Godhead Study

Principles of studying God’s Word

“God's Word and His works contain the knowledge of Himself that He has seen fit to reveal to us. We may understand the revelation that He has thus given of Himself. But it is with fear and trembling and with a sense of our own sinfulness that we are to take up this study, not with a desire to try to explain God, but with a desire to gain that knowledge which will enable us to serve Him more acceptably.” Manuscript 132, Nov. 8, 1903

“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.” Great Controversy, page 598, 1911 edition, 'The Scriptures a safeguard'

“Christ came to preach the gospel to the poor. He reached the people where they were. He brought plain, simple truth to their comprehension. How simple his language! Even the poorest, the unlearned and ignorant, could understand him. Not one needed go to a dictionary to obtain the meaning of the high-sounding titles or words that fell from the lips of the greatest Teacher the world ever knew. While the priests, the rulers, and the expounders of the law were considering themselves as the only teachers of the people, he told these learned rabbis that they were both ignorant of the Scriptures and of the power of God.” Review & Herald, July 19, 1887 - par. 13

“A great work can be done by presenting to the people the Bible just as it reads. Carry the word of God to every man’s door, urge its plain statements upon every man’s conscience, repeat to all the Saviour’s command: “Search the Scriptures.” John 5:39. Admonish them to take the Bible as it is, to implore divine enlightenment, and then, when the light shines, to gladly accept each precious ray and fearlessly abide the consequences.” 5T 388

“Through all these centuries the truth of God has remained the same. That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revealings do not contradict those of the past.” Review and Herald, 2nd March 1886, ‘The two dispensations’

“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.... 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.” Ellen G. White to the delegates at the 1905 General Conference of Seventh-day Adventists, Takoma Park, Washington D. C., May 24th 1905, "A Warning against False Theories," MR 760

“In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new, ...." {COL 127.4}
"Before the last developments of the work of apostasy there will be a confusion of faith. There will not be clear and definite ideas concerning the mystery of God. **One truth after another will be corrupted.**" Signs of the Times, May 28, 1894 - par. 1

"God help us to be Bible students. Until you can see the reason for it yourself and a “thus saith the Lord” in the Scriptures, don't trust any living man to interpret the Bible for you. And when you can see this, you know it for yourself and know it to be the truth of God. You will say, “I have read it, I have seen it, and my own heart takes hold upon it, and it is the truth God has spoken to me from His Word.” Now this is what we are to be—individual Christians. We need to have an individual, personal experience. We need to be converted, as did the Jews. If you see a little light, you are not to stand back and say, “I will wait until my brethren have seen it.” If you do, you will go on in darkness." — Ms1-1889 (May 11, 1889) par. 63 - Ellen G. White

**The Trinity Doctrine - Definition**

“The Christian doctrine of the **Trinity** (from Latin trinitas ‘triad’, from trinus ‘threefold’) defines God as three consubstantial persons, expressions, or hypostases: the Father, the Son (Jesus Christ), and the Holy Spirit; "one God in three persons". The three persons are distinct, yet are one "**substance, essence or nature**". In this context, a "nature" is what one is, while a "person" is who one is." – Online Wikipedia

"The mystery of the Holy Trinity is the most fundamental of our faith. **On it everything else depends and from it everything else derives.** Hence the Church’s constant concern to safeguard the revealed truth that **God is One in nature and Three in Persons.**" – Catholic Doctrine on the Holy Trinity - Father John A. Hardon, S.J.

**Official SDA Statement of Beliefs**

"**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.” – Seventh-day Adventists Believe – An exposition of the fundamental beliefs of the Seventh-day Adventist Church, page 23, 2005

"**While the Godhead is not one in person, God is one in purpose, mind, and character. This oneness does not obliterate the distinct personalities of the Father, the Son, and the Holy Spirit. Nor does the separateness of the personalities within the Deity destroy the monotheistic thrust of Scripture that the Father, Son, and Holy Spirit are one God.**” – Seventh-day Adventists Believe – An exposition of the fundamental beliefs of the Seventh-day Adventist Church, page 30, 2005

The “oneness” of God refers to the **singleness of His being.** In other words, the “oneness” of God refers to the fact that according to the Bible there is only one God, as opposed to more than one. - Handbook of SDA Theology - Vol 12, p 142

