



Understanding Where We Stood, So You Can Take A Stand.

**Ascension Rock - William Miller Farm
Whitehall, New York**

**Advent Believers Stood Here On
October 22, 1844**

Cover photo: Ascension Rock, William Miller Farm, Whitehall, New York USA.
This is where it has been said that early believers in truth stood on October 22, 1844 waiting for the soon return of Jesus Christ. From this Millerite movement would evolve the Adventist Pioneers and the eventual beginning of the Seventh-day Adventist church.

Mark 4:23 - "If any man has ears to hear, let him hear."

"When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial." — Ellen White, Manuscript 62, 1905, 6. ("A Warning against False Theories," May 24, 1905.) 1MR 55.1

"Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary, or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift, without an anchor." — Ellen White, Manuscript Release 62 - 1905.14

"Not one pin is to be removed from that which the Lord has established.... Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?.... 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.... The word given me is, Let that which these men have written in the past be reproduced." — Ellen White, Review & Herald, May 25, 1905

"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." — Ellen White, Letter 66 to W. W. Prescott, April 10, 1894, par. 18

"Many of our people are backsliding from God. They are in danger of becoming like the Jewish nation, who knew not the Scriptures nor the power of God." — Ellen White, Review & Herald, November 2, 1886

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." — Ellen White, Life Sketches, p. 196

If we truly know Jesus' past teaching at the time of the Adventist Pioneers, we have nothing to fear. But we have forgotten the way the Lord has led us. Let this serve as a correction.

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Dear Seventh-day Adventist Brothers and Sisters:

There is a battle going on for your heart, mind and soul. We have all heard of the Great Controversy. We have been watching out for the enemy from in front of us, but few realize that we have already been taken from behind. God has been trying to reach his children. And man has through other means and inspirations, put up a blockade in hopes of you not hearing the pure Adventist truth from our pioneer days.

From our ministerial work, we are producing a considerable amount of material. The main reason for this is to raise your Adventist IQ. You will need discernment of a special higher power to know what is going on in the churches today and their hierarchy. There are very few in the work of the LORD battling the heresy that is going on uninhibited.

Just like truth has survived through the persecution of the Waldensians, it has survived as well from our “old-timers” and from when the Pioneers knew what they believed and held onto. But think for a moment to today when the church does evangelism. Who are you witnessing to? Who are you bringing into your church? It is safe to say, they are probably existing Christians. And that is what happened back in the day also. They brought in people with their previous ideas, habits, doctrines that they were taught, and largely just changed worship days from Sunday to the Sabbath.

Have you ever heard the quote from George Knight, Ministry Magazine, October 1993, p. 10?

“Most of the founders of Seventh-Day Adventism would not be able to join the church today if they had to subscribe to the denominations Fundamental Beliefs. More specifically, most would not be able to agree to belief number 2, which deals with the doctrine of the Trinity.”

Why would that be you might ask? Sister White gave many warnings to her church family. But two really come to mind on this. The first one was only five months before she would die:

“I am charged to tell our people that they do not realize that the devil has device and device, and he carries them out in ways that they do not expect. Satan’s agencies will invent ways to make sinners out of saints. I tell you now, that **when I am laid to rest, great changes will take place.** I do not know when I shall be taken; and I desire to warn all against the devices of the devil. I want the people to know that I warned them fully before my death.” — **Manuscript 1, February 24, 1915**

In 1903 she wrote this warning reflecting back on the past fifty years (1853-1903) and that something big was coming and would happen to the principles of truth, doctrines and wisdom that were given to the remnant church. **They would be discarded and “OUR RELIGION WOULD BE CHANGED!”**

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 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.” — **Letter 242, October 1903, par. 13; also Selected Messages, book 1**

There have been lots of books written during this time in the past century. Not only have books from the pioneer days been tampered with, but in resetting the course of our faith and denomination. Social engineering has been engaged in re-teaching the people what they should believe, not what our denomination believed from its inception. Books like *The Coming of the Comforter*, *Questions on Doctrine*, *The Trinity*, *Movement of Destiny* are key books that would set our boat off course in history. Sister White called these “books of a new order.”

“Living Temple” contains the alpha of these theories. **I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God.** The statements made in “Living Temple” in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied. — **Special Testimonies for the Church Containing Letters to Physicians and Ministers Instruction to SDA, SpTB02 53.2**

Dr. John Harvey Kellogg was the topic of the “Alpha of deadly heresies”. But Sister White could see that the “Omega” movement was just ahead. Once our framers, our old-timers, our pioneers died away, those that came from the outside were set on changing what we believed and the center of that was the presence and personality of God.

The knowledge of God, of Jesus, of the Holy Spirit is NOT a mystery. We aren’t dealing with the nature here. **But to know the true identity. Because the church today has removed Jesus as our Comforter.** They teach that the Holy Spirit is someone else, a third divine being; ‘but we don’t know who it is’, they say. Brothers and Sisters, Sister White, James White, John Loughborough, Joseph Bates, Uriah Smith, John Andrews, Hiram Edson, John Byington, Steven Haskell and many others (all of them) did not believe what is being taught in our schools or our churches today!

We are looking in front of us while we worry about Rome and the Papacy and they have already taken us from behind. More and more, leaders and pastors are openly becoming Romish sympathizers. Are you going to believe the scholars that are educated from the Jesuit system of Academia that has taken Andrews University and our other institutions? Or are you going to believe the Bible, Ellen White, the Spirit of Prophecy and the Pioneers who are all in unison?

We hope to take you through many different topics and unravel the last 89 years of deceit. Buckle up, dive in and increase your knowledge of God. For your relationship with God and Jesus Christ is about to improve!

Truthseeker Ministries
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Who was right? The Early SDA Church or the Current (modern) SDA Church

You need to know who the enemy truly is in order to see what the enemy is doing in our lives. Because what we don't know about the evil one that was cast out, will certainly take away our salvation.

Today there are lots of mistruths, misconceptions and distortion of truth about our Pioneers and what their system of beliefs were. People became Seventh-Day Adventist because of our beliefs in the early days. If they knew what was going on today, they wouldn't even recognize this denomination. Doesn't that seem odd to you? After all, if people in the Lutheran church changed what Martin Luther believed and taught, they couldn't call themselves Lutherans. Well today we have the modern Adventist church who are Seventh-Day Adventist in name only.

“Adventist beliefs have changed over the years...Most startling is the teaching regarding Jesus Christ...Many of the Pioneers including James White, J.N. Andrews, Uriah Smith, and J.H. Waggoner, held to an Arian or Semi-Arian view. That is that the Son at some point in time, before the creation of our world was generated by the Father. The Trinitarian understanding of God, now part of our fundamental beliefs, was not generally held by the early Adventists. Even today, a few do not subscribe to it.” — William Johnson, editor - Adventist Review, January 6, 1994

The above statement by Mr. Johnson is incorrect when he tries to fit the founders of the faith into a box called Arian or Semi-Arian. Trinitarian-ism was definitely not held by the early Adventists.

"Most of the founders of Seventh-Day Adventism would not be able to join the church today if they had to subscribe to the denominations Fundamental Beliefs. More specifically, most would not be able to agree to belief #2, which deals with the doctrine of the Trinity." — George Knight, Ministry Magazine, October 1993, p. 10

To correct Mr. Knight, all of the founders would not be able to join the church, not just most. Imagine this being done to Martin Luther. They wouldn't be Lutherans any more.

The well-known Adventist Trinitarian Jerry Moon who was a co-author of the book “The Trinity” wrote:

“That most of the leading SDA pioneers were non-Trinitarian in their theology has become accepted Adventist history.....either the pioneers were wrong and the present church is right, or the pioneers were right and the present Seventh-day Adventist Church has apostatized from biblical truth.” — Jerry Moon, The Trinity, Chapter - Trinity and anti-Trinitarianism in Seventh-day Adventist history, p. 190

Sadly, the latter is true. The present Seventh-day Adventist Church has apostatized from Biblical truth. That is not this Ministries' language, but the term used by writer Jerry Moon.

Ellen White wrote the following at least 11 years after it was claimed she had supposedly become a Trinitarian. I repeat, supposedly. In other words, that is not the reality.

“And now, after half a century of clear light from the Word as to what is truth, there are arising many false theories, to unsettle minds. But the evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth today in every particular.” — Ellen White, Letter 38, 1906

It was in this three-year period that the pillars of faith were established; 1844, 1845 and 1846.

“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 (1853-1903) would be accounted as error.” — Ellen White, Selected Messages book 1, p. 204; Letter 242, October 1903

Here, about 8 years after the church scholars say she supposedly became a Trinitarian, she states many things would be happening. Our truth would be discarded. Our religion would flat out be changed. The sustained work that hung on the “Fundamental Principles” (not Fundamental Beliefs as they are called today) from the past 50 years would be called error. That has happened today where they say the Pioneers were wrong. So this is a declaration from her, that the non-Trinitarian view that they held in this period is still the truth in every possible way.

From John 14, Jesus is our Comforter. He is “the Truth.” So why wouldn’t his spirit be the Spirit of truth? His Spirit is also known as the Spirit of Christ, the Holy Spirit (after his ascension and glorification in Heaven). It originates from God the Father and then is sent through him, and together they abide and dwell with us.

Today's doctrine removes the literal relationship of God and Christ as a Father and Son. It is written by Adventist scholars that their relationship is just a metaphor. They say it is not a literal relationship. With that thought, it removes the sacrifice of a Father giving up his Son, and a Son making his sacrifice on behalf of the Father. In reality, it means that they are only brothers then, twin brothers in fact. Why is that? Because today's doctrine teaches that they are not only co-equal, but co-eternal. They existed from the exact same time in eternity. The Pioneers along with Sister White believed and taught that some time in eternity, Christ had a beginning. He was brought forth and came out from God.

1 John 2:22-24 - “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. **v23** Whosoever denieth the Son, the same hath not the Father: *(but) he that acknowledgeth the Son hath the Father also.* **v24** 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.”

From the Theologians:

“The divine beings entered into the roles they had agreed upon before the foundations of the world were laid” — Gordon Jensen – Adventist Review, October 31, 1996 p.12

“The Father-Son relationship in the God head should be understood in a metaphorical sense, not in a literal sense.” — Max Hatton – Understanding the Trinity, p.97

“Jesus became the Son of God at His human birth” — Max Hatton – Understanding the Trinity, p. 97

“They also took certain positions or roles to carry out the provisions of the plan” — Pastor Holbrook – These Times – Our Times, Frank Answers – June 1981

“The Father seems to act as source, the Son (act) as mediator, and the Spirit (act) as actualizer or applier.” — Seventh-day Adventists Believe... A Biblical Exposition of 27 Fundamental Doctrines, 1988 – p. 24

“In the economy of function, different members of the Godhead perform distinct tasks in saving man.” — Seventh-day Adventists Believe... A Biblical Exposition of 27 Fundamental Doctrines, 1988 – p. 24

“They have taken different roles or positions in the Godhead’s work of creation, redemption and the loving administration of the universe” — Woodrow Whidden – The Trinity, p. 243

“The Son is not the natural, literal Son of the Father. ... The term “Son” is used metaphorically when applied to the Godhead.” — Angel Manuel Rodriguez, Adventist World, November 2015 issue, p. 42

Ellen White seems to have a difference of belief on this. Lets let her speak.

“The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father.” — **Ellen White, Review & Herald, April 5, 1906, par. 7**

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

“O what a gift God has made to our world! The Word was made flesh and dwelt among us. God sent His own Son in the likeness of sinful flesh, liable to physical infirmities, tempted in all points like as we are. He was the Son of the living God. His personality did not begin with His incarnation in the flesh.” — **Ellen White, Letter 77, August 3, 1894, par. 9**

“Angels were expelled from heaven because they would not work in harmony with God. They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. This fact the angels would obscure, that Christ was the only begotten Son of God, and they came to consider that they were not to consult Christ. One angel began the controversy and carried it on until there was rebellion

in the heavenly courts among the angels. They were lifted up because of their beauty.” — **Ellen White, Letter 42, April 29, 1910, par. 3**

Next we will take a look at a comparison of what the Pioneers believed on the left side, and what the denomination teaches today on the right side. You will notice there is a drastic difference in the identity of God and the personality of God and Christ. Sister White along with the Pioneers believed that there are two Divine beings and that the Holy Spirit already belongs to them. Important to note is that, it is not believed to be “someone else” or “another.” It is their power and presence. Lucifer was next in power or rank in Heaven before his fall. And after he was cast out, the angel Gabriel now had that rank. This is according to Ellen White. And a thorough study of the Bible doesn’t reveal anything different.

Pioneer Adventist Beliefs Compared to Trinitarian Belief Today

Pioneer Adventists

God the Father
Jesus, the only Begotten Son of God
Holy Spirit (their presence and power)
(One spirit is shared by them – Eph 2:18)

Jesus was truly Begotten – had a beginning some time in eternity

Only 2 beings – the Father and the Son involved in Creation

Father – Son relationship is real

Heavenly Rank before the fall of Lucifer:
God the Father
Jesus Christ, the Son of God
Lucifer

Heavenly Rank after the fall of Lucifer:
God the Father
Jesus Christ, the Son of God
Gabriel

Jesus is our Comforter

Spirit **OF** God – possessed already by God, It belongs to Him, it is then sent thru Christ and becomes the Spirit of Christ.

Trinitarians – the Trinity Doctrine:

God the Father – first person of the Godhead
God the Son – second person of the Godhead
God the Holy Spirit – third person of the Godhead

3 beings are Co-equal, Co-eternal; Jesus ALWAYS existed and is not reliant on the Father for his life

3 persons in one God – the deception by Satan because he was not part of the counsels of God, now teach 3 are involved in creation so he can be considered a part of it.

Makes God and Jesus – brothers, twins because they have existed the exact same time as co-eternal

God the Father
God the Son
God the Holy Spirit

(this diminishes the Father and Son so that Lucifer can be exalted higher up to be equal with God the Father. Lucifer was jealous that he was not the Son of God and that he had to answer to Jesus. He wanted to be worshipped like God)

Some other third being who we don’t know who it is, is the Comforter – aka God the Holy Spirit

God **THE** Holy Spirit – states another being, another God. This way Lucifer gets praise, worship and adoration. Isaiah 14:12-14

WHICH ONE IS RIGHT, AND WHICH ONE IS WRONG?

EARLY ADVENTISM

ONE GOD AND FATHER OF ALL
ONE LORD JESUS CHRIST
SOLA SCRIPTURE
THREE ANGELS MESSAGE
GOD'S REMNANT CHURCH
SABBATH
SANCTUARY MESSAGE
STATE OF THE DEAD, SOUL SLEEPS
BAPTISM BY IMMERSION
JESUS IS OUR MEDIATOR

MYSTERY BABYLON

GOD IN THREE PERSONS
TRINITY
IMMORTALITY OF THE SOUL
PURGATORY
ETERNAL TORMENT / HELL
SUNDAY
ATONEMENT AT THE CROSS
PRAYING TO SAINTS / DEAD
INFANT BAPTISM / SPRINKLING
PRIEST FORGIVES SIN
EUCCHARIST
MARY WORSHIP / ROSARY

COULD IT BE THAT THE MOTHER OF HARLOTS AND IT'S DAUGHTERS ARE RIGHT?

Now let's return to the words and warnings given by Sister White. Just five months before she would die: **"I tell you now, that when I am laid to rest, great changes will take place. I want the people to know that I warned them fully before my death."** - Manuscript 1, Feb. 24, 1915

We see this over and over. In the 1950's there was the Evangelical Conferences. This would take the writing of a small book just to cover it. But the bottom line is we cozied up to a few representative Evangelicals because they were going to publish a book and include us in it. It is not the kind of book that you would call flattering. What was it called? "Kingdom of the Cults". Throughout the late 1800's and all throughout the early 1900's, Adventism was already referred to as "a cult" because we were vastly different than the majority in that we were Sabbath keepers AND did not subscribe to the trinity doctrine common throughout Catholicism and the Evangelical-Protestant world. This move by our leading men at the time, Leroy Froom, Roy Allan Anderson, Reuben R. Figuhr, Walter E. Read, was truly a move to become more like the world and allow them to dictate to us what we should believe. All through the changes of our beliefs and doctrine, you will witness the change in describing the personality of God and Christ.

"Those who try in bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ are working as blind men." — Ellen White, Manuscript Releases 760, p. 9, 10

"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." — Ellen White, Selected Messages 1, p. 204, 1903

"It is a grave mistake on the part of those who are children of God to seek to bridge the gulf that separates the children of light from the children of darkness by yielding principle, by compromising the truth." — Ellen White, Review & Herald, July 24, 1894

“The very last deception of Satan will be to make of none effect the testimony of the Spirit of God.” — Ellen White, Letter 12, 1890

“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.” — Ellen White, Letter 32, December 19, 1892, par. 38; Life Sketches, p. 196

Let the Pioneers Speak - Reprint the Pioneer's Articles

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

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

“I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the Lord's witnesses. I desire that my sermons given at camp meetings and in churches may live and do their appointed work.” — Ellen White, Letter 99, 1905, Counsels to Writers and Editors, page 26

“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.” — Ellen G. White, Review & Herald, May 25, 1905, par. 21.

“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?” — Ellen G. White, Review & Herald, May 25, 1905, par. 28.

“Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this me, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another with new light, which contradicts the light that God has

given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat, till the close of their lives, the experience through which they passed, even as did John the apostle till the very close of his life. And **the standard-bearers who have fallen in death are to speak through the re-printing of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.**” — Ellen White, Letter 329, December 11, 1905; MR760 19.1

The Pioneers’ Voices are to be Heard – Light doesn’t Contradict Light

“When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. **One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit.** A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat, and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And **the standard bearers who have fallen in death are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard.** They are to bear their testimony as to what constitutes the truth for this time.” – Ellen White, Selected Messages book 1, p. 161.1; Letter 329, December 11, 1905, p. 17, 18

The Pioneers in Bible study (James White, Father Pierce, Elder Joseph Bates and others)

“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband (James White), Elder Joseph Bates, Father Pierce, [Older brethren among the pioneers are here thus reminiscently referred to. “Father Pierce” was Stephen Pierce, who served in ministerial and administrative work in the early days.] Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. **Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, “we can do nothing more,” the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively.** Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.” {Early Writings, p. xxii.4}

“During this whole time I could not understand the reasoning of the brethren. My mind was locked,

as it were, and I could not comprehend the meaning of the Scriptures we were studying. This was one of the greatest sorrows of my life. **I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.** {Early Writings xxiii.1} — Selected Messages 1, p. 206, 207.

“Thus the doctrinal foundation of the Seventh-day Adventist Church was laid in the faithful study of the Word of God, and when the pioneers could not make headway, Ellen White was given light that helped to explain their difficulty and opened the way for the study to continue. The visions also placed the stamp of God’s approval upon correct conclusions. Thus the prophetic gift acted as a corrector of error and a confirmer of truth.” {Early Writings xxiii.2}

As you can see from the previous information, our early people were completely reliant upon studying the Scriptures, and praying. They were led by the very Spirit of God, as in the Father. Not someone else or some other being. They did not go to the Universities to get their degrees from Jesuit academia. They were farmers, tradesmen, self-sufficient simple people.

Pioneers had Trinitarian Roots

William Miller – Baptist
Joshua V. Himes – Episcopalian – Christian Connection
James White – Baptist – Christian Connection (Non-Trinitarian)
Joseph Harvey Waggoner - Baptist
Ellet J. Waggoner – Baptist
R.F. Cottrell – Baptist
George I. Butler – Baptist
Hiram Edson – Methodist
Ellen Harmon (White) - Methodist
John Nevin Andrews – Methodist
John North Loughborough – Methodist
J. B. Frisbee – Methodist
Joseph Bates – Congregationalist (non-Trinitarian)

And yet they became non-trinitarian as they left the fallen churches.

Others

Fredrick Wheeler - Methodist
Thomas Preble - Freewill Baptist
Rachel Oakes Preston - Seventh-day Baptist

Who Were the Adventist Pioneers?

by Birth year		by Death year	
William Miller*	1782-1849	Charles Fitch*	1805-1844
Joseph Bates	1792-1872	William Miller*	1782-1849
George Storrs	1796-1879	Rachel Oakes Preston*	1809-1868
John Byington	1798-1887	Joseph Bates	1792-1872
Hiram Edson	1802-1882	David Hewitt	1805-1878
Charles Fitch*	1805-1844	George Storrs	1796-1879
David Hewitt	1805-1878	James White	1821-1881
Rachel Oakes Preston*	1809-1868	Hiram Edson	1802-1882
Thomas M. Preble*	1810-1907	Joseph Birchard Frisbie	1816-1882
Roswell F. Cottrell	1814-1892	John N. Andrews	1829-1883
Joseph Birchard Frisbie	1816-1882	John Byington	1798-1887
Joseph Harvey Waggoner	1820-1889	Joseph Harvey Waggoner	1820-1889
Owen Russell Loomis Crosier	1820-1913	Roswell F. Cottrell	1814-1892
James White	1821-1881	Merritt E. Cornell	1827-1893
Merritt E. Cornell	1827-1893	John Gottlieb Matteson	1835-1896
Ellen Gould White	1827-1915	Sarepta Myrenda Henry	1839-1900
John N. Andrews	1829-1883	Uriah Smith	1832-1903
Uriah Smith	1832-1903	Thomas M. Preble*	1810-1907
George Washington Amadon	1832-1913	William Claggett Gage	1842-1907
John Norton Loughborough	1832-1924	Owen Russell Loomis Crosier	1820-1913
Stephen Nelson Haskell	1833-1922	George Washington Amadon	1832-1913
Wolcott Hackely Littlejohn	1834-1916	Ellen Gould White	1827-1915
George Ide Butler	1834-1918	Ellet J. Waggoner (son)	1855-1916
Martha D. (Byington) Amadon	1834-1937	Wolcott Hackley Littlejohn	1834-1916
John Gottlieb Matteson	1835-1896	George Ide Butler	1834-1918
Sarepta Myrenda Henry	1839-1900	Stephen Nelson Haskell	1833-1922
William Claggett Gage	1842-1907	Alonzo Trevor Jones	1850-1923
James Edson White (son)	1849-1928	John Norton Loughborough	1832-1924
Alonzo Trevor Jones	1850-1923	A.J. Morton	1862-1927
Hampton W. Cottrell (son)	1852-1940	James Edson White (son)	1849-1928
Milton C. Wilcox	1853-1935	Milton C. Wilcox	1853-1935
William Clarence White (son)	1854-1937	William Clarence White (son)	1854-1937
Ellet J. Waggoner (son)	1855-1916	Martha D. (Byington) Amadon	1834-1937
A.J. Morton	1862-1927	Hampton W. Cottrell (son)	1852-1940
Judson S. Washburn	1863-1955	Judson S. Washburn	1863-1955
*part of the early Advent movement, not SDA			
Son = would have been a 2nd Gen SDA.			

Note anyone born after 1834 did not live the full effect of the 1844 movement and disappointment. This would include the younger Waggoner, son of Joseph Harvey Waggoner and the well-known Alonzo T. Jones who were born in 1850 and 1855.



TIME CHART showing the emergence and consolidation of the Trinity within the Seventh-day Adventist church

1946 - 1980	
Key Objectors against the Trinity	Key Influencers for the Trinity
J.S. Washburn C.S. Longacre W.R. French	Leroy E. Froom R.R. Figuhr R.A. Anderson

1919 - 1946	
Key Objectors against the Trinity	Proponents for the Trinity
L.L. Caviness T.E. Bowen O.A. Tait W.H. Wakeman C.P. Bollman B.G. Wilkinson W.R. French J.S. Washburn	W.W Prescott F.M. Wilcox L.E. Froom

Certain individuals within the leadership were now looking at the trinity as greater light. It is well documented that the leadership held to the 1872 statement of beliefs until 1931 and non-trinitarian concepts even well after this time. The vast majority of converts were flooding in from the Sunday trinity churches

1888 - 1919	
Key Personnel	
Ellen G. White G.I. Butler S.N. Haskell J.N. Loughborough A.T. Jones E.J. Waggoner B.G. Wilkinson	W.W. Prescott M.C. Wilcox J.S. Washburn W.C. White H.W. Cottrell H.W. Carr W.R. French

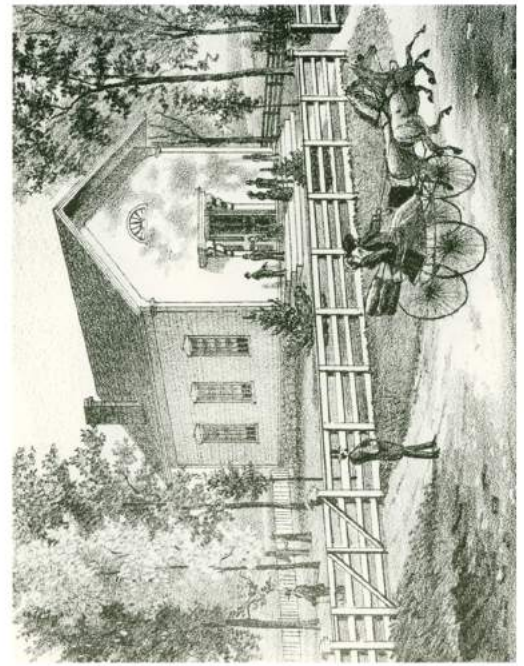
SDA Leadership continues with the original Fundamental Principles as laid out and documented in 1872 (some at the turn of the century begin to flirt with Trinitarian concepts; however this is not the foundation of our faith as given to the earlier SDA denomination by God)

1863 - 1888	
Key Personnel	
James White Ellen G. White J.N. Andrews S.N. Haskell R.F. Cottrell G.I. Butler J.G. Matteson	J.N. Loughborough Uriah Smith J.H. Waggoner G.W. Amadon J.H. Morrison A.T. Jones M.E. Cornell

SDA Leadership rejects the Trinity Holds firm to the 1872 statement of beliefs

1844 - 1863	
Key Personnel	
Joseph Bates James White Ellen G. White J.N. Loughborough Uriah Smith J.H. Waggoner R.F. Cottrell	M.E. Cornell John Matteson C.W. Stone G.W. Amadon A.J. Morton J.B. Frisbie

SDA Leadership totally rejects the Trinity (they already came out of the fallen churches with this doctrine)



Transition changes in the Belief about Jesus Christ

The chart on the opposite side of this page gives us a good glimpse at the condition of change within our denomination regarding the belief of exactly who Jesus Christ is.

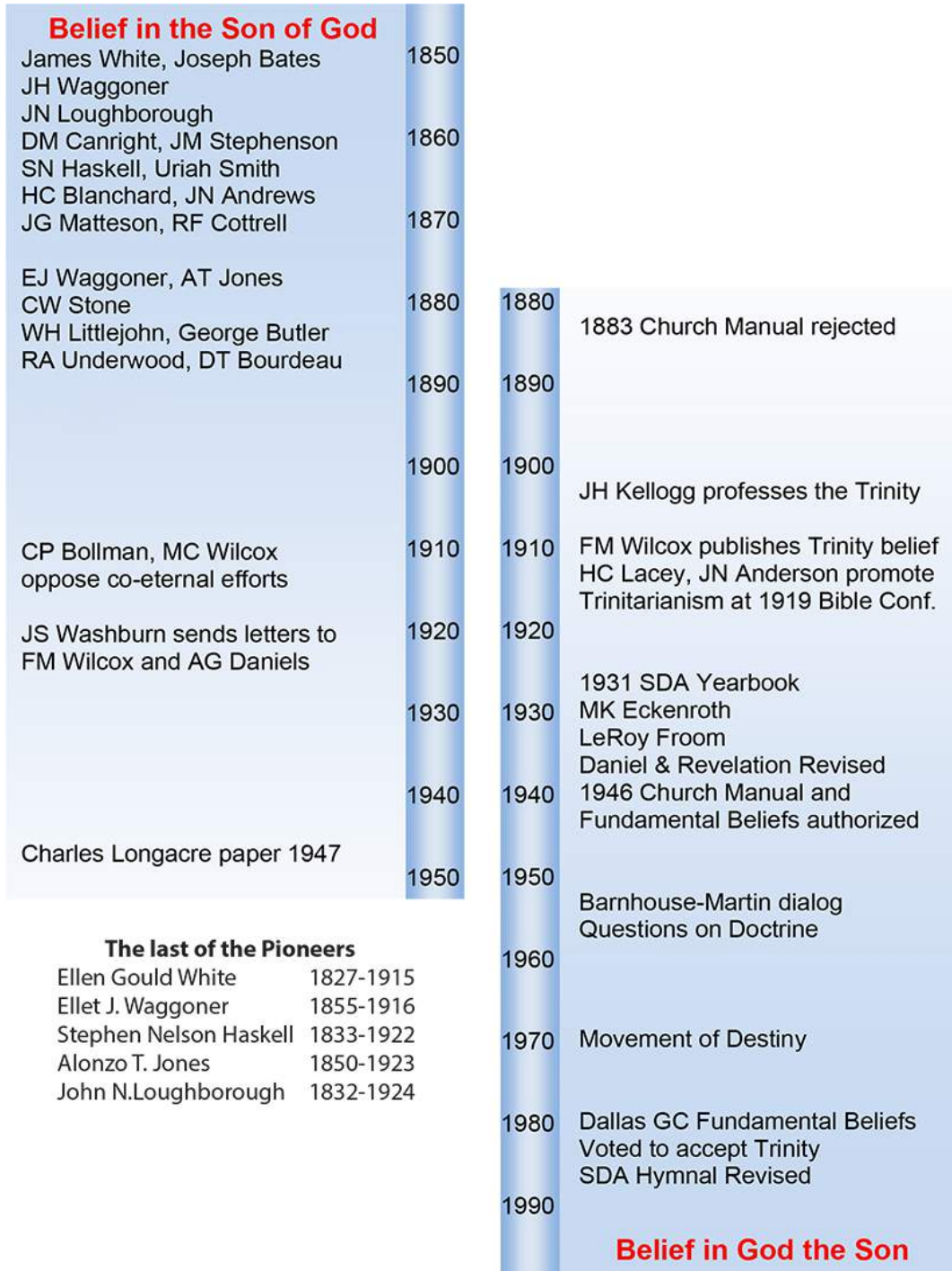
Is He truly the only Begotten Son of God? A Son that existed sometime in eternity but had a beginning like the Pioneers and Sister White believed and taught? Or is he now a third of a triune God or one of the three persons within the Trinity doctrine? God in three persons, blessed trinity like the Catholics say today? The term "God the Son" comes from the academic world of higher education that originated from the Jesuits. It is filled with scholars and theologians, and we are told that we cannot understand it. They use assumptions and say that the Bible doesn't read like it appears. They add to the Bible their human construction. You need someone of higher education and stature to tell you what it means. You need to listen to what the leadership says it is. Well, those of our beloved people that started this faith and denomination would not agree.

As a minority in the world, these early Seventh-Day Adventists were just about the only non-Trinitarians of their time. But they made up the majority by far in our denomination. And as they witnessed and brought people into the denomination, guess who they were bringing in? Sunday keepers. These would be people from different denominations that bought into the message of our time. However, they brought with them, their idea about who God is. And they would easily become the new majority. And what God did they have in their head? The trinity god. Not the Creator who made Heaven and earth.

And over time as you roll into the 1900's, men that came in with leadership roles, came in with the thought process that something was wrong with what we believed. They needed to fix it. That is what they were thinking. However, nothing was broken. And there was resistance in the denomination to change. Therefore, time was needed. Time for the "old-timers" (per Leroy Froom, church historian) and the roots of their generations that needed to die off. Did you get that? They actually needed to wait for people to die, in order for them to make the changes. There was actually an agenda. These leaders would not be inspired by God, but by His enemy. And that was the beginning of change.

Today we see the result of the change. But most are asleep in the pews. And unless you adhere to the "28 Fundamental Beliefs," then there is a problem. Don't worry about the book called "Seventh-day Adventists Believe..." not aligning with the Scriptures, you need to believe that book or you might have your membership card pulled from the General Conference CORPORATION of Seventh-day Adventist (est. 1904) that is masquerading today as a church.

Seventh-Day Adventist Belief Differences A Swing in Change from 1850 to 1980



The last of the Pioneers

Ellen Gould White	1827-1915
Ellet J. Waggoner	1855-1916
Stephen Nelson Haskell	1833-1922
Alonzo T. Jones	1850-1923
John N. Loughborough	1832-1924

Advent Review Editors

James White	Non-Trinitarian	1849-1855
Uriah Smith	Non-Trinitarian	1855-1861
James White	Non-Trinitarian	1861-1864
Uriah Smith	Non-Trinitarian	1864-1869
John Nevins Andrews	Non-Trinitarian	1869-1870
Uriah Smith	Non-Trinitarian	1870-1871
James White	Non-Trinitarian	1871-1872
Uriah Smith	Non-Trinitarian	1872-1873
James White	Non-Trinitarian	1873-1877
Uriah Smith	Non-Trinitarian	1877-1880
James White	Non-Trinitarian	1880-1881
Uriah Smith	Non-Trinitarian	1881-1897
Alonzo T. Jones	Non-Trinitarian	1897-1901
Uriah Smith	Non-Trinitarian	1901-1903
W. W. Prescott	Closet Trinitarian	1903-1909
W. A. Spicer	Trinitarian	1909-1911
F. M. Wilcox	Trinitarian	1911-1944
W. A. Spicer	Trinitarian	1945
F. D. Nichol	Trinitarian	1945-1966
Kenneth Wood	Trinitarian	1966-1982
William G. Johnsson	Trinitarian	1982-2006
Bill Knott	Trinitarian	2007-

Publication Name Changes

The Present Truth	1849-1850
The Advent Review	1850
Second Advent Review and Sabbath Herald	1850-1851
The Advent Review and Sabbath Herald	1851-1961
Review and Herald	1961-1971
The Advent Review and Sabbath Herald	1971-1978
Adventist Review	1978 --- >

Signs of the Times Editors

Joshua V. Himes	Non-Trinitarian	1840-1841
James White	Non-Trinitarian	1874-1881
Joseph H. Waggoner	Non-Trinitarian	1881-1886
Ellet J. Waggoner	Non-Trinitarian	1886-1891
Milton C. Wilcox	Non-Trinitarian	1891-1913
A. O. Tait	Non-Trinitarian	1913-1936
A. S. Maxwell	Trinitarian	1937-1970
Lawrence Maxwell	Trinitarian	1970-1984
Kenneth J. Holland	Trinitarian	1984-1991
Greg Brothers	Trinitarian	1991-1994
Marvin Moore	Trinitarian	1994-

What did James White have to Say?

“Now I take the ground that creeds stand in direct opposition to the gifts. Let us suppose a case: We get up a creed, stating just what we shall believe on this point and the other, and just what we shall do in reference to this thing and that, and say that we will believe the gifts too. **But suppose the Lord, through the gifts, should give us some new light that did not harmonize with our creed; then, if we remain true to the gifts, it knocks our creed all over at once. Making a creed is setting the stakes, and barring up the way to all future advancement.** God put the gifts into the church for a good and great object; but men who have got up their churches, have shut up the way or have marked out a course for the Almighty. They say virtually that the Lord must not do anything further than what has been marked out in the creed. A creed and the gifts thus stand in direct opposition to each other. 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, Advent Review and Sabbath Herald, October 8, 1861**

“God called us out of Babylon. If we had stayed there, **bound down by ministers and creeds,** the glorious light of the Holy Sabbath never would have reached us, but glory to God, the second angel's message called us out from the fallen churches where we are now free to think, and act for ourselves in the fear of God.”- **James White, The Third Angels Message, p. 11.3, 1850**

“The “mystery of iniquity” began to work in the church in Paul’s day. It finally crowded out the simplicity of the gospel, and corrupted the doctrine of Christ, and the church went into the wilderness. Martin Luther, and other reformers, arose in the strength of God, and with the Word and Spirit, made mighty strides in the Reformation. **The greatest fault we can find in the Reformation is, the Reformers stopped reforming. Had they gone on, and onward, till they had left the last vestige**

of Papacy behind, such as natural immortality, sprinkling, the trinity, and Sunday-keeping, the church would now be free from her unscriptural errors.” – James White, Review & Herald, February 7, 1856

“We invite all to compare the testimonies of the Holy Spirit through Mrs. W., with the word of God. And in this we do not invite you to compare them with your creed. That is quite another thing. **The trinitarian may compare them with his creed, and because they do not agree with it, condemn them.** The observer of Sunday, or the man who holds eternal torment an important truth, and the minister that sprinkles infants, may each condemn the testimonies’ of Mrs. W. because they do not agree with their peculiar views. And a hundred more, each holding different views, may come to the same conclusion. But their genuineness can never be tested in this way.” – **James White, Review & Herald, June 13, 1871** (Mrs. W. is Ellen White)

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

“We have not as much sympathy with Unitarians that deny the divinity of Christ, **as with Trinitarians who hold that the Son is the eternal Father, and talk so mistily about the three-one God.** Give the Master all that divinity with which the Holy Scriptures clothe him.” – **James White, Advent Review and Sabbath Herald June 6, 1871 - James and Ellen White’s – Western Tour**

“**Jesus prayed that his disciples might be one as he was one with his Father. This prayer did not contemplate one disciple with twelve heads, but twelve disciples, made one in object and effort in the cause of their master. Neither are the Father and the Son parts of the “three-one God.” They are two distinct beings, yet one in the design and accomplishment of redemption.**” – **James White, Life Incidents, p. 343, 1868**

“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.**” – **James White, The Day Star, January 24, 1846**

“**The Father was greater than the Son in that he was first. The Son was equal with the Father in that he had received all things from the Father.**” - **James White, Review and Herald, January 4, 1881, Number 1, Volume 57, p. 2, par. 9, point #3**

“**We are told by those who teach the abolition of the Father’s law,** that the commandments of God mentioned in the New Testament, are not the ten, but the requirements of the gospel, such as

repentance, faith, baptism and the Lord's supper. But as these, and every other requirement peculiar to the gospel, are all embraced in the faith of Jesus, it is evident that the commandments of God are not the sayings of Christ and his apostles. To assert that the sayings of the Son and his apostles are the commandments of the Father, is as wide from the truth as **the old trinitarian absurdity that Jesus Christ is the very and Eternal God**. And as the faith of Jesus embraces every requirement peculiar to the gospel, it necessarily follows that the commandments of God, mentioned by the third angel, embrace only the ten precepts of the Father's immutable law which are not peculiar to any one dispensation, but common to all." - **James White, Advent Review & Sabbath Herald, August 5, 1852, vol. 3, no. 7, page 52, par. 42**

"Here we might mention **the Trinity, which does away with 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." - **James White, Advent Review & Sabbath Herald, December 11, 1855, vol. 7, no. 11, page 85, par. 16**

"The principal difference between the two bodies is the immortality question. The S. D. Adventists hold the divinity of Christ so nearly with the trinitarian, that we apprehend no trial here. And as the practical application of the subject of the Gifts of the Spirit to our people and to our work is better understood by our S. D. Baptist brethren, they manifest less concern for us on this account." - **James White, Review and Herald, Oct 12, 1876**

"**Bro. Cottrell is nearly eighty years of age, remembers the dark day of 1780, and has been a Sabbath-keeper more than thirty years. He was formerly united with the Seventh-Day Baptists, but on some points of doctrine has differed from that body. He rejected the doctrine of the trinity**, also the doctrine of man's consciousness between death and the resurrection, and the punishment of the wicked in eternal consciousness. He believed that the wicked would be destroyed. Bro. Cottrell buried his wife not long since, who, it is said, was one of the excellent of the earth. Not long since, this aged pilgrim received a letter from friends in Wisconsin, purporting to be from M. Cottrell, his wife, who sleeps in Jesus. But he, believing that the dead know not anything, was prepared to reject at once the heresy that the spirits of the dead, knowing everything, come back and converse with the living. Thus truth is a staff in his old age. He has three sons in Mill Grove, who, with their families are Sabbath-keepers." - **James White, R & H, June 9, 1853, Vol. IV, No. 2, p. 12, par. 16**

"**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. 14:14] 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." - **James White, The Position of the Remnant, Their Duties and Trials Considered, Advent**

Review and Sabbath Herald, September 12, 1854, vol. VI, No. 5, pg. 36.

