law" will be "fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:4.”

On the 100th anniversary of Ellen White’s death the White Estate released previously unseen quotations. This was among them:

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upraideth not; and it shall be given him. But let him ask in faith, nothing wavering.” “And whatsoever we ask, we receive of him because we keep his commandments and do those things that are pleasing in his sight.” “And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children keep yourselves from idols.” The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. It is not safe to catch the spirit from another. We want the Holy Spirit, which is Jesus Christ. If we commune with God, we shall have strength and grace and efficiency.” {E.G. WHITE, Lt66-1894 (April 10, 1894) par. 18}

“In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life.” Desire of Ages p. 21, 1898

“LO, I AM WITH YOU ALWAYS.”