“The concept of the Trinity, namely the idea that the three are one, is not explicitly stated but only assumed.” — Fernando L. Canale, the Handbook of Seventh-day Adventist Theology, Seventh-day Adventist Encyclopaedia, Volume 12, page 105, 106, 108, 138 - ‘Doctrine of God’

“It may be inferred from the Scriptures that when the Godhead laid out the plan of salvation at some point in eternity past, They also took certain positions or roles to carry out the provisions of the plan.” (Trinity - These times - our times, June 1st 1981, ‘Frank Holbrook answers’)

“It was his (Christ) design that his disciples should take the plain, unadulterated truth for the guide of their life. They were not to add to his words, or give a forced meaning to his utterances. They were not to put a mystical interpretation upon the plain teaching of the Scriptures, and draw from theological stores to build up some man-made theory. It was through putting a mystical meaning upon the plain words of God, that sacred and vital truths were made of little significance, while the theories of men were made prominent.” Review & Herald, June 2, 1896 - par. 7
“While no single scriptural passage states formally the doctrine of the Trinity, it is assumed as a fact by Bible writers and mentioned several times. Only by faith can we accept the existence of the Trinity.” – Review & Herald, Special issue, Volume 158, No. 31 July 1981, ‘The Trinity’

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

“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.” Great Controversy, page 598, 1911 edition, ‘The Scriptures a safeguard’

“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.” Signs of the Times, January 9th, 1897

Note: The word “elohim” can be either singular or plural. It is the plural of majesty and it refers to the supreme God, but it also refers to magistrates and judges, mighty persons (according to the concordance). (“I have said, Ye are gods; and all of you are children of the most High.” Psalm 82:6) It can also be used for singular situations: Abraham was called “elohim” (Gen 23:6 - “mighty prince”), Moses was called “elohim” (Ex 7:1 - “I have made thee a god to pharaoh”), and a judge was called “elohim” (1Sam 2:25 - “the judge”). In 1 Samuel 28:13, the witch of Endor sees “elohim” come out of the grave and then she describes what she thought to be Samuel, a singular person, a mighty judge. In EGW quote above she shows that the word “elohim” refers to the Father who was talking to His Son saying “let us make man in our image.”

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evil God. Regarding this, one well-respected pastor wrote: “Had Jesus sinned, He would have been working at cross-purposes with the Spirit and His Father. Omnipotent good would have been pitted against omnipotent evil. What would have happened to the rest of creation? Whom would the unfallen universe see as right? One sin could have sent the Godhead and the universe spinning into cosmic chaos; the proportions of this disaster are staggering.” (The Trinity by Doug Batchelor p 30)

The trinity doctrine destroys the atonement. The quotes below show the fact that Christ indeed left heaven and that, in His combined human/divine nature, He actually died for us. If He had sinned, He could have lost His divinity and His existence.

“Christ left heaven and the bosom of His Father to come to a friendless, lost world to save those who would be saved.” Testimonies Vol. 3 page 190 ‘Laborers in the Office’

“Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life’s peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.” Desire of Ages, Page 49, ‘Unto you a Saviour’

“Had there been the least taint of sin in Christ, Satan would have bruised His head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope.” Signs of the Times, June 9th, 1898

“Remember that Christ risked all; "tempted like as we are," he staked even his own eternal existence upon the issue of the conflict. Heaven itself was imperiled for our redemption. At the foot of the cross, remembering that for one sinner Jesus would have yielded up his life, we may estimate the value of a soul.” (Ellen G. White, General Conference Bulletin 1st December 1895 ‘Seeking the Lost’)

“The new tomb enclosed Him in its rocky chambers. If one single sin had tainted His character the stone would never have been rolled away from the door of His rocky chamber, and the world with its burden of guilt would have perished.” Ms. 81, 1893, p. 11, Diary entry for Sunday, July 2, 1893, Wellington, New Zealand

"Christ took upon Himself the nature of humanity, to make it possible for Him to suffer and to die as a propitiation for the sins of the fallen race." Sings of the Times, June 24, 1903 - par. 4

“Though Christ humbled Himself to become man, the Godhead was still His own. His Deity could not be lost while He stood faithful and true to His loyalty.” (Ellen G. White, Signs of the Times, 10th May 1899, ‘Christ glorified’)