“This missionary seemed very liberal in his feelings toward all Christians. But after catechizing us [James and Ellen White were both present along with two other Adventists] upon the trinity, and finding that we were not sound upon the subject of his triune God, he became earnest in denouncing unitarianism, which takes from Christ his divinity, and leaves him but a man. Here, as far as our views were concerned, he was combating a man of straw. **We do not deny the divinity of Christ.** We delight in giving full credit to all those strong expressions of Scripture which exalt the Son of God. We believe him to be the divine person addressed by Jehovah in the words, "Let us make man." He was with the Father before the world was. He came from God, and he says, "I go to him that sent me." The apostle speaks of Christ as he now is, our mediator, having laid aside our nature. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." - **James White, June 6, 1871, Advent Review and Herald of the Sabbath**

“New theologians imply that the words Father and Son are only symbolic based on an arrangement and not literal. Christ said, “the Father is greater than I” (John 14:28); “The Father was greater than the Son in that he was first. The Son was equal with the Father in that he had received all things from the Father” - James White, Review & Herald, January 4, 1881, Number 1, Volume 57, p. 2, par. 9, point #3

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“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.” - Ellen White regarding her husband, James White, Testimonies for the Church Volume 3, p. 502.2, 1872.

What the Adventist Pioneers Believed about the Trinity Doctrine

It is well documented that the Seventh-Day Adventist church was non-Trinitarian from its original gathering and formation in the 1850's up until 1980 when the 'god of the General Conference' was brought in. Sister White prophesied in 1903 that "our religion would be changed." Trinitarian converts that had come in became the majority and it was only a matter of time before the new Theologians and Scholars would take over and change the doctrines that God gave to His remnant church.

JAMES S. WHITE

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"The Father was greater than the Son in that he was first. The Son was equal with the Father in that he had received all things from the Father." — James White, Review and Herald, January 4, 1881, vol. 1, p. 244

JOSEPH BATES

"My parents were members of *long standing in the Congregational church*, with all of their converted children thus far, and anxiously hoped that we would also unite with them. But they embraced some points in their faith that I could not understand. I will name two only: their mode of baptism, *and doctrine of the trinity.*" — 'The Autobiography of Joseph Bates,' page 204, chapter 17, 1868

"Respecting the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being. I said to my father, "If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father, and you my son, then I can believe in the trinity." — Joseph Bates, Autobiography

JOHN NEVINS ANDREWS

"The doctrine of the Trinity which was established in the church by the council of Nice, A. D. 325. **This doctrine destroys the personality of God, and his Son Jesus Christ our Lord.** The infamous, measures by which it was forced upon the church which appear upon the pages of ecclesiastical history **might well cause every believer in that doctrine to blush.**" — J. N. Andrews, Review & Herald, March 6, 1855, vol. 6, no. 24, p. 1

JOSEPH HARVEY WAGGONER

"The great mistake of Trinitarians, in arguing this subject, seems to be this: They make no distinction between a denial of a Trinity and a denial of the divinity of Christ. They see only the two extremes, between which the truth lies; and take every expression referring to the pre-existence of Christ as evidence of a Trinity. The Scriptures abundantly teach the pre-existence of Christ and his divinity; but they are entirely silent in regard to a Trinity." — J. H. Waggoner, The Atonement, 1872 ed., chapter 4, "Doctrine of A Trinity Subversive of The Atonement" p. 165.

“Many theologians really think that the Atonement, in respect to its dignity and efficacy, rests upon the doctrine of a trinity. But we fail to see any connection between the two. To the contrary, the advocates of that doctrine really fall into the difficulty which they seem anxious to avoid. Their difficulty consists in this: **They take the denial of a trinity to be equivalent to a denial of the divinity of Christ.** Were that the case, we should cling to the doctrine of a trinity as tenaciously as any can; **but it is not the case.** They who have read our remarks on the death of the Son of God know that **we firmly believe in the divinity of Christ; but we cannot accept the idea of a trinity, as it is held by Trinitarians, without giving up our claim on the dignity of the sacrifice made for our redemption.**” — Joseph Harvey Waggoner, ‘The Atonement in Light of Nature and Revelation’, 1884 Edition, chapter ‘Doctrine of a Trinity Subversive of the Atonement’

“As before remarked, the great mistake of Trinitarians, in arguing this subject, is this: they make no distinction between a denial of a trinity and a denial of the divinity of Christ. They see only the two extremes, between which the truth lies; and take every expression referring to the pre-existence of Christ as evidence of a trinity. The Scriptures abundantly teach the pre-existence of Christ and his divinity; but they are entirely silent in regard to a trinity. The declaration, that the divine Son of God could not die, is as far from the teachings of the Bible as darkness is from light. And we would ask the Trinitarian, to which of the two natures are we indebted for redemption? The answer must, of course, be, To that one which died or shed his blood for us; for “we have redemption through his blood.” Then it is evident that if only the human nature died, our Redeemer is only human, and that the divine Son of God took no part in the work of redemption, for he could neither suffer nor die. Surely, we say right, that the doctrine of a trinity degrades the Atonement, by bringing the sacrifice, the blood of our purchase, down to the standard of Socinianism.” — J. H. Waggoner, Review & Herald, November 10, 1863, vol. 22, page 189

“The ‘Athanasian creed’ . . . was formulated and the faith defined by Athanasius. Previous to that time there was no settled method of expression, if, indeed, there was anywhere any uniformity of belief. Most of the early writers had been pagan philosophers, who to reach the minds of that class, often made strong efforts to prove that there was a blending of the two systems, Christianity and philosophy. There is abundance of material in their writings to sustain this view. Bingham speaks of the vague views held by some in the following significant terms: "There were some very early that turned the doctrine of the Trinity into Tritheism, and, instead of three divine persons under the economy of Father, Son, and Holy Spirit, brought in three collateral, coordinate, and self-originated beings, making them three absolute and independent principles, without any relation of Father or Son, which is the most proper notion of three gods. And having made this change in the doctrine of the Trinity, they made another change answerable to it in the form of baptism.' - Antiquities, book 11, chap. 3, & 4. "Who can distinguish between this form of expression and that put forth by the council of Constantinople in A.D. 381, wherein the true faith is declared to be that of 'an uncreated and consubstantial and co-eternal Trinity?' The truth is that we find the same idea which is here described by Bingham running through much of the orthodox literature of the second and third centuries. There is no proper 'relation of Father and Son' to be found in the words of the council, above quoted...Bingham says this error in regard to a Trinity of three coordinate and self-originated and independent beings arose in the church very early; and so we find it in the earliest authors after the days of the apostles...We leave it with the good judgment of every unprejudiced reader that three

baptisms are more consistent with the idea of “three collateral, co-ordinate, and self-originated beings”, than with the idea of baptism into the name of the Father, Son, and Holy Spirit, and in the likeness of the Saviour’s death and resurrection.” — J. H. Waggoner, Thoughts on Baptism, 1878

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

J. B. FRISBIE

“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 [the Trinity] came from the same source that Sunday-keeping did.**” — J. B. Frisbie, The Seventh-Day Sabbath Not Abolished, The Sunday God, Advent Review and Sabbath Herald, March 7, 1854, Vol. V, No. 7, p.50. [emphasis supplied].

JOHN NORTON LOUGHBOROUGH

QUESTIONS FOR BRO. LOUGHBOROUGH

Bro. White: The following questions I would like to have you give, or send, to Bro. Loughborough for explanation. W. W. Giles, Toledo, Ohio.

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

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

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

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

To believe that doctrine, when reading the scripture we must believe that God sent himself into the world, died to reconcile the world to himself, raised himself from the dead, ascended to himself in heaven, pleads before himself in heaven to reconcile the world to himself, and is the only mediator between man and himself. It will not do to substitute the human nature of Christ (according to Trinitarians) as the Mediator; for Clarke says, "Human blood can no more appease God than swine's blood." Com. On 2 Sam. xxi, 10. We must believe also that in the garden God prayed to himself, if it were possible, to let the cup pass from himself, and a thousand other such absurdities.

Read carefully the following texts, comparing them with the idea that Christ is the Omnipotent, Omnipresent, Supreme, and only self-existent God: John xiv, 28; xvii, 3; iii, 16; v, 19, 26; xi, 15; xx, 19; viii, 50; vi, 38; Mark xiii, 32; Luke vi, 12; xxii, 69; xxiv, 29; Matt. iii, 17; xxvii, 46; Gal. iii, 20; 1 Jno. ii, 1; Rev. v, 7; Acts xvii, 81. Also see Matt. xi, 25, 27; Luke I, 32; xxii 42; John iii, 35, 36; v, 19, 21, 22, 23, 25, 26; vi, 40; xiii, 35, 36; xiv, 13; 1 Cor. xv, 28, &c.

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

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

This doctrine of the trinity was brought into the church about the same time with image worship, and keeping the day of the sun, and is but Persian doctrine remodeled. It occupied about three hundred years from its introduction to bring the doctrine to what it is now. It was commenced about 325 A.D., and was not completed till 681. See Milman's Gibbon's Rome, vol. iv, p. 422. It was adopted in Spain in 589, in England in 596, in Africa in 534. —Gib. vol. iv, pp. 114, 345; Milner, vol. i, p. 519." — J. N. Loughborough, Review & Herald, Nov. 5, 1861, Vol. XVIII, No. 23, pg. 184.

ROSWELL F. COTTRELL

“...We understand that the term trinity means the union of three persons, not offices, in one God: so that *The Father, Son and Holy Ghost, Are three at least, and one at most.*

That one person is three persons, and that three persons are only one person, is the doctrine which we claim is contrary to reason and common sense. The being and attributes of God are *above, beyond, out of reach* of my sense and reason, yet I believe them”: But the doctrine I object to is *contrary*, yes, that is the word, to the very sense and reason that God has himself implanted in us. Such a doctrine he does not ask us to believe. A miracle is beyond our comprehension, but we all believe in miracles who believe our own senses. What we see and hear convinces us that there is a power that affected the most wonderful miracle of creation. But our Creator has made it an absurdity to us that one person should be three persons, and three persons but one person; and in his revealed word he has never asked us to believe it. This our friend thinks objectionable... **But to hold the doctrine of the Trinity is not so much an evidence of evil intention as of intoxication from that wine of which all the nations have drunk. The fact that this was one of the leading doctrines, if not the very chief, upon which the bishop of Rome was exalted to the popedom, does not say much in its favor.** This should cause men to investigate it for themselves; as when the spirits of devils working miracles undertake the advocacy of the immortality of the soul. Had I never doubted it before, I would now probe it to the bottom, by that word which modern Spiritualism sets at nought... Revelation goes beyond us; but in no instance does it go contrary to right reason and common sense. God has not claimed, as the popes have, that he could “make justice of injustice,” nor has he, after teaching us to count, told us that there is no difference between the singular and plural numbers. Let us believe all he has revealed, and add nothing to it.” — R. F. Cottrell, *The Trinity*, *Advent Review and Sabbath Herald*, July 6, 1869, Vol. XXXIV, No. 2, pg. 34.

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

For myself, I have never felt called upon to explain it, nor to adopt and defend it, neither have I ever preached against it. But I probably put as high an estimation on the Lord Jesus Christ as those who call themselves Trinitarians. This is the first time I have ever taken the pen to say anything concerning this 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.” — R. F. Cottrell, *The Doctrine of the Trinity*, *Advent Review and Sabbath Herald*, June, 1, 1869, Vol. XXXIII, No. 23, pg. 180.

DUDLEY MARTIN CANRIGHT

“And then the Bible *never uses the phrases, "trinity," "triune God," "three in one," "the holy three," "God the Holy Ghost," etc.* But it does emphatically say there is only one God, the Father. And *every argument of the Trinitarian* to prove three Gods in one person, God the Father, God the

Son, and God the Holy Ghost, all of them of one substance, and every way equal to each other, and all three forming but one, *contradicts itself, contradicts reason, and contradicts the Bible.*” — D. M. Canright, Review and Herald, August 29th 1878, ‘The personality of God’

A. J. DENNIS

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

J. M. STEPHENSON

“The idea of Father and Son supposes priority of the existence of the one, and the subsequent existence of the other. To say that the Son is as old as his Father, is a palpable contradiction of terms. It is a natural impossibility for the Father to be as young as the Son, or the Son to be as old as the Father”. — J. M. Stephenson, Review & Herald, vol. 6, #14, pg. 105, November, 14, 1854

URIAH SMITH

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

M. E. CORNELL

“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’ page 76, 1858

D. W. HULL

“The inconsistent positions held by many in regard to the Trinity, as it is termed, has, no doubt, been the prime cause of many other errors. Erroneous views of the divinity of Christ are apt to lead us into error in regard to the nature of the atonement.” - D. W. Hull, Review and Herald, November 10, 1859, ‘Bible doctrine of the divinity of Christ’

WILLIAM C. GAGE

“Having noticed some of the evil effects of the doctrine of immortal soulism, and the errors growing out of it, we propose to refer briefly to *another erroneous belief*, equally popular and quite as unscriptural, if not fully as mischievous in its tendency, *namely Trinitarianism.*” — W. C. Gage, Review and Herald, August 29, 1865, ‘Popular errors and their fruits No.5’

H. C. BLANCHARD

“We are well aware that there has been much disputation on the subject of the sonship of Christ in the religious world, some claiming that he is nothing but a man as to origin, being only about eighteen

hundred years old; others that he is *the very and eternal God, the second person in the trinity*. This last view is by far the most widely entertained among religious denominations. *We are disposed to think that the truth lies between these views.*” — H. C. Blanchard, *Review and Herald*, September 10, 1867, ‘The Son’

JUDSON WASHBURN

“The doctrine of the Trinity is a cruel heathen monstrosity, *removing Jesus from his true position of Divine Savior and Mediator.*” — Judson Washburn, letter to General Conference, 1940

What the Adventist Pioneers Believed About the Son of God

“And as to the Son of God, he could be excluded also, for he had God for His Father, and did, at some point in the eternity of the past, have beginning of days. So that if we use Paul’s language in an absolute sense, it would be impossible to find but one being in the universe, and that is God the Father, who is without father, or mother, or descent, or beginning of days, or end of life. Yet probably no one for a moment contends that Melchizedek was God the Father.” — **J. N. Andrews, *Review & Herald*, September 7, 1869**

“**You are mistaken in supposing that S. D. Adventists teach that Christ was ever created.** They believe, on the contrary, that **he was “begotten” of the Father**, and that he can properly be called God and worshiped as such. They believe, also, that the worlds and everything which is, was created by Christ in conjunction with the Father. **They believe, however, that somewhere in the eternal ages of the past there was a point at which Christ came into existence.** They think that it is necessary that God should have antedated Christ in his being, in order that Christ could have been begotten of him, and sustain to him the relation of son. **They hold to the distinct personality of the Father and Son, rejecting as absurd that feature of Trinitarianism which insists that God, and Christ, and the Holy Spirit are three persons, and yet but one person.** **S. D. Adventists hold that God and Christ are one in the sense that Christ prayed that his disciples might be one; i. e., one in spirit, purpose, and labor.** See “Fundamental Principles of S. D. Adventists,” published at this Office.” — **Wolcott H. Littlejohn, *Review & Herald*, April 17, 1883**

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

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

“The angels, therefore, are created beings, necessarily of a lower order than their Creator. Christ is the only being begotten of the Father.” — **James Edson White (son of Ellen White), Past Present and Future, p. 52**

“God alone is without beginning. At the earliest epoch when a beginning could be,—a period so remote that to finite minds it is essentially eternity,—appeared the Word. “In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1. This uncreated Word was the Being, who, in the fulness of time, was made flesh, and dwelt among us. His beginning was not like that of any other being in the universe. It is set forth in the mysterious expressions, “his [God’s] only begotten Son” (John 3:16; 1 John 4:9), “the only begotten of the Father” (John 1:14), and, “I proceeded forth and came from God.” John 8:42. Thus it appears that by some divine impulse or process, not creation, known only to Omniscience, and possible only to Omnipotence, the Son of God appeared.” — **Uriah Smith, 1898, Looking Unto Jesus, p. 10**

“The Scriptures nowhere speak of Christ as a created being, but on the contrary plainly state that he was begotten of the Father. (See remarks on Rev. 3:14, where it is shown that Christ is not a created being.) But while as the Son he does not possess a co-eternity of past existence with the Father, the beginning of his existence, as the begotten of the Father, antedates the entire work of creation, in relation to which he stands as joint creator with God. John 1:3; Heb. 1:2” — **Uriah Smith, 1882, Daniel and the Revelation, p. 430**

“In reference to his dignity, he is denominated the Son of God, before his incarnation. Hear his own language: “He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true.” John 7:18. “Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God.” Chap. 10:36. “In this was manifest the love of God toward us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” 1 John 4:9, 10. The idea of being sent implies that he was the Son of God antecedent to his being sent. To suppose otherwise is to suppose that a father can send his son on an errand before that son has an existence, which would be manifestly absurd. “To say that God sent his own Son in the likeness of sinful flesh,” is equivalent to saying that the Son of God assumed our nature; he must therefore have been the Son of God before his incarnation.” — **J. M. Stephenson, Review & Herald, November 7, 1854, vol. 6, no. 13, page 99, par. 10**

“I will conclude the evidence upon this point by quoting one more passage. Paul says, “And again, when he bringeth the first-begotten into the world, he saith, And let all the angels of God worship him.” Heb. 1:6. He must have been his Son before he could send him into the world. In verse 2, the Father declares that he made the worlds by the same Son he is here represented as sending into the world. His Son must have existed before he created the worlds; and he must have been begotten before he existed; hence the begetting here spoken of, must refer to his Divine nature, and in reference to his

order, he is the first-begotten; hence as a matter of necessity he must have been “the first born of every creature.” Col. 1:15. — **J. M. Stephenson, November 14, 1854, Review & Herald, vol. 6, no. 14, pages 105, 106**

“The Word then is Christ.... He is the only begotten of the Father. Just how he came into existence the Bible does not inform us any more definitely; but... we may believe that Christ came into existence in a manner different from that in which other beings first appeared; That he sprang from the Father’s being in a way not necessary for us to understand.” — **C. W. Stone, The Captain of our Salvation, p. 17, 1883**

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

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

“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, 1890, p. 11-13**

“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.” — E. J. Waggoner, Sermon in 1888, also in Christ and His Righteousness, 1890

“He is the One whom the Lord possessed “in the beginning of His way”, who was “set up from everlasting”, who” was by Him as one brought up with Him.” Prov. 8:22, 23, 30. He is the one “whose goings forth have been from of old, from the days of Eternity.” Micah 5:2 He is the only begotten of the Father, and is therefore in very substance of the nature of God; in Him “dwelleth all the fullness of the Godhead bodily”, He, therefore, by divine right of “inheritance,” bears from the Father the name of “God”. John 3:16, Colossians 2:9, Hebrews 1:4-8 — A. T. Jones, Spirit of Papacy

BIBLE DOCTRINE OF THE DIVINITY OF CHRIST.

By D. W. HULL, Adventist Pioneer
Advent Review and Sabbath Herald,
November 10, 1859, Vol. XIV. No. 25, pp. 193-195

THE inconsistent positions held by many in regard to the Trinity, as it is termed, has, no doubt, been the prime cause of many other errors. Erroneous views of the divinity of Christ are apt to lead us into error in regard to the nature of the atonement. Viewing the atonement as an arbitrary scheme (and all must believe it to be so, who view Christ as the only “very and eternal God”), has led to some of the arbitrary conclusions of one or two classes of persons; such as Predestinarianism, Universalism, &c., &c.

The doctrine which we propose to examine, was established by the Council of Nice, A. D., 325, and ever since that period, persons not believing this peculiar tenet, have been denounced by popes and priests, as dangerous heretics. It was for a disbelief in this doctrine, that the Arians were anathematized in A. D., 513.

As we can trace this doctrine no farther back than the origin of the “Man of Sin” and as we find this dogma at that time established rather by force than otherwise, we claim the right to investigate the matter, and ascertain the bearing of Scripture on this subject.

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

We might here add that the orthodox view of God as expressed by them in several “Articles of Faith,” is, that “God is without body, parts, passions, centre, circumference, or locality.” It would be a very easy matter to prove that such a view is exceedingly skeptical, if not atheistical in its nature. It certainly appears that such a God as this, must be entirely devoid of an existence.

The many scriptures opposed to this view, ought, it would seem, to forever settle the matter. Adam and Eve heard the voice of the Lord *walking*; and “they hid themselves from his presence.” Gen. iii, 8. By turning to Ex. xxxiii, 20-23, the reader will observe that the Lord does not try to give Moses the impression that he is a bodiless personage (if the term is allowable); but says he, “Thou canst not see my face.” If ever the Lord would correct an error, and deny his personality, we might

expect it would be here. He does not, however, tell him that he should not see his face because he had no face; but tells him that no man shall see him and live, which would imply that he was a personage, having body and parts. "And the Lord said, Behold there is a place by me." So he had a circumference, had he not? "And I will take away my hand, and thou shalt see my back parts; but my face shall not be seen."

In Acts vii, 55, 56, Stephen, while looking into heaven, "saw the glory of God, and Jesus standing on the *right hand of God*," and said, Behold I see the heavens opened, and the Son of man, standing on the right hand of God. This shows, at least, that God has a right hand. The very fact, however, of man's being created in the image of God ought to settle the matter forever with the candid. Gen. i, 27; v, 1; ix, 6.

But to our subject. As we wish the opposite side to have a fair hearing, we will candidly investigate all the important passages claimed by Trinitarians.

Isa. ix, 6. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Particular stress is here laid upon the expressions "Mighty God," and "Everlasting Father." If the term had been *Almighty God*, then the inference would have some weight; but as we read of mighty men, not one of whom were *almighty*, tho' great in every particular above their fellows, we are led to believe that the word *may* be used in a limited sense; though we would not be understood here as limiting Christ's power, though he plainly declared, "My Father is greater than I." John. xiv, 28.

In the 10th chapter of John, we find that although our Saviour did not say he was God, he said what the Jews claimed to be the same thing, that he was the Son of God (which they had before claimed was to make himself equal with God), and that he and his Father were one, and justified himself with the following language: "Is it not written in your law, that I said ye are gods?" But as I shall be obliged to refer to this passage hereafter we will pass it by for the present.

In the xviiiith chapter of Genesis, the reader will observe that an angel who is only acting as a servant or agent of the Lord, is frequently called Lord. The following expression, found in Gen. xxxii, 30, has reference to an angel: "And Jacob called the name of the place Peniel, for I have *seen God face to face*, and my life is preserved."

We now come to the term "Everlasting Father." We reply that as Christ is to continue everlastingly, the name is very appropriate; at least there is nothing in the term which would make him (to use the expressive language of our opponents) "very and eternal God."

If the reader will turn to the passage under consideration, he will find that this being is *born*; but if I understand our opponents rightly, the divine part (the Godhead, as they term it) was not born. Whatever part may have been born, it is the same part that is afterwards spoken of as the "Mighty God, Everlasting Father," &c. I would not here be understood as denying the preexistence of Christ; but I believe that Christ became a child; for we read that the child grew and waxed strong in spirit" (Luke ii, 40); which would imply that there was a time when he was not strong in spirit.

Our opponents find it difficult in attempting to reconcile this matter, to show how the Father developed himself so slowly. There must have been a season when there was no God, or else God must have divided himself, and administered portions of himself to the child, as its reasoning faculties became developed. They settle this matter however, by telling us, Great is the mystery of godliness: God was manifest in the flesh, &c.

As considerable capital is made out of this passage, taking only enough to destroy its meaning, we will quote the whole of it. 1 Tim. iii, 16: "And without controversy, great is the mystery of godliness; God was manifest (or manifested, margin) in the flesh, justified in the spirit, seen of angels,

preached unto the Gentiles, believed on in the world, received up into glory.” The remarks made upon the passage in Isaiah will apply with equal force here.

But we are led to believe that there never was a person in whom the Father manifested himself, more than in his Son. “The Word was made flesh and dwelt among us,” says John; and this is undoubtedly the same Word which was in the beginning with God, and which was God. John i, 1. Why was the Word called God? Read the third verse. “All things were made by him, and without him was not anything made, that was made.” As Christ has always been known to cooperate with the Father, there is no doubt that through his agency the worlds were formed. See Col. i, 15, 16; Heb. i, 2; with which compare Gen. i, 26.

But the objector urges that God was manifested in the flesh, and is therefore incapable of suffering or being compared with humanity in any way. We will only remark that if God was the divine part of Jesus, and his humanity the other part, the world was three days without a God; for Peter tells us [1 Pet, iii, 18] that, “Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being *put to death in the flesh* but quickened by the Spirit.” If it was none other than the Father manifested in the flesh; it was the same which was put to death in the flesh. But enough on this point. In a proper place I shall attempt to show that Christ did positively die—soul and body.

Matt. i, 23. “Behold a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is “God with us.” Another expression is found in John xx, 28. “And Thomas said unto him, My Lord and my God.” By turning to Phil. ii, 11, we read that every tongue “should confess that *Jesus Christ is Lord*, to the glory of God the Father.” There is here a clear distinction made between the Lord Jesus Christ and God the Father. The distinguishing qualities are, that whilst one is called the Son, the other is known as God the Father.

John x, 30. “I and my Father are one.” The objector contends that Christ and his Father are one person, and in proof of his position quotes 1 John v, 7. “For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one.” This is claimed. as very strong proof in support of the trinity. The three persons are spoken of as God, the Father, God, the Son, and God, the Holy Ghost. I believe I may safely say that, aside from scripture, no such license would be allowable. Men have been so used to perverting scripture, and taking advantage of terms, and pressing them into their service, that they do not realize the magnitude of the crime as they otherwise would. The same expression is frequently used about man and wife; yet no person doubts that a man and his wife are two separate persons, inasmuch as they may be separated by hundreds of miles. Dr. A. Clarke expressly says that this passage [1 John v, 7] is an interpolation. See his *Commentary in loco*.

But hear the Saviour on this point. John xvii, 20-22: “Neither pray I for these alone, but for them also which shall believe on me through their word; that they *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.*”

No person will contend that Christ prayed for the unity of the disciples, and those that should afterwards become believers through their word, in person! He evidently wished them to be united in object. If this passage were properly appreciated, we should not, I think, hear persons thanking God for so many sects and divisions.

The inquiry here arises, How are the Father and the Son one? We answer, They co-operate together: they are united. Man and wife are said to be one, because their interests through life are blended together. The Father and the Son, too, have one common interest, and of course they are one. I again remark, that if we were to see such a phrase as this outside of the Scriptures, there would be no danger whatever of a misapprehension.

The Jews contended that the use of this expression made him equal with God. They could not think that he had a common interest with God; and they also thought it blasphemy that he should call himself the Son of God, and took up stones to stone him; but hear his justification of the matter: John x, 32-38. "Jesus answered them, Many good works have I shewed you from my Father; for which of these works do ye stone me? The Jews answered him, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." We have no evidence that the Jews believed that Jesus, in declaring himself to be the Son of God, made himself the "very and eternal God;" but it was as much as to say that he was God (not that God was his own Son), by asserting that he was his Son, and that their interests were united.

Hear the Lord's answer: "Is it not written in your law, I said ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said am the Son of God?" If there existed any doubt heretofore, as to the Messiah's claims, and the charge of the Jews, this passage ought to settle the matter. The Jews did not charge Christ with asserting that he was the only and eternal God, much less did Christ ever make such a claim; nor did they believe it would inevitably follow that because Christ was the Son of God, he must be the only all-wise God. Christ does not in the above passage deny that he is God; and we have found heretofore that he has been called God; but that would no more make him the same person with the Father, than a father and a son, both named John, would be the same person. But read on:

"If I do not the works of my Father, believe me not; but if I do, though you believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him."

In John v, the same accusation is made against the Lord. John v, 17-23. "But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God." If to declare himself to be the Son of God made him the only Jehovah, the Jews would have made the charge; but as we find no such charge made, we have no idea that they so understood the Saviour.

By the way, it is a little singular, if Christ did ever assume such a title, that the Jews never once charged it upon him. How suddenly they would have seized upon such an expression, and accused him thus: Now we know this man is a blasphemer; for he hath said, I am the eternal and all-wise Jehovah. But our Saviour does not pretend to be as great as his Father; his power is only delegated.

"Then answered Jesus and said unto them, Verily, yerily 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; for the Father loveth the Son and sheweth him all things that himself doeth; and he will show him greater things than these, that ye may marvel. For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father who hath sent him," Because, says the trinitarian, the Father and Son are one person. Will the reader, in the above quotation, substitute the words, "divine part," for "Father," and "humanity" for "Son," and see what nonsense it will make. In confirmation of the statement above read verse 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." Please read trinitarianism in the following paraphrase:

Verse 26. For as my Divinity hath life in himself; so hath my Divinity given to my humanity to have life in himself.

Verses 36, 37. But my humanity hath a greater witness than that of John; for the works which my Divinity hath given me to finish, the same works that my humanity does, bear witness of my humanity that my Divinity hath sent my humanity; and my Divinity himself which hath sent my humanity hath borne witness of my humanity. Ye have neither heard my Divinity's voice at any time, nor seen my Divinity's shape.

Verse 45. My humanity is come in my Divinity's name, and my humanity ye receive not.

With such spectacles as these to look through, sonic parts of the Scriptures become a mere jumble of nonsense. The reader has, no doubt, ere this, observed that the Father and the Son are spoken of as two separate beings. Turn now to John vi, 37-40.

“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out; for I came down from heaven not to do mine own will, but the will of him that sent me.” We might here stop to inquire who came down from heaven; the Divinity or the humanity. We have found before that it is claimed that the humanity was born (and so we believe); and our opponents will not, for a moment, concede that the humanity came from heaven. We then ask who was speaking? It was the same that came from heaven, which is said to be the divine part. If the divine part was the Godhead, or Father, then there is a discrepancy somewhere else; for our Saviour had just said, “Ye have neither heard his voice at any time nor seen his shape.”

Again, who was it that sent this divine part? for we have just read, I came down from heaven not to do mine own will, but the will of him that sent me. Let us take the Bible theory: that God sent his Son who partook of flesh and blood, “that through death he might destroy him that hath the power of death, that is, the Devil,” [Heb. iii, 14], and all difficulty at once vanishes.

“And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me: that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.”

These are precious promises. It is the Father's will that his Son should lose none of his jewels; and the Son has declared that he will raise his jewels at the last day.

We have read over and over again, passages that show that Christ has been sent of his Father; which certainly implies that the Godhead is not united with the humanity. Why speak of being sent from the Father, when it was the Father himself that came and dwelt with human flesh? It either implies, as we have seen before, that God has sent the humanity, or else there are two distinct persons. We believe it is impossible for trinitarians to reconcile this matter. We find however, other expressions, that prove that they are not one person.

John xvi, 5. “But now I go my way to him that sent me, and none of you asketh, Whither goest thou?” It would be useless to talk about going to him that sent him, when the very person that sent him, composed a part of his being. But when he does go to the Father, he tells his disciples that they “should see his face no more” [verse 10], which implies that they are two distinct persons. “A little while,” says he, “and ye shall not see me; and again, a little while and ye shall see me, because I go to the Father.”

Verse 27, 28. “For the Father himself loveth you because ye have loved me, and have believed that I came from God. I came forth from the Father, and am come into the world; again I leave the world and go to the Father.”

What would the reader think of a man who had moved from the State of Ohio to Iowa with his family and after enjoying their company for a season, talk of going back to Ohio where he could see his family? If you cannot allow such inconsistencies in men, how can you accuse the Saviour of leaving the world to go to the Father, and at the same time assert that the Saviour was Jehovah himself?

Matt. xx, 23. "And he said unto them, Ye shall drink indeed of my cup, and be baptized with the baptism I am baptized with, but to sit on my right hand and on my left is not mine to give; but it shall be given to them for whom it is prepared of my Father." Here Christ would not assume even so much authority as to make a promise, unauthorized by his Father; but tells them what is prepared for a certain class; but he had no power to bestow it. Matt. xvi, 53. "Thinkest thou that I cannot now pray to my Father and he shall presently send me more than twelve legions of angels?" It would be meaningless for Christ to pray to himself. Our friends must either claim that Christ was deceptive, or else that God and his Son were separate. For it would be a mere farce for Christ to pray to himself to send angels. Matt. xxiii, 32. "But of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." We do not believe the Son never is to know because he did not know at that time; for he certainly will know, and perhaps did know immediately after his resurrection. It is supposable that after he had paid the debt which was to purchase man's redemption he would be informed of the time he was to reap the fruit of his harvest. At any rate he says after his resurrection: All power is given unto me in heaven and earth [Matt. xxiii, 18]; and this must necessarily include know-ledge. It appears, however, that this power was delegated. The very fact that he informs his disciples that all power had been given him, implies that hitherto (although he had great power) he had not possessed all power.

John xvii, 5. "O Father glorify thou me with thine own self, with the glory which I had with thee before the world was." Here we find some part of Christ praying for glory; and it appears to be the same part that had glory with the Father before the world was. Verse 8. "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee; and they have believed that thou didst send me." If Christ and the Father are one person, we might justly ask, Why this earnestness in his prayer?

BIBLE DOCTRINE OF THE DIVINITY OF CHRIST. (continued)

By D. W. HULL.

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We have found thus far that the Father and Son are spoken of as two distinct persons; we shall now bring other passages bearing directly upon that point.

Phil. i, 13-15. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God the first born of every creature." No, says popular theology backed by the decision of popes, he is himself the invisible God.

Jude 4. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Here the only Lord God is distinguished from the Lord Jesus Christ. If ever language implies anything it certainly implies in this connection that the "only Lord God" is a distinct being from "our Lord Jesus Christ."

Phil. ii, 5-11 "Let this mind be in you which was also in Christ Jesus; who being in the form of God (very God, our opponents would read it) thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant and was made (not his humanity, but he himself was made) in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death (No, says the Trinitarian, his body became obedient unto death, but

the divine part never suffered) even the death of the cross. Wherefore (not his divine part, but) God hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.”

This confession will result in the Father's glory, but if every tongue should confess that a part of Jesus only was Lord whilst the other part was human it would not be the confession that Paul desired to result in the Father's glory.

1 Pet. i, 3. “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.” The reader should bear in mind that in all the passages quoted above, the Father and the Son are spoken of as separate beings. Jehovah is called not only the Father of Jesus Christ, but is also termed his God. Hear our Saviour while suffering upon the cross [Mark xv, 34]: “My God, my God, why hast thou forsaken me?” We not only find that our Saviour calls his Father his God but that God had forsaken him. It is here asserted by Trinitarians that the God-head had left him. If this is the case then Christ was alive after the God-head had left him. Then it was only the humanity that died and we have only a human sacrifice. Gal. i, 3, 4 “Grace be to you, and peace from God our Father AND from our Lord Jesus Christ who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God, and our Father.” It would have been very easy here for Paul to have told the Galatians that Christ might deliver us from this present evil world according to *his OWN* will.

Heb. xiii, 20. “Now the God of peace *that brought again from the dead* our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work,” &c. Here again God is spoken of as a distinct being from Jesus Christ. We learn here that while Jesus was dead, the God of peace was living, else he could not have raised Jesus from the dead.

Having examined all the important passages of scripture on this subject, we will now take our leave of this part of it and proceed to show that Christ must needs die; and also what kind of a death he must die.

We have said that Christ must needs die. Our reason for this assertion, is, that man by transgression is subject to death; and unless there is a being who is not subject to death to pay the penalty, there is no hope of a resurrection. See 1 Cor. xv, 26. Adam by transgression entailed death upon the whole human race; Christ by his death brings them back to life again. But he does not restore immortality to those who live all their lives in transgression of God's holy law.

Heb. ix, 27, 28; “And as it is appointed unto men once to die, but after this the judgement, so Christ was once offered to bear the sins of many; and unto them that look for him will he appear the second time without sin unto salvation.”

Nothing short of the same death that men are subject to will ever bring a resurrection. Christ is here represented as an offering. If there was any part of the lamb that was offered that escaped out of the body, then did a part of Christ escape death. But we are told that Christ's soul did not die. We remark that in order to pay the debt and restore men to life he must die the same death to which man is subject. If our Trinitarian friends are not careful they will have a compound of four elements instead of three; thus, Godhead (one) Humanity (two—soul and body), and holy ghost (one) which makes four.

Psa. xvi, 9, 10: “Therefore my heart is glad and my glory rejoiceth; my flesh, also shall rest in hope; for thou wilt not leave my soul in hell (or the grave) neither wilt thou suffer thine Holy One to see corruption.” It would have been nonsense to say that Christ's soul should not be left in *Sheol* if it

never was there. In proof that this has reference to Christ we refer the reader to Peter's testimony; Acts ii, 25-27, 31, 34. "For David speaketh concerning him (Christ), I foresaw the Lord always before my face, for he is on my right hand that I should not be moved." Then comes the quotation above. He then goes on to show that it was not David because his sepulcher is with us to this day (an evidence that, David's soul was left in hell). He continues, "He seeing this before, spake of the resurrection of Christ that his soul was not left in hell (—the grave) neither did his flesh see corruption." This was evidence that David had reference to Christ. But as further evidence, the Apostle continues, "For David is not ascended into the heavens." We have evidence then, that either dead or alive, Christ's soul entered the silent portals of the tomb.

Matt. xxvi, 38. "Then he saith unto them, My soul is exceeding sorrowful even unto death." If this implies anything, we should infer that it would imply that the Saviour's soul was subject to death. It would be the worst of nonsense to talk about a never-dying soul being sorrowful unto death. On this point we shall be obliged to quote again 1 Pet. iii, 18. "For Christ hath once suffered for sins the just for the unjust, that he might bring us to God, *being* PUT TO DEATH IN THE FLESH."

There is no chance of escape here: Christ's soul and every part that dwelt in his flesh was put to death and buried in *sheol*, or *hades*. We now turn to Isa. lxxv, 7; "He was oppressed and afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth."

We might here remind the reader that a lamb when slain is not partly killed and partly kept alive, but totally deprived of life.

"He was taken from prison and from judgment, and who shall declare his generation? *for he was cut off out of the land of the living; for the transgression of my people was he stricken.*" We might ask, What was left of him after he was cut off? Suppose the body only was cut off, and the soul freed; then the only important part was not cut off. "And he made his grave with the wicked and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief; *when thou shalt make his soul an offering for sin,*" &c. His *soul* was really made an offering for sin; this agrees with Peter's testimony. "He was put to death in the flesh." If the soul was the offering, it was the soul that was slain. "He shall see *the travail of his soul* (his "soul was sorrowful unto death"), and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." Why? "*Because he hath* Poured out HIS SOUL UNTO DEATH! And he was numbered with the transgressors and he bear the sin of many, and made intercession for the transgressors." This is so plain that it needs no comment.