“The spirit of Jesus slept in the tomb with his body, and did not wing its way to Heaven, there to maintain a separate existence, and to look down upon the mourning disciples embalming the body from which it had taken flight. All that comprised the life and intelligence of Jesus remained with his body in the sepulcher; and when he came forth it was as a whole being; he did not have to summon his spirit from Heaven. He had power to lay down his life and to take it up again.” Spirit of Prophecy, Vol. 3 p. 203.2

“But he (Christ) humbled himself, and took mortality upon him. As a member of the human family he was mortal, but as a God he was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but he voluntarily laid down his life, that in so doing he might give life and bring immortality to light. He bore the sins of the world, and endured the penalty which rolled like a mountain upon his divine soul. He yielded up his life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by his own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into his human nature all the life-giving energies that human beings will need and must receive. ¶ Wondrous combination of man and God! He might have helped his human nature to withstand the inroads of disease by pouring from his divine nature vitality and undecaying vigor to the human. But he humbled himself to man's nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the
Son of God, knowing all the steps in his humiliation, that he must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility!” Review & Herald, July 5, 1887 - par. 6

**The Bible speaks of one God; who is He?**

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

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” John 17:3-5

“Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God.” John 8:54

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

“But he, being full of the Holy Ghost, looked up steadfastly into heaven, and 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.” Acts 7:55

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.” 1 Cor. 15:24

“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.” 2 Cor. 1:3

“That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.” Rom. 15:6

“Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.” Eph. 5:20

“Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.” James 3:9

*Note: The expression “God the Father” is unique to the Father (as shown in the following verses). There is no expression “God the Son” or “God the Holy Spirit” in the Bible or Spirit of Prophecy.*

“Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.” John 6:27

“Grace be to you and peace from God the Father, and from our Lord Jesus Christ.” Gal. 1:3

“Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.” Eph. 6:23

“And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” Phil. 2:11

“Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.” 1Th. 1:1
“Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.” 2 John 3

“Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.” Jude 1

“Our heavenly Father is the God of the universe, and Christ is the divine Son, the One equal with the Father.” {Ms49-1906 (April 14, 1906) par. 26}

The Father - the Preeminent and Source of All

“Jesus said of Himself before He came to earth, ‘I delight to do Thy will, O My God: yea, Thy law is within My heart.’” — Steps to Christ, p. 61.2

“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.” John 14:28

“Go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.” John 20:17

“And the head of the woman is the man; and the head of Christ is God.” 1 Cor. 11:3

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.” 1 Cor 15:24-28

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.” Eph. 1:17

“The Ancient of days is God the Father. Says the psalmist, “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.” [Psalm 90:2.] It is he, the source of all being, and the fountain of all law, that is to preside in the Judgment. And holy angels, as ministers and witnesses, in number “ten thousand times ten thousand, and thousands of thousands,” attend this great tribunal.” Great Controversy 1888 p. 479.2

“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.” {E. G. White, Review and Herald, July 9, 1895 par. 13}

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

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

“God has sent his Son to communicate his own life to humanity. Christ declares, “I live by the Father,” my life and his being one. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him," "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man." The head of every man is Christ, as the head of Christ is God. "And ye are Christ’s, and Christ is God’s." Home Missionary, June 1, 1897 - par. 11
Note: Notice above just what it is that flows through the Son. It is “the Father's life.” This is also the Son's life (“I live by the Father,” my life and his being one”) – albeit the source of this life is the Father. The “great Source of all” is not the Son, but rather the Father. The Son is the recipient and the mediator of “the Father's life” (see John 5:26). This is obviously why, in the same book, Ellen White penned these words: “In Christ is life, original, unborrowed, underived. ‘He that hath the Son hath life.’” 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life.” (DA p 530) Christ receives this “life” directly from “the great Source of all” (the Father). No wonder it is called “life, original, unborrowed, underived.” It is the Father's life. It is this life - “the Father’s life” – that comes to us through the Son. It is the one and the same life—eternal, immortal life.

Note: Below is the full quote where the statement “In Him was life, original, unborrowed, underived” is found. Usually, it is partially quoted, to try and show that EGW was a trinitarian. Notice here we are told that through Christ you and I can possess this “original, unborrowed, underived” life. “Original, unborrowed, underived” life can be GIVEN. In fact, to those of fallen humanity who wish to be saved, it is essential that they receive of it. Without this receiving, there is no salvation. This “unborrowed life” is not inherent in fallen humanity.