If the reader will now turn to 1 Cor. xv, 14, he will observe that Paul bases our whole hope upon the resurrection of Christ from the dead. "If Christ be not risen then is our preaching vain," says the apostle. Modern theology would answer, Not so Paul, for the only important part of Christ returned to heaven at death.

Just here we might anticipate an objection. It is asserted that Christ promised the thief that they would that day be together in paradise. Luke xxiii, 43. "Verily I say unto thee to day, shalt thou be with me in paradise." The quotation as it stands above however, does not seem to imply so much. Christ only asserted on that day what he would do when he comes in his kingdom! As punctuation is no part of inspiration we have taken the liberty to alter the punctuation somewhat above. The reader will find the subject of Christ's promise to the thief elaborately discussed in a work lately published at the *Review Office*, Battle Creek, Mich.

Let us now look at what the Saviour himself taught on this point. Matt. xii, 40. "For as Jonah was three days and three nights in the whale's belly so shall the Son of man be three days and three

nights *in the heart of the earth.*” How was Jonah in the whale's belly? Was his soul in heaven and his body in the whale's belly? How is the Son of man to get into the heart of the earth? We are answered that his body went into the grave, but his soul, divinity or something, went off to paradise. But we have still more positive testimony on this point.

John xx, 17. “Jesus saith unto her, touch me not, for I am not yet ascended to my Father.” This was three days after the Lord's promise to the thief. This surely is enough to settle the matter with the candid.

We trust we have now fairly investigated this subject having examined a majority of the scriptures referring to it. We have found positive testimony to show

1. That God is a personal being.
2. That Jesus Christ was his Son.
3. That he and his Father were distinct persons having one common interest, and
4. That Jesus Christ died soul and body and rose again.

May the Spirit of the living God wake the dear reader to a sense of his obligation to the Son of God, who has so dearly purchased our redemption with his own precious blood. Amen.

Lisbon, Iowa, Oct. 1859.

According to Ellen White, is Jesus the Son of God?

Most Adventists will state that “Jesus is the Son of God” but there are different meanings attached to these words. The sad reality is that most Adventists do not believe Jesus to be the Son of God at all if they subscribe to their denominational statements of belief. Because the trinity doctrine claims that Jesus is the same age as the Father and has always existed alongside the Father. You see, that would make them brothers or twins. Not a real Father and Son.

“Who is Christ?—He is the only begotten Son of the living God.” — **Ellen White, The Youth's Instructor, June 28, 1894**

The quotes below reveal the following significant points.

- 1. Christ was the first born of Heaven and hence is the literal Son of God which means He had a beginning.**
- 2. Christ was already the Son of God in Heaven and hence this was before He was born on Earth as the Son of man.**
- 3. Sister White says God sent His own Son which also reveals He was God's Son before He came to Earth.**
- 4. The personality of Christ as the Son of God did not begin with His incarnation but was beforehand in Heaven.**
- 5. Christ was born from His Father even before God created the angels.**
- 6. The war in Heaven began because Satan was jealous of God's Son and wanted to be exalted above Him.**

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

“Christ is the star that should arise out of Jacob, and the one in whom all the nations of the earth should be blessed, as the first born of heaven, and the only begotten of the Father, filled with all the treasures of eternity. He assumed humanity, and impressed upon it the glorious image of the everlasting God.” — **Ellen White, Letter 101, February 17, 1896**

“From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character.” — **Ellen White, Youth's Instructor, Dec. 16, 1897**

“O what a gift God has made to our world! The Word was made flesh and dwelt among us. God sent His own Son in the likeness of sinful flesh, liable to physical infirmities, tempted in all points like as we are. He was the Son of the living God. His personality did not begin with His incarnation in the flesh.” — **Ellen White, Letter 77, August 3, 1894**

“Satan was well acquainted with the position of honor Christ had held in Heaven as the Son of God, the beloved of the Father. And that he should leave Heaven and come to this world as a man filled him with apprehension for his own safety.” — **Ellen White, Review and Herald, March 3, 1874**

“Satan well knew the position that Christ had held in heaven as the Beloved of the Father. That the Son of God should come to this earth as a man filled him with amazement and with apprehension. He could not fathom the mystery of this great sacrifice. His selfish soul could not understand such love for the deceived race.” — **Ellen White, Desire of Ages, p.115**

“I am instructed to say to you, all this holding to sentiments of infallibility is a specious device of the angel that was so exalted in the heavenly court. His beauty was so highly exalted that he thought he should be as God, and Christ must be second to him; but the Lord informed Satan this could not be possible. Christ was His only begotten Son.” — **Ellen White, Letter 157-1910**

“It was in seeking to exalt himself above the Son of God that Satan had sinned in heaven.” — **Ellen White, Desire of Ages, p.129**

“Christ was the only begotten Son of God, and Lucifer, that glorious angel, got up a warfare over the matter, until he had to be thrust down to the earth.” — **Ellen White, Ms 86, August 21, 1910**

“Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Christ, and with forcible reasoning sought to convince Lucifer that no less honor was his now than before the Father had proclaimed the honor which He had conferred upon His Son. They clearly set forth that Christ was the Son of God, existing with Him before the angels were created;” — **Ellen White, Story of Redemption, p. 15.2**

And since Ellen White distinguishes between before and after the angels were created, then she is also revealing that there was a time that Christ was brought forth from His Father. If Christ

had always existed then she would not need to specify when Christ became the Son of God. She is specifying that Christ was the Son before the angels were created and not after.

So there can be no doubt that Jesus was God's Son long before He considered sending Him to earth to pay the debt for our sin. So, is this a real Father and Son? Not hard to see if you desire truth.

“Said the angel, Think ye that the Father yielded up his dearly beloved Son without a struggle? No, no. It was even a struggle with the God of Heaven, whether to let guilty man perish, or to give his beloved Son to die for them. Angels were so interested for man’s salvation that there could be found among them those who would yield their glory, and give their life for perishing man. But, said my accompanying angel, That would avail nothing. The transgression was so great that an angel’s life would not pay the debt. Nothing but the death and intercessions of his Son would pay the debt, and save lost man from hopeless sorrow and misery.” — **Ellen White, Spirit of Prophecy, vol. 1, p. 48.1, 1870**

“The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind.” — **Ellen White, Review and Herald, “The Duty of the Minister and the People,” July 9, 1895**

Christ was tore from the bosom of His Father. The Son of God came forth from the Father and hence is the same substance of His Father. This means that everything that Christ consists of has always existed as it came from the Father. But the person of Christ has a beginning even though what Christ consists of does not. Note the following two quotes.

“The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality.” — **Ellen White, Manuscript 116, December 19, 1905**

“Let the missionaries of the cross proclaim that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God. This needs to be proclaimed throughout every church in our land.” — **Ellen White, 1888 Materials, p. 886**

“Christ had not exchanged his divinity for humanity; but he had clothed his divinity in humanity, and he gave Satan the evidence for which he had asked,—showed him that he was the Son of God.” — **Ellen White, Review and Herald, October 29, 1895**

As a prolific Seventh day Adventist minister and evangelist said, “Christ is the only literal Son of God. “The only begotten of the Father.” John 1:14. He is God because he is the Son of God; not by virtue of his resurrection. If Christ is the only begotten of the Father, then we cannot be begotten of the Father in a literal sense. It can only be in a secondary sense of the word.” — J. G. Matteson, Review and Herald, October 12, 1869

Here is confirmation that within early Seventh day Adventism it was believed that Christ is truly the literal Son of God. Note that John Matteson emphasizes that Christ is God “because he is the Son of God.” It is because of Christ’s Son-ship that he was begotten from the Father. Thus,

it is because of this God—nature, not his personality. His personality or identification makes him the “Son of God.”

Twenty-six years after Matteson had penned these words, Ellen White made much the same comment. This is when she said that Christ is the only begotten of the Father while we as Christians are adopted sons (and daughters) of God.

“A complete offering has been made; for “God so loved the world, that he gave his only-begotten Son,”—not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily.” — **Ellen White, Signs of the Times, May 30, 1895, p. 8**

So Ellen White believed that Christ, in His pre-existence, is literally the begotten Son of God. She was speaking in opposition to two heretical views of His origins (creation and adoption). Some believe Christ became the Son of God at His birth in Bethlehem but the Bible and Ellen White says this is incorrect.

“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?” — **Ellen White, The Youth's Instructor, November 21, 1895**

Here is another quote from her that was written at least ten years after she supposedly became a Trinitarian.

“Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God. Said the angel to Mary, “The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35). While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world—the Son of God, yet allied by birth to the human race.” — **Ellen White, Signs of the Times, August 2, 1905**

“When I read in the Bible of how many refused to believe that Christ was the Son of God, sadness fills my heart. We read that even His own brethren refused to believe in Him.” — **Ellen White, Letter 398, To Dr. & Mrs. D. H. Kress, December 26, 1906**

It saddened Ellen White when people did not believe Jesus was the Son of God and yet this is the official stand of the Adventist Church now. So how does God feel when we accept the Trinity doctrine that denies Jesus is the literal Son of God? One version of the trinity doctrine teaches that Christ is the Father but Ellen White states that Jesus Christ is not the Father. They are one in unity but not in person.

“Christ the Word, the Only Begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose, —the only being in all the universe that could enter into all the counsels and purposes of God.” — **Ellen White, GC 493. 1888**

“The divine nature in the person of Christ was not transformed in human nature and the human nature

of the Son of man was not changed into the divine nature, but they were mysteriously blended in the Saviour of men. He was not the Father but in him dwelt all the fullness of the Godhead bodily,” — **Ellen White, Letter 8a, July 7, 1890**

“The man Christ Jesus was not the Lord God Almighty, yet Christ and the Father are one. The Deity did not sink under the agonizing torture of Calvary, yet it is none the less true that “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” — **Ellen White, Manuscript 140, September 27, 1903**

“The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality.” — **Ellen White, The Upward Look, p. 367**

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

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

“From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character.” — **Ellen White, Youth Instructor, December 16, 1897, par. 5**

“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.... Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God.His “goings forth have been from of old, from everlasting.” Micah 5:2. And the Son of God declares concerning Himself: “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting.... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.” Proverbs 8:22-30. — Ellen White, Patriarchs and Prophets, p. 34.1

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

“The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father.... The Lord possessed me in the beginning of his way, He declares, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth:...” (Prov. 8:22-27) — Ellen White, Selected Messages, book 1, p. 247

“They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.” — Ellen White, Testimonies for the Church, vol. 8, p. 269.4, 1904

“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?” **The Father gave his Spirit without measure to His Son, and we also may partake of its fulness.**” — Ellen White, *Review & Herald*, November 5, 1908

“**The Father and the Son alone are to be exalted.**” — Ellen White, *Youth Instructor*, July 7, 1898, p.2

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

Adventist Pioneer Quotes on the Holy Spirit

“It may not then be out of place for us to consider for a moment what this Spirit is, what its office is, what its relation to the world and to the church, and what the Lord through this proposes to do for his people. The Holy Spirit is the Spirit of God; it is also the Spirit of Christ. It is that divine, mysterious emanation through which they carry forward their great and infinite work. It is called the Eternal Spirit; it is a spirit that is omniscient and omnipresent; it is the spirit that moved, or brooded, upon the face of the waters in the early days when chaos reigned, and out of chaos was brought the beauty and the glory of this world. It is the agency through which life is imparted; it is the medium through which all God’s blessings and graces come to his people. It is the Comforter; it is the Spirit of Truth; it is the Spirit of Hope; it is the Spirit of Glory; it is the vital connection between us and our Lord and Saviour Jesus Christ; for the apostle tells us that if we “have not the Spirit of Christ,” we are “none of his.” It is a spirit which is tender; which can be insulted, can be grieved, can be quenched. It is the agency through which we are to be introduced, if ever we are introduced, to immortality; for Paul says that if the spirit of Him that raised up Christ from the dead dwell in you, he shall quicken also your mortal bodies by that Spirit which dwelleth in you; that is, the Spirit of Christ. Rom. 8:11.... You will notice in these few verses the apostle brings to view the three great agencies which are concerned in this work: God, the Father; Christ, his Son; and the Holy Spirit.” — Uriah Smith, March 14, 1891, *General Conference Daily Bulletin*, vol. 4, pages 146, 147

“**God alone is without beginning. At the earliest epoch when a beginning could be, - a period so remote that to finite minds it is essentially eternity, - appeared the Word.** “In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1. **This uncreated Word** was the Being, who, in the fulness of time, was made flesh, and dwelt among us. His beginning was not like that of any other being in the universe. It is set forth in the mysterious expressions, “his [God’s] only begotten Son” (John 3:16; 1 John 4:9), “the only begotten of the Father” (John 1:14), and, “I proceeded forth and came from God.” John 8:42. Thus it appears that by some divine impulse or process, **not creation**, known only to Omniscience, and possible only to Omnipotence, the Son of God appeared. And then the Holy Spirit (by an infirmity of translation called “the Holy Ghost”), **the Spirit**

of God, the Spirit of Christ, the divine afflatus and medium of their power, representative of them both (Ps. 139:7), was in existence also.” — **Uriah Smith, Looking Unto Jesus, p. 10. 1898**

Question from a reader in the Review & Herald, Oct. 28, 1890: “J. W. W. Asks: “*Are we to understand that the Holy Ghost is a person, the same as the Father and the Son?* Some claim that it is, others that it is not.”

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

“The subject is a very solemn one; it is not to be approached in a light and irreverent manner. Jesus, the holy Son of God, who claimed divine honors, who said that “all should honor the Son even as they honor the Father,” also said: —“Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” Matt. 12:32.

The solemn importance of these words is increased by the consideration that they were uttered as a rebuke to the Pharisees, who ascribed the works of Christ to the power of Satan instead of to the Spirit of God. They did not speak of the Spirit at all directly; they even may have felt the most becoming reverence for that Spirit in name. But their condemnation rested in this, that they rejected that which proceeded from the Spirit of God, without a patient, careful, submissive, and prayerful consideration of its nature and its claims. How careful, then, should we be in our investigations of this subject, and in our actions in reference to it. For, to ascribe the works of Satan to the Spirit of God, is to debase the Spirit, and to exalt the power of the adversary to divine honor. And to ascribe the gifts and works of the Spirit of God to Satan, is to blaspheme so as to have no forgiveness forever. May the Spirit itself guide us into all truth, and save us from both deception and presumption. p. 8

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

person are very diverse, often crude, and the word is differently understood; so that unity of opinion on this point cannot be expected until all shall be able to define precisely what they mean by the word, or until all shall agree upon one particular sense in which the word shall be used. But as this agreement does not exist, it seems that a discussion of the subject cannot be profitable, especially as it is not a question of direct revelation. *We have a right to be positive in our faith and our statements only when the words of Scripture are so direct as to bring the subject within the range of positive proof.*

We are not only willing but anxious to leave it just where the word of God leaves it. **From it we learn that the Spirit of God is that awful and mysterious power which proceeds from the throne of the universe, and which is the efficient actor of the work of creation and of redemption.** When the earth was just spoken into existence, while yet all was desolate and void,—

The Spirit of God moved upon the face of the waters." Gen. 1:2.

The original word for moved has the sense of hovering or brooding, and does not mean moving, merely. It evidently refers to a process of formation, by the power of the Spirit of God, which immediately followed the act of creation. That the same power is active in the work of redemption is largely shown in that the incarnation of the Saviour, his teachings, miracles, and resurrection; the reproving and conviction of sinners; the enlightening, comforting, and sanctifying of believers; and, finally, the resurrection of the just, are all ascribed to the Spirit of God. No tongue can tell—no heart can conceive, how greatly we are indebted for its operations in our behalf. p. 9

It is the Representative of the Saviour during his absence from the church. When Jesus told the disciples he was going to leave them, their hearts were sad. But he gave them a two-fold consolation; 1. He promised to come again and receive them unto himself. And from that hour to the day of their death they longed and prayed for his second advent to the earth. As pilgrims yet "in an enemy's land," we pray with them, "Even so, come, Lord Jesus."

2. He said he would not leave them as orphans, or comfortless, in this world of tribulation; he would pray the Father, and he would send them another Comforter. And as Christ came in the name of the Father, John 5:43, and therefore represented the Father, insomuch that they who had seen him had seen the Father, because the Father was in him and did the works which he did, John 14:9, 10, so the Spirit is come in the name of Jesus; verse 26. It is to us as truly a representative of Christ, as he was of the Father. He that received not Christ received not the Father; 1 John 2:23. Even so, he that hath not the Spirit hath rejected the Son—"he is none of his." Rom. 8:9. And because the Father sends the Spirit in the name of the Son, and the Son purchased the gift for us, it proceeds from both to us, and is called both the Spirit of God and the Spirit of Christ. Compare 1 Pet. 1:10, 11, and 2 Pet. 1:21. p.10

God by his Spirit leads his people to love and obey him, and where the gifts of the Spirit are acknowledged and received, there the law will be kept, and thus the people will be blessed, and God be glorified. p. 53

We say that both the promises and the facts are in favor of the idea that God intended to bestow the largest measure of his Spirit in this age. The promise was that that which was shed on the apostles on the day of Pentecost was to be poured out on all flesh, or on all the called of God. The facts on this subject are two-fold: 1. The Spirit was poured out and its gifts were distributed in all the churches where the gospel in its purity and power was accepted; 2. The evidence stands on record that the Spirit and the law of God stand together in this dispensation as they did in the past, and in that connection the gifts of the Spirit are recognized even unto the end of the world." p. 56 — **Joseph Harvey Waggoner, *The Spirit of God; Its Offices And Manifestations*, 1877**

“Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ.” — E. J. Waggoner, *Christ and His Righteousness*, p. 23, 1890

“We learn from this language that when we speak of the Spirit of God we are really speaking of his presence and power.” — J. N. Loughborough, *Review & Herald*, September 20, 1898

“God dwells in us by His Holy Spirit, as a Comforter, as a Reprover, especially the former. When we come to Him we partake of Him in that sense, *because the Spirit comes forth from Him; it comes forth from the Father and the Son. It is not a person walking around on foot, or flying as a literal being, in any such sense as Christ and the Father are* – at least, if it is, it is utterly beyond my comprehension of the meaning of language or words.” — Letter: G. I. Butler to J. H. Kellogg. April 5, 1904

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

Q&A from the Signs of the Times, 1911: Question 187: “What is the difference between the Holy Spirit and the ministering spirits (angels), or are they the same?

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

“Milton Wilcox #28. THE PERSONALITY OF THE SPIRIT Ques. 1. Some say the Holy Spirit is a person; others say He is a personality; and others, a power only. Till how long should this be a matter of discussion? Ans. 1. The personality of the Holy Spirit will probably be a matter of discussion always. Sometimes the Spirit is mentioned as being 'poured out,' as in Acts 2. All through the

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

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

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

The Holy Spirit.

THE HOLY SPIRIT NOT A PERSON, BUT AN INFLUENCE PROCEEDING FROM GOD.

Dudley M. Canright, Signs of the Times, July 25, 1878, Vol. 4, No. 28.

ALL trinitarian creeds make the Holy Ghost a person, equal in Substance, power, eternity; and glory with the Father and Son. Thus they claim three persons in the trinity, each one equal with both the others. If this be so, then the Holy Spirit is just as truly an, individual intelligent person as is the Father or the Son. But this we cannot believe. The Holy Spirit is not a person. In all our prayers we naturally conceive of, God as a person, and of the Son as a person; but who ever conceived of the Holy Ghost as being a person, standing there beside the Father and equal with him? Such a conception never enters any one's mind. If you say that it does, we ask of what form is the Holy Ghost? Is it like the Father and Son, in the form of a man? Who can tell? Again, the Father himself is said to be a spirit. Are there, then, two spirits, both divine, both God, both equal to each other, both alike? Then how is one different from the other? God is said to be a spirit; and it is everywhere declared that the Holy Ghost is the Spirit of God. Is it then the spirit of a spirit . What kind of spirit would that be? Again, "God is a spirit." John. 4:24. Now if the Holy Ghost is a distinct person from the Father, here are two spirits.

That the pre-existent Word, the Son, is another person, our opponents contend; and that he has a spirit they will not deny. Here, then, are three spirits—the son is a spirit, and the Holy Ghost is a spirit, and both equal in substance and power. Well, now the Son has a spirit, for "God hath sent forth the Spirit of his Son into our hearts crying, Abba, Father." Gal. 4 :6. Again, "If any man hath not the Spirit of Christ he is none of his." Rom 8:9. This makes four spirits. God also has a spirit. "The Spirit of God." Gen. 1:2. And if the Holy Ghost be equal to the other two persons, then it must have a spirit too. Here are six spirits, and according to our trinitarian brethren, six persons.

How absurd! The simple truth is that God is a real person, in bodily form; and the Holy Spirit is truly the Spirit of God, a divine influence proceeding from the Father and also from the Son, as their

power, energy, etc. The Bible never in any case calls the Holy Spirit a person, though it frequently does both the Father and Son. Another fact having an important bearing upon this question, one which shows the utter falsity of the trinitarian creed that makes the Holy Ghost equal with the Father and Son is that the Holy Spirit has no throne, and is never worshiped. Many times it is explicitly declared that both the Father and the Son have a throne, and are seated upon that throne. Rev. 3:21. "But the throne of God and of the, Lamb shall be in it." Rev. 22:3. But where is the throne of the Holy Spirit? Who ever heard of that? How astonishing, if the Holy Spirit is the same as the Father and the Son, and is one of the trinity, equal with them power, substance, and glory! How is it, we ask, that it has no throne while the others have?

Then, again, as before stated, while worship is offered both to the Father and to the Son (see Rev. 5) in no single case is worship ever offered to the Holy Spirit. How can this be harmonized with the supposition that the Holy Ghost is equal with both the Father and the Son? Also we are required to love, God the Father and his Son Jesus Christ; but no one is ever required to love the Holy Spirit. No such precept is given, nor is there any reference to it.

Another important fact is, that while very much is said about the great love that exists between the Father and the Son, how tenderly the Father loves the Son, and how devotedly the Son loves the Father, yet not one word is said about the Father's loving the Holy Ghost, nor that the Son loves the Holy Ghost, nor that the Holy Ghost loves either the Father or the Son. No such thought is ever expressed. How shall we account for this fact if the Father, Son, and Holy Ghost, are three persons, alike and equal? How astonishing, we say, that so much is said about the mutual love between the Father and the Son, and yet, not one word is said, about a similar love between the Holy Ghost and the other two persons! Why, is it left out in this manner? The truth is evident. The Holy Spirit is not a person, not an individual, but is an influence or power proceeding from the Godhead.

Furthermore, it is never said that the Holy Spirit ever loves man; yet it is frequently declared how greatly both the Father and Son do love Man. But no such thing is ever said of the Holy Ghost. How shall we account for this? Then, almost every illustration that is given of the Holy Spirit is inconsistent with the idea of its being a person. Let us notice a few. It is compared to water being poured out. "I will pour out of my Spirit upon all flesh." Acts 2:17. It is compared to water shed forth. "Having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." Acts 2 :33. How could a person be shed forth? Believers are to be baptized with the Holy Spirit. "He shall baptize you with the Holy Ghost." Matt. 3:11. How could you baptize one person with another person?

We are to drink of the Holy Spirit. "Have been all made to drink into one spirit." 1 Cor. 12:13. How could you drink into a person? It is compared to lamps of fire. "And there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Rev. 4: 5. Has God seven personal spirits, then instead of one? Is each one distinct from the other? Has each one a person? Or is this one person divided into seven parts? What does this mean? All these illustrations plainly show that the Spirit of God is not an individual.

Dudley M. Canright, Signs of the Times, August 8, 1878, Vol. 4, no. 30 (Continued)

ANOTHER fact which has a strong bearing upon this question is that the word spirit, Greek, *pneuma*, is always neuter, that is neither masculine nor feminine. All the pronouns referring to the Holy Ghost are neuter, except when the Holy Ghost is personified, as the Comforter, Greek, Parakletos. John 14 :16, 26. Here of course, it would have to be masculine. If the Holy Spirit is a

person, the pronouns referring to it should be in the masculine, which they never are. It is said that Christ, was anointed with the Holy Ghost. Acts 10:38. Was one person of the trinity anointed with another person of the trinity? How could you anoint one person with another? But we can readily conceive how God could put his Spirit, and power, upon Jesus.

Again, of Jesus it is said, "God giveth not the Spirit by measure unto him." John 3:34. What sense would there be in talking of measuring out a person? giving a person by measure? Furthermore the Spirit of God is said to be everywhere, omnipresent, all-pervading. Ps. 139:7. But if the Spirit of God were a person, it certainly could not be everywhere personally present, without absolutely filling the universe to the exclusion of everything else.

Again, it is said that the Holy Spirit fell upon the Gentiles at the house of Cornelius. Acts 10:44. How could this be true if the Holy Ghost were a person? How would it sound to talk of the Father's falling upon them, or of the Son's doing the same? The very idea is absurd. But if the Holy Ghost is a person like the other two, then it would be just as absurd to say that the Holy Ghost fell upon them. Moreover it is said that the Father "hath given us of his Spirit," (1 John 4:13), and that he will send the Holy Spirit. This is frequently said in the Bible. Every such declaration shows that the Holy Spirit is not equal with the Father. If the Holy Spirit is equal with the Father why don't we read somewhere of the Holy Spirit sending the Father, giving the Father, or something like that. We are to ask the Father for the Holy Spirit, and he will send it. Luke 11 :13. If the Spirit of God is a person, equal with the Father, why not pray directly to the Holy Spirit? Why not ask it to come, instead of asking the Father to send it.

Jesus breathed the Holy Ghost upon his apostles. John 20 :22. Paul admonishes us not to quench the Spirit. 1 Thess. 5 :19, How could you quench a person? The Spirit of God can also be divided. To Moses the Lord said, " I will take of the Spirit which is upon thee, and I will put it upon them." Num, 11 :17. And the Lord did so. Did the Lord take his Spirit away from Moses, and give to them? No, but a part of the same influence that rested upon Moses he put upon the other men,

I think we could properly illustrate the Spirit of God by the rays of the sun. Up there in the heavens hangs this great orb of light. We know. that it is a material globe. From this are constantly being shed forth innumerable rays of light, lighting and warming all parts of the earth. We see this light every day, and we feel its warmth. Without it we could not live. The earth could not exist. Yet no one can explain what these rays of light are, or how they come. But we know that they are not a person, neither are they the sun itself, nor yet a body like the sun. The best we can say is, that light is a powerful influence constantly proceeding from the sun.

Just so with the Holy Spirit. It is an influence which proceeds from the Father. For thus Jesus says, " But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me," John 15:26. It is mighty and powerful. It is shed forth everywhere throughout the entire universe. As the sun lights and warms the whole solar system by its rays, just so God controls and influences the whole universe by his Holy Spirit. God is a person, in a local habitation, the same as the sun is a body occupying a definite position, But the Spirit of God, like the rays of the sun, is everywhere diffusive, but is not a person, has no shape or body any more than has the light of the sun.

We might illustrate it again by the rays of heat from a fire. Here is a very hot fire. The rays of the heat are felt for rods around. The fire is a local body. We can see it, can handle it, can measure it; but who can see or handle, or weigh the rays of heat that proceed from it? So of the Spirit of God. Its influence is felt, but it has no body, it is not a person.

We might further illustrate the Spirit of God by the influence which one man often has over another. It is a familiar and undeniable fact, that one person with strong nerves and will power can

often mesmerize another person with weaker nerves. He can do this without touching him at all. We see it done; we know the effect; we see the result. The two men stand twenty feet apart; and yet there is an influence extending from the one and reaching to the other, which controls him. We call it mesmerism, but we know nothing about it. We cannot tell how it is, nor why it is; but there is an influence, a spirit in man, which reaches out far beyond his actual bodily presence, his physical touch, and exercises a mighty influence over others. Just so the spirit of God is an almighty, potent influence flowing forth from God, which effects everything where it goes.

In another but more limited sense, the Spirit of God sometimes means something as we mean when we say, "The spirit of Washington," "the spirit of Elijah," "the spirit of the age," "the spirit of the party," etc. It means the disposition, feeling, which is in harmony with God. In the Bible we read of the "spirit of Egypt" (Isa. 19 :3), of the "spirit of sleep" (Isa. 29:10), of the "spirit of heaviness" (Isa. 61:3), and many like expressions; yet no one supposes that Egypt, or sleep or heaviness, actually have a living, intelligent, personal spirit. In speaking this way we simply mean the influence of Egypt, of sleep, etc., which is here personified as an intelligent being. And this is what is frequently meant by the Spirit of God, though of course in a stronger sense.

It is personified, and thus spoken of in a manner that might convey the impression that it was a real person. "And it is observable that the spirit of man is also personified in the Bible, and spoken of as though it were distinct from the man, or as though man and his spirit were two persons. Instances of this are perhaps nearly as numerous as the instances in which the Spirit of God is personified. But it ought to be distinctly noted, that when we have become habituated to the idea that by the Holy Spirit is intended a person, the idea of a person will immediately arise in our minds upon seeing or hearing the words Holy Spirit or Holy Ghost. So if we had been taught from our infancy that the natural sun is a person, then we should think of it as such whenever it should come into view. This may account for its having been supposed that there is much in the Scriptures in favor of a distinct personality of the Holy Spirit. In general, throughout the Bible, the Holy Spirit is spoken of as the spirit of a person, just as we speak of the spirit of man as the spirit of a person. And in the same manner have the sacred writers spoken of the attributes of God, not as distinct persons, but as something of the person, in a person, or belonging to a person. The inspired writers speak of the spirit of man, the Spirit of God, the spirit of the world, the wisdom of God, the power of God, the goodness of God, and the will of God. We may also observe that when God speaks of the spirit he says, "My spirit," just as he says, "My power," "My goodness," etc. These and similar forms of speech respecting the Holy Spirit are very numerous in the Bible. They naturally convey the idea that the Spirit of God is not a distinct person, but the spirit of a person, as naturally as the forms of speech respecting wisdom, power, and goodness, convey the idea that they are attributes of a person, and not so many distinct persons.

It may be also observed in the Bible that the term, Spirit of God, is often used as synonymous with the breath of God, the hand of God, the finger of God, etc. The wicked are represented as consumed by the breath of the Lord, and also by the Spirit of the Lord, both meaning the same. Again, speaking of the creation of the heavens, it says, "By his Spirit he garnished the heavens;" also, "The heavens are the work of thy hands." Here hand and spirit evidently mean the same. So Jesus says, "If I cast out devils by the Spirit of God." And again, "If I with the finger of God cast out devils," etc. The Spirit of God, then, we understand to represent the power of God.

D. M. CANRIGHT.

Who is the Holy Spirit According to the Bible?

People are innocently taught in the churches today that the Holy Spirit is a “He”, so it must be another divine being. The leaders spiritualize the Holy Spirit using Romans 8:26 into a mystery ghost — **“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”**

But wait a minute. What about the context in the whole chapter of **Romans 8**? The answer is clearly given. Lets review **verses 9 through 17 in Romans 8**.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 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. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Paul says in **Ephesians 4:4** that there is **“one Spirit.”** In **Ephesians 2:18** it says, **“For through him (Jesus) we both have access by one Spirit unto the Father.”** But the Bible speaks about the Spirit of God and the Spirit of Christ, which involves two divine beings. So how is it then that there is only one Spirit? The answer is something the majority miss, because most have been indoctrinated with the Catholic idea of the Holy Spirit as another being rather than God's own Spirit.

First of all, everything originates from the Father. And then it goes through Jesus.

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.”** Notice here "of whom" and "by whom". Everything is 'of the Father' and then it comes 'by the Son'.

Don't forget this, the Bible tells us that God is a Spirit in **John 4:23-24** — **“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship *him* in spirit and in truth.”**

How can we worship Him if we have a false sense of who He is. He wants us to worship him in TRUTH, not error.

The Bible tells us that God is a Holy Father as Jesus prayed in **John 17:11** — **“....Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.”**

Have you ever considered that God is Holy? This is confirmed over 30 times in the Bible.

"I AM HOLY" - Joshua 24:19, Leviticus 11:44, 45, 19:2, 21:8, 21:22, 1 Samuel 2:2, 6:20, 1 Chronicles 29:16, Psalm 71:22, 78:41, 99:5, 99:9, 106:47, Isaiah 5:16, 29:23, 30:15, 43:3, 48:17, 52:10, 54:5, 55:5, 60:9, Jeremiah 60:9, 51:5, Ezekiel 20:39, 36:22, 39:25, Hosea 11:9, Habakkuk 1:12, 3:3, Ephesians 4:30, Revelation 4:8.

WHAT GOD IS, IS A HOLY SPIRIT. It is His Spirit, the Spirit of GOD. That is why the sin against the Holy Spirit will not be forgiven, for it is a sin against God Himself. The one living and true God. No one else. And not a portion of a plurality of persons either or one of the three persons of a man made creedal godhead. After Christ's ascension to Heaven, he was glorified. He received His Father's Spirit in full measure. It is NOW that Christ comes to the believer in the Spirit, that Holy Spirit. Some have asked how is it that Christ was the Holy Spirit when he was on earth. A simple and thorough Bible study will reveal that during this time it was the Father's Spirit that was abiding in Christ. Not Christ abiding in Christ. We do not know the "NATURE" of the Spirit in the action of "HOW." But we can certainly know the "IDENTITY" of "WHO." No longer do we have to treat the Holy Spirit as a topic that is taboo, 'don't talk about because you will blaspheme the Holy Spirit.' No longer do we have to treat it like a mystery ghost.

The Holy Spirit is the presence and power of the Father manifested through Jesus Christ His Begotten Son. This is not a separate person of the Godhead who is being sent. In addition to the power and presence, you could say it is the very mind and character that is sent through His Son to unite the believer together with the Father and Son to be one just as they are one.

John 14:20 — "At that day ye shall know that **I am in my Father, and ye in me, and I in you.**"

John 17:22-23 — "And the glory which thou gavest me I have given them; that they may be one, even as we are one: **23 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.**"

"I, me" = Jesus. "Ye, them" = you and I the believer. "My Father, thou" = God the Father.

Everything Christ received He inherited from His Father including His very own life, which is self-existent as it came from the Father. "**For as the Father has life in himself; so has he given to the Son to have life in himself.**" John 5:26

But not only His life but Christ also received of His Fathers Spirit. Thus the Father and Son are one in Spirit, and that one Spirit proceeds from the Father and comes to us through His Son.

Galatians 4:6 — "**And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father.**" This Spirit is the Spirit of our Lord Jesus Christ, which He received from His Father. So when you receive the Spirit of God, you receive the Spirit of His Son into your heart also. The Father did not send another individual. He sent the Spirit of His Son.

Romans 8:11 — "**But if the Spirit of Him who raised Jesus from the dead dwells in you, He who**

raised Christ Jesus from the dead will also give life to your mortal bodies through **His Spirit which dwells in you.**”

Don't you think this is talking about God the Father's own Spirit? **“His Spirit.”** Do you think it might be talking about that same Spirit that's being mentioned in John 4:24, that God the Father is Spirit?

1 John 4:13 — **“By this we know that we abide in Him and He in us, because He has given us of His Spirit.”** (Him = God the Father if you see the context)

“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.”

1 Thessalonians 4:8 — **“He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.”**

So he who rejects this is not rejecting man but **the God who gives His Holy Spirit to you.**

Hmm, lets think about this now. God the Father is Spirit, and he gives His Holy Spirit to us, but we're supposed to believe that God the Father is Spirit, but the Spirit that He is, isn't His Holy Spirit that he gives us. That would be what is called, trinitarianism.

Matthew 12:18 — **“Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him.”**

God the Father is being quoted in Matthew 12. Do you think he just might be talking about His own Spirit?

Luke 4:18 — **“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor....”**

This is why Paul equates the “Spirit of God” with the “Spirit of Christ” as it is the same one Spirit of God the Father and His Son Jesus Christ. And so we discover that the Holy Spirit is the same Spirit whether it is spoken of as pertaining to God or Christ.

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

Do you think when the Bible says, **“the Spirit of your Father”** that it just might be God the Father's Spirit? Remember, there is only one Spirit in the body of Christ.

“But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead (God the Father) dwelleth in you, he that raised up Christ Jesus from the dead (God the Father) shall give life also to your mortal bodies through his Spirit that dwelleth in you.” Romans 8:9-11

Referring to the Holy Spirit, Paul says that Christ is that Spirit. **“Now the Lord (Jesus) is that Spirit:**

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

It is through the Spirit both the Father and Son come and make their abode in you. **“If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” John 14:23**

So it is by the Holy Spirit that Christ lives in us. **“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:” Galatians 2:20**

The Spirit of Christ is our Comforter (parakletos) which also means “helper” and is translated as such in the NKJV, **“For I know that through your prayers and the help given by the Spirit of Jesus Christ, what has happened to me will turn out for my deliverance.” Philippians 1:19**

Christ had also spoken through all the prophets. “Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” 1 Peter 1:11

Christ has always partaken of the Spirit of God since He was begotten of the Father before anything was created. When Jesus was incarnated on earth 2000 years ago, He was full of that same Holy Spirit of God from His conception, and throughout His earthy sojourn as the Son of Man. The Bible refers to it as the in **Luke 1:35**. After His resurrection and ascension to Heaven, He sent **“power of the Highest”** another comforter” to earth to empower His people till the end of time, which was “Himself” in Spirit form.

Only the Father and the Son can be present outside of their bodies throughout the Universe. Their Holy Spirit is the way in which they are omnipresent while also being physically present in the Heavenly Sanctuary as we speak. This is where the nascent Catholics made their mistakes when coming up with the incomprehensible doctrine of the trinity versus the plain word of God. In creating the trinity they philosophized when they should have left it alone as it is totally un-Scriptural.

1 Corinthians 15:45-47 — “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. v46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. v47 The first man is of the earth, earthy: the second man is the Lord from heaven.”

Here the Apostle Paul is talking about the two Adams. The first Adam was the first created man on earth who sinned by eating the forbidden fruit. The second (last) Adam is Christ who came to redeem us. Notice that Paul says that this One was made **“a quickening spirit.”** This is the other important thing about Christ. Not just His earthly human life, but also what happened after.

In verse 46 Paul clarifies that the natural comes first and then the spiritual. This is exactly what happened with Jesus. He came to earth first as a man, ministered, ascended to Heaven, and then at Pentecost, He came back in Spirit with mighty power! Both times it was to instruct and sanctify His people. And that is the same purpose today.

So the Holy Spirit of God the Father is now also the Spirit of Christ, which Paul confirms in verse 47. So **“the Lord from Heaven”** in verse 47 is the **“quickening Spirit”** of verse 45. It cannot be any clearer. The Spirit of God and of Christ is what Ellen White calls the **“third person of the Godhead”** as a spiritual manifestation and hence another form. It is different than the way we think of the word **“person”** when applied to human beings which is a spirit in a body. This is because these divine beings can do something we cannot. They can leave their bodies in one place (the Heavenly Sanctuary), and also be omnipresent in every place throughout the universe at the same time by their Holy Spirit. In this way they can also enter the hearts of a repentant believer.

1 Corinthians 2:11 — “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.” Man's spirit is limited to within his own body. That is not characterized here with the Spirit of God.

The teachings of the Catholic trinity (three persons in one god) are now rampant in most Churches which destroys this wonderful truth of who the Holy Spirit really is by the introduction of a totally different third being which does not actually exist! And as if that were not bad enough, Satan receives the unwitting worship of millions upon millions of people through this serious deception that he has inspired man to create.