"In him was life; and the life was the light of men" (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. "I lay it down of myself" (John 10:18), He said. In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as His personal Saviour. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). This is the open fountain of life for the world.” Selected Messages Vol. 1p. 296.2 – 1897

Note: The Father has “given to the Son to have life in himself.” This is why He had the authority to lay down this life and to take it up again. No one else has this authority. To us this life is a gift. To Christ it was His inheritance. (See Hebrews 1:4: “Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.”) This means that just because someone possesses this life (original, unborrowed, underived), it does not mean that it originated with him or her. In other words, it can be said of a true Christian that in him (or her) is “life, original, unborrowed, underived.” Would this mean that this life actually originated within the possessor of it? Of course it would not! It simply means that IN this person is that immortal life which is “original, unborrowed, underived,” the Father’s life. The Father dwells in Christ ("but the Father that dwelleth in me... John 14:10), and that is how life “unborrowed, underived” is found in Christ. “The Father's life flows out to all” through Christ. It is the Father communicating “his own life to humanity”.

Understanding “Eternal” and “Everlasting”

Note: Very often, the words “existed from eternity” are understandably used by some to prove that Christ was not begotten (brought forth) of the Father. The words “eternal” and “everlasting” in the Bible or SOP don't necessarily mean “without beginning”. Here are just few examples to show that “eternal” or “everlasting” can have a beginning. In the following quotes we will see that “eternal life” has a beginning for us humans, and “eternity” has a threshold (or beginning), as well. The same applies when we explain in our evangelism that the torment of the wicked ascends “for ever and ever” and “everlasting fire” means “until it ends“ or “is consumed.” We understand that the meaning of “for ever” may not be the same as “unending.” Eternal hell fire,” we believe, will not burn “forever,” will not continue without an end. Likewise, "from everlasting", "from eternity" need not require existence “without a beginning.” The word “Owlam” is exactly the same word as used in Micah 5:2, which the KJV translates as “from everlasting.” The concordance says that this word means to convey the concept of something “concealed” (hidden). It is also meant to convey the thought of “time out of mind” (past or future) or “beyond the vanishing point.” It can be seen from this that the word “owlam” conveys the idea that something was “so far back in eternity” that it is totally beyond human comprehension – also that it is practically forever. The beginning was so far back that it cannot be calculated in human figures.

Here are some examples in which the words “eternal” or “everlasting” are used for things that have a beginning.

“... they which are called might receive the promise of eternal inheritance.” Hebrews 9:15
“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. 388.1

“Stand on the **threshold** of eternity, and hear the gracious welcome given to those who in this life have cooperated with Christ, regarding it as a privilege and an honor to suffer for His sake.” — CET 231.2

“God did not make the infinite sacrifice of giving **His only-begotten Son** to our world, to secure for man the privilege of breaking the commandments of God in this life and in the **future eternal life.**” Manuscript 72, 1901

“He who came from the heavenly courts to save man from **eternal death**; . . . “ Marantha, p. 341.5

“But all arise with the freshness and vigor of **eternal youth.”** {GC 644}

“So great was His love for the world, that He covenanted to give **His only-begotten Son**, “that whosoever believeth in Him should not perish, but have **everlasting life.**” John 3:16.” Desire of Ages, p. 22.2

“And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest’s office: for their anointing shall surely be an **everlasting priesthood** throughout their generations.” Exodus 40:15

“And Jude declares that "the angels which kept not their first estate, but left their own habitation, he hath reserved in **everlasting chains** under darkness unto the judgment of the great day.” Jude 6.” Faith I Live By, p. 354.3

**Note: Here is what the 'Ancient Hebrew Research Centre’ website says:**

The Hebrew word olam literally means "beyond the horizon." When looking off in the far distance it is difficult to make out any details and what is beyond that horizon cannot be seen. This concept is the olam. The word olam is also used for time for the distant past or the distant future as a time that is difficult to know or perceive. This word is frequently translated as "eternity" meaning a continual span of time that never ends. In the Hebrew mind it is simply what is at or beyond the horizon, a very distant time. A common phrase in the Hebrew is "l’olam va’ed" and is usually translated as "forever and ever," but in the Hebrew it means "to the distant horizon and again" meaning "a very distant time and even further."