So the Holy Spirit is the very life of God coming from the Father and shared by the Son. It is the personal presence of the Father and the Son given to us. Those who partake of this divine presence and power within, the life of God, and allow Him to transform their characters into the likeness of His Son, will someday personally meet this wondrous God of love.

For further study, consider the following: **1 Corinthians 3:16 — “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”**

Ezekiel 36:27 — “And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

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

Ephesians 3:17 — “That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love.”

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

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

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

1 John 4:13 — “Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.”

Acts 10:38 — “How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.”

Acts 20:28 — “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”

The Holy Spirit and its Usage In the King James Bible

<u>Descriptive Title</u>	<u>Times it is Used</u>
Holy Spirit	7x
Holy Ghost	89x
holy Spirit of God	1x
Spirit of the Lord God	1x
Spirit of your Father	1x
Spirit of God	26x
Spirit of the LORD	31x
Spirit of the Living God	1x
His Holy Spirit	3x
Thy Holy Spirit	1x
My Spirit	14x
Spirit of Truth	4x
Spirit of Him that raised up Jesus	1x
Spirit of Adoption	1x
Spirit of Counsel and Might	1x
Spirit of Wisdom (and understanding)	4x
Eternal Spirit	1x
Spirit of Jesus Christ	1x
Spirit of His Son	1x
Spirit of Christ	2x
God's Spirit (Int'l Std. Bible Version)	9x
His Spirit	9x
The Spirit	275x
That Spirit	2x
God the Holy Spirit	<u>0x</u>
	477x

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Who is the Holy Spirit According to Ellen White?

“In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world.” — Ellen White, Testimonies for the Church, vol. 7, p. 273

“The Father gave His Spirit without measure to His Son, and we also may partake of it’s fullness.” — Ellen White, Great Controversy, p.477

“Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.” — Testimonies for the Church, vol. 9, p. 189.3

“The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ.” — Ellen White, Review & Herald, April 5, 1906, par. 16

“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.” — Ellen White, Letter 11a 1894, to Captain Christiansen, January 2, 1894

“It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal.” — Ellen White, Desire of Ages, page 388, ‘The crisis in Galilee’

“The Spirit is freely given us of God if we will appreciate and accept it. And what is it? —the representative of Jesus Christ. It is to be our constant helper. It is through the Spirit that Christ fulfills the promise, “I will never leave thee nor forsake thee.” — Ellen White, Letter 38, 1896, To Stephen N. Haskell, May 30, 1896

Ellen White wrote that the Holy Spirit is the Spirit of Christ, which has confused some. Please allow me to explain why she said this and reveal the real truth on the Holy Spirit.

“The HOLY SPIRIT is the SPIRIT of CHRIST, which is sent to all men to give them sufficiency,” — Ellen White, 14 MR, p. 84

“We want the HOLY SPIRIT, which is JESUS CHRIST.” — Ellen White, Letter 66, April 10, 1894

“but it is the leaven of the SPIRIT of JESUS CHRIST, which is sent down from heaven, called the HOLY GHOST,” — Ellen White, Ms36-1891

So why did Ellen White frequently call the Holy Spirit the Spirit of Christ when the Holy Spirit is also called the Spirit of God or the Spirit of the Father?

Because the Holy Spirit is the mind, power and personal presence of the very life of God that the

Father sends through His Son to us. This is not a separate person of the Godhead who is being sent, it is the very life of God coming to us through His Son.

“The divine Spirit that the world’s Redeemer promised to send, is the presence and power of God.” — Ellen White, Signs of the Times, November 23, 1891

Ellen White wrote and confirms that the Father and Son are one in Spirit.

“They were two, yet little short of being identical; two in individuality, yet ONE IN SPIRIT, and heart, and character.” — Ellen White, Youth Instructor, December 16, 1897

They have **one God and one Saviour; and one Spirit—the Spirit of Christ**—is to bring unity into their ranks. — Testimonies for the Church, vol. 9, p. 189.3

Ellen White confirms with clarity by using John 14:23. **“BY the SPIRIT the FATHER and the SON will come and make their abode with you.”** — Ellen White, The Bible Echo, January 15, 1893

The Bible says Christ inherited His life from His Father. **“For as the Father has life in himself; so has he given to the Son to have life in himself.”** John 5:26. And not only His self-existent life but also HIS SPIRIT as the Father gave “ALL THINGS” to His Son and why they share the same Spirit.

“All things Christ received from God, but He took to give.” — Ellen White, Desire of Ages, p. 21

“The Father GAVE HIS SPIRIT without measure to HIS SON, and we also may partake of its fulness.” — Ellen White, Review & Herald, November 5, 1908

The Holy Spirit is therefore not another being but the very presence of God Himself coming to us through His Son.

“In giving us HIS Spirit, God gives us HIMSELF, making Himself a fountain of divine influences, to give health and life to the world.” — Ellen White, Testimonies, vol. 7, p. 273, 1902

Ellen White tells us in the Review and Herald, May 25, 1905 that the main pioneers regularly studied with her and were with her when she was in vision, which she then shared with them. And so they know what was revealed to her on the Holy Spirit and wrote the same thing in even clearer words.

“The Holy Spirit is the Spirit of God; it is also the Spirit of Christ. It is that divine, mysterious emanation through which they carry forward their great and infinite work.” — Uriah Smith, GC Bulletin, March 18, 1891, pp. 146, 147

Ellen White also endorsed the following from Waggoner. **“Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ.”** — E. J. Waggoner, Christ and His Righteousness, p. 23, 1890

And so we find why Ellen White taught the Holy Spirit is the Spirit of Christ as the Holy Spirit is the Spirit of God coming to us through His Son. And hence it is NOT and CANNOT be a third being as per the trinity doctrine. This teaching came from Satan through the Catholic Church and was made up

more than 200 years after the Bible was written and so could never have come from the Bible.

And since the Holy Spirit is the Spirit of Christ, Ellen White also wrote that:

**The third person is the Spirit of Christ,
the third great power is the Spirit of Christ,
the third highest power is the Spirit of Christ,
the third living person is the Spirit of Christ,
the Spirit of Truth is the Spirit of Christ,
the Comforter is the Spirit of Christ,
the Spirit Jesus breathed on His disciples was His Spirit,
the Holy Spirit Christ sent to represent Himself was His own Spirit,
the Spirit given at Pentecost was His own Spirit**

And Ellen White reveals again and again that there are only two beings in the Godhead. All you have to do is want the truth and to stop reading some of those unclear quotes from her with the mindset of a Trinitarian. The early pioneers had no problem with these few quotes because they knew who the Holy Spirit is and would never read them the wrong way. But if your belief is that the Holy Spirit is another being, then that is what you will see when you read them. And if you believe this, then you will be inadvertently giving your adoration to a creation of Satan. You cannot afford to get this wrong.

And to provide further evidence of the above and some of those things that have been abused in her writings.....If the Holy Spirit is the Spirit of Christ then Ellen White will write and teach that the COMFORTER is the SPIRIT of CHRIST and hence the Holy Spirit is NOT and CANNOT be a third being.

“This refers to the omnipresence of the Spirit of Christ, called the Comforter.” — Ellen White, 14MR, p. 179.2

“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.” — Ellen White, Review and Herald, January 27, 1903

“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.” — Ellen White, 19MR, p. 297.3

“Christ is to be known by the blessed name of Comforter. “The Comforter,” said Christ to His disciples, “which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, [John 14:26 quoted]” — Ellen White, Ms7-1902, January 26, 1902

“The Saviour is our Comforter. This I have proved Him to be.” — Ellen White, 8MR, p. 49.3

“To the guidance of this Comforter all who believe in CHRIST may implicitly trust. HE is the Spirit of truth, but this truth the world can neither discern nor receive.” — Ellen White, 12MR, p. 260.1

“We cannot be with Christ in person, as were His first disciples, but HE has sent HIS Holy Spirit to guide us into all truth, and through this power we too can bear witness for the Saviour. [John 16:13 quoted]” — Ellen White, Ms30, June 18, 1900

Whose Spirit did Christ send to guide us into all truth? It was HIS Spirit, not another being!
And if the Holy Spirit is the Spirit of Christ then Ellen White will write and teach that the Holy Spirit that Christ breathed on His disciples was HIS very own Spirit and hence the Holy Spirit is NOT and CANNOT be a third being.

“And when He had said this, He [Christ] breathed on them, and saith unto them, Receive ye the Holy Ghost: ... Before the disciples could fulfill their official duties in connection with the church, CHRIST breathed HIS Spirit upon them.” — Ellen White, Desire of Ages, p. 805

“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.” — Ellen White, Signs of the Times, October 3, 1892

“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.” — Ellen White, Signs of the Times, October 3, 1892

“When the HOLY SPIRIT was poured out upon the early church, 'The whole multitude of them that believed were of one heart and of one soul.' The SPIRIT of CHRIST made them one. This is the fruit of abiding in Christ.” — Ellen White, GCDB, February 6, 1893

“The promise of the Holy Spirit is not limited to any age or to any race. CHRIST declared that the divine influence of HIS SPIRIT was to be with His followers unto the end. From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service.” — Ellen White, Acts of the Apostles, p. 49.2

“CHRIST has left HIS Holy Spirit to be HIS representative in the world, to give celestial aid to every hungering, thirsting soul.” — Ellen White, Letter 84, October 22, 1895

“The Holy Spirit is the SPIRIT of CHRIST; it is HIS representative. Here is the divine agency that carries conviction to hearts. When the power of His Spirit is revealed through the servants of God, we behold divinity flashing through humanity.” — Ellen White, 13MR, p. 313.3, 1895

“CHRIST came to our world, but the world could not endure His purity. He has gone to His Father, but HE has sent HIS Holy Spirit to represent HIM in the world till he shall come again.” — Ellen White, Ms1, January 11, 1897

“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 [Christ] HIMSELF, divested of the personality of humanity, and independent thereof. HE would represent Himself as present in all

places by **HIS Holy Spirit, as the Omnipresent.**” — Ellen White, Letter 119, February 18, 1895

“And when He had said this, He [Christ] breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension. Not until this was received could the disciples fulfill the commission to preach the gospel to the world. But the Spirit was now given for a special purpose. Before the disciples could fulfill their official duties in connection with the church, CHRIST breathed HIS Spirit upon them.” — Ellen White, *Desire of Ages*, p. 805

“Christ has given HIS Spirit as a divine POWER.” — Ellen White, *Review and Herald*, November 19, 1908

With total consistency the answer is always the same. The weight of evidence is undeniable.

Who is the Spirit of Truth According to Ellen White?

“JESUS comes to you as the SPIRIT of TRUTH; study the mind of the Spirit, consult your Lord, follow His way.” — Ellen White, 2MR, p. 337.1; **Ms 8c 1891, ‘Relationship of Institutional Workers’ July 26, 1891**

“The Spirit of Truth is the only effectual teacher of divine truth; those who are taught of Him have entered the school of CHRIST. How must God esteem the race, that He gave His Son to die for them, and appoints HIS SPIRIT to be man's teacher and continual guide.” — **Signs of the Times, October 24, 1906**

“Christ was about to depart to his home in the heavenly courts; but he assured his disciples that he would send them the Comforter, who would abide with them forever. To the guidance of this Comforter, all may implicitly trust. He is the Spirit of truth; but this truth the world can neither see nor receive.” — **Review & Herald, October 26, 1897, par. 8.**

“We cannot be with Christ in person, as were His first disciples, but He has sent HIS Holy Spirit to guide us into all truth, and through this power we too can bear witness for the Saviour. [John 16:13 quoted]” — **Manuscript 30, June 18, 1900**

“And I will pray the Father, and He will 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; but ye know him, for he dwelleth with you, and shall be in you. Christ was about to depart to His home in the heavenly courts. But He assured His disciples that He would send them another Comforter, who would abide with them forever. To the guidance of this Comforter all who believe in Christ may implicitly trust. He is the spirit of truth, but this truth the world can neither discern nor receive.” — **Manuscript Releases 14, April 29, 1897, par. 33**

“The Holy Spirit is constantly at work, teaching, reminding, testifying, coming to the soul as a divine comforter, convincing of sin as an appointed judge and guide. **Christ was the spirit of truth.**” — **Southern Watchman, Oct. 25, 1898**

THE NATURE OF THE HOLY SPIRIT IS A MYSTERY, BUT THE IDENTITY OF THE HOLY SPIRIT IS NOT A MYSTERY

A common response or comment in the church these days, is that the Holy Spirit “IS A MYSTERY”. There is a preconceived notion that you are not to talk about it. “We can’t understand it,” they say. There is nothing that keeps people dumb and ignorant more than this approach.

Once upon a time there was a gentleman referred to as Brother Chapman. And this Brother Chapman had a belief that was different than what Sister Ellen White taught and what the Pioneers had believed.

So Chapman begins to teach his belief and spread it. What was this belief you ask?

“My idea in reference to the Holy Ghost’s not being the Spirit of God, which is Christ, but the angel Gabriel.”

As a result of this, Elder Robinson reaches out to Ellen White with this problem. In response to this, Ellen White writes the following “Letter 7” to Brother Chapman as a response written on June 11, 1891 from Petoskey, Michigan:

“I have received yours dated June 3. In this letter you speak in these words: “Elder Robinson does not wish me to leave, but urges that I enter the canvassing field until such time as the conference can afford to employ me in some other capacity, but states positively that I cannot be sent out to present the truth to others until some points held by me are changed or modified in order that the views regarded by us as a people should be properly set forth. He quotes as a sample, ‘**MY IDEA IN REFERENCE TO THE HOLY GHOST’S NOT BEING THE SPIRIT OF GOD, WHICH IS CHRIST, BUT THE ANGEL GABRIEL, AND MY BELIEF THAT THE 144,000 WILL BE JEWS WHO WILL ACKNOWLEDGE JESUS AS THE MESSIAH.** On all fundamental points I am in perfect harmony with our people; but when I try to show what seems to me to be new light on the truth, those in authority, none of whom have seemingly ever made a personal investigation of the matter, refuse to look into the Bible, but brand me as a fellow with queer ideas of the Bible.’” — Ellen White, 14MR, p. 175.

“Your ideas of the two subjects you mention do not harmonize with the light which God has given me. **The nature of the Holy Spirit is a mystery not clearly revealed, and you will never be able to explain it to others because the Lord has not revealed it to you. You may gather together scriptures and put your construction upon them, but the application is not correct. The expositions by which you sustain your position are not sound.** You may lead some to accept your explanations, but you do them no good, nor are they, through accepting your views, enabled to do others good.” — Ellen White, 14MR, p. 179.1

“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. Again Jesus says, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth” [John 16:12, 13].” — Ellen White, 14MR, p. 179.2

So now we can plainly see where this stigma comes from that keeps people from knowing anything about the Holy Spirit other than what is spoon-fed to them from the pulpit. No longer is there fear on this topic.

And we can see that Sister White identifies who the Holy Spirit is. It is the Spirit of Christ coming to us as the Comforter! Not anyone else.

John 5:26

Adventist Pioneers and others that Followed, Quoted and Believed in this verse from the Apostle John

C. C. Lewis, 1884 — “God himself is the only source of life; he only ‘hath life in himself,’ and ‘he hath given to the Son to have life in himself.’” John 5:26 — **Review & Herald, September 16, 1884**

E. J. Waggoner, 1884 — ““But,” says one, “is not Christ immortal? and do we not read of the angels that they cannot die?” Yes; and we turn to **John 5:26** and read Christ's words: “**For as the Father hath life in himself; so hath he given to the Son to have life in himself.**” Christ, then, **being the only begotten Son of God, partakes of his attributes, and has life in himself.** That is, he is able to impart life to others.” — *Signs of the Times, September 4, 1884*

E. J. Waggoner, 1889 — “As the Son of God, he must partake of the nature of god ‘As the Father hath life in Himself, so hath He given to the Son to have life in Himself.’” John 5:26 — **Bible Echo & Signs, Oct. 1, 1889**

R. A. Underwood, 1889 — “For as the Father hath life in Himself, so hath He given to the Son to have life in Himself.” John 5:26 shows clearly that the Son of God received his life, and all his mighty creative power as a gift from the Father.” — **Review & Herald, Aug. 6, 1889**

Ellen White, 1898 — “The humble Nazarene asserts His real nobility. He rises above humanity, throws off the guise of sin and shame, and stands revealed, the Honored of the angels, the Son of God, One with the Creator of the universe. His hearers are spellbound. No man has ever spoken words like His, or borne himself with such a kingly majesty. His utterances are clear and plain, fully declaring

His mission, and the duty of the world. “For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him.... For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man.” — **Desire of Ages, p. 210.1, 1898**

W. W. Prescott, 1919 — “.....Christ’s attributes, what he was, was subordinate to the Father in this sense, that it was derived from the Father, but not that it was any less.” — **Bible Conf. transcripts, July 6, 1919**

George W. Rine, 1926 — “Jesus Himself testifies as follows: As the Father hath life in Himself; so hath He given to the Son to have life in Himself.” John 5:26 An, we have a Saviour to whom eternal life-immortality-is original, native, inherent!” — **Signs of the Times, March 30, 1926**

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

G. F. Enoch, 1934 — “the Son is subordinate to the Father. He has ‘life in Himself,’ but this attribute is the gift of the Father.” John 5:26 — **Eastern-Tidings, Southern Asia Division, June 1, 1934**

C. H. Watson, 1934 — “In our Savior... He is invested with the right to give immortality. ‘For as the Father hath life in Himself; so hath He given to the Son to have life in Himself.’” John 5:26 — **The Atoning Work of Christ, 1934**

W. R. Carswell, 1937 — “How did Jesus speak of His life—giving power and from whom was this power derived? ‘Just as the Father has life in Himself, so He has also given to the Son to have life in Himself.’” John 5:26 — **Weymouth, Signs of the Times, August 2, 1937**

J. L. Shuler, 1939 — “In other words, Jesus had the power of an inherent life. He said: ‘As the Father hath life in Himself (underived, inherent) so hath He given to the Son to have life in Himself.’” John 5:26 — **Review & Herald, Nov. 2, 1939**

Alma E. McKibbin, 1945 — “The Son has ‘life in Himself.’ So also has the Father. But it is said of the life of the Son that it was given to Him by the Father.” John 5:26 — **Signs of the Times, Jan. 16, 1945**

Dallas Youngs, 1949 — “Daniel 7:9....Here Daniel calls God the Father the Ancient of Days. This would seem to indicate priority in point of time, over any other being in the universe. He is the source of all life, light, and power. He enjoys absolute, unconditional immortality. He has life unborrowed and underived. That is to say, He is dependent upon no other for His continuance of life. John 5:26 ‘As the Father hath life in Himself; so hath He given to the Son to have life in Himself.’ There is no other in the universe who has ‘underived’ life.” — **Signs of the Times, Feb. 15, 1949**

Jerry Lien, 1950 — “God, ‘who only hath immortality,’ possesses inherent eternal life. The Father

has given this eternal life to Jesus. ‘As the Father hath life in Himself; so hath He given to the Son to have life in Himself.’ John 5:26 — **Signs of the Time, Jan. 31, 1950**

Canadian Signs of the Times, 1954 — “He (Christ) belongs to the divine family because He is the only begotten Son of God. God gave His Son all the powers and prerogatives of deity. “For as the Father hath life in Himself; so hath He given to the Son to have life in Himself.” John 5:26

Plain Bible Truth - Just As It Reads

“If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.” — Ellen White, Great Controversy 598

“The Bible, just as it reads, is to be our guide.” — Ellen White, Review and Herald, Sept 28, 1897

“God sends them light to undeceive them, but they refuse to take the Word of God as it reads. They accept error, choosing the lies of Satan rather than a ‘Thus saith the Lord.’” — Ellen White, Manuscript 19, 1894; Evangelism p. 239

“The word of God, just as it reads, contains the very essence of truth.” — Ellen White, Medical Evangelist, Oct 1, 1909

“We are to take the Word of God as it reads, the words of Christ as He has spoken them.” — Ellen White, Signs of the Times, Aug. 18, 1887

If Jesus says and explains that he is begotten of the Father, that he came forth, believe it!

If Jesus says that the Father is greater than He is, believe it!

If Jesus says that He stands at the door and knocks, that He is with us always, that He will not leave us comfortless, He will come to you, believe it!

If Jesus says that there is only one God, not divisible by three parts or divided by three, and He doesn't say that He is part of a trinity god, then believe it!

“The bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes.” — Ellen White, Selected Messages, vol. 1, p. 20.2

The reason for this last quote by Sister White is to point out exactly what is going on in the churches today. People do not believe in the correct spirit, how simple the Bible reads. They listen to their leaders who teach vain philosophy taught to them by the seminaries and are no longer connected to the one true and living God. As time goes on, the mystical things being expressed from the pulpit are taking people farther and farther away from truth.

“The mistake made by the Roman Catholic is that he reads the Bible in the light of the priests and rulers of the church, the early fathers, or other Catholic expositors. Laying aside all creeds or articles prescribed by any church, we are to read the Bible as the Word of God to us. The Light of the world will enable us to distinguish between truth and antagonistic errors.” — Ellen White, Ms 175, 1901, p. 3

Do not allow anyone to add words, meanings and fuzzy interpretations to the Bible!

The Bible is to Be Our Only Creed !

From their beginnings in the 1850's, Adventists opposed the adoption of a statement of beliefs arguing that the Bible was their only creed.

“Now I take the ground that creeds stand in direct opposition to the gifts. Let us suppose a case: We get up a creed, stating just what we shall believe on this point and the other, and just what we shall do in reference to this thing and that, and say that we will believe the gifts too. But suppose the Lord, through the gifts, should give us some new light that did not harmonize with our creed; then, if we remain true to the gifts, it knocks our creed all over at once. **Making a creed is setting the stakes, and barring up the way to all future advancement.** God put the gifts into the church for a good and great object; but men who have got up their churches, have shut up the way or have marked out a course for the Almighty. They say virtually that the Lord must not do anything further than what has been marked out in the creed. **A creed and the gifts thus stand in direct opposition to each other.** 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, *Review & Herald*, October 8, 1861

“The first step of apostasy is to set up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by that creed. The fourth to denounce as heretics those who do not believe that creed. And, fifth, to commence persecution against such. I plead that we are not patterning after the churches in any unwarrantable sense, in the step proposed.” — John Norton Loughborough, *Review & Herald*, October 8, 1861

“The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this Holy Word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's Word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, “It is written.” Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline.” — Ellen White, *Review & Herald*, Dec 15, 1885

Sister White also wrote, **“We are not saved as a sect; no denominational name has any virtue to bring us into favor with God. We are saved individually as believers in the Lord Jesus Christ.”**
— Ellen White, *Review & Herald*, Feb 10, 1891

“The first step of apostasy is to set up a creed, telling us what we shall believe.
The second is, to make that creed a test of fellowship.
The third is to try members by that creed.
The fourth to denounce as heretics those who do not believe that creed.
And, fifth, to commence persecution against such.
I plead that we are not patterning after the churches in any unwarrantable sense, in the step proposed.”

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



John Norton Loughborough

1872 Seventh-day Adventist 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. Psalms 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; etc.

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 of rule of faith and practice.

IV. That Baptism is an ordinance of the Christian church, to follow faith and repentance, an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and through that, of the resurrection of all the saints at the last day; and that no other

mode fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6:3-5; Col. 2:12.

V. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: first, a moral change, wrought by conversion and a Christian life; second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye. John 3:3, 5; Luke 20:36.

VI. We believe that prophecy is a part of God's revelation to man; that it is included in that scripture which is profitable for instruction, 2 Tim. 3:16; that it is designed for us and our children. Deut. 29:29; that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path, Ps. 119:105, 2 Pet. 2:19; that a blessing is pronounced upon those who study it, Rev. 1:1-3; and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history, and the special duties required at their hands.

VII. That the world's history from specified dates in the past, the rise and fall of empires, and chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes.

VIII. That the doctrine of the world's conversion and temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night; that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears the papal power, with all its abominations, is to continue, the wheat and tares grow together, and evil men and seducers wax worse and worse, as the word of God declares.

IX. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of Dan. 8:14, terminated in that year, and brought us to an event called the cleansing of the sanctuary.

X. That the sanctuary of the new covenant is the tabernacle of God in Heaven, of which Paul speaks in Hebrews 8, and onward, of which our Lord, as great High Priest, is minister; that this sanctuary is the anti-type of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the anti-type of the work of the Jewish priests of the former dispensation. Heb. 8:1-5, etc.; that this is the sanctuary to be cleansed at the end of the 2300 days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment, Heb. 9:22, 23; and that this work, in the antitype, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world is finished.

XI. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of

stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament. Num. 10:33, Heb. 9:4, etc.; that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

XII. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before paradise was lost, Gen. 2:2, 3, and which will be observed in paradise restored, Isa. 66:22, 23; that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms, Jewish Sabbath and Christian Sabbath, as applied to the weekly rest-day, are names of human invention, unscriptural in fact, and false in meaning.

XIII. That as the man of sin, the papacy, has thought to change times and laws (the laws of God), Dan 7:25, and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. Isa. 56:1, 2, 1 Pet. 1:5, Rev. 14:12, etc.

XIV. That as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration or conversion.

XV. That as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offences, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

XVI. **That the Spirit of God was promised to manifest itself in the church through certain gifts,** enumerated especially in 1 Cor. 12 and Eph. 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and work a transformation in the heart and life; and that those who deny to the Spirit its place and operation, do plainly deny that part of the Bible which assigns to it this work and position.

XVII. That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three messages of Rev. 14, the last one bringing to view the work of reform on the law of God, that his people may acquire a complete readiness for that event.

XVIII. That the time of the cleansing of the sanctuary (see proposition X), synchronizing with the time of the proclamation of the third message, is a time of investigative judgment, first with reference to the dead, and at the close of probation with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living

multitudes are worthy of translation-points which must be determined before the Lord appears.

XIX. That the grave, whither we all tend, expressed by the Hebrew sheol, and the Greek hades, is a place of darkness in which there is no work, device, wisdom, or knowledge. Eccl. 9:10.

XX. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. Ps. 146:4; Eccl. 9:5, 6; Dan. 12:2, etc.

XXI. That out of this prison house of the grave mankind are to be brought by a bodily resurrection; the righteous having part in the first resurrection, which takes place at the second advent of Christ, the wicked in the second resurrection, which takes place a thousand years thereafter. Rev. 20:4-6.

XXII. That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and with the resurrected righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord.

XXIII. That these immortalized ones are then taken to Heaven, to the New Jerusalem, the Father's house in which there are many mansions, John 14:1-3, where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years; Rev. 20:4; 1 Cor. 6:2, 3; that during this time the earth lies in a desolate and chaotic condition, Jer. 4:20-27, described, as in the beginning by the Greek term *abussos* bottomless pit (Septuagint of Gen. 1:2); and that here Satan is confined during the thousand years, Rev. 20:1, 2, and here finally destroyed, Rev. 20:10; Mal. 4:1; the theater of the ruin he has wrought in the universe, being appropriately made for a time his gloomy prison house, and then the place of his final execution.

XXIV. That at the end of the thousand years, the Lord descends with his people and the New Jerusalem, Rev. 21:2, the wicked dead are raised and come up upon the surface of the yet unrenewed earth, and gather about the city, the camp of the saints, Rev. 20:9, and fire comes down from God out of heaven and devours them. They are then consumed root and branch, Mal. 4:1, becoming as though they had not been. Obad. 15, 16. In this everlasting destruction from the presence of the Lord, 2 Thess. 1:9, the wicked meet the everlasting punishment threatened against them, Matt. 25:46. This is the perdition of ungodly men, the fire which consumes them being the fire for which "the heavens and the earth which are now" are kept in store, which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. 2 Pet. 3:7-12.

XXV. That a new heavens and earth shall spring by the power of God from the ashes of the old, to be, with the New Jerusalem for its metropolis and capital, the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Pet. 3:13; Ps. 37:11, 29; Matt. 5:5.

1889 Year Book

FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS

As elsewhere stated, Seventh-day Adventists have no creed but the Bible; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason “to every man that asketh” them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as we know, entire unanimity throughout the body. They believe,— {FP1889 147.1}

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. Psalm 139:7. {FP1889 147.2}

II. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist; 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, through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who penitently come to him; and as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out ([Acts 3:19](#)) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Leviticus 16; Hebrews 8:4, 5; 9:6, 7; etc. {FP1889 147.3}

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. {FP1889 148.1}

IV. That baptism is an ordinance of the Christian church, to follow faith and repentance,—an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and through that, in the resurrection of all the saints at the last day; and that no other mode more fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Romans 6:3-5; Colossians 2:12. {FP1889 148.2}

V. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts; First, a moral change wrought by conversion and a Christian life (John 3:3, 5); second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye. Luke 20:36; 1 Corinthians 15:51, 52. {FP1889 148.3}

VI. That prophecy is a part of God’s revelation to man; that it is included in that Scripture which is profitable for instruction (2 Timothy 3:16); that it is designed for us and our children (Deuteronomy 29:29); that so far from being enshrouded in impenetrable mystery, it is that which especially

constitutes the word of God a lamp to our feet and a light to our path (Psalm 119:105; 2 Peter 1:19); that a blessing is pronounced upon those who study it (Revelation 1:1-3); and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history and the special duties required at their hands. {FP1889 148.4}

VII. That the world's history from specified dates in the past, the rise and fall of empires, and the chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes. {FP1889 148.5}

VIII. That the doctrine of the world's conversion and a temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night (1 Thessalonians 5:3); that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears, the papal power, with all its abominations, is to continue (2 Thessalonians 2:8), the wheat and tares grow together (Matthew 13:29, 30, 39), and evil men and seducers wax worse and worse, as the word of God declares. 2 Timothy 3:1, 13. {FP1889 148.6}

IX. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of Daniel 8:14, terminated in 1844, and brought us to an event called the cleansing of the sanctuary. 1 {FP1889 148.7}

X. That the sanctuary of the new covenant is the tabernacle of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which our Lord, as great high priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation (Hebrews 8:1-5, etc.); that this, and not the earth, is the sanctuary to be cleansed at the end of the two thousand and three hundred days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by making the atonement and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment (Leviticus 16; Hebrews 9:22, 23); and that this work in the antitype, beginning in 1844, consists in actually blotting out the sins of believers (Acts 3:19), and occupies a brief but indefinite space of time, at the conclusion of which the work of mercy for the world will be finished, and the second advent of Christ will take place. {FP1889 149.1}

XI. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament (Numbers 10:33; Hebrews 9:4, etc.); that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Revelation 11:19. {FP1889 149.2}

XII. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before Paradise was lost (Genesis 2:2, 3), and which will be observed in Paradise restored (Isaiah 66:22, 23); that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms *Jewish Sabbath*, as applied to the seventh day, and *Christian Sabbath*, as applied to the first day of the week, are names of human invention, unscriptural in fact, and false in meaning. {FP1889 149.3}

XIII. That as the man of sin, the papacy, has thought to change times and laws (the law of God, Daniel 7:25), and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. Isaiah 56:1, 2; 1 Peter 1:5; Revelation 14:12, etc. {FP1889 150.1}

XIV. That the followers of Christ should be a peculiar people, not following the maxims, nor conforming to the ways, of the world; not loving its pleasures nor countenancing its follies; inasmuch as the apostle says that “whosoever therefore will be” in this sense, “a friend of the world, is the enemy of God” (James 4:4); and Christ says that we cannot have two masters, or, at the same time, serve God and mammon. Matthew 6:24. {FP1889 150.2}

XV. That the Scriptures insist upon plainness and modesty of attire as a prominent mark of discipleship in those who profess to be the followers of Him who was, “meek and lowly in heart,” that the wearing of gold, pearls, and costly array, or anything designed merely to adorn the person and foster the pride of the natural heart, is to be discarded, according to such scriptures as 1 Timothy 2:9, 10; 1 Peter 3:3, 4. {FP1889 150.3}

XVI. That means for the support of evangelical work among men should be contributed from love to God and love of souls, not raised by church lotteries, or occasions designed to contribute to the fun-loving, appetite-indulging propensities of the sinner, such as fairs, festivals, oyster suppers, tea, broom, donkey, and crazy socials, etc., which are a disgrace to the professed church of Christ; that the proportion of one’s income required in former dispensation can be no less under the gospel; that it is the same as Abraham (whose children we are, if we are Christ’s, Galatians 3:29) paid to Melchisedec (type of Christ) when he gave him a tenth of all (Hebrews 7:1-4); the title is the Lord’s (Leviticus 27:30); and this tenth of one’s income is also to be supplemented by offerings from those who are able, for the support of the gospel. 2 Corinthians 9:6; Malachi 3:8, 10. {FP1889 150.4}

XVII. That as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration, or conversion. {FP1889 150.5}

XVIII. That as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come. {FP1889 150.6}

XIX. **That the Spirit of God was promised to manifest itself in the church through certain gifts**, enumerated especially in 1 Corinthians 12 and Ephesians 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that, in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and to work a transformation in the heart and life; and that those who deny to the Spirit its place and operation, do plainly deny that part of the Bible which assigns to it this work and position. {FP1889 150.7}

XX. That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; and that this work is symbolized by the three messages of Revelation 14, the last one bringing to view the work of reform on the law of God, that his people may acquire a complete readiness for that event. {FP1889 150.8}

XXI. That the time of the cleansing of the sanctuary (See proposition X.), synchronizing with the time of the proclamation of the third message (Revelation 14:9, 10), is a time of investigative judgment, first, with reference to the dead, and secondly, at the close of probation, with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation,—points which must be determined before the Lord appears. {FP1889 151.1}

XXII. That the grave, whether we all tend, expressed by the Hebrew word *sheol* and the Greek word *hades*, is a place, or condition, in which there is no work, device, wisdom, nor knowledge. Ecclesiastes 9:10. {FP1889 151.2}

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XXIV. That out of this prison-house of the grave, mankind are to be brought by a bodily resurrection; the righteous having part in the first resurrection, which takes place at the second coming of Christ; the wicked, in the second resurrection, which takes place in a thousand years thereafter. Revelation 20:4-6. {FP1889 151.4}

XXV. That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and with the risen righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord. 1 Thessalonians 4:16, 17; 1 Corinthians 15:51, 52. {FP1889 151.5}

XXVI. That these immortalized ones are then taken to heaven, to the New Jerusalem, the Father's house, in which there are many mansions (John 14:1-3), where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years (Revelation 20:4; 1 Corinthians 6:2, 3); that during this time the earth lies in a desolate and chaotic condition (Jeremiah 4:23-27), described, as in the beginning, by the Greek term *abussos*?? "bottomless pit" (Septuagint of Genesis 1:2); and that here Satan is confined during the thousand years (Revelation 20:1, 2), and here finally destroyed (Revelation 20:10; Malachi

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XXVII. That at the end of the thousand years the Lord descends with his people and the New Jerusalem (Revelation 21:2), the wicked dead are raised, and come up on the surface of the yet unrenewed earth, and gather about the city, the camp of the saints (Revelation 20:9), and fire comes down from God out of heaven and devours them. They are then consumed, root and branch (Malachi 4:1), becoming as though they had not been. Obadiah 15, 16. In this everlasting destruction from the presence of the Lord (2 Thessalonians 1:9), the wicked meet the “everlasting punishment” threatened against them (Matthew 25:46), which is everlasting death. Romans 6:23; Revelation 20:14, 15. This is the perdition of ungodly men, the fire which consumes them being the fire for which “the heavens and the earth, which are now,... are kept in store.” which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. 2 Peter 3:7-12. {FP1889 151.7}

XXVIII. That new heavens and a new earth shall spring by the power of God from the ashes of the old, and this renewed earth, with the New Jerusalem for its metropolis and capital, shall be the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Peter 3:13; Psalm 37:11, 29; Matthew 5:5. {FP1889 151.8}

Although there were three additions to the Fundamental Principles in 1889, it was unchanged as to who the God is to be worshipped. These would be reprinted in the 1905, 1909, 1913 and 1914 Year Books along with the 1911 Signs of the Times. No changes would be made until 1931 after all the Pioneers had died.

FUNDAMENTAL PRINCIPLES OF SEVENTH- DAY ADVENTISTS.

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

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II. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist; 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, through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who penitently come to him; and as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3:19) and borne away from the sanctuary, as shown in the service 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; etc.*



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1911

Some Fundamental Principles Held by Seventh-Day Adventists



THE people who publish this paper have no human creed, no formulated principles to which believers must subscribe. Their norm of faith is the Bible. They unitedly hold, however, to certain clearly defined teachings of the Bible, some of the more important of which may be stated as follows, altho these are not a creed:

1. "There is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him." 1 Cor. 8:6, A.R.V.

2. That God, the Creator of the heavens and earth, is infinite in every attribute of knowledge, wisdom, power, goodness, truth, mercy, and love; unchangeable in character, and omnipresent by His Holy Spirit. Isa. 40:28; Ps. 145:3, 8, 9, 17; Ps. 147:5; James 1:17; Ps. 139:7; Rev. 4:11, et al.

3. That the only mediator between God and man is our Lord Jesus Christ, one with the Father before the world was, who gave Himself to save His fallen creatures and vindicate the character of Deity (1 Tim. 2:5; John 17:5; 1:1-3; 1 Peter 1:18-20; Titus 2:14); that the Father joined in this sacrifice (John 3:16); that in the development of this purpose Christ "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8); that in this He took upon Him our nature, lived our example, "full of grace and truth," died for our offenses, was raised for our justification, ascended to the right hand of the Father as priest in the heavenly temple, where He ministers the merits of His blood in our behalf (Rom. 1:3; Heb. 2:17; 1 Peter 2:21; John 1:14; Rom. 4:25; 2 Cor. 5:21; Eph. 1:20-23); that in the close of this priesthood all sin is put away, perfect atonement is completed, His ministry closes in a judgment work (Heb. 8:1; 9:12-15; Rev. 10:7; 14:7); that His sacrifice and priesthood are typified in the services of the sanctuary and temple in the past dispensation, and that at the close of this priesthood our Lord will enter upon His eternal reign as king (Heb. 8:4, 5; 9:8, 9, 11, 12, 24, 25; 1 Cor. 15:24-28).

4. That the Holy Scriptures of the Old and the New Testament are given by inspiration of God, and are a perfect and full revelation of God's will to man, and the only infallible rule of faith and practise. 2 Tim. 3:16; Ps. 138:2; Acts 20:32.

5. That the prophetic scriptures are a part of God's revelation to man, a light that shines in a dark place, a warning of judgments to come, a blessing to those who hear and heed it, God's time-table of world events, and is therefore to be understood. 2 Peter 1:19; Amos 3:7; Rev. 1:1-3; Deut. 29:29; Dan. 12:10.

6. That God is the great moral governor of the universe (Ps. 103:19); that His moral requirements are the same upon all in all ages (Eccl. 12:13, 14; Mal. 3:6; Ps. 111:7, 8; Matt. 5:17-20); that these are summarily comprehended in the Ten Commandments, spoken by the great Jehovah from Sinai, written by His own finger on tables of stone, deposited in the holy ark, confirmed and kept by our Lord Jesus Christ, pointing out all sin, witnessing to the righteousness of God by faith, written and established in the heart by faith in Christ, and will be the rule of judgment in the last day (Deut. 5:22; 10:1-5; Isa. 42:21; John 15:10; Ps. 40:7, 8; Rom. 3:20; 7:7; 3:21; Heb. 8:10; Rom. 3:31; James 2:8-12).