We have to remember that the OT was written in hebrew, not english. Also, the Bible was translated by people that believed in the trinity, so there is a bias in that direction. The words “eternal” and “everlasting” might mean without beginning or end to us english speaking people, but to the hebrew mind (and greek mind for that matter) the word they choose in this case doesn’t always mean without beginning or ending. Otherwise, we as adventists, would be in really BIG trouble: we have been teaching the wrong thing about hell fire, because the Bible says “everlasting fire” and “eternal fire”. In order to support our position on the hell fire we go to the dictionary and also we put all the verses together that talk about that topic and find out what the truth is. Well, we have the same situation here. This applies also to the SOP, because God knew the meaning of “eternal” and “everlasting” when He inspired EGW. And, this is exactly the way the Spirit of Prophecy explains the concept of “eternal” existence of Christ.

“Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Here Christ shows them that, altho they might reckon His life to be less than fifty years, yet **His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures.”** Signs of the Times, May 3, 1899 - par. 4

“Angels of God looked with amazement upon Christ, who took upon Himself the form of man and humbly united His divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and **we are to accept the Word of God just as it reads.**
And although we may try to reason in regard to our Creator, **how long He has had existence**, where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond.” E. G. White, S.D.A. Bible Commentary Vol. 7, p. 919, 1888

**Christ is God in the highest sense, divine by birth, equal with God in nature and authority.**

*Note: By the natural law of birth, man begets man. Deity begets Deity. From man “proceeded forth” a son of man. From God “proceeded forth” the divine Son of God. As a Son, Christ was begotten in His Father’s nature, which is God (divine nature); Christ’s Godhead or divinity is therefore neither assumed nor conferred upon Him. It is His by right; by right of birth, by divine inheritance."

“That which is born of the flesh is flesh; and **that which is born of the Spirit is spirit.**” John 3:6

“Let this mind be in you, which was also in Christ Jesus: **Who, being in the form of God**, thought it not robbery to be **equal with God.**” Phil 2:5-6

“And again, when **he bringeth in the firstbegotten into the world**, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. **But unto the Son he saith, Thy throne, O God, is for ever and ever:** a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore **God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.” Hebrews 1:6-10

“In the beginning was the Word, and the Word was **with [the] God [ton theon - name], and the Word was God [theos - divine in nature]. The same was in the beginning with [the] God [ton theon - name]. All things were made by him; and without him was not any thing made that was made.” John 1:1-3

*Note: The word “God” has two meanings: God as name and god as nature or substance. This is like saying: in the beginning was Eve and Eve was with the human (Adam) and Eve was human (adam). The word “adam” means “human being”.*

Note below that God is referred to again as the Father and that the exalted position of the Son was **given Him. His equality with the Father has also been given Him and is based on the sonship of Christ.**

**God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.** “ Testimonies Vol. 8, p. 268.3}

“Justice demanded **the sufferings of a man. Christ, equal with God, gave the sufferings of a God.**“ Review and Herald, September 21, 1886 - par. 5

“...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." Christ came to the world to reveal the character of the Father, and to redeem the fallen race. **The world’s Redeemer was equal with God.** His authority was as the authority of God. **He declared that he had no existence separate from the Father.** The authority by which he spoke, and wrought miracles, was expressly his own, yet he assures us that he and the Father are one.” Review and Herald, January 7, 1890 - par. 1

“Jehovah is the name **given to Christ.**” Sings of the Times, May 3, 1899 - par. 18

“I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive." **Jesus came by the authority of God, bearing His image, seeking His glory, fulfilling His word.** His mission bore the divine credentials.” Review and Herald, March 26, 1901 - par. 14

“Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. **He had announced Himself to be the self-
existent One, He who had been promised to Israel, "whose goings forth (Hebrew "mowtsa’ah" - origin, family, descent) have been from of old, from the days of eternity (Hebrew "owlam")." Micah 5:2, margin. Again the priests and rabbis cried out against Jesus as a blasphemer. His claim to be one with God had before stirred them to take His life, and a few months later they plainly declared, "For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God." John 10:33. Because He was, and avowed Himself to be, the Son of God, they were bent on destroying Him.” Desire of Ages, pp. 469, 470

“Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM. Then took they up stones to cast at Him because of that saying [verses 57-59]. Christ was using the great name of God that was given to Moses to express the idea of the eternal presence.” Manuscript Releases, Vol. 14 p. 22.2

“As legislator, Jesus exercised the authority of God; his commands and decisions were supported by the Sovereignty of the eternal throne. The glory of the Father was revealed in the Son; Christ made manifest the character of the Father. He was so perfectly connected with God, so completely embraced in his encircling light, that he who had seen the Son, had seen the Father. His voice was as the voice of God. Mark Christ's prayer before his crucifixion: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Again he says, "I am in the Father, and the Father in me." "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." "He that hath seen me hath seen the Father." Review & Herald, January 7, 1890 - par. 2