7. That the fourth commandment of God's holy law, of equal sacredness, obligation, and authority with all, requires the observance of the seventh day of each week, from what is called Friday night at sunset to Saturday night at sunset; that this is the only weekly Sabbath known to the Bible; that it was observed before sin entered, and will be observed when the earth is made new. Ex. 20:8-11; Gen. 2:1-3; Mark 2:27; Isa. 66:22, 23.

8. That the grace of our Lord Jesus Christ is manifest not to save us in sin, but from sin, not in disobedience, but from disobedience (Matt. 1:21; Titus 2:14); that this may be, we renounce all, must be born from above, and His law written in our hearts, so we shall say, "This is the love of God, that we keep His commandments; and His commandments are not grievous" (Luke 14:33; John 3:3-5; Heb. 8:10; 1 John 5:3); that this new birth includes the moral change wrought by conversion and sanctification, and the change to immortality at Christ's coming and the resurrection of the righteous (John 3:3-5; Matt. 18:3; 1 Cor. 15:51-54).

9. That baptism follows faith and repentance, and is the visible means before men, the marriage ceremony, which unites us to Christ; and by this act we show our faith in the death, burial, and resurrection of our Lord, of which immersion only is a fit symbol. Rom. 6:3-5; 7:4; Gal. 3:27; Col. 2:12.

10. That our Lord promised that He would come again as literally as He went away, personally and visibly (Acts 1:9-11; Rev. 1:7); that great lines of prophecy and special signs will mark when that coming is near, but none shall know the day or hour, consequently this people have never set times, nor can they ever while they hold to fundamental principles (Daniel and the Revelation; Luke 21:25-27; Matt. 24:33-36); and that a message of warning shall precede His coming (Joel 2:1; Matt. 24:14).

11. That prophecy clearly foretold the falling away from apostolic truth and holiness, predicted the coming of apostasy, the change of God's law, and the trampling of God's truth underfoot (Acts 20:29, 30; 2 Thess. 2:3, 4; 2 Tim. 4:3, 4; Dan. 7:25; Rev. 13:5-8); that it also foretells a reform respecting God's Sabbath and law, and the giving of a great threefold message to the

After 1914 (Sister White died in 1915), the publications remained silent until 1931. It is in 1931 that for the first time, any kind of change or attempt to change our beliefs would happen.

WHAT? Did you say change to our beliefs? HOW?

The staunch men of our denomination passed to their graves. Men that were the Adventist Pioneers who were the leaders like Joseph Bates, James White, John Nevins Andrews, J.B. Frisbie, Joseph Harvey Waggoner, Roswell F. Cottrell. Then Uriah Smith died in 1903, Daniel Bordeau in 1905, Ellen White in 1915, Ellet J. Waggoner (2nd gen. SDA) and Dr. David Paulson in 1916. Elders George I. Butler, James H. Morrison and W.H. Littlejohn died in 1918. This was a big hit in one year. It paved the way for the 1919 Bible & Teachers Conference to happen which was a major attempt to change what we believe in that year. But there was enough of a push back. Stephen N. Haskell died in 1922, Alonzo T. Jones (2nd gen. SDA) in 1923, John Norton Loughborough in 1924.

By the middle of the 1920's the last remaining "old guard" pioneers had died and a new generation of Sunday keeping converts who would become Adventist leaders, was coming into prominence. The timing was possible for the change in 1931 because certain individuals would not be able to sound the alarm. Their voices were now silent. Their writings could still speak but this would not be as effectual as a live Pioneer speaking in protest to the changes that started to take place in 1919 with the Bible and Teachers Conference. The transcripts to this were buried and lost until 1974, miraculously surfacing after Leroy Froom's death.

The Name "Seventh day Adventist" was given to this Church when it was non-Trinitarian, not when it became Trinitarian in 1980.

Some of the writings were changed like Bible Readings for the Home Circle, Daniel and the Revelation and the Great Controversy. Other key material was discontinued from print because the agenda to change this church's belief was on. The publications of the Pioneers would be discontinued or even destroyed. Books of a new order were written to redefine our faith and how we were to believe by church scholars (learned men).

NON-TRINITARIANS ARE IN FACT THE TRUE SEVENTH-DAY ADVENTISTS.

Keep these items in mind:

- 1) It is better to be divided by truth than united in error.
- 2) It is better to speak the truth that hurts than falsehoods that comfort. Remember, truth might hurt your feelings, but error will kill you in the end.
- 3) It is better to be hated for telling the truth than liked for telling a lie.
- 4) It is better to stand alone with truth than to be wrong with the majority or multitude. Jesus and his followers were definitely the minority.
- 5) Speaking truth will not win you a popularity contest. Jesus spoke the truth and they crucified Him.
- 6) If the Truth makes you uncomfortable, don't blame the truth.... Blame the lie that made you comfortable!

And then 1931 Happened

The First Change of a few Which Would be a Slippery Slope.

Leading up to 1931, church leaders in Africa requested a “statement” that will “assist in a better understanding of our work.” (27 Fundamental’s Introduction.). In answer to that, a suitable Statement of Faith is placed in the 1931 Year Book that contradicts what was firm since the beginning of the denomination in print.

The Statement of Belief from the 1931 Year Book was written by one man, Francis McClellan Wilcox who was the editor of the Review & Herald. There was no vote, no official church authorized document that was issued. There was suppose-to be a committee that would generate this and decide it. The Gen. Conf. President at the time, C. H. Watson is voted the authority to select a committee of four men of which he is a member, to prepare a statement for publication in the Year Book. The four men are Gen. Conf. Associate Secretary M. E. Kern, Review editor Francis M. Wilcox, manager of the Review & Herald E. R. Palmer, and then C. H. Watson.

This “Statement of Belief” would end up being the opinion of one man who was not inspired by God as a co-founder of the denomination as was James White, Joseph Bates or Ellen White. And this would find itself in the new Church Manual that was starting to be published in 1932. Going back to 1883, it was decided that we should not have a Church Manual, partially in fear of it leading to be a measurement of a creed and how anyone can be measured by it for membership. So, this statement ends up being put together by one man, Francis M. Wilcox with 22 all new Fundamental Beliefs with the approval of the committee and then passes it over to H. Edson Rogers (Gen. Conf. Statistician from 1903-1941) who places it in the 1931 Year Book. Apostate church historian Leroy Froom would claim years later there was a consensus because no one complained. He fails to mention the church was unaware of this action. President C. H. Watson knows, but doesn’t seek official action for approval which should have gone before a General Conference in Session. It ends up being approved by “common consent” and “accepted without challenge.” — Froom, Movement of Destiny, p. 414, 1971.

So after no major changes from 1872 (the first time we publicly published our beliefs) to 1930, the word “Godhead” and “Trinity” both pop into view as a test to see if there is any push back. Godhead means divinity, not trinity. To many, the word trinity is used to describe a three-some power for lack of a better description, or to simply identity 3 of something. There is no doctrine tied to it. Both of these key words have never been used before, and they are inserted into the Year Book without question or scrutiny. Then the addition of “third person of the Godhead” is added along with the nature description of Jesus being “very God”. Again, never used before. These might seem harmless and subtle. But that is how you make changes. Now multiply this over the course of fifty years (1931-1980) and you will have the transformation of our doctrine into something else. Eventually with word changes being subtle to the point where in 1980 at the General Conference Session in Dallas, Texas of that year, a full-on Trinity “doctrine” onslaught version would be brought in. There was very little upheaval and kickback, as the majority that had ahold of the denomination in years past have now died off years ago. There was hardly an inkling standing for the way God has shown his remnant. There wasn’t even a minority now. The people were put to sleep over time and new converts more than outnumbered any original bloodline from our Pioneers. This was not who we were as a peculiar people.

These same 22 Fundamental Beliefs from 1931 would be republished in the 1942, 1955, 1965-66 and 1975 edition of the Seventh-day Adventist Year Books. FOR THE NEXT FIFTY YEARS, 1931 – 1980 there was a new group of men who had replaced the Adventist Pioneers. They had introduced a GODHEAD doctrine of belief that didn't exist before. Many of them would claim (even today) that we don't believe in the Trinity "doctrine" even thou it is in the Fundamental Beliefs, but a Godhead. Or, that the Adventist version of the Trinity is different than that of the Catholic faith. But both denominations claim that God is three persons to this very day and treat the Holy Spirit as an additional divine being and mystery ghost.

These are your new replacements that were "men in suits who love creeds" and Sunday keeper theology. They would bring us completely away from the Pioneer's foundation of our faith and into new light. Just remember, old error is not new light.

Herbert Camden Lacey, William Warren Prescott, Arthur Grosvenor Daniells, John Harvey Kellogg, Francis McLellan Wilcox, Milton Kern, Edwin R. Palmer, Henry Watson, LeRoy Edwin Froom, Roy Allan Anderson, Walter E. Read, T. E. Unruh, Reuben R. Figuhr, J.N. Anderson, G.B. Thompson.

STATEMENT OF BELIEFS – Short Summary

This is a quick summary of the statement of beliefs over time. It was originally labeled as Fundamental Principles. You would not be removed if you differed on it. You would even still be baptized. The founders of the faith were against setting up a creed and measuring people by it. This began in 1872 and remained thru 1930 with the same statement of beliefs. That would be for 58 years! The last of the core of the Pioneers died in 1924.

What happened in 1931 has been previously stated already. But now in 1941, a committee of Scholars and Theologians was set up to formulate a further change in our beliefs that would be more suitable to be used as a baptismal creed. Language has now been added as first person, Second person and third person of the Godhead gets fitted into the baptismal formula certificates. And then in 1980 under the guidance and influence of Neal Wilson (current President Ted Wilson's father), the trinity god arrives. This is now the God of the General Conference.

God, as in the Father:

1872 - 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.

1931 - That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great

regenerating power in the work of redemption.

1941 - The true and living God, the First Person of the Godhead, is our Heavenly Father, and by His Son, Christ Jesus, created all things.

1980 - 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.

Jesus Christ, the Son of God:

1872 - 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.

1931 - That Jesus Christ, is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our Example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He lives to make intercession for us.

1941 - Jesus Christ, the Second Person of the Godhead, and the eternal Son of God, is the only Savior from sin; and man's salvation is by grace through faith in Him.

1980 - 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 an 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:

1872 - no definition given separate from the Father other than the Spirit of God.

1931 - no separate listing. However used under the Father's listing, it is detailed as the "third person of the Godhead".

1941 - The Holy Spirit, the Third Person of the Godhead is Christ's representative on earth, and leads sinners to repentance and to obedience of all God's requirements.

1980 - 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.

(There is the additional paragraph from the 1980 Fundamentals.
It is #2, then follows the Father, the Son, the Holy Spirit as #3, 4 and 5)

“#2 The Trinity

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

Compare the last 1980 version to 1872. Look carefully at the subtle changes in 1931 and 1941 vs 1872. Changes are really gradually, until they are not noticed any longer. Now we can see why people are praying to and want to worship a third being. It is even carried out and illustrated on 3ABN television (Adventist TV network). It is being done in some of the churches as well.

It is included in belief #2 as a division of God in three persons or parts. This third god now is given credit for creation, redemption (salvation), inspiring the writers of scripture, fills Christ's life with power, etc. Not the Spirit of God, but a new being called god the holy spirit. That is not what real Adventists believed back in time. This was brought in with the changes in 1980. That is verifiable with a deeper study of the Spirit of Prophecy. See Patriarchs and Prophets p. 34.1, Early Writings p. 145, Desire of Ages p. 769.

Study Isaiah 14:12-14, Ezekiel 28:12-18, and Ellen White's Early Writings pages 54-56 to see who was jealous, wanted to be worshiped and couldn't enter into the counsels of God. There you will discover the author of such a doctrine. It doesn't get revealed any plainer than that.

To view a longer version of this with more information, please visit:
<https://www.truthseeker.church/fundamental-principles-vs-beliefs>

The action of the General Conference CORPORATION of Seventh-day Adventist that was made in 1980, to change who is to be worshipped is documented on this website link.
<https://www.truthseeker.church/1980-dallas-conference>

For a comprehensive look and comparison of stated Beliefs over time, acquire the booklet, “Statement of Beliefs.” This can be ordered by reaching out to orderdesk@truthseeker.store .

Today's Adventist Church Makes a Shocking Admission!

Adventist Church Makes A shocking Admission on its own website!!

<https://www.adventist.org/en/beliefs/god/trinity/>
0:06 into the video below

GOD TRINITY



OUR BELIEFS

Seventh-day Adventist beliefs are meant to permeate your whole life. Growing out of scriptures that paint a compelling portrait of God, you are invited to explore, experience and know the One who desires to make us whole.

READ MORE

"In fact it (trinity doctrine) came about the third or fourth century."

Immortal, all-powerful and all-loving, God is a relationship of Father, Son and Holy Spirit. The only being worthy of our worship, God is our Creator, Redeemer and Friend.

There is one God: Father, Son, and Holy Spirit, a unity of three coeternal 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. God, who is love, is forever worthy of worship, adoration, and service by the whole creation. (Gen. 1:26; Deut. 6:4; Isa. 6:8; Matt. 28:19; John 3:16 2 Cor.

Is the Adventist church admitting that Christ's disciples did not believe in a Trinity?

WORSHIP HIM that made Heaven and Earth

With that said, it is important to know a warning and command from the book of Revelation. It says in **Revelation 14:7** - "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."

Does it say to give glory to "them"? No, it says give glory to "him".
Does it say the hour of "their" judgment is come? No, it says "his".
Does this say worship "them"? No, it says worship "him".

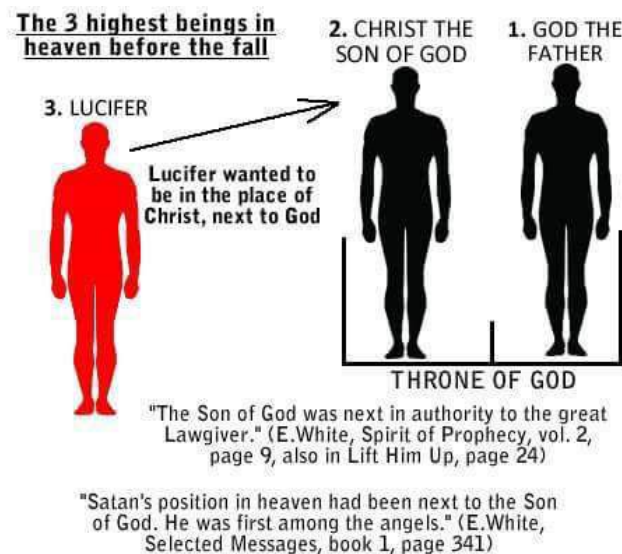
These are ALL SINGULAR terms, no plurality.
Now, from the Spirit of Prophecy, we shall see a glimpse of what was going on in heaven. Who was truly next in line after the Father and the Son?
It wasn't the Holy Spirit.

Heavenly Rank in Status Before the fall

- 1) "God is a moral governor as well as a Father. He is the Lawgiver."
- Manuscript 5, "The Days of Noah", par. 13
- 2) "The Son of God was next in authority to the great Lawgiver."
- Spirit of Prophecy, vol. 2, p. 9
- 3) "Satan in Heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son." - Spirit of Prophecy, vol. 1, p. 17.1

Change in Heavenly Rank After the fall of Lucifer from Heaven

- 3) "It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel." - Desire of Ages, p. 234



Here we can see what was told to us by Ellen White. She plainly lays out who it was that was so jealous of the Father and Son and the only other being that could come up with a false doctrine that would infiltrate the church.

“Satan, who was once a beautiful angel in the heavenly courts, became a fallen angel because he did not want to occupy a secondary place, but to be next to God. He would have the Lord Jesus become second to him, for his own glory was very precious in his own sight. He was jealous of Christ, the Saviour. Study the Word of God, and see what this jealousy led to in the end. There is nothing to be gained by jealousies. Although in the beginning Satan was an exalted angel of great glory in the heavenly courts, that glory became extinguished through his craving to be the highest one next to God.” — Manuscript 74, March 20, 1910

“Satan was once an honored angel in heaven, next to Christ. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect; his bearing noble and majestic. But when God said to His Son, “Let us make man in our image,” Satan was jealous of Jesus. He wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy, and hatred. He desired to receive the highest honors in heaven next to God.” — Early Writings, 145.1

“After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to his Son, “Let us make man in our image.” As Adam came forth from the hand of his Creator, he was of noble height, and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful. His complexion was neither white, nor sallow, but ruddy, glowing with the rich tint of health. Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble—perfect in symmetry, and very beautiful.” — Spiritual Gifts, vol. 3, p. 33.2

Only Two Beings According to Ellen White

If Ellen White taught that the Holy Spirit is a third “BEING” or a literal “person” if you prefer, then the following quotes would all reveal three “BEINGS.” But if the Holy Spirit is the person of the Spirit of Christ as per the expression she used that has confused so many, then she will reveal “ONLY” two beings “ALONE” every time without fail.

“The Father and the Son ALONE are to be exalted.” - Ellen White, The Youth's Instructor, July 7, 1898 --- ONLY TWO BEINGS.

Did she say the Father, Son and Holy Spirit ALONE are to be exalted? No she did not!

And again, **“God and Christ ALONE know what the souls of men have cost.” — Ellen White, Signs of the Times, January 13, 1909 --- ONLY TWO BEINGS.**

“God informed Satan that to his Son ALONE he would reveal his secret purposes, and he required all the family in heaven, even Satan, to yield him implicit, unquestioned obedience;” — Ellen White, Signs of the Times, January 9, 1879 — ONLY TWO BEINGS.

“Can anyone consider the condescension of God in preparing the gospel feast, and its great cost, and treat the invitation slightingly? No man, nor even the highest angel, can estimate the great cost; it is known ONLY to the Father and the Son.”- Ellen White, The Bible Echo, Oct. 28, 1895 — ONLY TWO BEINGS.

If the Holy Spirit was a third co-equal being then it would also know. But since it is the Spirit of Christ, then not so.

“The ONLY Being who was one with God lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter's bench with His earthly parent.” — Ellen White, Signs of the Times, October 14, 1897 — ONLY TWO BEINGS.

“CHRIST the Word, the only-begotten of God, was one with the eternal Father,-one in nature, in character, and in purpose,-the ONLY being in all the universe that could enter into all the counsels and purposes of God. By Christ, the Father wrought in the creation of all heavenly beings.” — Ellen White, The Great Controversy, p. 493 — ONLY TWO BEINGS.

A Trinitarian cannot make any of these statements above. There can be no doubt that Ellen White declares that there are “ONLY” two beings “ALONE” as the third entity is not a third BEING but the Spirit of Christ. All the above is just a small example of what could be given. Ellen White not only states hundreds of times in different ways that the Holy Spirit is the Spirit of Christ, and hence not a third being, but she also confirms that there are only two beings.

“God is our Father, Christ is our Saviour. See 2 Peter 1:16-21.” — Ellen White, Ms43, p. 1896.7, Dec. 27, 1896 --- ONLY TWO BEINGS

"From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit. and heart, and character." – Ellen White, The Youth Instructor Dec.16, 1897, p. 310 — ONLY TWO BEINGS

TWO BEINGS According to Scripture

Just a sampling as there are almost 600 verses in the New Testament alone on the Father and Son contained in the same verses.

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?

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.**

Mark 13:32 / Matthew 24:36 - But of that day and that hour knoweth no man, no, not the angels which are in heaven, **neither the Son, but the Father.**

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

1 Corinthians 1:9 - **God is faithful**, by whom ye were called unto **the fellowship of his Son Jesus Christ our Lord.**

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.**

2 Corinthians 5:19 - To wit, that **God was in Christ, reconciling the world unto himself**, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

John 1:14, 18 - And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of **the only begotten of the Father**, full of grace and truth. ... v18 No man hath seen God at any time; **the only begotten Son, which is in the bosom of the Father**, he hath declared him.

John 3:16, 18 - 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. v18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

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

John 8:16, 28, 42 - And yet if I judge, my judgment is true: for I am not alone, **but I and the Father** that sent me. v28 When you have lifted up the Son of man, then shall you know that I am he, and that **I DO NOTHING OF MYSELF**; but as my **FATHER** has taught me, I speak these things. v42 Jesus said unto them, If God were your Father, ye would love me: for **I proceeded forth and came from God**; neither came I of myself, but he sent me.

John 12:44-45, 49 - Jesus cried and said, He that believeth on me, **believeth not on me, but on him that sent me.** v45 And he that seeth me seeth him that sent me. v49 **FOR I HAVE NOT SPOKEN OF MYSELF**; but the **FATHER** which sent me, he gave me a commandment, what I should say, and

what I should speak.”

John 14:10, 20, 23, 24 - The words that I speak unto you **I SPEAK NOT OF MYSELF**: but the **FATHER** that dwelleth in me **v20** At that day **ye shall know that I am in my Father, and ye in me, and I in you.** **v23** Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and **we will come unto him, and make our abode with him.** **v24** He that loveth me not keepeth not my sayings: and **the word which ye hear is not mine, but the Father's which sent me.**

John 15:23-24 - He that hateth **me** hateth **my Father also.** **v24** If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both **me and my Father.**

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 17:8 - For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that **I came out from thee**, and they have believed that thou didst send me.

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

Romans 8:3 -God sending his own Son in the likeness of sinful flesh....

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 denieth the Father and the Son. **v23** Whosoever denieth the Son, the same hath not the Father: (but) he that **acknowledgeth the Son hath the Father** also.

1 John 4:9 - In this was manifested the love of God toward us, because that **God sent his only begotten Son into the world, that we might live through him.**

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. **v11** **And this is the record, that God hath given to us eternal life, and this life is in his Son.**

Hebrews 1:1-2 - "God....spoken unto us **by his Son**, whom he hath appointed heir of all things, by whom also he **made the worlds;**"

1 Peter 3:18 – For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Revelation 1:1 “The Revelation of JESUS CHRIST, WHICH GOD GAVE UNTO HIM, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.”

Revelation 22:1 – And he shewed me a pure river of water of life, clear as crystal, proceeding out of the **throne of God and of the Lamb**.

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

Is Jesus Created or Begotten?

Are you not saying that Christ was created by the Father when you insist that He was begotten? Isn't begotten the same thing as being created? Do you believe that Christ was created?

"Created" No, Christ is not a created being. We have never believed that nor ever taught that. It is a serious blasphemy to suggest that Christ is created. The misunderstanding in people's mind is due to the false assumption that the words 'begotten' and 'created' mean the same thing. The fact is they do not mean the same thing at all.

The Bible gives us examples of both showing the difference between them. From the Bible we learn that God created the world out of nothing.

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” (Hebrews 11:3)

Therefore, to create is to make something out of nothing. The first chapter of the Bible is a good illustration of things being created; things that were made out of nothing. God did not have to use pre-existing matter to make new things. This is how it is further described:

“In the formation of our world, God was not beholden to preexistent substance or matter. For the "things which are seen were not made of things which do appear." On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things that are therein, are not only the work of His hand, they came into existence by the BREATH OF HIS MOUTH.” — Ellen White, Selected Messages 3, p. 312.1 (Emphasis added at the end – note Spirit of God is the breath of God in this example)

Ellen White goes on to quote **Hebrews 11:3** and **Psalms 33:6**. Thus we see a clear demonstration of the meaning of the word “create”, which is to make something out of nothing. It is when something comes into existence while there was no pre-existing matter for it to come from. Therefore it is created.

“Begotten”, on the other hand, is the exact opposite. It is when something comes out of another thing existing before it. Think of an original source or ultimate source here as a reference. Any begotten

thing or creature has to have a source from which it stems. This source is not nothing (as in creation). Anyone who is begotten has come out of a begetter, therefore showing that there are two involved in the process. It is an obvious fact that the begetter is the source of the begotten thing, and therefore the source of the begetter is the same source as the begotten of it. In other words, the two can be traced back through the one line. Once again, the first book of the Bible furnishes us with an example of what we are talking about:

“Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.”
Genesis 3:16

In the above verse the words “**bring forth**” are from the Hebrew word ‘yalad’ (Strong’s #3205) which means: to bear, bring forth, beget.

It has been further translated in the KJV and other editions as begat, begot, begotten, begetting, bore, bare, born, brought forth, bearing, bear, became the father, giving birth, produced, midwife, child, delivered, borne, birth, labour, travail and brought up. This has been noted hundreds and hundreds of occurrences. Both female and more so, male lineages are used in the wording and illustrations in the text. (See also **Luke 3:23-38** [Genealogy of Jesus] where we see the line being traced back through each preceding father, up to the ultimate source.)

The word “**bear**” is used universally for many things, but in child bearing, a few examples are:

Genesis 16:11 – And the angel of the LORD said unto her, Behold, thou art with child, and shalt **bear** a son, and shalt call his name Ismael; because the LORD hath heard thy affliction.

Genesis 17:19 – And God said, Sarah thy wife shall **bear** thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

Leviticus 12:5 – But if she **bear** a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

Judges 13:5 - For, lo, thou shalt conceive, and **bear** a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

Judges 13:7 - But he said unto me, Behold, thou shalt conceive, and **bear** a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

Ruth 1:12 - Turn again, my daughters, go *your way*; for I am too old to have an husband. If I should say, I have hope, *if* I should have an husband also to night, and should also **bear** sons;

Here are some examples of the Bible’s use of “**bare**” which is found 186 times in 178 verses (exclude the usage of “bare the ark” as in the ark of the covenant, as well as “bare his armour”, and other

miscellaneous uses) with the majority of them in the Old Testament showing a woman bringing forth children. Most of the New Testament references are in the usage of “bare witness,” “bare false witness,” “bare record.”:

Genesis 4:1 - And Adam knew Eve his wife; and she conceived, and **bare** Cain, and said, I have gotten a man from the LORD.

Genesis 16:1 - Now Sarai Abram's wife **bare** him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar.

Genesis 16:15 - And Hagar **bare** Abram a son: and Abram called his son's name, which Hagar **bare**, Ishmael.

Genesis 16:16 - And Abram *was* fourscore and six years old, when Hagar **bare** Ishmael to Abram.

Numbers 26:59 - And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* **bare** to Levi in Egypt: and she **bare** unto Amram Aaron and Moses, and Miriam their sister.

Judges 13:24 - And the woman **bare** a son, and called his name Samson: and the child grew, and the LORD blessed him.

Ruth 4:13 - So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she **bare** a son.

1 Samuel 1:20 - Wherefore it came to pass, when the time was come about after Hannah had conceived, that she **bare** a son, and called his name Samuel, *saying*, Because I have asked him of the LORD.

1 Chronicles 2:4 - And Tamar his daughter in law **bare** him Pharez and Zerah. All the sons of Judah *were* five.

Hosea 1:8 - Now when she had weaned Loruhamah, she conceived, and **bare** a son.

And then we have usage of “*travail*” referencing the difficulty or pain of a woman bringing forth a child.

Genesis 38:27 - And it came to pass in the time of her **travail**, that, behold, twins *were* in her womb.

Jeremiah 4:31 - For I have heard a voice as of a woman in **travail**, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe *is* me now! for my soul is wearied because of murderers.

Jeremiah 50:43 - The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, *and* pangs as of a woman in **travail**.

1 Thessalonians 5:3 - For when they shall say, Peace and safety; then sudden destruction cometh

upon them, as **travail** upon a woman with child; and they shall not escape.

Now here are some examples of the Bible's use of "beget" which is found in 10 verses:

Genesis 17:20 - And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he **beget**, and I will make him a great nation.

Deuteronomy 4:25 - When thou shalt **beget** children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

Deuteronomy 28:41 - Thou shalt **beget** sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

Ecclesiastes 6:3 - If a man **beget** an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he.

Jeremiah 29:6 - Take ye wives, and **beget** sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

Ezekiel 18:14 - Now, lo, if he **beget** a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like.

Now for some examples of "begat". This can be found in 139 verses in the Bible and it is always the same meaning when it is used. To show that someone brought forth children from their lineage. Now it is using male lineage exclusively.

Genesis 4:18 - And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael **begat** Methusael: and Methusael **begat** Lamech.

Genesis 5:3 - And Adam lived an hundred and thirty years, and **begat** a son in his own likeness, after his image; and called his name Seth:

Genesis 5:13 - And Cainan lived after he **begat** Mahalaleel eight hundred and forty years, and **begat** sons and daughters:

Ruth 4:21 - And Salmon **begat** Boaz, and Boaz **begat** Obed,

1 Chronicles 9:39 - And Ner **begat** Kish; and Kish **begat** Saul; and Saul **begat** Jonathan, and Malchishua, and Abinadab, and Eshbaal.

Matthew 1:2 - Abraham **begat** Isaac; and Isaac **begat** Jacob; and Jacob **begat** Judas and his brethren;

Acts 7:8 - And he gave him the covenant of circumcision: and so *Abraham* **begat** Isaac, and circumcised him the eighth day; and Isaac **begat** Jacob; and Jacob **begat** the twelve patriarchs.

Acts 7:29 - Then fled Moses at this saying, and was a stranger in the land of Madian, where he **begat** two sons.

And now some examples of “*bring forth.*”

Matthew 1:21 - And she shall **bring forth** a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Matthew 1:23 - Behold, a virgin shall be with child, and shall **bring forth** a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

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

Here we have some verses as examples of the use “**Begotten.**” These first two out of three examples are used to show male lineage.

Genesis 5:4 - And the days of Adam after he had **begotten** Seth were eight hundred years: and he begat sons and daughters:

Deuteronomy 23:8 - The children that are **begotten** of them shall enter into the congregation of the LORD in their third generation.

Judges 8:30 - And Gideon had threescore and ten sons of his body **begotten**: for he had many wives.

Hosea 5:7 - They have dealt treacherously against the LORD: for they have **begotten** strange children: now shall a month devour them with their portions.

Hebrews 11:17 - By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only **begotten** son.

Now we shall look at the usage when talking about the Son of God, Jesus Christ.

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

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

John 3:16, 18 - 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. v18 He that believeth on him is not

condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only **begotten Son of God**.

1 John 4:9 - In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Today, theologians of the church will try and tell us an explanation of the word Begotten, and how it doesn't mean what the Bible tells us or illustrates. From the above Scriptures in this document, we can see all the parallels of 'yalad' from the Old Testament examples of **Genesis 3:16**. From the Scriptures of John chapters 1 and 3, we have the word **begotten**. Strong's Concordance shows this as (#3439) *monogenēs* and gives a definition of "only begotten, only, unique, one and only, one of a kind, literally one of a class, only of its kind." The theologians will admit unique, *monogenes*, but deny that Christ is the literal Son of God, making him co-eternal and co-equal with no beginning. Then how is he a Son when he would then be a twin to God? Hello?

Yes, Christ is unique, one of a kind. Who else was brought forth from male to male without a female? Did you realize that Adam and Eve are a parallel example of this as well? Within human nature, since when does a male beget anything? Yet the first female, Eve was begotten of Adam. Adam was the original source of what would become Eve and the rest of humanity.

Now, think seriously about this. God would have to have a real live Son prior to Bethlehem in order to send Him into the world as part of the plan of redemption, the plan of salvation. However there are leading scholars or theologians today that present the Father and Son relationship is just a metaphor. It has even been proposed by a sick commenter that God would have to have a consort or female god in order to have a son up in heaven.

We do not, nor are we to know the nature of how this took place or how it happened. We are not to use our own preconceived ideas or notions to make up such things. After all, when Christ was born of Mary in Bethlehem, a male human was not involved which you could say is impossible. But when the Spirit from the Most High is involved (the Spirit OF God aka God the Father, not some mystery ghost), nothing is impossible just like what took place in heaven in the time of eternity before the worlds existed when Christ was begotten.

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?

Proverbs 8:22-30 - **v22** The LORD possessed me in the beginning of his way, before his works of old. **v23** I was set up from everlasting, from the beginning, or ever the earth was. **v24** When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. **v25** Before the mountains were settled, before the hills was I brought forth: **v26** While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. **v27** When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth: **v28** When he established the clouds above: when he strengthened the fountains of the deep: **v29** When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: **v30**

Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him.

The point is clear that whether it is “begotten” or “beget” or “begat,” it means to bring forth, or to come out of. There is an original source. Something comes out of an original source. And when this does happen, the Bible refers to man (primarily) instead of woman in reference to these words. Begotten, beget or begat does not mean to make something out of nothing. A created being or object does not need an original source, it just appears. There is no material or substance connection.

From the testimony of Jesus, He ***“came forth.”***

John 8:42 - Jesus said unto them, If God were your Father, ye would love me: for **I proceeded forth and came from God**; neither came I of myself, but he sent me.

John 16:27, 28 - For the Father himself loveth you, because ye have loved me, and have believed that **I came out from God**. v28 **I came forth from the Father**, and am come into the world: again, I leave the world, and go to the Father.

John 17:8 - For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that **I came out from thee**, and they have believed that thou didst send me.

We can illustrate the difference in the following: Lucifer was created (made out of nothing) as per **Ezekiel 28:13, 15**. Jesus Christ (Michael in heaven) was begotten of the Father (came out of Him) as per **John 1:14; 3:16; 8:42**. Therefore, the difference between “created” and “begotten” is the difference between Lucifer and Christ! That is as far apart as the creature is from the creator.

Lucifer can be traced back to his original source and it will be found that he was made out of nothing. To attempt to do the same with Michael we are faced with a different outcome. We can trace him back through the Father, but then we can never reach a beginning, for the Father is without beginning. Therefore Christ can never ever be traced back to nothing like Lucifer. Therefore, His source (the Father) is an eternal source with no beginning. That is why Jesus can be referred to or known as the eternal Son of God, but not to support a co-eternal being as stated along with co-equal as some doctrines teach. These type of doctrines would never support the Son of God having a beginning, truly being begotten from the Father.

What did the Adventist Pioneers Have to Say About Jesus being Begotten?

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

“Says the true Witness, **the only Begotten of the Father**, ‘Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the City.’ Rev. xxii, 14.” — **Ellen White, Review and Herald, June 10, 1852 'To the Brethren and Sisters'**.

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

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

“As the disciples comprehended it, as their perception took hold of God’s divine compassion, they realized that there is a sense in which the sufferings of the Son were the sufferings of the Father. From eternity there was a complete unity between the Father and the Son. **They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character.**” — **Ellen White, Youth Instructor December 16, 1897, par. 5**

“**Who is this that was to come to our world and become incarnate? The only begotten Son of God.** “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death.” “**The Lord possessed me in the beginning of his way, before his works of old,**” Christ says.” — **Ellen White, Manuscript 37, March 10, 1898, par. 13**

“Before the entrance of evil there was peace and joy throughout the universe. All was in perfect harmony with the Creator’s will. Love for God was supreme, love for one another impartial. Christ the Word, **THE ONLY BEGOTTEN OF GOD, was one with the eternal Father,—one in nature, in character, and in purpose,—THE ONLY BEING IN ALL THE UNIVERSE THAT COULD ENTER INTO ALL THE COUNSELS AND PURPOSES OF GOD. By Christ the Father wrought in the creation of all heavenly beings.** “By Him were all things created, that are in heaven, ... whether they be thrones, or dominions, or principalities, or powers” (Colossians 1:16); and to Christ, equally with the Father, all heaven gave allegiance.” — **Ellen White, Great Controversy, p. 493.1**

“**The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to**

created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. Christ, the Word, the **only begotten of God**, was one with the eternal Father--**one in nature, in character, in purpose**—the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Proverbs 8:22-30. — **Ellen White, Patriarchs and Prophets, p. 34.1**

"The Father was greater than the Son in that he was first. The Son was equal with the Father in that he had received all things from the Father." — **James White, Review and Herald, January 4, 1881, vol. 1, p. 244**

"Christ is **the only literal son of God.** "The only begotten of the Father." John 1:14. **He is God because he is the Son of God;**" — **John Matteson, Review & Herald Oct 12, 1869**

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

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

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

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

"And as to the Son of God, he could be excluded also, **for he had God for His Father, and did, at some point in the eternity of the past, have beginning of days.** So that if we use Paul's language in an absolute sense, it would be impossible to find but one being in the universe, and that is God the Father, who is without father, or mother, or descent, or beginning of days, or end of life. Yet probably no one for a moment contends that Melchizedek was God the Father." — **John N. Andrews, Review & Herald, September 7, 1869**

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

“John 1:1, John 1:18 and John 3:16 “According to this, **Jesus Christ is begotten of God in a sense that no other being is**; else he could not be his only begotten Son. **Angels are called sons of God**, and so are righteous men; but **Christ is his Son in a higher sense, in a closer relation**, than either of these.”

“God made men and angels out of materials already **created**. He is the author of their existence, their Creator, hence their Father. But **Jesus Christ was begotten of the Father's own substance**. He was **not created out of material** as the angels and other creatures were. **He is truly and emphatically the "Son of God,"** the same as I am the son of my father.”

“**No created being can ever be worthy of worship**, however high he may be, neither would it be right nor just for God to bid one order of his creatures to worship another. **Divinity alone is worthy of worship**, and to worship anything else would be idolatry. Hence Paul places Christ far above the angels, and makes a striking contrast between them. He asks, "For unto which of the angels said he at any time, **Thou art my Son, this day have I begotten thee?**" The implied answer is, that he has "made so much better than the angels." He says that the angels are simply ministering spirits, but **to Christ, God has said, 'Thy throne, O God is for ever and ever.'**” — **D. M. Canright, Review and Herald, June 18, 1867, 'The Son of God'.**

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

Answer: “**You are mistaken in supposing that S. D. Adventists teach that Christ was ever created**. They believe, **on the contrary**, that he was “**begotten**” of the Father, and that he can properly be called God and worshiped as such.”

“They [Seventh-day Adventists] believe, also, that **the worlds, and everything which is, was created by Christ in conjunction with the Father**. They believe, however, that somewhere **in the eternal ages of the past there was a point at which Christ came into existence**. They think that it is necessary that **God should have antedated Christ** in his being, in order that **Christ could have been begotten of him, and sustain to him the relation of son.**”

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

“S.D. Adventists hold that **God and Christ are one in the sense that Christ prayed that his disciples might be one; i.e., one in spirit, purpose, and labor.**” “See ‘Fundamental Principles of S. D. Adventists,’ published at this Office. Price, 4 cts.” — **W. H. Littlejohn, Review and Herald, April 17, 1883, Question No. 96, The commentary, Scripture questions.**

“The Word then is Christ. The text speaks of His origin. **He is the only begotten of the Father. Just how he came into existence the Bible does not inform us any more definitely**; but by this expression and several of a similar kind in the Scriptures **we may believe that Christ came into existence in a manner different from that in which other beings first appeared**; That **He sprang from the Father's being** in a way not necessary for us to understand.” — **C. W. Stone, The Captain of our Salvation, p. 17, written 1883, published posthumously by Uriah Smith 1886. (Charles Wesley Stone was Secretary to the General Conference and a teacher in Battle Creek College)**

“In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son...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, October 1, 1889

BEGOTTEN as explained by Ellet Joseph Waggoner. His father was one of the original Adventist Pioneers. The early Advent believers recognized this fact. Here is a quote from E. J. Waggoner explaining it:

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

...The Scriptures declare that Christ is "the only begotten Son of God." He is begotten, not created. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it in these words, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. There was a time when Christ proceeded forth and came from God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.

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

Finally, we know the Divine unity of the Father and the Son from the fact that both have the same Spirit. Paul, after saying that they that are in the flesh cannot please God, continues: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ. Christ "is in the bosom of the Father" being by nature of the very substance of God and having life in Himself. He is properly called Jehovah, the self-existent One and is thus styled in Jer. 23:5, 6, where it is said that the righteous Branch, who shall execute judgment and justice in the earth, shall be known by the name of Jehovah-tsidekenu--THE LORD, OUR RIGHTEOUSNESS.

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

Christ is our Comforter, not Someone Else.
It is time to discover old truths, the Old Paths.
Light given to the Pioneers that has been covered up and discarded.

Ellen White:

“The reason why the churches are weak and sickly and ready to die, is that **the enemy** has brought influences of a discouraging nature to bear upon trembling souls. He **has sought to shut Jesus from their view as the Comforter**, as one who reproves, who warns, who admonishes them, saying, "This is the way, walk ye in it.” — **Review and Herald, August 26, 1890, ‘The Righteousness of 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.**” — **Review & Herald, January 27, 1903, ‘The meaning of God’s providences’**

“**They have one God and one Saviour, and one Spirit—The Spirit of Christ—is to bring unity into their ranks.**” — **Testimonies for the Church Vol. 9, p. 189, 1909**

“**...the holy Spirit is the comforter, as the personal presence of Christ to the soul.**” — **Review & Herald, November 29, 1892, par. 3**

“**He (Jesus) is coming to us by His Holy Spirit today. Let us recognize Him now; then we shall recognize Him when He comes in the clouds of heaven, with power and great glory.**” — **Review & Herald, April 30, 2901, par. 8**

“**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.**” — **Signs of the Times, October 3, 1892, par. 4**

“**While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, “Lo, I am with you always, even unto the end of the world.” Matt. 28:20** While He delegates His power to inferior ministers, His energizing presence is still with His church.” — **Desire of Ages, 166.2**

“**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.**” — **Manuscript Releases 14, p. 23; Letter 119 to James Edson & Emma White, February 18, 1895, p. 18**

“**The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ.**” — **Review and Herald, April 5, 1906, ‘The Word made Flesh’**

“**In giving His commission to His followers, Christ did not tell them they would be left alone. He**

assured them that He would be near them. He spoke of His omnipresence in a special way. Go to all nations, He said. Go, to the farthest portion of the habitable globe, but know that My presence will be there....**The assurance of His abiding presence** was the richest legacy Christ could give His disciples.” — **Manuscript 138, December 2, 1897, 'The Gospel'**

“The Father gave His Spirit without measure to His Son, and we also may partake of it’s fullness.” — **Great Controversy, p.477**

“When he should ascend to the Father, then the Comforter which the Saviour promised to send would come. **Jesus promised to manifest himself through the Holy Spirit** to every individual who shall seek him and believe on him.” — **Signs of the Times, July 23, 1896, ‘Come unto me and drink’**

“Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.” — **Desire of Ages, p. 671.2** (this is the third person of the Godhead, from the same paragraph in Desire of Ages)

"I will not leave you comfortless; I will come to you." The divine Spirit that the world's Redeemer promised to send, is the presence and power of God.” — **Signs of the Times, November 23, 1891**

“After His ascension He was to be absent in person; but through the Comforter He would still be with them, and they were not to spend their time in mourning.” — **Desire of Ages, p. 277**

“It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal.” — **Desire of Ages, p. 388, ‘The crisis in Galilee’**

“The Spirit is freely given us of God if we will appreciate and accept it. **And what is it? -- the representative of Jesus Christ. It is to be our constant helper. It is through the Spirit that Christ fulfills the promise,** “I will never leave thee nor forsake thee.” — **Letter 38, To S. N. Haskell, May 30, 1896**

“The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. **No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.....**The disciples still failed to understand Christ's words in their spiritual sense, and again He explained His meaning. **By the Spirit, He said, He would manifest Himself to them. The Comforter,** which is the Holy Ghost, **whom the Father will send in My name,** He shall teach you all things” — **Desire of Ages, page 669.2, 670.1, ‘Let not your heart be troubled’**

“[John 14:16-17] This refers to the omnipresence of the Spirit of Christ, called the Comforter.” — **Ellen White, Letter 7, June 11, 1891 to Brother Chapman; MR 14, p. 179.3**

JOHN 14 – the Comforter - the Spiritual Manifestation

Jesus would leave the disciples in how they knew him, in bodily human form. And he would return to them in spiritual form. They didn't ask who was coming when he told them that he will come to them as "another comforter", but they wondered "how." See verse 22.

“v1 Let not your heart be troubled: ye believe in God, believe also in me. v2 In my Father's house are many mansions: if *it were* not so, I would have told you. **I go to prepare a place for you.** v3 And if I go and prepare a place for you, **I will come again, and receive you unto myself;** that where I am, *there ye may be also* v5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? v6 Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me.** v7 If ye had known me, **ye should have known my Father** also: and from henceforth ye know him, and have seen him. v8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. v9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father;** and how sayest thou *then*, Shew us the Father? v10 Believest thou not that I am in the Father, and the Father in me? **the words that I speak unto you I speak not of myself: but the Father that dwelleth in me,** he doeth the works. v11 **Believe me that I am in the Father, and the Father in me:** or else believe me for the very works' sake. v12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. v13 And **whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.** v14 If ye shall **ask any thing in my name, I will do it.** v15 If ye love me, keep my commandments. v16 And I will pray the Father, and he shall give you **another Comforter,** that he may abide with you for ever; v17 **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.** v18 **I will not leave you comfortless: I will come to you.** v19 Yet a little while, and the world seeth me no more; but **ye see me: because I live,** ye shall live also. v20 At that day **ye shall know that I am in my Father, and ye in me, and I in you.** v21 **He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.** v22 Judas saith unto him, not Iscariot, Lord, **how is it that thou wilt manifest thyself unto us, and not unto the world?** v23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and **we will come unto him, and make our abode with him.** v24 He that loveth me not keepeth not my sayings: and **the word which ye hear is not mine, but the Father's which sent me.** v25 These things have I spoken unto you, being *yet* present with you. v26 But the **Comforter, which is the Holy Ghost,** whom **the Father will send in my name,** he shall **teach you all things,** and **bring all things to your remembrance, whatsoever I have said unto you.** v27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. v28 **Ye have heard how I said unto you, I go away, and come again unto you.** If ye loved me, ye would rejoice, because I said, **I go unto the Father: for my Father is greater than I.** v29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. v30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. v31 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.”

NOTE: The many clues that Jesus gave are highlighted.

Who is the 'Comforter'?

"G3875"

English (KJV)	Strong's	Root Form (Greek)	Tense
But	α1161	δέ de	«D»
when	α3752	ὅταν hotan	«D»
the Comforter	α3875	παράκλητος paraklētōs	«D»
is come,	α2064	ἔρχομαι erchomai	«D» TENSE

That's right, 'the Comforter' is named Jesus Christ the righteous.

Strong's G3875 gives the clue

KJV Concordance for "-Comforter" OR "advocate"-

Primary Results Secondary Results LexiConc

"Comforter" OR "advocate"
occurs in 5 verses in 'The New Testament' of the KJV
Page 1 / 1 inexact matches (Jhn 14:16 - 1Jo 2:1)

COPY OPTIONS SHOW STRONG'S

Jhn 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

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

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

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

1Jo 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous;

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Comforter, Advocate, Parakletos

Strong's Concordance, Greek Lexicon #G3875 illustrates the same meaning for these three words in the following 5 texts:

John 14:16 - And I will pray the Father, and he shall give you another **Comforter**, that he may abide with you for ever;

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

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

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

1 John 2:1 - My little children, these things write I unto you, that ye sin not. And if any man sin, we have an **advocate** with the Father, **Jesus Christ the righteous**:

This last verse, Strong's parallels "Advocate" as the same definition as "Comforter." But in this case, they tell the reader that it is Christ the righteous.

John 14 Summary – Clues from Jesus

v6 Jesus is the channel, the way to the Father. He is our go between, our Mediator. Jesus says that he is the way, THE TRUTH, and the life. As you read further, you will discover that it is Jesus that comes to us in the Spirit, the Holy Spirit, the Comforter. Therefore he is also known as “the Spirit of Truth.”

v7-9 Because Christ is Begotten of the Father before the creation of the worlds, he has a special identity. He has the same nature and character of the Father. He came out from God and was sent from God. He is the express image of the Father. So in knowing the Son of God, you know God in heaven.

v10-11 The Father’s Spirit dwells in Christ, the Spirit of God aka Holy Spirit. That is how the Father communicates to His Son and tells Him what and how to speak.

v12 This verse ends with a hint that Jesus is leaving them soon.

v13-14 Jesus tells them to pray, to ask in His name. By doing so the Father will be glorified in the Son.

v15 Are we to be obedient in the instruction from Jesus? If you love me, keep my commandments. Remember the Father is speaking to us through His Son.

v16 Another Comforter – a substitute of Christ in the flesh– will abide (be with) with you for ever. Refer to Mark 16:12 – “After that he appeared in another form unto two of them.” This is Jesus in Spirit form. Also Matthew 28:20 – “I am with you always, even unto the end of the world.”

Don’t let this single verse trip you up. Jesus was using third person language (illeism - usage of parable style language, not meant for just anyone or everyone to understand) to explain that he would come to them in another form, another comforter that would be more of the same.

The definition of an **Illeism** is the act of referring to oneself in the third person instead of the first person.

Jesus tells the disciples, **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.” And then the disciples confirm that they understand, **John 16:29** – “His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.”

How was the Lord working with them at the time? He was dwelling with them in the flesh as their Comforter in human form. But in the next verse (17) he says that he would be in them through the Spirit. This is how he would be “another Comforter.” In the Spirit!

If we reference another account of this in **Mark 16:9-12, 19-20**, it says that Jesus “appeared in another form unto two of them,” and “the Lord working with them, and confirming the word with signs following.” How was the Lord working with them but wasn’t there in person? **By His Spirit!**

v17 Isn't Jesus "the truth" according to John 14:6? Then what would be the Spirit of truth?

Spirit of truth – world can't receive because it doesn't know him or see him.

Spirit of truth – the disciples know him and the Spirit of truth dwells with them.

Christ was with them in the flesh, in human form. But now he was going to be with them in Spirit form. Christ, the Spirit of truth now it will be in them (the disciples).

Spirit + Christ = Spirit of Christ Christ in His Spirit is the Spirit of Truth

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

Jesus

The world seeth me no more – v19

But ye seek me – v19

(Jesus was with them at the time)

I in you – v20

I will come to you – v18

Lo, I am with you always, even

Unto the end of the world – Matt. 28:20

Comforter

The world seeth him not – v17

but ye know him – v17

he dwelleth with you – v17

shall be in you – v17

give you another comforter – v16

he may abide with you forever – v16

v18 This is a rare time when Jesus speaks of Himself in speaking in first person language. Typically He speaks about himself in third person language speaking about the "Son of Man". But here He says TWICE, "I". "I will not leave you comfortless. I will come to you." **DON'T IGNORE THIS!**

Here Jesus is promising to come to us. He, Himself. He won't leave us comfortless.

Does he say he is sending a friend? No. Someone else? No.

v19 Jesus tells them that the world is not going to see him any more. But they will still see Him because He lives. They believed so they would be able to see Him.

v20 A real trinity. The union of a true Christian, his creator = God the Father, and Jesus Christ, the Son of God. "I am in my Father, and you in me, and I in you."

v21 Again reinforcement of obedience to the commandments. It is a reflection of love to the Father and the Son. And in return, the Father and the Son will love us. Then Jesus says that He will manifest Himself unto us that keep the commandments, and love God and Christ. What does manifest mean in this? He will come to us, come upon us.

v22 Judas is wondering why Jesus is going to come to them (manifest himself unto them), but not the rest of the world. He asks "**HOW**" are you going to do this? You see, there was no question who was going to come to them. It would be Jesus in another form. Not in the flesh, but in the spirit. Judas didn't ask "WHO". He asked "HOW?"

v23 Through faith, obedience and love, there is the union of the believer with the Father and the Son. It is the Father and the Son it says here that are going to come and make their "ABODE" with you. In your heart and mind. And this is done through their Spirit. It belongs to them, not someone else. There is no third mystery-being here. Not ANYWHERE in John 14!

v24 What Jesus is telling them is coming from the Father. It is the Father's message. If we love Him, we will obey and keep the teachings within our hearts and minds.

v25 You are a testimony, a witness that Jesus said all of this while he was with them in the flesh, in person.

v26 the Comforter (Advocate)

Comforter = Holy Ghost (Spirit) + Father will send in Christ's name

Comforter = Spirit that is holy (Holy Spirit) + in Christ's name

Comforter = Holy Spirit of Christ also known as the Spirit of Christ

He will teach you all things and remind you of all things

v28 Jesus reminds them that he told them that he would need to go away. However, he is coming back "unto you" he says. He tells them that he is going "unto the Father".

v29 Jesus tells them this before it happens so when it does happen, they will realize what is going on and believe.

v30 He warns them that the evil one is coming but he has no control over Jesus.

v31 But the evil one must come so that the world will learn a lesson. That the Son loves the Father and is obedient to the Father regardless of what is going to happen.

"That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation." — Ellen White, The Southern Review, Sept. 13, 1898 par. 2; Manuscript 44, May 13, 1897, par. 3

With the way people are led to believe in the churches today, the above quote could be reworded:

'That Christ should manifest Himself to the Adventists and yet be invisible to the world was a mystery to the nominal Adventists. They could not understand the words of Christ in their spiritual sense and real meaning. They were thinking constantly about what they were told by their Pastors, not to believe what Christ taught in John 14. They could not grasp the thought of having the presence of Christ with them because he was stuck up in Heaven in the sanctuary. They didn't have a clue what a spiritual manifestation was, or that Christ was speaking in proverbs at times, third person language.' — Publisher's explanation to what is going on today.

GLORIFIED !

After Jesus was resurrected, he needed to be Glorified (in Heaven) and receive God's Spirit in full measure before he was able to send the Spirit to His disciples. That is why he had to go away first, before the Spirit of Truth, the Comforter, Christ's Spirit, the Spirit of Christ could come. The Father would send the Spirit, in Christ's name. It doesn't get any clearer than this. This of course is not what your Pastor is sharing, because it goes against the General Conference's mystery Comforter that is someone else. A doctrine introduced in full measure in 1980.

John 7:39 - But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.

John 11:4 - When Jesus heard that, he said, This sickness is not unto death, but **for the glory of God, that the Son of God might be glorified** thereby.

John 12:16, 23, 28 - v16 These things understood not his disciples at the first: **but when Jesus was glorified**, then remembered they that these things were written of him, and that they had done these things unto him. ... v23 And Jesus answered them, saying, The hour is come, **that the Son of man should be glorified.** ... v28 **Father, glorify thy name.** Then came there a voice from heaven, saying, **I have both glorified it, and will glorify it again.**

John 13:31-32 - v31 Therefore, when he was gone out, Jesus said, **Now is the Son of man glorified, and God is glorified in him.** v32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

John 14:13 - And **whatsoever ye shall ask in my name**, that will I do, **that the Father may be glorified in the Son.**

Acts 3:13 - The **God** of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath **glorified his Son Jesus**; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

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.

2 Peter 1:16-17 - For we have not followed cunningly devised fables, when we made known unto you the power and coming of our **Lord Jesus Christ**, but were eyewitnesses of his majesty. v17 For **he received from God the Father honour and glory**, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

2 Thessalonians 1:10, 12 - v10 When he shall come to be glorified in his saints, and to be admired in all them that believe because our testimony among you was believed in that day.... v12 That **the name of our Lord Jesus Christ may be glorified in you**, and ye in him, according to the grace of our God and the Lord Jesus Christ.

John 17:1-5 - v1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: v2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. v3 **And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.** v4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. v5 **And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.**

1 Timothy 3:16 - And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received **up into glory**.

“And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.” **The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension. Not until this was received could the disciples fulfill the commission to preach the gospel to the world. But the Spirit was now given for a special purpose. 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. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church.”** — Ellen White, *Desire of Ages*, page 805

Jesus Speaks What He Hears, “not of myself” Parallels Between Him and the Spirit of Truth

Neither the Spirit of Truth, nor Jesus spoke of themselves, but what they hear.

The Spirit of Truth (future tense of the Spirit of Christ that would come):

John 16:13 - Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for **he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak:** and he will shew you things to come.

Jesus, the Son of Man, the Son of God

John 5:30 - 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.**

John 7:17-18 - **If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.** v18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

John 8:28 - Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* **I do nothing of myself; but as my Father hath taught me, I speak these things.**

John 12:49-50 - For I have not spoken of myself; but **the Father which sent me, he gave me a commandment, what I should say, and what I should speak.** v50 And I know that his commandment is life everlasting: whatsoever I speak therefore, **even as the Father said unto me, so I speak.**

John 14:10 - Believest thou not that I am in the Father, and the Father in me? **the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.**

John 14:24 - He that loveth me not keepeth not my sayings: and **the word which ye hear is not mine, but the Father's which sent me.**

John 17:8 - For **I have given unto them the words which thou gavest me; and they have received *them*,** and have known surely that I came out from thee, and they have believed that thou didst send me.

Revelation 1:1 - The Revelation of Jesus Christ, **which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel** unto his servant John:

(John 14:6 – Jesus said that he was “the truth”. So “His Spirit” would be the Spirit of Truth, the Spirit of Jesus) Check out the commonality of John 16:13 with the others listed below.

Jesus Speaking in First Person and Third Person Language

So we see that Jesus did not speak of or for himself in the above examples. However, he did at times speak in two typical forms in many other parts of Scripture. One is called first person language, the other is called third person language or illeism.

“**ILL-ee-iz-um**” or third person language is a grammatical use or type where you would speak or talk about yourself as if you were another person present in the conversation with someone. So it would be you, the other person you are speaking to, and another of yourself.

First person examples:

It is obvious and easy to tell when Jesus is speaking in “**First Person language**”. It is a direct communication that leaves nothing to guess. He speaks of himself as “**I**”, “**me**”, “**my**”, “**own**”, “**myself**” in the following verses.

John 4:14 - But whosoever drinketh of the water that **I** shall give him shall never thirst; but the water that **I** shall give him shall be in him a well of water springing up into everlasting life.

John 5:24, 30-32, 34, 5:46-47 - Verily, verily, **I** say unto you, He that heareth my word, and believeth on him that sent **me**, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. v30 **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**. v31 If **I** bear witness of **myself**, my witness is not true. v32 There is another that beareth witness of **me**; and **I** know that the witness which he witnesseth of **me** is true. ... v34 But **I** receive not testimony from man: but these things **I** say, that ye might be saved. v46 For had ye believed Moses, ye would have believed **me**: for he wrote of **me**. v47 But if ye believe not his writings, how shall ye believe **my** words?

John 6:32-33 - Then Jesus said unto them, Verily, verily, **I** say unto you, Moses gave you not that bread from heaven; but **my** Father giveth you the true bread from heaven.

John 6:35, 38-39, 47-48, 51, 54 – And Jesus said unto them, **I** am the bread of life: he that cometh to me shall never hunger; and he that believeth on **me** shall never thirst. v38 For **I** came down from heaven, not to do mine **own** will, but the will of him that sent **me**. v39 And this is the Father's will which hath sent **me**, that of all which he hath given **me** **I** should lose nothing, but should raise it up again at the last day. v47 Verily, verily, **I** say unto you, He that believeth on **me** hath everlasting life. v48 **I** am that bread of life. v51 **I am** the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that **I** will give is **my** flesh, which **I** will give for the life of the world. v54 Whoso eateth **my** flesh, and drinketh **my** blood, hath eternal life; and **I** will raise him up at the last day.

John 8:12 - Then spake Jesus again unto them, saying, **I** am the light of the world: he that followeth **me** shall not walk in darkness, but shall have the light of life.

John 14:14, 18, 21 – If ye shall ask any thing in **my** name, **I** will do it. v18 **I** will not leave you comfortless: **I** will come to you. V21 He that hath **my** commandments, and keepeth them, he it is that

loveth **me**: and he that loveth me shall be loved of **my** Father, and **I** will love him, and will manifest **myself** to him.

Now lets see what happens when Jesus is speaking about himself in “**Third Person language**”. For some reason people get tripped up on this. This is a grammatical type of language used more common than you would think. Jesus is speaking about himself as if he had “**ANOTHER**” of himself standing before him and whomever he is conducting his conversation with.

Third person examples:

So now Jesus is speaking about himself as “**the Son**”, the “**Son of man**”, “**he**”, “**his**”, “**him**”, “**himself**”, “**Son of God**” which in the context is “**Third Person language**”. The words, “**Son of man**” are in the New Testament 84 times. And almost everyone of them is Jesus speaking about himself as an “**illeism**,” or “**third person language**.” If you can understand this, the parable in John 14 thru 16 will come to life!

Matthew 16:27, 28 - For the **Son of man** shall come in the glory of **his** Father with his angels; and then **he** shall reward every man according to his works.^[SEP]28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the **Son of man** coming in his kingdom.

Matthew 25:31 - When the **Son of man** shall come in **his** glory, and all the holy angels with **him**, then shall **he** sit upon the throne of his glory:

Mark 8:38 - Whosoever therefore shall be ashamed of **me** and of **my** words in this adulterous and sinful generation; of him also shall the **Son of man** be ashamed, when **he** cometh in the glory of **his** Father with the holy angels. (“**me**”, “**my**” is in the **First person**; “**Son of Man**”, “**he**”, “**his**” is in **third person language**.)

Mark 9:31 - For he taught his disciples, and said unto them, The **Son of man** is delivered into the hands of men, and they shall kill **him**; and after that **he** is killed, **he** shall rise the third day.

Mark 14:41 - And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the **Son of man** is betrayed into the hands of sinners.

Mark 14:62 - And Jesus said, I am: and ye shall see the **Son of man** sitting on the right hand of power, and coming in the clouds of heaven.

Luke 5:24 - But that ye may know that the **Son of man** hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

Luke 6:5 - And he said unto them, That the **Son of man** is Lord also of the Sabbath.

Luke 18:8 - I tell you that he will avenge them speedily. Nevertheless when the **Son of man** cometh, shall he find faith on the earth?

John 1:51 - And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the **Son of man**.

John 3:13, 14 - And no man hath ascended up to heaven, but he that came down from heaven, *even* the **Son of man** which is in heaven. v14 And as Moses lifted up the serpent in the wilderness, even so must the **Son of man** be lifted up:

John 3:16-18 - 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. v17 For God sent not his **Son** into the world to condemn the world; but that the world through **him** might be saved. v18 He that believeth on **him** is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten **Son of God**.

If Jesus were to speak in First Person language in John 3:16-18, it would look very different:
'For God so loved the world, that he gave **ME**, the only begotten Son, that whosoever believeth **ME** should not perish, but have everlasting life. v17 For God sent not **ME** into the world to condemn the world; but that the world through **ME** might be saved. v18 He that believeth on **ME** is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of **ME** the only begotten Son of God.'

Back to more third person language examples:

John 5:19-23 - 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. v20 For the Father loveth **the Son**, and sheweth **him** all things that himself doeth: and he will shew **him** greater works than these, that ye may marvel. v21 For as the Father raiseth up the dead, and quickeneth *them*; even so **the Son** quickeneth whom he will. v22 For the Father judgeth no man, but hath committed all judgment unto **the Son**: v23 That all *men* should honour the **Son**, even as they honour the Father. He that honoureth not the **Son** honoureth not the Father which hath sent **him**.

John 5:25-27 - Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the **Son of God**: and they that hear shall live. v26 For as the Father hath life in himself; so hath he given to **the Son** to have life in **himself**; v27 And hath given **him** authority to execute judgment also, because he is the **Son of man**.

Combined First Person and Third Person verses:

John 6:40, 46, 53 - And this is the will of him that sent me, that every one which seeth **the Son**, and believeth on **him**, may have everlasting life: and **I** will raise him up at the last day. v46 Not that any man hath seen the Father, save **he** which is of God, **he** hath seen the Father. v53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of **the Son of man**, and drink **his** blood, ye have no life in you. ("**I**", **first person**; "**he**", "**him**", "**his**", "**the Son**", "**Son of man**" is **third person**.)

John 8:28 - Then said Jesus unto them, When ye have lifted up the **Son of man**, then shall ye know that **I am he**, and that **I** do nothing of **myself**; but as **my** Father hath taught **me**, **I** speak these things. ("**I**", "**me**" and "**myself**" are **first person**; "**Son of man**" and "**he**" are **third person**.)

John 14:16 - And **I** will pray the Father, and he shall give you **another Comforter**, that **he** may abide

with you for ever. (“I” is first person; “another Comforter” and “he” is third person)

“And I *[first person]* will pray the Father, and he shall give you another Comforter, that he *[third person]* may abide with you for ever; Even the Spirit of truth *[third person]*; whom the world cannot receive, because it seeth him *[third person]* not, neither knoweth him *[third person]*: but ye know him *[third person]*; for he *[third person]* dwelleth with you, and shall be in you. I *[first person]* will not leave you comfortless: I *[first person]* will come to you. Yet a little while, and the world seeth me *[first person]* no more; but ye see me *[first person]*: because I *[first person]* live, ye shall live also. At that day ye shall know that I *[first person]* am in my *[first person]* Father, and ye in me *[first person]*, and I *[first person]* in you.” -- John 14:16-20.

Anyone with any knowledge of grammar will recognize how simple and clear the above passage is. Notice how Jesus said, “he...shall be in you” (v.17) speaking in the third person. And then a few breaths later Jesus says, “I in you” (v.20) speaking in the first person. Is that not plain enough for anyone?

Back to third person language only:

John 14:17 - 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.

Ellen White Speaking in Third Person Language

Not only Christ, but Ellen White also spoke of herself in the third person. She spoke of herself as though she were another person. (Please note this is Ellen White writing about herself in this passage):

Here is an example of Ellen White speaking in third person language

"I [first person] understood that some were anxious to know if Mrs. White [third person] still held the same views that she [third person] did years ago when they had heard her [third person] speak in the sanitarium grove, in the Tabernacle, and at the campmeetings held in the suburbs of Battle Creek. I [first person] assured them that the message she [third person] bears today is the same that she [third person] has borne during the sixty years of her [third person] public ministry. She [third person] has the same service to do for the Master that was laid upon her [third person] in her [third person] girlhood. She [third person] receives lessons from the same Instructor. The directions given her [third person] are, 'Make known to others what I [first person] have revealed to you. Write out the messages that I [first person] give you, that the people may have them.' This is what she [third person] has endeavored to do." - Ellen White, Review & Herald, July 26, 1906

Did you notice how in the same passage she alternates between speaking in the first person (**I**) to the third person (**she, her**)? But in the whole passage she is referring to herself, not two people. Jesus spoke in the exact same way! In His discourse on the Holy Spirit, he alternated between speaking in the first person and in the third person.

So it is not strange that the Messenger of the Lord refers to the Spirit of God also in the third person. The expression 'third person' does not support a trinity doctrine when it is harmonized with the Bible.

Converts Came in Like a Flood

What was the origin of the great apostasy? How did the church first depart from the simplicity of the gospel?

“By conforming to the practices of paganism, to facilitate the acceptance of Christianity by the heathen...During the lives of the apostles the church remained comparatively pure. But “toward the latter end of the second century most of the churches assumed a new form; the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts...came forward and new modeled the cause...” **To secure converts, the exalted standard of the Christian faith was lowered, and as the result “a pagan flood, flowing into the church, carried with it its customs, practices, and idols...” Has not the same process been repeated in nearly every church calling itself Protestant?” — Ellen White, Great Controversy, 384.5**

“**Conformity to worldly customs converts the church to the world; it never converts the world to Christ.** Familiarity with sin inevitably cause it to appear less repulsive. He who chooses to associate with the servants of Satan will soon cease to fear their master. When in the way of duty we are brought into trial, as was Daniel in the king’s court, we may be sure that God will protect us; but if we place ourselves under temptation we shall fall sooner or later.” — **Great Controversy, p. 509.1**

Ellen White’s Stark Warning – Principles of Truth would be Discarded Selected Messages book 1, p. 204-208

“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 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.**” — p. 204.2 (See also Letter 242, October 1903, par. 11)

“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?” — p. 205.1

“I hesitated and delayed about the sending out of that which the Spirit of the Lord impelled me to

write. I did not want to be compelled to present the misleading influence of these sophistries. But in the providence of God, the errors that have been coming in *must be met.*” — p. 205.2

“Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, “Iceberg just ahead!” There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, “Meet it!” There was not a moment’s hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collisions, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way.” — p. 205.3

“Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, “Meet it!” I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, “Meet it!” — p. 206.1

“That night I was up at one o’clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us.” — p. 206.2

“I have been hoping that there would be a thorough reformation, and that the principles for which we fought in the early days, and which were brought out in the power of the Holy Spirit, would be maintained.” — p. 206.3

“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, [Older brethren among the pioneers are here thus reminiscently referred to. “Father Pierce” was Stephen Pierce, who served in ministerial and administrative work in the early days. “Father Andrews” was Edward Andrews, the father of J. N. Andrews.—Compilers.] Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, “We can do nothing more,” the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.” — p. 206.4

“During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.” — p. 207.1

“For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews, [See note on page 206.] who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, “Father Andrews, the Lord Jesus maketh thee whole.” He was healed instantly. He got up, and walked about the room, praising God, and saying, “I never saw it on this wise before. Angels of God are in this room.” The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel’s hand was laid upon my head. From that time to this I have been able to understand the Word of God.” — p. 207.2

“What influence is it would lead men at this stage of our history to work in an underhand, powerful way to tear down the foundation of our faith—the foundation that was laid at the beginning of our work by prayerful study of the Word and by revelation? Upon this foundation we have been building for the past fifty years. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, “Meet it!”... — p. 207.3

“I must bear the messages of warning that God gives me to bear, and then leave with the Lord the results. I must now present the matter in all its bearings; for the people of God must not be despoiled.” — p. 208.1

“We are God’s commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.” — p. 208.2

We were warned from the writings of Sister White that ‘changes would be made.’ A great work would be done, but the truths that were well established would be cast aside. All the work of the Pioneers would be called error. Wasn’t Sister White a Pioneer? She was literally a co-founder of the denomination. So if you call the Pioneers or refer to them as being in error, then you don’t honestly adhere to the counsel of God’s messenger. Theology and scholars have now replaced the detail and inspiration of Bible study. Our people have become dumbed down to pew warmers attending church like a spectator sport. God has now been placed into the spiritual realm of a mystery and we can’t understand Him. Spiritual formation and contemplative prayer

have been brought in by the enemy. WAKE UP FOLKS! We are looking for the enemy from in front of us when we have already been taken from behind decades ago.

Ellen White stated:

- 1) A reformation would take place
- 2) Our doctrines / pillars of faith would be given up
- 3) Engage in Reorganization
- 4) What was given to the remnant church by God, the Principles of Truth, would be discarded
- 5) Our religion would be changed! We changed gods in 1980, officially drinking from the wine cup of Rome.
- 6) The Fundamental Principles for the last fifty years would be called error (1853-1903)
We have had theologians referring to the Pioneers as uneducated, ignorant, not inspired by God. Today it is supposedly “new light”, “present truth.” But you can’t relabel old error as present truth.
- 7) A New Organization would be established (a counterfeit of the original SDA remnant church is today’s General Conference CORPORATION of Seventh-day Adventists which was formed in 1904, just one year after this prophecy. And along the way that Corporation became a 501c3 in 1950, and then yielded the strong arm of Catholic lawyers with many trademark registrations in 1980.)
- 8) Books of a new order would be written
- 9) Intellectual Philosophy would be introduced (Scholars and Theologians took over)
- 10) Nothing would stand in the way of this new movement

“The principles of truth that God in His wisdom has given to the remnant church, would be discarded.”

“Adventist beliefs have changed over the years...Most startling is the teaching regarding Jesus Christ....Many of the Pioneers including James White, J.N. Andrews, Uriah Smith, and J.H. Waggoner, held to an Arian or Semi-Arian view. That is that the Son at some point in time, before the creation of our world was generated by the Father. The Trinitarian understanding of God, now part of our fundamental beliefs, was not generally held by the early Adventists. Even today, a few do not subscribe to it.” — William Johnson, editor - Adventist Review, January 6, 1994

The above statement by Mr. Johnson is incorrect when he tries to fit the founders of the faith into a box called Arian or Semi-Arian. Trinitarianism was definitely not held by the early Adventists. They were all united as non-Trinitarians.

“Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denominations Fundamental Beliefs. More specifically, most would not be able to agree to belief #2, which deals with the doctrine of the Trinity.” — George Knight, Ministry Magazine, October 1993, p. 10

“The fundamental principles that have sustained the work for the last fifty years would be accounted as error.”

To correct Mr. Knight, **all of the founders would not be able to join the church, not just most.** Imagine this being done to Martin Luther. They wouldn't be Lutherans any more. This should be startling to the congregation to learn this fact. And they should be searching why, and asking why.

“That most of the leading SDA pioneers were non-Trinitarian in their theology has become accepted Adventist history, surprising as it sounded to most Adventists 40 years ago when Erwin R. Gane wrote an M.A. thesis on the topic. More recently, a further question has arisen with increasing urgency: was the pioneer’s belief about the Godhead right or wrong? As one line of reasoning goes, either the pioneers were wrong and the present church is right, or the pioneers were right and the present Seventh-day Adventist Church has apostatized from biblical truth.”
 — Jerry Moon, The Trinity, p. 190

With this quote in mind, if one could say that the Pioneers were wrong, then Adventism and Sister White are a lie. Think about that for a minute. So in reality, it forces you to believe the Pioneers.

“Our religion would be changed.”

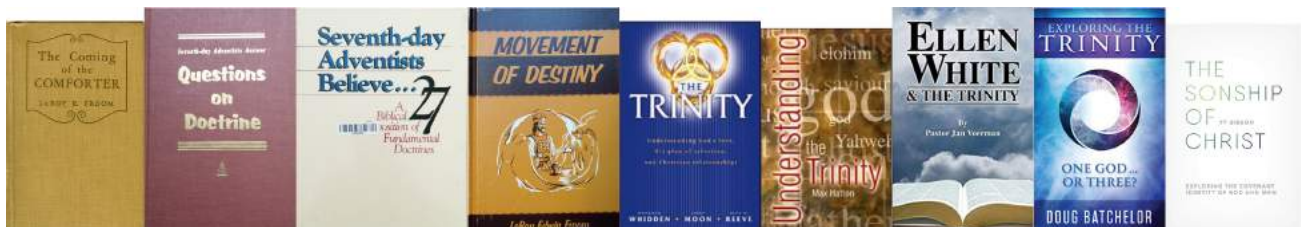
April 1980, Dallas, Texas – General Conference Session
 Fundamental Beliefs as printed in the 1981 Year Book

“#2 The Trinity – There is one God: Father, Son and Holy Spirit, a unity of three co-eternal Persons....

“Books of a new order would be Written”

Just some of the books written to reprogram our people and their Beliefs from 1928 – 2002

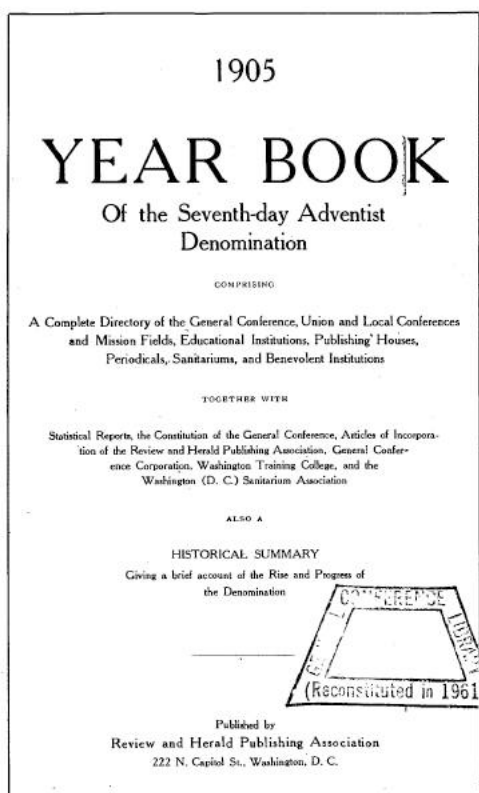
- **“The Coming of the Comforter” – Leroy Froom**
- **“Questions on Doctrine” – Leroy Froom, Walter E. Read, R. A. Anderson, T. E. Unruh**
- **“Seventh-Day Adventists Believe...27, A Biblical Exposition of Fundamental Doctrines” P.G. Damsteegt**
- **“Movement of Destiny” – Leroy Froom**
- **“The Trinity” – Woodrow Whidden, Jerry Moon, John Reeve**
- **“Understanding the Trinity” – Max Hatton**
- **“Ellen White & The Trinity,” Jan Voerman**
- **“Exploring the Trinity, One God...or Three,” Doug Batchelor**
- **“The Sonship of Christ,” Ty Gibson**



“A new organization would be established.”

“That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be—**THAT IS PAST.**” — Ellen White, The General Conference Bulletin, April 3, 1901, p. 25; Last Day Events, p. 50.

In 1904 the General Conference fulfills the beginning of prophesy as they officially form a “**New Organization**” as it “**Reorganizes**” itself into a **CORPORATION**. This would now be called the **General Conference CORPORATION of Seventh-day Adventists**. This can be found in the 1905 Year Book.



General Conference Corporation of Seventh-day Adventists.

ARTICLES OF INCORPORATION.

KNOW ALL MEN BY THESE PRESENTS, That we, the undersigned, namely, James R. Scott, of Washington, D. C.; Harvey Edson Rogers, of Washington, D. C.; Daniel K. Nicola, of Washington, D. C.; Arthur G. Daniells, of Takoma Park, Md.; and Amos P. Needham, of Takoma Park, Md.; being of full age, and citizens of the United States, and a majority of whom are residents of the District of Columbia, desiring to associate ourselves together to form a corporation for the purposes and objects hereinafter set out, in pursuance of and in conformity with sections 599 to 604 inclusive, of subchapter three of the code of the District of Columbia, approved March 3, 1901, and amended by subsequent acts of Congress, for ourselves, our associates, and successors, do make, sign, and acknowledge this certificate in writing, which, when recorded, shall constitute the Articles of Incorporation of the hereinafter-named corporation.

Article I—Name.

The name of the corporation hereby created shall be “General Conference Corporation of Seventh-day Adventists.”

Article II—Duration.

The term for which said corporation is organized and the duration of its existence is to be perpetual.

Article III—Business and Objects.

The particular business and objects for which this corporation is formed are for the purpose of diffusing moral and religious knowledge throughout the entire world by means of churches, organizations, publishing houses, medical or health institutions, educational institutions, publications, missionary agencies, and all other instrumentalities and methods appropriate and available for and tending to the advancement of such ends and aims, and to that end to receive loans, gifts, and deposits of money; to issue notes; to grant annuities; to make loans; to acquire, possess, and hold title to real, personal, and mixed estates in this or foreign countries, either in trust or otherwise, by gift, bequest, devise, or purchase, and to have power to pledge, incur, sell, and convey the same by such mortgages or other instrument of security or conveyance as may be suitable; it being, however, expressly declared that this corporation is not for personal profit or gain to any one, but that all its property and effects must be used and expended in carrying into effect the aims, ends, and objects of its existence.

GENERAL CONFERENCE CORPORATION

Organized, 1904.

Office Address: Takoma Park Station, Washington, D. C.