“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." {YI, December 16, 1897 par. 5}

“The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality.” (Ellen G. White, Manuscript 116, Dec. 19, 1905, ‘An Entire Consecration’, see also The Upward Look, page 367)

Understanding “Monogenes”

Note: While discussing the meaning of a word, we must remember that any belief we hold concerning Christ must not be based solely upon the understanding of a solitary Greek word, but on the totality of evidence we find in the Word of God.

The word “monogenes” is the compound of two separate words (according to Strong’s Concordance):

**only** - 3441. µόνος monos, mon’-os; remaining, i.e. sole or single; by implication, mere: — alone, only, by themselves.

**begotten** - 1080. γεννάω gennao, ghen-nah’-o; from a variation of 1085; to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate: — bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring.

Every time these two words are used in the Bible, the meaning is “only-born”, or “single offspring”. Christ is “unique” because He is the only-born of the Father. He is God’s only divine Son, the begotten of the Father “... not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father’s person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily.” ( Signs of the Times, May 30, 1895 - par. 3) While God has many sons (by creation or adoption), Christ is the only one that is born of God.

**Christ was the Son before incarnation**

“Two of the heavenly messengers departed, leaving Abraham alone with Him whom he now knew to be the
Son of God. And the man of faith pleaded for the inhabitants of Sodom." {Patriarchs & Prophets 139}

“He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.” {Daniel 3:25}

“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 30:4}

“There are many who deny the preexistence of Christ, and therefore deny his divinity; they do not accept him as a personal Saviour. This is a total denial of Christ. He was the only-begotten Son of God, who was one with the Father from the beginning. By him the worlds were made.” {Ms92-1894, par. 1}

“Well, Lucifer, he was striving; he had glory in the heavenly courts, but he was striving for Christ’s place next to God. Next he wanted to be God, but he could not obtain that. ¶ 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.” {Ms86-1910 (August 21, 1910) par. 30}

"...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.” {Lt157-1910, par. 7}

“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.” {Lt101-1896 (February 17, 1896) par. 7}

“There are many of us who have a nominal faith, but we do not bring that faith into our character. The statement is made that the devil believed and trembled. He believed that christ was the son of god while he was in heaven; and when upon this earth he was in conflict with Him here on the field of battle, he believed on Christ; but could this save him? No, because he did not weave Christ into his life and character.” {Ms5-1886 (June 19, 1886) par. 10}

“What does that say to us? "This is my beloved Son, in whom I am well pleased." It says to you, I, God, have sent My Son into your world, and through Him is opened all heaven to fallen man.” (Sabbath talk, Minneapolis General Conference, Sabbath, October 20, 1888 - Ms 8, 1888)

“By Christ the work upon which the fulfillment of God’s purpose rests was accomplished. This was the agreement in the councils of the Godhead. The Father purposed in counsel with His Son that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God’s commandments, and live. God gave to His Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of His own life. We have the condition of this covenant.” Manuscript Releases Vol. 21, p. 54.3 – 1898

“Christ is declared in the Scriptures to be the Son of God. From all eternity He has sustained this relation to Jehovah. Before the foundations of the world were laid, He, the only begotten Son of God, pledged Himself to become the Redeemer of the human race should men sin. Adam fell, and He, who was partaker of the Father’s glory before the world was, laid aside His royal robe and kingly crown and stepped down from His high authority to become a babe in Bethlehem, that He might redeem fallen human beings by passing over the ground where Adam stumbled and fell.” {Ms22-1905 (March 7, 1904) par. 4}

“Before the fall of Satan, the Father consulted his Son in regard to the formation of man. They purposed to make this world, and create beasts and living things upon it, and to make man in the image of God, to reign as
a ruling monarch over every living thing which God should create. When Satan learned the purpose of God, he was envious at Christ, and jealous because the Father had not consulted him in regard to the creation of man. Satan was of the highest order of angels; but Christ was above all. He was the commander of all Heaven. **He imparted to the angelic family the high commands of his Father.**” Spiritual Gifts, Vol. 3, p. 36, ‘The temptation and fall’ – 1864