Board of Trustees: A. G. Daniells, H. W. Cottrell, W. W. Prescott, A. P. Needham, S. N. Curtiss, G. A. Irwin, I. H. Evans.

Officers: Pres., A. G. Daniells; Sec., W. A. Spicer; Treas., I. H. Evans.

Are we to be baptized or ordained as Pastors or Elders into a CORPORATION that is masquerading as a church today?

We Were Warned This Would Happen



“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. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. - Ellen White, Ltr 242, Oct 1903



“I was compelled to search out a score of valuable books written by men outside of our faith. The next logical and inevitable step...involved revision of certain standard works, so as to eliminate statements that taught, and thus perpetuated erroneous views on the Godhead.” - Leroy Froom, Movement of Destiny, 322, 422

It is claimed that Ellen White became a Trinitarian 20 years before her passing. This erroneous claim is based on a handful of quotes that Leroy Froom set out to search for that he rightly figured would be misunderstood. He searched over 100,000 pages of her writings (25,000,000 words) and found a few quotes that on the surface appeared to fit the Trinitarian concept on the Holy Spirit. But only if you choose to read them as he grouped them together with his subtitles and at the expense of the “tens of thousands” of non-Trinitarian statements she wrote.

Leroy Froom, Letter written November 22, 1966 written to R.A. Andersen, J. L. Schuler, D. E. Reebok, A. W. Peterson, W. G. Turner and J. E. Weaver:

“I am writing to you brethren as a group, for you are the only living members of the original committee of thirteen, appointed in 1941 to frame a uniform Baptismal Covenant...Elder Branson was the chairman and I was the secretary. Elder McElhaney, (J.F.) Wright, Ruhling, and (A.B.) Russell are all deceased. The task of this committee was to form a Baptismal Covenant, and Vow, based on the 1931 Fundamental Beliefs statement in the Yearbook and Manual. It was also to point up a bit more sharply the First, Second, and Third persons of the Godhead.”

“I was compelled to search out a score of valuable books written by men outside of our faith....The next logical inevitable step in the implementing of our unified “Fundamental Beliefs” involved revision of certain standard works so as to eliminate statements that taught, and thus perpetuated, erroneous views on the Godhead. Such sentiments were now sharply at variance with the accepted “Fundamental Beliefs” set forth in the Church Manual, and with the uniform “Baptismal Covenant” and “Vow” based thereon, which, in certificate form, was now

used for all candidates seeking admission to membership in the church.” — Leroy Froom, Movement of Destiny, p. 322, 422, 1971

So Leroy Froom went to authors of Babylon. He went to Sunday keepers, to get their views on the Holy Spirit and the apostasy started when he brought that into our church with his book, “The Coming of the Comforter” in 1928. And it is largely because of this book that we have fables and fuzzy beliefs about the Holy Spirit today.

Infidel Authors were warned about in Testimonies for the Church, vol. 8, p. 306

“Many think that in order to obtain an education it is necessary to study the productions of writers who teach infidelity, because their works contain some bright gems of thought. But who was the originator of these gems of thought? It was God, and God alone. He is the source of all light. Why should we wade through the mass of error contained in the works of pagans and infidels, for the sake of a few intellectual truths, when all truth is at our command?” — p. 306.1

“There is a reason why these men sometimes display remarkable wisdom. Satan himself was educated in the heavenly courts, and he has a knowledge of good as well as of evil. He mingles the precious with the vile, and this is what gives him power to deceive. But because Satan has robed himself in garments of heavenly brightness, shall we receive him as an angel of light? The tempter has his agents, educated according to his methods, inspired by his spirit, and adapted to his work. Shall we co-operate with them? Shall we receive the works of his agents as essential to the acquirement of an education?” — p. 306.2

“Who can bring a clean thing out of an unclean? not one.” Job 14:4. Can we then expect the youth to maintain Christian principles and to develop Christian character while their education is largely influenced by the teachings of pagans, atheists, and infidels?” — p. 306.3

“If the time and effort spent in seeking to grasp the bright ideas of infidels were given to studying the precious things in the word of God, thousands who now sit in darkness and in the shadow of death would be rejoicing in the glory of the Light of life.” — p. 306.4

Warning about Ministers, Elders and Leaders with Responsibilities holding onto their Creeds

Warning to Ministers!

“I saw that the ministers did not escape the wrath of God. Their suffering was ten-fold greater than of their people.” — **Ellen White, Early Writings, p. 282**

People give up understanding for themselves and place it with their leaders:

“Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders.” — **Ellen White, Desire of Ages, p.459**

Sleeping Preachers:

“Ministers should become Bible students. Are the truths which they handle mighty? Then they should seek to handle them skillfully. Their ideas should be clear and strong, and their spirits fervent, or they will weaken the force of the truth which they handle. **Men and women are in the last hours of probation, and yet are careless and stupid, and ministers have no power to arouse them; they are asleep themselves. Sleeping preachers preaching to a sleeping people!** A great work must be accomplished for ministers in order for them to make the preaching of the truth a success. The word of God should be thoroughly studied. All other reading is inferior to this.” — **Ellen White, Testimonies for the Church, p. 337.2, 3**

Ministers and Creeds:

“It is Satan’s studied plan to clothe sin with garments of light to hide its deformity, and make it attractive. And ministers and people professing righteousness unite with the adversary of souls to help him in his plans. Never was there a time when every member of the church should feel his responsibility to walk humbly and circumspectly before God as at the present. **Vain philosophy, false creeds,** and infidelity, are on the increase. And **many who bear the name of Christ’s followers** are, through pride of heart, seeking popularity, and **are drifting away from the established landmarks. The plain commands of God in his word are discarded because they are so plain and old-fashioned, while vain and vague theories attract the mind and please the fancy.** In these scenes of church festivities, there is a union with the world that the word of God does not justify. Christians and worldlings are united in them.” — **Ellen White, Signs of the Times, April 19, 1883, par. 10**

Don’t rest your faith on them:

“There are many who have a merely nominal faith, but this faith will not save you. Many believe in Christ because somebody else does, because the minister has told them this or that; but **if you rest your faith only on the minister’s word, you will be lost.** You must not do as did the foolish virgins, who, when the cry came, “Behold, the bridegroom cometh,” found no oil in their vessels. When they discovered their lack, they sought those who were wise, and applied to them for oil for their dying lights; but it was too late to supply them. The wise had only enough for their own use, and they told the foolish virgins they must go and buy oil for themselves. We all must buy oil for ourselves. We must not be content with a mere profession. We are to take a stand for the truth by profession, and the principles of truth must become a part of our life.” — **Ellen White, Review and Herald October 1, 1889, par. 4**

“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.” — Ellen White, Spirit of Prophecy, vol. 4, p. 413.3, 1884; GC88, p. 595.2; Review & Herald, June 7, 1906, par. 6

Prior to the Loud Cry, stand with the Remnant:

“I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest and lead them to think that God is still working for the churches. But the light will shine, and **all who are honest will leave the fallen churches, and take their stand with the remnant.” — Ellen White, Early Writings, p. 261.1**

Contrary to what is being told to you, having a membership card for the SDA church, and showing up for church every week on Sabbath does not guarantee you a spot as being called "the church".

“God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. “Where two or three are gathered together in My name, there am I in the midst of them.” Where Christ is, even among the humble few, this is Christ’s church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church. Where two or three are present who love and obey the commandments of God, Jesus there presides, let it be the desolate place of the earth, in the wilderness, in the city, (or) enclosed in prison walls.” — Ellen White, Letter 108 to Bro. & Sis. Foss, October 28, 1886, p. 17, Nimes, France; Manuscript Releases, vol. 17, p. 82

Learned Men – Mystical, Secret, Spiritual meanings

“The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared, “Ye know not the Scriptures, neither the power of God.” [Mark 12:24.] The language of the Bible should be explained according to its obvious meaning unless a symbol or figure is employed. Christ has given the promise, “If any man will do His will, he shall know of the doctrine.” [John 7:17.] If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.” — The Spirit of Prophecy, vol. 4, p. 416.3; Great Controversy 1888, p. 598.3; Review & Herald, par. 8, June 28, 1906

Learned Men Added to the Bible

“I saw that God had especially guarded the Bible, yet learned men, when the copies were few, had changed the words in some instances, thinking that they were making it more plain, when they were mystifying that which was plain, in causing it to lean to their established views, governed by tradition. But I saw that the word of God, as a whole, is a perfect chain, one portion of scripture explaining another. True seekers for truth need not err; for not only is the word of God plain and simple in declaring the way to life, but the Holy Spirit is given to guide in understanding the way of life revealed in his Word.” — Spiritual Gifts, Vol. 1, p. 117.1

The General Conference is no longer the voice of God

General Conference is corrupt

“I do not find rest in spirit. Scene after scene is presented in symbols before me, and I find no rest until I begin to write out the matter. I have not slept since two o’clock. I think we will institute at least once each day a season of prayer for the Lord to set things in order at the center of the work. Matters there are being shaped so that every other institution is following in the same course. **And the General Conference is itself becoming corrupted with wrong sentiments and principles. In the working up of plans the same principles are manifest that have controlled matters at Battle Creek for quite a length of time.”** — Ellen White, Letter 55, September 19, 1895, par. 2

“I have been shown that the Jewish nation were not brought suddenly into their condition of thought and practice. From generation to generation they were working on false theories, carrying out principles that were opposed to the truth, and combining with their religion thoughts and plans that were the product of human minds; human inventions were made supreme.” — Ellen White, Letter 55, September 19, 1895, par. 3

In 1980, when the General Conference was held in Dallas, Texas, a small group of men had been at work already in changing the doctrines of the Seventh-day Adventist church. With very little push back or questioning, they moved through a change in the God that we worship and believe in. The action done is the warning that Sister White had given in 1898, 1901, 1903 and 1909. Most notably, these men were Neal C. Wilson, W. Duncan Eva, Bernard Seton and Fritz Guy.

No longer the voice of God

“It has been some years since I have considered the General Conference as the voice of God.” — Manuscript Releases 17, p. 216, 1898; Last Day Events, p. 50.3

“That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be—THAT IS PAST.” — The General Conference Bulletin, April 3, 1901, p. 25; Last Day Events, p. 50.

“At times, when a small group of men entrusted with the general management of the work have, in the

name of the General Conference, sought to carry out unwise plans and to restrict God's work, **I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God.** But this is not saying that the decisions of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field, should not be respected. God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority. **The error that some are in danger of committing, is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in His church,** in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work.” — **Testimonies for the Church, vol. 9, 260.2, 1909; General Conference Bulletin, May 31, 1909, Art. A, par. 12; Ms38a, p.13** (published three times in 1909, once in 1915, once in 1949, once in 1992 with a slant to it in Last Day Events.

Eleven times the above paragraph was published in 1990 throughout different Manuscript Releases. This was part of reprogramming the minds and thoughts of our people. It included an opinion that was added by Arthur White. Sadly Arthur White (grandson of Ellen White) was under the influence and control of the GC. He colors his opinion to make it appear that there was only a problem when the GC was made up of only a few men. The different view as commented by ALW vs the actual published statement in 1909 does not change Sister White's writings, that “the GC is no longer the voice of God”. She only points out that the decisions made should be respected ‘when they are represented by duly appointed men from all parts of the field and world’. Here is Arthur White's added comments:

“The opinions in this document were expressed by Ellen White at a time when only a small group represented the General Conference. After the General Conference was reorganized in 1901 to provide broad representation, Mrs. White took a different view. At the 1909 General Conference she encouraged strong support for the General Conference. At that session she said: “At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. But this is not saying that the decisions of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field should not be respected. God has ordained that the representatives of his church from all parts of the earth, when assembled in a General Conference, shall have authority.... Let us give to the highest organized authority in the church that which we are prone to give to one man or to a small group of men.” — **Testimonies for the Church 9:260, 261. See further The Early Elmshaven Years, by A. L. White, pp. 75-94, 108-110.] {17MR 215.1}**

The change made in the doctrines of the Seventh-Day Adventist church WAS NOT made by representatives from all over the field and world. They were made by just a handful of men in suits working in back rooms, fulfilling the doctrine of the devil. Trying to unify with the world so they would be accepted by the World Council of Churches and not be considered a cult. We were a peculiar people, unlike any of the other Christian denominations. But after what happened in Dallas, Texas (General Conference session) in April of 1980, we were so much closer in our beliefs to be one like the world by adopting a trinity god.

Manuscript 114, July 1894

Diary about Willie White regarding O.A. Olsen, Granville, Australia:

“I have had conversation with W. C. White. He was presenting before me the necessity of our people heeding the voice of the General Conference. Then I said, “WCW, it is time you should understand that, [notwithstanding] the opinion that has prevailed, **the General Conference so-called is no longer the voice of God. It has become a strange voice, and they are building strange fire. God does not speak through them. The work that is being done in the General Conference is a strange work.** Elder Olsen is not in the light. Had he stood in the light, he would not have allowed us to be separated from him and come to this country. He has stood in a divided position in reference to the spirit brought from Minneapolis. He let the burdens fall upon me that never should have come upon me. Had he stood to his post of duty like a man after God’s own heart, the clouds would have broken and light would have come in clear and bright. But his half-and-half position was acting out the Aaron, and God was displeased. We were needed at the heart of the work all the years that we have been away from America.”

“There is being done in America, by the General Conference, that which the churches in the conferences know nothing about. You were not wanted in their councils. They wanted to get you out of the way. Elder Olsen was not fully in all their projects at first, but they—Harmon Lindsay and A. R. Henry—deceived him. Elder Olsen has betrayed the cause of God. He is not in union with Elder Ellet Waggoner, neither is he in harmony with A. T. Jones. He is yoked up and united with the men who are working at cross-purposes with God, and the churches are becoming leavened with the spirit that prevails at Battle Creek.”

“W. C. White appeared astonished when I told him that he was not wanted in Battle Creek councils and was crowded out, and meetings were held that he should have been notified to attend. **But they took special pains that he should not know of these meetings.** Elder Olsen could have wholly changed these things if he had stood free in God, bravely opposed to wrong, but he yoked up as a true yoke-fellow with A. R. Henry, who has carried things with a high hand. [They] would control everything upon the Pacific Coast if they could get their grasp upon it.”

“I am instructed that the Lord will let these men have all they have worked for, and then will He punish them and mark their future.” — Ellen White, Manuscript 114-1894, p. 1- 3

HEED THE WARNING!

At a time when the people and leaders of the world are looking for unity between church denominations and religions through this ecumenical interfaith movement, God is calling His people OUT of it. Will you heed the warning?

Revelation 18:1-4 – “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. v2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. v3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. v4 **And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.**”

Now the majority of people wrongly identify who Babylon is, and therefore cannot respond to this urgent message to come out of Babylon. That ‘MOTHER OF HARLOTS’ is none other than the Roman Catholic Church. But is the pronouncement in Revelation 14:8 and Revelation 18:2 (the Babylon now being ‘fallen’ and ‘becoming’ the habitation of every foul spirit), a pronouncement of the Roman Catholic Church? No. And I will tell you why.

The fact that this call is to a ‘body’ that is become fallen, means that at some point it was in good standing with God. Yet the Roman Catholic Church has been in an apostate, ‘fallen’ condition right from the very beginning of that church. So to say that the Roman Catholic Church is ‘now fallen’ and has ‘become’ the habitation of devils, is just the same as saying that Paganism, or Hinduism, or any other false religion has ‘become fallen.’ And that as we know is not possible, because these false religions have always been the ‘habitation of devils.’

“And since the fall here introduced is a moral one, it must apply to some branch of Babylon besides, or outside of, the Pagan or Papal divisions, for from the beginning of their history, Paganism has been a false religion, and the Papacy an apostate one.” — Uriah Smith, Daniel and the Revelation, p. 664

“Babylon is said to be “the mother of harlots.” By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. The message of Revelation 14 announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the Judgment, it must be given in the last days, therefore it cannot refer to the Romish Church, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation, in a message which is yet future, the people of God are called upon to come out of Babylon. According to this scripture, many of God’s people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith. At the time of their rise, these churches took a noble stand for God and the truth, and his blessing was with them. . . . But they fell by the same desire which was the curse and ruin of Israel,—the desire of imitating the practices and

courting the friendship of the ungodly. “Thou didst trust in thine own beauty, and playedst the harlot because of thy renown.” — **Ellen White, Great Controversy 1888, p. 382.3**

“Many of the Protestant churches are following Rome’s example of iniquitous connection with “the kings of the earth;” the State churches, by their relation to secular governments, and other denominations by seeking the favor of the world. **And the term Babylon—confusion—may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories.**” — **Ellen White, Great Controversy 1888, p. 383.1**

So this specific end time call for God's people to come out of Babylon, isn't a specific message for the Roman Catholic Church or any other false religion. Because the call has always been for people to come out of false religion and to turn to the one true God. This call is a specific call for God's very own people to come out of a ‘body’ that has BECOME fallen and has BECOME the habitation of every foul spirit. And what ‘body’ is that? **The fallen Protestant churches.**

The Daughters of the ‘Mother of Harlots’, Mystery Babylon

Revelation 17:5 – “And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.”

As you can see, **Revelation 17** reveals that ‘MOTHER’ Babylon has ‘daughters’ who are HARLOTS and will also share in her many sins and plagues. And who are the daughters of Mystery Babylon?

These can be none other than the churches and institutions which arose from the Roman Catholic Church [the Mother], during the Protestant reformation. The Protestants ran well for a ‘season,’ but ended up fencing themselves about with creeds, causing them to fail in the advancement of light and truth, and have ended up developing a character as that of their ‘mother’ the Roman Catholic Church.

All of the various Protestant denominations have retained in their ecclesiastical organizations, worship and doctrines, relics of popery! Most, if not all of the denominations of today, should be called ‘churches of the world,’ more than churches of God. The desire for power and worldly gain has infected most, if not all of them. They have ended up making a god of this world, and they are no more churches of Christ, than their ‘mother’, the Roman Catholic Church. Is the condition of the Protestants, now called Evangelical churches any better than the Jewish church when Christ uttered the words... “Woe unto you....hypocrites!” (**Matthew 23:13**). I think not!

“Thou art found wanting!” is engraved upon the doors of the churches today. But alas! They proclaim, “I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked!” (**Revelation 3:17**)

The first pronouncement of the fall of the Protestant churches came in 1844, when they rejected the light from God, sent to the world through the Advent movement.

“God called us out of Babylon. If we had stayed there, **bound down by ministers and creeds,** the glorious light of the Holy Sabbath never would have reached us, but glory to God, the second angel's

message called us out from the fallen churches where we are now free to think, and act for ourselves in the fear of God.” — **James White, The Third Angels Message, p. 11.3, 1850 (reflecting on the experience of 1844)**

The prophecy of the 2300 days of Daniel came to its fulfillment in 1844 and those churches which rejected this light, and failed to follow Jesus Christ into the most holy place in heaven, where judgment was to begin, became ‘fallen,’ just as the angel in **Revelation 14:8 proclaims**. And from there, the various Protestant churches have clung to their creeds and the relics of Rome, instead of advancing in truth and light. Let me just give you a few examples of what ‘relics of popery’ the Protestant churches cling on to today:

They have held on to the false ‘sabbath’ of Papal Rome (Sunday). They have fully embraced the false trinity god of Rome. They have embraced spiritualism through the false teaching of the ‘immortal soul.’ They proclaim the devilish teaching that the lost will burn for all eternity!

Slowly but surely, the churches have been piling up the sins and abominations, where they have now reached the point of turning back to their ‘mother’, the Roman Catholic Church and are fully embracing her! No longer are the Protestant (Evangelical) churches proclaiming the truth that the Papal Church is that ‘man of sin’ and ‘anti-Christ’ which the Bible speaks of. No! Instead, they are embracing that mother of abominations in this ecumenical movement that we have going on today. Not only that, but the Protestant churches today are now making an unholy union with the governments of the world. And this, as we saw with the Jewish church of old, spells disaster!

So this message, “**Come out of her my people**”, is to the people of the fallen protestant churches. And yes, this message also applies to Catholics, because the call to come out of the Catholic Church has always applied right throughout history, as the Catholic Church has always been in apostasy from its very beginning. But this specific end time call is for those within the various fallen Protestant denominations which are now ‘fallen’ and have ‘become’ the habitations of foul spirits. But this **INCLUDES** the nominal Adventist church of today.

Notice that God is saying “Come out of her MY PEOPLE”. It doesn't say, come out except for Seventh-day Adventists. **Don't Adventists proclaim to be “God's people?”** Some good old fashion common sense is needed here instead of listening to the fables from the pulpit. This means that God has people within the fallen churches who are living up to the light they have received. They are living a true faith according to what they know. And once they see the truth of God's Word, which the ministers and pastors of these fallen churches have been hiding from them, then they will come out and join with God's true remnant people who “keep the commandments of God AND have the faith of Jesus.”

PLEASE NOTE: Is this just a message to come out of the fallen churches? Is it enough to just separate from these fallen churches? No, this is also a call to get Babylon OUT OF YOU! Babylon is fallen, because of her unity with the world and committing sinful things. So even if you come out of the fallen churches, but still live for the world and continue to do sinful things, then you will still be part of Babylon. So a COMPLETE conversion is required in our lives! This is part of the call to come out of Babylon. So if the Catholic Church is an apostate church, and the various Protestant churches are ‘fallen,’ who is God's church today?

“God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. “Where two or three are gathered together in my name, there am I in the midst of them” (Matthew 18:20). Where Christ is even among the humble few, this is Christ’s church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church.” — Ellen White, Letter 108 to Bro. & Sis. Foss, October 28, 1886, p. 17, Nimes, France; Manuscript Releases, vol. 17, p. 82.

Revelation 14:12 – “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” (God’s True Church!)

What Church is Giving This Message? This is where one specific Protestant denomination needs to be mentioned. You see, the first ‘coming out’ of the fallen churches happened in the 1840's, when the advent call was being proclaimed. This was a great movement, ordained of God, where the truth of the 2300-day prophecy of Daniel was coming to light through a preacher called William Miller. And this movement became the Seventh-day Adventist Church. A ‘called out’ church that was ordained of God to take the final messages (Three Angels Messages) to a dying world before the return of Jesus Christ.

Now during the early years of this church, it was a faithful church and proclaimed the truth that is found in Jesus Christ. **The early Seventh-day Adventist church rejected the false trinity god and proclaimed the truth about the one true God and His Son.** She proclaimed the truth about the commandments of God and the faith of Jesus (**Rev. 14:12**). She also proclaimed the truth about the ‘fallen’ churches of Babylon, and that apostate system of religion, called Roman Catholicism.

But sadly, ‘wolves’ have entered ‘not sparing the flock’, and the truths which the Seventh-day Adventist Church once lived and proclaimed, have now been rejected, in favor of being ‘friends’ with Babylon and the world. A counterfeit version of this original remnant church has surfaced as **the General Conference CORPORATION of Seventh-day Adventists**. This was formed and started in 1904. It would grow and do a great work, nothing stood in its way. This was prophesied by Ellen White in 1903, Letter 242. Being a counterfeit, they would discard the truths they had in exchange for old error. Intellectual philosophy would be introduced by the theologians and scholars who were learned men from the academic system designed by the Jesuits. **And by 1980, “our religion would be changed.”** Again, prophesied by Ellen White in 1903.

“We are in danger of becoming a sister to fallen Babylon, of allowing our churches to become corrupted, and filled with every foul spirit, a cage for every unclean and hateful bird; and will we be clear unless we make decided movements to cure the existing evil?” — Ellen White, Letter 51, September 6, 1886; Manuscript Releases, Volume 21, p. 380

So even though God started this end time church to take the final message to the world and prepare the way for Jesus' second coming, it has fallen into apostasy. And it has become a ‘sister to fallen Babylon.’ Which means there is no denomination now regarded as God's true church. Instead, it is those faithful few who, as **Revelation 14:12** confirms, “keep the commandments of God and the faith of Jesus.” It is the faithful few who are walking in the light of the early Advent movement of the

1800's—the **'Philadelphia' church**. And we would regard ourselves in this ministry, by God's grace, as part of that group; God's true church. When the churches join in with ecumenism including the SDA denomination of today, they become Babylon fallen.

“On the basis of Bible prophecy and the writings of Ellen G. White, SDA’s anticipate the eventual success of the ecumenical movement, both in eliminating the divisions of Protestantism and in reuniting Christendom by bridging the gulf that separated non-Catholic communions from Rome. The ecumenical movement will then become a concerted effort to unite the world and to secure universal peace and security by enlisting the power of civil government in a universal religio-political crusade to eliminate all dissent. SDA’s envision this crusade as the great apostasy to which John the revelator refers as ‘Babylon the great.’ They understand, also, that God’s last message of mercy to the world prior to the return of Christ in power and in glory will consist of a warning against this great apostate movement, and a call to all who choose to remain loyal to Him to leave the churches connected with it. See Rev. 13:15-17; 14:6-11; 16:12-14; 17:1-6; 18:1-4; GC 444, 445, 573, 588, 589, 615.” — **Seventh-day Adventist Bible Commentary, Vol. 10, page 411—1976 edition; (page 363, 1966 edition.)**

If you read Revelation 18:4, you will see that Babylon is guilty of many sins and will receive the final wrath of God before Jesus Christ returns which are the 7 last plagues. And anyone who stays in Babylon, whether it be the ‘Mother’ or the ‘daughter’ churches, they will also receive of the plagues and be forever lost. So this is a VITAL message to those who are still in Babylon.

Are you a member of Babylon, whether it be the Roman Catholic Church or the fallen Protestant churches? God is calling you out today! Don't settle for half-truths from your minister or pastor. Study God's Word for yourself and let Jesus Christ light up your life with the whole truth. God is waiting to save you!

2 Corinthians 6:14, 15, 17 – “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? v15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? v17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.”

The Bible declares that before the coming of the Lord, Satan will work **“with all power and signs and lying wonders, and with all deceivableness of unrighteousness;”** and they that **“received not the love of the truth, that they might be saved,”** will be left to receive **“strong delusion, that they should believe a lie.”** 2 Thessalonians 2:9-11. **Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.** — Ellen White, Great Controversy 1888, p. 389.3

“The sacrifice is too costly to be made by the children of God to make peace with the world by giving up the principles of truth. Those who have the mind of Christ will let that light shine forth to the world in good works, but that light will bring about a division. Shall the light, therefore, be hid under a bed or under a bushel, because it will mark a distinction between the followers of Christ and the world? It was the purity of the character of Christ that stirred up

the enmity of a profligate world. His spotless righteousness was a continual rebuke to their sin and uncleanness; but no principle of truth was compromised by Christ to win the favor of the world. Then let the followers of Christ settle it in their minds that they will they will never compromise truth, never yield one iota of principle for the favor of the world. Let them hold to the peace of Christ.” — Ellen White, Review & Herald, July 24, 1894, par. 6

The churches of the world are saying,
“LET'S JOIN TOGETHER FOR A COMMON CAUSE,”
but we say
“COME OUT FROM AMONG THEM AND BE YE SEPARATE”.

“I was shown the necessity of those who believe we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that young and old should not attend their assemblies; for it is wrong to encourage them by attending their meetings while they teach error that is poisonous, and death to the soul, and teach for doctrines the commandments of men. And the influence is not good. If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith he has set us free, and rejoice in the truth. God is displeased with those who go to listen to error, when they are not obliged to; for unless he sends us to these meetings, where error is forced home to the people by the power of the will, he will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him, and the power of his evil angels; and the light around us becomes contaminated with the darkness.” — Ellen White in vision - ExV54, p. 45.2, 1854; Early Writings, p. 124.3, 1882

“I saw that we had no time to throw away in listening to fables. Our minds should not be thus diverted; but should be occupied with the present truth, and seeking wisdom that we may obtain a more thorough knowledge of our position; that with meekness we may give a reason of our hope from the Scriptures. While the mind is occupied in hearing false doctrines, and dangerous error, pressed upon the hearers, it cannot be dwelling upon the truth which is to fit and prepare the house of Israel to stand in the day of the Lord.” — Ellen White in vision - ExV54, p. 46.1 – Supplement to the Experience and Views of Ellen White, 1854; Early Writings, p. 125.1, 1882

“Among the professed children of God, how little patience has been manifested, how many bitter words have been spoken, how much denunciation has been uttered against those not of our faith. Many have looked upon those belonging to other churches as great sinners, when the Lord does not thus regard them. Those who look thus upon the members of other churches, have need to humble themselves under the mighty hand of God. Those whom they condemn may have had but little light, few opportunities and privileges. If they had had the light that many of the members of our churches have had, they might have advanced at a far greater rate, and have better represented their faith to the world. Of those who boast of their light, and yet fail to walk in it, Christ says, “But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum [Seventh-day Adventists, who have had great light], which art exalted unto heaven [in point of privilege], shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.” At that time Jesus answered and said, “I thank thee, O Father, Lord of

heaven and earth, because thou hast hid these things from the wise and prudent [in their own estimation], and hast revealed them unto babes.” — Ellen White, Review & Herald, August 1, 1893, par. 5 [brackets are in the original writing from Ellen White]

The Advent Message from Spiritual Gifts 1, the 1858 Great Controversy

William Miller

I saw that God sent his angel to move upon the heart of a farmer who had not believed the Bible, and led him to search the prophecies. Angels of God repeatedly visited that chosen one, and guided his mind, and opened his understanding to prophecies which had ever been dark to God's people. The commencement of the chain of truth was given him, and he was led on to search for link after link, until he looked with wonder and admiration upon the word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired, now opened before his vision with beauty and glory. He saw that one portion of scripture explained another, and when one portion was closed to his understanding, he found in another portion of the Word that which explained it. He regarded the sacred word of God with joy, and with the deepest respect and awe.

As he followed down the prophecies, he saw that the inhabitants of earth were living in the closing scenes of this world's history, and they knew it not. He looked at the corruptions of the churches, and saw that their love was taken from Jesus, and placed on the world, and that they were seeking for worldly honor instead of that honor which cometh from above; ambitious for worldly riches, instead of laying up their treasure in heaven. Hypocrisy, darkness and death he could see everywhere. His spirit was stirred within him. God called him to leave his farm, as Elisha was called to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold the mysteries of the kingdom of God to the people. He gained strength with every effort. He carried the people down through the prophecies to the second advent of Christ. As John the Baptist heralded the first advent of Jesus, and prepared the way for his coming, so also, Wm. Miller and those who joined with him, proclaimed the second advent of the Son of God.

I was carried back to the days of the disciples, and was shown the beloved John, that God had a special work for him to accomplish. Satan was determined to hinder this work, and he led on his servants to destroy John. But God sent his angel and wonderfully preserved him. All who witnessed the great power of God manifested in the deliverance of John, were astonished, and many were convinced that God was with him, and that the testimony which he bore concerning Jesus was correct. Those who sought to destroy him were afraid to again attempt to take his life, and he was permitted to suffer on for Jesus. He was falsely accused by his enemies, and was shortly banished to a lonely island, where the Lord sent his angel to reveal to him things which were to take place upon the earth, and the state of the church down through to the end; her backslidings, and the position the church should occupy if she would please God, and finally overcome. The angel from heaven came to John in majesty. His countenance beamed with the excellent glory of heaven. He revealed to John scenes of deep and thrilling interest concerning the church of God, and brought before him the perilous conflicts they were to endure. John saw them pass through fiery trials, and made white and tried, and, finally, victorious overcomers, gloriously saved in the kingdom of God. The countenance of the angel

grew radiant with joy, and was exceeding glorious, as he showed to John the final triumph of the church of God. John was enraptured as he beheld the final deliverance of the church, and as he was carried away with the glory of the scene, with deep reverence and awe he fell at the feet of the angel to worship him. The angel instantly raised him up, and gently reproofed him, saying, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy. The angel then showed John the heavenly city with all its splendor and dazzling glory. John was enraptured and overwhelmed with the glory of the city. He did not bear in mind his former reproof from the angel, but again fell to worship before the feet of the angel, who again gave the gentle reproof, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book; worship God.

Preachers and people have looked upon the book of Revelation as mysterious, and of less importance than other portions of the sacred Scriptures. But I saw that this book is indeed a revelation given for the especial benefit of those who should live in the last days, to guide them in ascertaining their true position, and their duty. God led the mind of Wm. Miller into the prophecies, and gave him great light upon the book of Revelation.

If Daniel's visions had been understood, the people could better have understood the visions of John. But at the right time, God moved upon his chosen servant, who with clearness and in the power of the Holy Spirit, opened the prophecies, and showed the harmony of the visions of Daniel and John, and other portions of the Bible, and pressed home upon the hearts of the people the sacred, fearful warnings of the Word, to prepare for the coming of the Son of man. Deep and solemn convictions rested upon the minds of those who heard him, and ministers and people, sinners and infidels, turned to the Lord, to seek a preparation to stand in the judgment.

Angels of God accompanied Wm. Miller in his mission. He was firm and undaunted. He fearlessly proclaimed the message committed to his trust. A world lying in wickedness, and a cold, worldly church were enough to call into action his energy, and lead him to willingly endure toil, privation and suffering. Although opposed by professed christians and the world, and buffeted by Satan and his angels, he ceased not to preach the everlasting gospel to crowds wherever he was invited, and sound the cry, Fear God and give glory to him; for the hour of his judgment is come.

See 1 Kings 19:16-21; Daniel chap.7-12; Revelation chap. 1, 14:7, 19:8-10, 22:6-10.

The First Angel's Message

I saw that God was in the proclamation of the time in 1843. It was his design to arouse the people, and bring them to a testing point where they should decide. Ministers were convicted and convinced of the correctness of the positions taken on the prophetic periods, and they left their pride, their salaries, and their churches, to go forth from place to place and proclaim the message. But as the message from heaven could find a place in the hearts of but a very few of the professed ministers of Christ, the work was laid upon many who were not preachers. Some left their fields to sound the message, while others were called from their shops and their merchandise. And even some professional men were compelled to leave their professions to engage in the unpopular work of giving the first angel's message. Ministers laid aside their sectarian views and feelings, and united in proclaiming the coming of Jesus. The people were moved everywhere the message reached them. Sinners repented, wept and prayed for forgiveness, and those whose lives had been marked with dishonesty, were anxious to make restitution.

Parents felt the deepest solicitude for their children. Those who received the message, labored

with their unconverted friends and relatives, and with their souls bowed with the weight of the solemn message, warned and entreated them to prepare for the coming of the Son of man. Those cases were the most hardened that would not yield to such a weight of evidence set home by heart-felt warnings. This soul-purifying work led the affections away from worldly things, to a consecration never before experienced. Thousands were led to embrace the truth preached by Wm. Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Those who preached this solemn message, like John the forerunner of Jesus, felt compelled to lay the axe at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches, and manifest their real character. And as they raised the solemn warning to flee from the wrath to come, many who were united with the churches received the healing message; they saw their backslidings, and, with bitter tears of repentance, and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, Fear God, and give glory to him, for the hour of his judgment is come.

The preaching of definite time called forth great opposition from all classes, from the minister in the pulpit, down to the most reckless, heaven-daring sinner. No man knoweth the day and the hour, was heard from the hypocritical minister and the bold scoffer. Neither would be instructed and corrected on the use made of the text by those who were pointing to the year when they believed the prophetic periods would run out, and to the signs which showed Christ near, even at the doors. Many shepherds of the flock, who professed to love Jesus, said they had no opposition to the preaching of Christ's coming; but they objected to the definite time. God's all-seeing eye read their hearts. They did not love Jesus near. They knew that their unchristian lives would not stand the test; for they were not walking in the humble path laid out by him. These false shepherds stood in the way of the work of God. The truth spoken in its convincing power to the people aroused them, and like the jailer, they began to inquire, What must I do to be saved. But these shepherds stepped between the truth and the people, and preached smooth things to lead them from the truth. They united with Satan and his angels, and cried, Peace, peace, when there was no peace. I saw that angels of God had marked it all, and the garments of those unconsecrated shepherds were covered with the blood of souls. Those who loved their ease, and were content with their distance from God, would not be aroused from their carnal security.

Many ministers would not accept this saving message themselves, and those who would receive it, they hindered. The blood of souls is upon them. Preachers and people joined to oppose this message from heaven. They persecuted Wm. Miller, and those who united with him in the work. Falsehoods were circulated to injure his influence, and at different times after he had plainly declared the counsel of God, applying cutting truths to the hearts of his hearers, great rage was kindled against him, and as he left the place of meeting, some waylaid him in order to take his life. But angels of God were sent to preserve his life, and they led him safely away from the angry mob. His work was not yet finished.

The most devoted gladly received the message. They knew it was from God, and that it was delivered at the right time. Angels were watching with the deepest interest the result of the heavenly message, and when the churches turned from and rejected it, they in sadness consulted with Jesus. He turned his face from the churches, and bid his angels to faithfully watch over the precious ones who did not reject the testimony, for another light was yet to shine upon them.

I saw that if professed Christians had loved their Saviour's appearing, if their affections were placed on him, if they felt that there was none upon earth to be compared with him, they would have hailed with joy the first intimation of his coming. But the dislike they manifested, as they heard of their Lord's coming, was a decided proof that they did not love him. Satan and his angels triumphed,

and cast it in the face of Jesus Christ and his holy angels, that his professed people had so little love for Jesus that they did not desire his second appearing.

I saw the people of God, joyful in expectation, looking for their Lord. But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover it, and the most learned men who opposed the time also failed to see the mistake. God designed that his people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that he did not come at the time of expectation. Their profession had not affected their hearts, and purified their lives. The passing of the time was well calculated to reveal such hearts. They were the first to turn and ridicule the sorrowful, disappointed ones, who really loved the appearing of their Saviour. I saw the wisdom of God in proving his people, and giving them a searching test to discover those who would shrink and turn back in the hour of trial.

Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God's anger was kindled against them, because they would not receive the light he had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the word of God shone upon their position, and they discovered a tarrying time. -- If the vision tarry, wait for it. -- In their love for Jesus' immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment, to possess that degree of zeal and energy which had marked their faith in 1843.

Satan and his angels triumphed over them, and those who would not receive the message, congratulated themselves upon their far-seeing judgment and wisdom in not receiving the delusion, as they called it. They realized not that they were rejecting the counsel of God against themselves, and that they were working in union with Satan and his angels to perplex God's people, who were living out the heaven-born message.

The believers in this message were oppressed in the churches. Fear had held them for a time, so that they did not act out the sentiments of their heart, but the passing of the time revealed their true feelings. They wished to silence the testimony which the believers felt compelled to bear, that the prophetic periods extended to 1844. With clearness they explained their mistake, and gave their reasons why they expected their Lord in 1844. The opposers could not bring any arguments against the powerful reasons offered. The anger of the churches was kindled against them. They were determined not to listen to any evidence, and to shut their testimony out of the churches, so that others could not hear it. Those who dared not withhold from others the light God had given them, were shut out of the churches; but Jesus was with them, and they were joyful in the light of his countenance. They were prepared to receive the message of the second angel.

See Daniel 8:14; Habakkuk 2:1-4; Malachi chap. 3&4; Matthew 24:36; Revelation 14:6-7.

The Second Angel's Message

The churches would not receive the light of the first angel's message, and as they rejected the light from heaven they fell from the favor of God. They trusted in their own strength, and placed themselves by their opposition to the first message where they could not see the light of the second angel's message. But the beloved of God, who were oppressed, answered to the message, Babylon is fallen, and left the fallen churches.

Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, Behold the Bridegroom cometh, go ye out to meet him!

The midnight cry was given to give power to the second angel's message. Angels were sent from heaven to wake up the discouraged saints, and prepare them for the great work before them. The most talented men were not the first to receive this message. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, Behold the Bridegroom cometh, go ye out to meet him. Those entrusted with the cry made haste, and in the power of the Holy Spirit spread the cry, and aroused their discouraged brethren. This cry did not stand in the wisdom and learning of men, but in the power of God, and his saints who heard the cry could not resist it. The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, Behold the Bridegroom cometh, go ye out to meet him.

In every part of the land, light was given upon the second angel's message, and the cry was melting down thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. Many would not permit this message to enter the churches, and a large company who had the living testimony within them left the fallen churches. A mighty work was accomplished by the midnight cry. The message was heart-searching, and led the believers to seek a living experience for themselves. They knew that they could not lean upon one another.

The saints anxiously waited for their Lord with fasting, watching and almost constant prayer. Even some sinners looked forward to the time with terror, while the great mass seemed to be stirred against this message, and manifested the spirit of Satan. They mocked and scoffed, and everywhere was heard, No man knoweth the day and the hour. Evil angels exulted around them, urging them on to harden their hearts, and to reject every ray of light from heaven, that they might fasten them in the snare. Many professed to be looking for their Lord, who had neither part nor lot in the matter. The glory of God they had witnessed, the humility and deep devotion of the waiting ones, and the overwhelming weight of evidence, caused them to profess to receive the truth. But they were not converted. They were not ready. A spirit of solemn and earnest prayer was everywhere felt by the saints. A holy solemnity was resting upon them. Angels with the deepest interest had watched the result, and were elevating those who received the heavenly message, and were drawing them from earthly things to obtain large supplies from salvation's fountain. God's people were then accepted with him. Jesus looked upon them with pleasure. His image was reflected in them. They had made a full sacrifice, an entire consecration, and expected to be changed to immortality. But they were destined to be again sadly disappointed. The time to which they looked, expecting deliverance, passed. They were still upon the earth, and the effects of the curse never seemed more visible. They had placed their affections on heaven, and in sweet anticipation, had tasted immortal deliverance; but their hopes were not realized.

The fear that had rested upon many of the people did not at once disappear. They did not immediately triumph over the disappointed ones. But as no visible wrath of God was felt by them, they recovered from the fear they had felt, and commenced their ridicule, their mocking, and scoffing.

The people of God were again proved, and tested. The world laughed, and mocked, and reproached them; and those who had believed without a doubt that Jesus would then come and raise the dead, and change the living saints, and take the kingdom, and possess it forever, felt like the disciples of Christ. They have taken away my Lord, and I know not where they have laid him.

See Matthew 24:36, 25:6; John 20:13; Revelation 14:8.

Advent Movement Illustrated

I saw a number of companies who seemed to be bound together by cords. Many in these companies were in total darkness. Their eyes were directed downward to the earth, and there seemed to be no connection between them and Jesus. I saw individuals scattered through these different companies whose countenances looked light, and whose eyes were raised upward to heaven. Beams of light from Jesus, like rays of light from the sun, were imparted to them. An angel bid me look carefully, and I saw an angel watching over every one of those who had a ray of light, while evil angels surrounded those who were in darkness. I heard the voice of an angel cry, Fear God and give glory to him, for the hour of his judgment is come.

A glorious light rested down upon these companies, to enlighten all who would receive it. Some of those who were in darkness received the light and rejoiced; while others resisted the light from heaven, and said that it was deception to lead them astray. The light passed away from them, and they were left in darkness. Those who had received the light from Jesus, joyfully cherished the increase of precious light which was shed upon them. Their faces lighted up, and beamed with holy joy, while their gaze was directed upward to Jesus with intense interest, and their voices were heard in harmony with the voice of the angel, Fear God and give glory to him, for the hour of his judgment is come. As they raised this cry, I saw those who were in darkness thrusting them with side and with shoulder. Then many of those who cherished the sacred light, broke the cords which confined them, and stood out separate from those companies. And as many were breaking the cords which bound them, men belonging to these different companies, who were revered by them, passed through the companies, and some with pleasing words, and others with wrathful looks and threatening gestures, fastened the cords which were weakening, and were constantly saying, God is with us. We stand in the light. We have the truth. I inquired who these men were. I was told that they were ministers, and leading men, who had rejected the light themselves, and were unwilling that others should receive it. I saw those who cherished the light looking with interest and ardent desire upward, expecting Jesus to come and take them to himself. Soon a cloud passed over those who rejoiced in the light, and their faces looked sorrowful. I inquired the cause of this cloud. I was shown that it was their disappointment. The time when they expected their Saviour had passed, and Jesus had not come. Discouragement settled upon them, and those men I had before noticed, the ministers and leading men, rejoiced. Those who had rejected the light, triumphed greatly, while Satan and his evil angels also exulted around them.

Then I heard the voice of another angel, saying, Babylon is fallen! is fallen! A light shone upon those desponding ones, and with ardent desires for his appearing, they again fixed their eyes upon Jesus. Then I saw a number of angels conversing with the second angel, who had cried, Babylon is fallen, is fallen, and these angels raised their voices with the second angel, and cried, Behold the Bridegroom cometh! go ye out to meet him! The musical voices of these angels seemed to reach everywhere. An exceeding bright and glorious light shone around those who had cherished the light which had been imparted to them. Their faces shone with excellent glory, and they united with the

angels in the cry, Behold, the Bridegroom cometh! And as they harmoniously raised the cry among these different companies, those who rejected the light, pushed them, and with angry looks, scorned and derided them. But the angels of God wafted their wings over the persecuted ones, while Satan and his angels were seeking to press their darkness around them, to lead them to reject the light from heaven.

Then I heard a voice saying to those who had been pushed and derided, come out from among them, and touch not the unclean. A large number broke the cords which bound them, and they obeyed the voice, and left those who were in darkness, and united with those who had previously broken the cords, and they joyfully united their voices with them. I heard the voice of earnest, agonizing prayer from a few who still remained with the companies who were in darkness. The ministers and leading men were passing around in these different companies, fastening the cords stronger; but still I heard this voice of earnest prayer. Then I saw those who had been praying reach out their hands for help towards that united company who were free, rejoicing in God. The answer from them, as they earnestly looked to heaven, and pointed upward, was, Come out from among them, and be separate. I saw individuals struggling for freedom, and at last they broke the cords that bound them. They resisted the efforts which were made to fasten the cords tighter, and would not heed the repeated assertions, God is with us, We have the truth with us. Individuals continued to leave the companies who were in darkness, and joined the free company, who appeared to be in an open field raised above the earth. Their gaze was upward, and the glory of God rested upon them, and they shouted the praises of God. They were united, and seemed to be wrapt in the light of heaven. Around this company were some who came under the influence of the light, but who were not particularly united to the company. All who cherished the light shed upon them were gazing upward with intense interest. Jesus looked upon them with sweet approbation. They expected Jesus to come. They longed for his appearing. They did not cast one lingering look to earth. Again I saw a cloud settle upon the waiting ones. I saw them turn their weary eyes downward. I inquired the cause of this change. Said my accompanying angel, They are again disappointed in their expectations. Jesus cannot yet come to earth. They must yet suffer for Jesus and endure greater trials. They must give up errors and traditions received from men, and turn wholly to God and his word. They must be purified, made white and tried. And those who endure that bitter trial will obtain an eternal victory.

Jesus did not come to earth as the waiting, joyful company expected, to cleanse the Sanctuary, by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods. Prophetic time closed in 1844. Their mistake consisted in not understanding what the Sanctuary was, and the nature of its cleansing. Jesus did enter the Most Holy place to cleanse the Sanctuary at the ending of the days. I looked again at the waiting, disappointed company. They looked sad. They carefully examined the evidences of their faith, and followed down through the reckoning of the prophetic periods, and could discover no mistake. Time was fulfilled, but where was their Saviour? They had lost him.

I was then shown the disappointment of the disciples as they came to the sepulchre and found not the body of Jesus. Said Mary, They have taken away my Lord, and I know not where they have laid him. Angels told the sorrowing disciples that their Lord had risen, and would go before them into Galilee.

I saw that as Jesus looked upon the disappointed ones with the deepest compassion, he sent his angels to direct their minds that they might find him, and follow him where he was; that they might understand that the earth is not the Sanctuary; that he must needs enter the Most Holy place of the heavenly Sanctuary to cleanse it; to make a special atonement for Israel, and to receive the kingdom of his Father, and then return to earth and take them to dwell with him forever. The disappointment

of the disciples well represents the disappointment of those who expected their Lord in 1844. I was carried back to the time when Christ triumphantly rode into Jerusalem. The joyful disciples believed that he was then to take the kingdom, and reign a temporal prince. They followed their King with high hopes. They cut down the beautiful palm branches, and took off their outer garments, and with enthusiastic zeal spread them in the way; and some went before, and others followed crying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest! The excitement disturbed the Pharisees, and they wished Jesus to rebuke his disciples. But he said unto them, If these should hold their peace, the stones would immediately cry out. The prophecy of Zechariah 9:9, must be fulfilled, yet, I saw, the disciples were doomed to a bitter disappointment. In a few days they followed Jesus to Calvary, and beheld him bleeding and mangled upon the cruel cross. They witnessed his agonizing death, and laid him in the tomb. Their hearts sunk with grief. Their expectations were not realized in a single particular. Their hopes died with Jesus. But as he arose from the dead, and appeared to his sorrowing disciples, their hopes revived. They had lost their Saviour; but again they had found him.

I saw that the disappointment of those who believed in the coming of the Lord in 1844, was not equal to the disappointment of the disciples. Prophecy was fulfilled in the first and second angels' messages. They were given at the right time, and accomplished the work God designed they should.

See Daniel 8:14; Matthew 21:4-16, 25:6; Mark 16:6-7; Luke 19:35-40; John 14:1-3, 20:13; 2 Corinthians 6:17; Revelation 10:8-11, 14:7-8.

Another Illustration

I was shown the interest which all heaven had taken in the work which had been going on upon the earth. Jesus commissioned a strong and mighty angel to descend and warn the inhabitants of earth to get ready for his second appearing. I saw the mighty angel leave the presence of Jesus in heaven. Before him went an exceedingly bright and glorious light. I was told that his mission was to lighten the earth with his glory, and warn man of the coming wrath of God. Multitudes received the light. Some seemed to be very solemn, while others were joyful and enraptured. The light was shed upon all, but some merely came under the influence of the light, and did not heartily receive it. But all who received it, turned their faces upward to heaven, and glorified God. Many were filled with great wrath. Ministers and people united with the vile, and stoutly resisted the light shed by the mighty angel. But all who received it withdrew from the world, and were closely united together.

Satan and his angels were busily engaged in seeking to attract the minds of all they could from the light. The company who rejected it were left in darkness. I saw the angel watching with the deepest interest the professed people of God, to record the character they developed, as the message of heavenly origin was introduced to them. And as very many who professed love for Jesus turned from the heavenly message with scorn, derision and hatred, an angel with a parchment in his hand, made the shameful record. All heaven was filled with indignation, because Jesus was slighted by his professed followers.

I saw the disappointment of the trusting ones. They did not see their Lord at the expected time. It was God's purpose to conceal the future, and bring his people to a point of decision. Without this point of time the work designed of God would not have been accomplished. Satan was leading the minds of very many far ahead in the future. A period of time proclaimed for Christ's appearing must bring the mind to earnestly seek for a present preparation. As the time passed, those who had not fully received the light of the angel, united with those who had despised the heavenly message, and they

turned upon the disappointed ones in ridicule. I saw the angels in heaven consulting with Jesus. They had marked the situation of Christ's professed followers. The passing of the definite time had tested and proved them, and very many were weighed in the balance and found wanting. They all loudly professed to be christians, yet failed in following Christ in almost every particular. Satan exulted at the state of the professed followers of Christ. He had them in his snare. He had led the majority to leave the straight path, and they were attempting to climb up to heaven some other way. Angels saw the pure, the clean, and holy, all mixed up with sinners in Zion, and the world-loving hypocrite. They had watched over the true lovers of Jesus; but the corrupt were affecting the holy.

Those whose hearts burned with a longing, intense desire to see Jesus, were forbidden by their professed brethren to speak of his coming. Angels viewed the whole scene, and sympathized with the remnant, who loved the appearing of Jesus. Another mighty angel was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to earth, he cried, Babylon is fallen! is fallen! Then I saw the disappointed ones again look cheerful, and raise their eyes to heaven, looking with faith and hope for their Lord's appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their countenances. The disappointed ones saw from the Bible that they were in the tarrying time, and that they must patiently wait the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect him in 1844. I saw that the majority did not possess that energy which marked their faith in 1843. Their disappointment had dampened their faith. But as the disappointed ones united in the cry of the second angel, the heavenly host looked with the deepest interest, and marked the effect of the message. They saw those who bore the name of christians turn with derision and scorn upon those who had been disappointed. As the words fell from the mocker's lips, You have not gone up yet! an angel wrote them. Said the angel, They mock God.

I was pointed back to the translation of Elijah. His mantle fell on Elisha, and wicked children (or young people) followed him, mocking, crying, Go up thou bald head! Go up thou bald head! They mocked God, and met their punishment there. They had learned it of their parents. And those who have scoffed and mocked at the idea of the saints' going up, will be visited with the plagues of God, and will realize that it is not a small thing to trifle with him.

Jesus commissioned other angels to fly quickly to revive and strengthen the drooping faith of his people, and prepare them to understand the message of the second angel, and of the important move which was soon to be made in heaven. I saw these angels receive great power and light from Jesus, and fly quickly to earth to fulfill their commission to aid the second angel in his work. A great light shone upon the people of God as the angels cried, Behold the Bridegroom cometh, go ye out to meet him. Then I saw those disappointed ones rise, and in harmony with the second angel, proclaim, Behold the Bridegroom cometh, go ye out to meet him. The light from the angels penetrated the darkness everywhere. Satan and his angels sought to hinder this light from spreading, and having its designed effect. They contended with the angels of God, and told them that God had deceived the people, and that with all their light and power, they could not make the people believe that Jesus was coming. The angels of God continued their work, although Satan strove to hedge up the way, and draw the minds of the people from the light. Those who received it looked very happy. They fixed their eyes up to heaven, and longed for the appearing of Jesus. Some were in great distress, weeping and praying. Their eyes seemed to be fixed upon themselves, and they dared not look upward.

A precious light from heaven parted the darkness from them, and their eyes, which had been fixed in despair upon themselves, were turned upward, while gratitude and holy joy were expressed upon every feature. Jesus and all the angelic host looked with approbation upon the faithful, waiting ones.

Those who rejected and opposed the light of the first angel's message, lost the light of the second, and could not be benefited by the power and glory which attended the message, Behold the Bridegroom cometh. Jesus turned from them with a frown. They had slighted and rejected him. Those who received the message were wrapt in a cloud of glory. They waited and watched and prayed to know the will of God. They greatly feared to offend him. I saw Satan and his angels seeking to shut this divine light from the people of God; but as long as the waiting ones cherished the light, and kept their eyes raised from earth to Jesus, Satan could have no power to deprive them of this precious light. The message given from heaven enraged Satan and his angels, and those who professed to love Jesus, but despised his coming, scorned and derided the faithful, trusting ones. But an angel marked every insult, every slight, every abuse they received from their professed brethren. Very many raised their voices to cry, Behold the Bridegroom cometh, and left their brethren who did not love the appearing of Jesus, and who would not suffer them to dwell upon his second coming. I saw Jesus turn his face from those who rejected and despised his coming, and then he bade angels lead his people out from among the unclean, lest they should be defiled. Those obedient to the messages stood out free and united. A holy and excellent light shone upon them. They renounced the world, tore their affections from it, and sacrificed their earthly interests. They gave up their earthly treasure and their anxious gaze was directed to heaven, expecting to see their loved Deliverer. A sacred, holy joy beamed upon their countenances, and told of the peace and joy which reigned within. Jesus bade his angels go and strengthen them, for the hour of their trial drew on. I saw that these waiting ones were not yet tried as they must be. They were not free from errors. And I saw the mercy and goodness of God in sending a warning to the people of earth, and repeated messages to bring them up to a point of time, to lead them to a diligent search of themselves, that they might divest themselves of errors which have been handed down from the heathen and papists. Through these messages God has been bringing out his people where he can work for them in greater power, and where they can keep all his commandments.

See 2 Kings 2:11-25; Daniel 8:14; Habakkuk 2:1-4; Matthew 25:6; Revelation 14:8, 18:1-5.

The Sanctuary

I was then shown the grievous disappointment of the people of God. They did not see Jesus at the expected time. They knew not why their Saviour did not come. They could see no evidence why prophetic time had not ended. Said an angel, Has God's word failed? Has God failed to fulfill his promises? No: he has fulfilled all he promised. Jesus has risen up, and has shut the door of the Holy place of the heavenly Sanctuary, and has opened a door into the Most Holy place, and has entered in to cleanse the Sanctuary. Said the angel, All who wait patiently shall understand the mystery. Man has erred; but there has been no failure on the part of God. All was accomplished that God promised; but man erroneously looked to the earth, believing it to be the Sanctuary to be cleansed at the end of the prophetic periods. Man's expectations have failed; but God's promise not at all. Jesus sent his angels to direct the disappointed ones, to lead their minds into the Most Holy place where he had gone to cleanse the Sanctuary, and make a special atonement for Israel. Jesus told the angels that all who found him would understand the work which he was to perform. I saw that while Jesus was in the Most Holy place he would be married to the New Jerusalem, and after his work should be accomplished in the Holiest, he would descend to earth in kingly power and take the precious ones to himself who had patiently waited his return.

I was then shown what did take place in heaven as the prophetic periods ended in 1844. I saw that as the ministration of Jesus in the Holy place ended, and he closed the door of that apartment, a

great darkness settled upon those who had heard, and had rejected the messages of Christ's coming, and they lost sight of him. Jesus then clothed himself with precious garments. Around the bottom of his robe was a bell and a pomegranate, a bell and a pomegranate. He had suspended from his shoulders a breastplate of curious work. And as he moved, it glittered like diamonds, magnifying letters which looked like names written, or engraven upon the breastplate. After he was fully attired, with something upon his head which looked like a crown, angels surrounded him, and in a flaming chariot he passed within the second vail. I was then bid to take notice of the two apartments of the heavenly Sanctuary. The curtain, or door, was opened, and I was permitted to enter. In the first apartment I saw the candlestick with seven lamps, which looked rich and glorious; also the table on which was the shewbread, and the altar of incense, and the censer. All the furniture of this apartment looked like purest gold, and reflected the image of the one who entered that place. The curtain which separated these two apartments looked glorious. It was of different colors and material, with a beautiful border, with figures of gold wrought upon it, representing angels. The vail was lifted, and I looked into the second apartment. I saw there an ark which had the appearance of being of the finest gold. As a border around the top of the ark, was most beautiful work representing crowns. It was of fine gold. In the ark were the tables of stone containing the ten commandments. On each end of the ark was a lovely cherub with their wings spread out over it. Their wings were raised on high, and touched each other above the head of Jesus, as he stood by the ark. Their faces were turned towards each other, and they looked downwards to the ark, representing all the angelic host looking with interest at the law of God. Between the cherubim was a golden censer. And as the prayers of the saints in faith came up to Jesus, and he offered them to his Father, a sweet fragrance arose from the incense. It looked like smoke of most beautiful colors. Above the place where Jesus stood, before the ark, I saw an exceeding bright glory that I could not look upon. It appeared like a throne where God dwelt. As the incense ascended up to the Father, the excellent glory came from the Father's throne to Jesus, and from Jesus it was shed upon those whose prayers had come up like sweet incense. Light and glory poured upon Jesus in rich abundance, and overshadowed the mercy-seat, and the train of the glory filled the temple. I could not long look upon the glory. No language can describe it. I was overwhelmed, and turned from the majesty and glory of the scene.

I was shown a Sanctuary upon earth containing two apartments. It resembled the one in heaven. I was told that it was the earthly Sanctuary, a figure of the heavenly. The furniture of the first apartment of the earthly Sanctuary was like that in the first apartment of the heavenly. The vail was lifted, and I looked into the Holy of Holies, and saw that the furniture was the same as in the Most Holy place of the heavenly Sanctuary. The priests ministered in both apartments of the earthly. In the first apartment he ministered every day in the year, and entered the Most Holy but once in a year, to cleanse it from the sins which had been conveyed there. I saw that Jesus ministered in both apartments of the heavenly Sanctuary. He entered into the heavenly Sanctuary by the offering of his own blood. The earthly priests were removed by death, therefore they could not continue long; but Jesus, I saw, was a priest forever. Through the sacrifices and offerings brought to the earthly Sanctuary, the children of Israel were to lay hold of the merits of a Saviour to come. And in the wisdom of God the particulars of this work were given us that we might look back to them, and understand the work of Jesus in the heavenly Sanctuary.

At the crucifixion, as Jesus died on Calvary, he cried, It is finished, and the vail of the temple was rent in twain, from the top to the bottom. This was to show that the services of the earthly Sanctuary were forever finished, and that God would no more meet with them in their earthly temple, to accept their sacrifices. The blood of Jesus was then shed, which was to be ministered by himself in the heavenly Sanctuary. As the priests in the earthly Sanctuary entered the Most Holy once a year to

cleanse the Sanctuary, Jesus entered the Most Holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefited by his mediation, and to cleanse the Sanctuary.

See Exodus chap. 25-28; Leviticus chap. 16; 2 Kings 2:11; Daniel 8:14; Matthew 27:50-51; Hebrews chap. 9; Revelation chap. 21.

The Third Angel's Message

As the ministration of Jesus closed in the Holy place, and he passed into the Holiest, and stood before the ark containing the law of God, he sent another mighty angel to earth with the third message. He placed a parchment in the angel's hand, and as he descended to earth in majesty and power, he proclaimed a fearful warning, the most terrible threatening ever borne to man. This message was designed to put the children of God upon their guard, and show them the hour of temptation and anguish that was before them. Said the angel, They will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, yet they must hold fast the truth. The third angel closes his message with these words, Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. As he repeated these words he pointed to the heavenly Sanctuary. The minds of all who embrace this message are directed to the Most Holy place where Jesus stands before the ark, making his final intercession for all those for whom mercy still lingers, and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living. Jesus makes an atonement for those who died, not receiving the light upon God's commandments, who sinned ignorantly.

After Jesus opened the door of the Most Holy the light of the Sabbath was seen, and the people of God were to be tested and proved, as God proved the children of Israel anciently, to see if they would keep his law. I saw the third angel pointing upward, showing the disappointed ones the way to the Holiest of the heavenly Sanctuary. They followed Jesus by faith into the Most Holy. Again they have found Jesus, and joy and hope spring up anew. I saw them looking back reviewing the past, from the proclamation of the second advent of Jesus, down through their travels to the passing of the time in 1844. They see their disappointment explained, and joy and certainty again animate them. The third angel has lighted up the past, present and future, and they know that God has indeed led them by his mysterious providence.

It was represented to me that the remnant followed Jesus into the Most Holy place, and beheld the ark, and the mercy-seat, and were captivated with their glory. Jesus raised the cover of the ark, and behold! the tables of stone, with the ten commandments written upon them. They trace down the lively oracles; but they start back with trembling when they see the fourth commandment living among the ten holy precepts, while a brighter light shines upon it than upon the other nine, and a halo of glory is all around it. They find nothing there informing them that the Sabbath has been abolished, or changed to the first day of the week. It reads as when spoken by the mouth of God in solemn and awful grandeur upon the mount, while the lightnings flashed and the thunders rolled, and when written with his own holy finger in the tables of stone. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. They are amazed as they behold the care taken of the ten commandments. They see them placed close by Jehovah, overshadowed and protected by his holiness. They see that they have been trampling upon the fourth commandment of the decalogue, and have observed a day handed down by the heathen and papists, instead of the day sanctified by

Jehovah. They humble themselves before God, and mourn over their past transgressions.

I saw the incense in the censer smoke as Jesus offered their confessions and prayers to his Father. And as it ascended, a bright light rested upon Jesus, and upon the mercy-seat; and the earnest, praying ones, who were troubled because they had discovered themselves to be transgressors of God's law, were blest, and their countenances lighted up with hope and joy. They joined in the work of the third angel, and raised their voices and proclaimed the solemn warning. But few at first received the message, yet they continued with energy to proclaim the warning. Then I saw many embrace the message of the third angel, and unite their voices with those who had first proclaimed the warning, and they exalted God and magnified him by observing his sanctified Rest-day.

Many who embraced the third message had not an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the Most Holy place, and those who had an experience in the past messages were pointing them the way to the heavenly Sanctuary. Many saw the perfect chain of truth in the angels' messages, and gladly received it. They embraced them in their order, and followed Jesus by faith into the heavenly Sanctuary. These messages were represented to me as an anchor to hold the body. And as individuals receive and understand them, they are shielded against the many delusions of Satan.

After the great disappointment in 1844, Satan and his angels were busily engaged in laying snares to unsettle the faith of the body. He was affecting the minds of individuals who had a personal experience in these things. They had an appearance of humility. They changed the first and second messages, and pointed to the future for their fulfilment, while others pointed far back in the past, declaring that they had been there fulfilled. These individuals were drawing the minds of the inexperienced away, and unsettling their faith. Some were searching the Bible to try to build up a faith of their own, independent of the body. Satan exulted in all this; for he knew that those who broke loose from the anchor, he could affect by different errors and drive about with winds of doctrine. Many who had led in the first and second messages, denied them, and division and scattering was throughout the body. I then saw Wm. Miller. He looked perplexed, and was bowed with sorrow and distress for his people. He saw the company who were united and loving in 1844, losing their love for each other, and opposing one another. He saw them fall back into a cold, backslidden state. Grief wasted his strength. I saw leading men watching Wm. Miller, and fearing lest he should embrace the third angel's message and the commandments of God. And as he would lean towards the light from heaven, these men would lay some plan to draw his mind away. I saw a human influence exerted to keep his mind in darkness, and to retain his influence among them. At length Wm. Miller raised his voice against the light from heaven. He failed in not receiving the message which would have fully explained his disappointment, and cast a light and glory on the past, which would have revived his exhausted energies, brightened up his hope, and led him to glorify God. But he leaned to human wisdom instead of divine, and being broken with arduous labor in his Master's cause, and by age, he was not as accountable as those who kept him from the truth. They are responsible, and the sin rests upon them. If Wm. Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. His brethren professed such deep love and interest for him, he thought he could not tear away from them. His heart would incline towards the truth; but then he looked at his brethren. They opposed it. Could he tear away from those who had stood side and shoulder with him in proclaiming Jesus' coming? He thought they surely would not lead him astray.

God suffered him to come under the power of Satan, and death to have dominion over him. He hid him in the grave, away from those who were constantly drawing him from God. Moses erred just as he was about to enter the promised land. So also, I saw that Wm. Miller erred as he was soon

to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this. Others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.

See Exodus 20:1-17, 31:18; 1Thessalonians 4:16; Revelation 14:9-12.

Books Published During Ellen White's Lifetime

- 1845-46 DayStar (outside publication with Ellen Harmon's writings)
 1846-49 Broadside (outside publication with Ellen Harmon's writings)
 1847 WFL A Word to the Little Flock (also James White and Jos. Bates contributed)
 1849 PT The Present Truth (various material/articles published by James White)
 1850 AR The Advent Review (various material/articles published by James White)
 1851 ExV A Sketch of the Christian Experience and Views of Ellen G. White
 1854 ExV54 Supplement to the Christian Experience and Views of Ellen G. White
 1855 T1 Testimony for the Church, No. 1 (makes up today's vol. 1 modern book)
 1856 T2 Testimony for the Church, No. 2 (makes up today's vol. 1 modern book)
 1857 T3 Testimony for the Church, No. 3 (makes up today's vol. 1 modern book)
 1857 T4 Testimony for the Church, No. 4 (makes up today's vol. 1 modern book)
 1858 1SG Spiritual Gifts, vol. 1, The Great Controversy, 1858 edition
 1859 T5 Testimony for the Church, No. 5 (makes up today's vol. 1 modern book)
 1860 2SG Spiritual Gifts, vol. 2, My Christian Experience, Views and Labors in Connection with the Rise and Progress of the Third Angel's Message.
 1861 T6 Testimony for the Church, No. 6 (makes up today's vol. 1 modern book)
 1862 T7 Testimony for the Church, No. 7 (makes up today's vol. 1 modern book)
 1862 T8 Testimony for the Church, No. 8 (makes up today's vol. 1 modern book)
 1863 T9 Testimony for the Church, No. 9 (makes up today's vol. 1 modern book)
 1864 T10 Testimony for the Church, No. 10 (makes up today's vol. 1 modern book)
 1864 ApM An Appeal to Mothers
 1864 ---- An Appeal to the Youth. Funeral Address of Henry N. White, Experience and Last Sickness. His Mother's Letters, etc.
 1864 3SG Spiritual Gifts, vol. 3, Important Facts of Faith in Connection with the History of Holy Men of Old.
 1864 4ASG Spiritual Gifts, vol. 4-A, Important Facts of Faith: Laws of Health. (a number of these topics are republished and expanded on in SOP vol. 1, 1870)
 1864 4BSG Spiritual Gifts, vol. 4-B, Testimonies Nos. 1-10
 1867 T11 Testimony for the Church, No. 11 (makes up today's vol. 1 modern book)
 1867 T12 Testimony for the Church, No. 12 (makes up today's vol. 1 modern book)
 1867 T13 Testimony for the Church, No. 13 (makes up today's vol. 1 modern book)
 1868 T14 Testimony for the Church, No. 14 (makes up today's vol. 1 modern book)
 1868 T15 Testimony for the Church, No. 15 (makes up today's vol. 2 modern book)
 1868 T16 Testimony for the Church, No. 16 (makes up today's vol. 2 modern book)
 1869 T17 Testimony for the Church, No. 17 (makes up today's vol. 2 modern book)

- 1870 T18 Testimony for the Church, No. 18 (makes up today's vol. 2 modern book)
- 1870 T19 Testimony for the Church, No. 19 (makes up today's vol. 2 modern book)
- 1870 1SP Spirit of Prophecy, vol. 1, The Great Controversy Between Christ and His Angels, and Satan and His Angels
- 1871 T20 Testimony for the Church, No. 20 (makes up today's vol. 2 modern book)
- 1872 ---- Testimonies for the Church, Nos. 12-16 (reprint)
- 1872 T21 Testimony for the Church, No. 21 (makes up today's vol. 3 modern book)
- 1872 PH Testimony to the Church at Battle Creek (some of all may be found in T22, 1873)
- 1873 T22 Testimony for the Church, No. 22 (makes up today's vol. 3 modern book)
- 1873 T23 Testimony for the Church, No. 23 (makes up today's vol. 3 modern book)
- 1875 T24 Testimony for the Church, No. 24 (makes up today's vol. 3 modern book)
- 1875 T25 Testimony for the Church, No. 25 (makes up today's vol. 3 modern book)
- 1874 2RED Redemption: Or the Temptation of Christ in the Wilderness
- 1876 T26 Testimony for the Church, No. 26 (makes up today's vol. 4 modern book)
- 1876 T27 Testimony for the Church, No. 27 (makes up today's vol. 4 modern book)
- 1877 ---- Sufferings of Christ; His Trial and Crucifixion
- 1877 1RED Redemption: Or the First Advent of Christ, With His Life and Ministry
- 1877 2SP Spirit of Prophecy, vol. 2, The Great Controversy Between Christ and Satan. Life, Teachings and Miracles of our Lord Jesus Christ.
- 1877 3RED Redemption: Or the Miracles of Christ, The Mighty One
- 1877 5RED Redemption: Or the Sufferings of Christ; His Trial and Crucifixion
- 1877 6RED Redemption: Or the Resurrection of Christ; and His Ascension
- 1878 4RED Redemption: Or the Teachings of Christ, The Anointed One
- 1878 7RED Redemption: Or the Ministry of Peter and the Conversion of Saul
- 1878 8RED Redemption: Or the Teachings of Paul, and the Mission to the Gentiles
- 1878 3SP Spirit of Prophecy, vol. 3, The Great Controversy Between Christ and Satan. The Death, Resurrection and Ascension of our Lord Jesus Christ.
- 1879 T28 Testimony for the Church, No. 28 (makes up today's vol. 4 modern book)
- 1880 T29 Testimony for the Church, No. 29 (makes up today's vol. 4 modern book)
- 1881 T30 Testimony for the Church, No. 30 (makes up today's vol. 4 modern book)

August 1881, James White dies – the protector of Ellen White's writings

- 1882 T31 Testimony for the Church, No. 31 (makes up today's vol. 5 modern book)
- 1882 EW Early Writings (This is compiled from the Broadside, Little Flock, DayStar, and the 1858 Great Controversy, although things have been changed in this publication from their originals included added material and deleted material.)
- 1882 PH Testimony for the Battle Creek Church
- 1882 PH Special Testimony to the Battle Creek Church
- 1883 LP Sketches from the Life of Paul
- 1884 4SP Spirit of Prophecy, vol. 4, The Great Controversy Between Christ and Satan. From the Destruction of Jerusalem to the End of the Controversy.
- 1885 T32 Testimony for the Church, No. 32 (makes up today's vol. 5 modern book)
- 1888 GC The Great Controversy Between Christ and Satan During the Christian Dispensation.
- 1890 PP Patriarchs and Prophets
- 1892 GW92 Gospel Workers 1892

- 1892 SC Steps to Christ
 1896 MB Thoughts from the Mount of Blessing
 1897 SpTEd Special Testimonies on Education
 1889 T33 Testimony for the Church, No. 33 (makes up today's vol. 5 modern book)
 1898 DA Desire of Ages
 1900 COL Christ's Object Lessons
 1901 6T Testimonies for the Church, vol. 6 (modern version)
 1902 7T Testimonies for the Church, vol. 7 (modern version)
 1903 SpTB01 Special Testimonies, Series B, Nos. 1-21, Letters to Physicians and Ministers
 1903 ED Education
 1904 SpTB02 Testimonies for the Church, Series B, No. 3, Containing Letters to Physicians and Ministers, Giving Messages of Warning and Words of Counsel and Admonition Regarding Our Present Situation
 1904 8T Testimonies for the Church, vol. 8 (modern version)
 1905 MH The Ministry of Healing
 1909 9T Testimonies for the Church, vol. 9 (modern version)
 1911 AA Acts of the Apostles
 1911 GC Great Controversy – 1911 edition (W. W. Prescott's fingerprints are all over this)
 1913 CT Counsels to Parents, Teachers and Students
 1915 GW Gospel Workers (re-compiled from 1892 edition)
 1915 LS Life Sketches of Ellen G. White (compilation)

Books Published after Ellen White's death

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| AG - God's Amazing Grace, 1973. | AH - Adventist Home, 1952. |
| BLJ - To Be Like Jesus, 2004. | CC - Conflict and Courage, 1970. |
| CME - A Call to Medical Evangelism and Health, 1933. | CSA - A Call To Stand Apart, 2002. |
| CG - Child Guidance, 1954. | CIHS - Christ in His Sanctuary, 1969. |
| CET - Christian Experience and Teachings of EGW, 1922. | CTr - Christ Triumphant, 1999. |
| ChL - Christian Leadership, 1985. | ChS - Christian Service, 1925. |
| CEv - The Colporteur Evangelist, 1920. | CM - Colporteur Ministry, 1953. |
| Con - Confrontation, 1971. | CCh - Counsels for the Church, 1991. |
| CD - Counsels on Diet and Foods, 1938. | CH - Counsels on Health, 1923. |
| CSW - Counsels on Sabbath School Work, 1938. | CS - Counsels on Stewardship, 1940. |
| CW - Counsels to Writers and Editors, 1946. | CL - Country Living, 1946. |
| DD - Darkness Before Dawn, 1997. | DG - Daughters of God, 1998. |
| Ev - Evangelism, 1946. | EP - From Eternity Past, 1983. |
| FE - Fundamentals of Christian Education, 1923. | FH - From the Heart, 2010. |
| FW - Faith and Works, 1979. | FLB - The Faith I Live By, 1958. |
| GRC - God's Remnant Church (The Remnant Church), 1950. | GrH - The Great Hope, 2012. |
| HLv - From Heaven With Love, 1984. | HF - From Here to Forever, 1982. |

HFM - The Health Food Ministry, 1970.
 HDL - Help In Daily Living, 1957.
 HP - In Heavenly Places, 1967.
 LYL - Letters to Young Lovers, 1983.
 Mar - Maranatha, 1976.
 1MCP - Mind, Character, & Personality, vol. 1, 1977.
 2MCP - Mind, Character, & Personality, vol. 2, 1977.
 MYP - Messages to Young People, 1930.
 OFC - Our Father Cares, 1991.
 PaM - Pastoral Ministry, 1995.
 Pr - Prayer, 2002.
 RRe - Radiant Religion, 1946.
 RY - The Retirement Years, 1990.
 2SM - Selected Messages Book 2, 1958.
 1BC - SDA Bible Commentary, vol. 1 (EGW), 1953.
 2BC - SDA Bible Commentary, vol. 2 (EGW), 1953.
 3BC - SDA Bible Commentary, vol. 3 (EGW), 1954.
 4BC - SDA Bible Commentary, vol. 4 (EGW), 1955.
 5BC - SDA Bible Commentary, vol. 5 (EGW), 1956.
 6BC - SDA Bible Commentary, vol. 6 (EGW), 1956.
 7BC - SDA Bible Commentary, vol. 7 (EGW), 1957.
 7ABC - SDA Bible Commentary, vol. 7A (EGW), 1970.
 SD - Sons and Daughters of God, 1955.
 SS - From Splendor to Shadow, 1984.
 TM - Testimonies to Ministers and Gospel Workers, 1923.
 TSA - Testimonies to Southern Africa, 1977.
 TSB - Testimonies on Sexual Behavior, Adultery, and Divorce, 1989
 TSDF - Testimony Studies on Diet and Foods, 1926.
 1TT - Testimony Treasures, vol. 1, 1949.
 3TT - Testimony Treasures, vol. 3, 1949.
 TDG - This Day With God, 1979.
 TA - The Truth About Angels, 1996.
 WM - Welfare Ministry, 1952.
 Hvn - Heaven, 2003.
 HB - Homeward Bound, 2015.
 LDE - Last Day Events, 1992.
 LHU - Lift Him Up, 1988.
 MM - Medical Ministry, 1932.
 ML - My Life Today, 1952.
 MTC - Ministry to the Cities, 2012.
 NL - A New Life (Revival and Beyond), 1972.
 OHC - Our High Calling, 1961.
 PCP - Peter's Counsel to Parents, 1981.
 PM - The Publishing Ministry, 1983.
 RC - Reflecting Christ, 1985.
 1SM - Selected Messages Book 1, 1958.
 3SM - Selected Messages Book 3, 1980.
 SR - The Story of Redemption, 1947.
 Te - Temperance, 1949.
 TT - From Trials to Triumph, 1984.
 2TT - Testimony Treasures, vol. 2, 1949.
 TMK - That I May Know Him, 1964.
 TR - True Revival, 2010.
 UL - The Upward Look, 1982.
 YRP - Ye Shall Receive Power, 1995.

This is not an exhaustive complete list, but covers at least the majority. These are compilations assembled WITHOUT Ellen White's approval or first hand input on what is to be assembled with her name on it. It is far better to reference her writings in the original books while she was alive. The older the writing, the better and more reliable it typically is, especially when you study the totality of the context of her writings.