“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; and that He had ever stood at the right hand of God, and His mild, loving authority had not heretofore been questioned; and that He had given no commands but what it was joy for the heavenly host to execute. They urged that Christ’s receiving special honor from the Father, in the presence of the angels, did not detract from the honor that Lucifer had heretofore received.” Story of Redemption p. 15.2 – 1870

“When Christ first announced to the heavenly host His mission and work in the world, He declared that He was to leave His position of dignity and disguise His holy mission by assuming the likeness of a man **when in reality He was the Son of the infinite God.**” Ellen G. White, letter, to J. H. Kellogg, Letter No. K-303, August 29th 1903

“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.” Signs of the Times, August 4th, 1887

“Angels were expelled from heaven because they would not work in harmony with God. They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. **This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God,** and they came to consider that they were not to consult Christ. One angel began the controversy and carried it on until there was rebellion in the heavenly courts, among the angels.” This Day With God p. 128.2 – 1910

“The great Creator assembled the heavenly host, that he might in the presence of all the angels confer special honor upon his Son, The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by himself that Christ, his Son, should be equal with himself; so that wherever was the presence of his Son, it was as his own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son he had invested with authority to command the heavenly host. Especially was his Son to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father’s will would be fulfilled in him.” Spirit of Prophecy Vol. 1, p. 17.2 – 1870

“The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father’s throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng:-"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. **The Son of God had wrought the Father’s will in the creation of all the hosts of heaven;** and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God’s plan, but would exalt the Father’s glory and execute His purposes of beneficence and love.” Patriarchs and Prophets p. 36.2 – 1890
"The world was made by him, "and without him was not anything made that was made." If Christ made all things, he existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevemore. ¶ The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God. "The Lord possessed me in the beginning of his way," he declares, "before his works of old. I was set up from everlasting [Hebrew “owlam”], from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth." Review & Herald, April 5, 1906 - par. 7

Note: Here we are told that “Christ was God essentially" [God in nature, deity], yet we are also told that He was “the divine Son of God." The very fact that Christ is the Son assures us of His full divinity, having the same nature as the Father.

Very often, the words “existed from eternity” are understandably used by some to prove that Christ was not begotten (brought forth) of the Father, but we have learned that they do not always mean without beginning. Here Christ is saying that in eternity (dateless ages, before there was any creation of angels or worlds) He was “brought forth.”

Proverbs 8:22-31

Note: The translation of the various Hebrew words will be included in brackets.

“And the Son of God declares concerning Himself:”… (Patriarchs & Prophets p 34)

“The LORD possessed [acquired] me in the beginning of his way, before his works of old. I was set up [poured out as a libation/cast/anointed] from everlasting [time out of mind], from the beginning, or ever the earth was. When there were no depths, I was brought forth [in travail, twist and whirl]; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth [in travail, twist and whirl]: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up [nurtured as a child/building up a continuing trust relationship – as a master craftsman] with him: and I was daily his delight, rejoicing always before him: Rejoicing in the habitable part of his earth; and my delights [enjoyments] were with the sons of men [the people’s of the earth].” Proverbs 8:22-31

Note: These verses are a beautiful expression of the father-son relationship that has existed from eternity between God and Christ. To say that the words Father and Son are only metaphoric (figurative) – as many claim today – is to totally destroy this beautiful truth.

Christ is God’s Son in a new sense after His incarnation

Note: Remember, we have been told to read the Word of God “as it reads.”

“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.” Selected Messages Vol. 1, p. 226.2
“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?” Youth’s Instructor 21st November 1895, Christ life of Jesus No. 1

“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.” (Lt77-1894 (August 3, 1894) par. 10)

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

“Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.” Luke 22:70

“And I saw, and bare record that this is the Son of God.” John 1:34

“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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 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 3:16-18

“And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 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.” John 5:16-18

Note: The reaction of the Jews to Christ’s claim to Sonship shows that this was not taken by them as though He had made it in a metaphoric or figurative sense. Nor was it taken in the sense of role-playing (pretending to be a son). The sense was obviously accepted as literal, else why did they want to stone Him because of it? Also, why would they say that by His claim He was “making himself equal with God”? To say that Christ’s claim to Sonship was only metaphoric (to show the love between two of the persons of the Godhead) is not reasonable to assume, nor is the idea found anywhere in the Word of God. The Jews knew that a claim to be the Son of God was the same as claiming to be equal with God, one born of God, the firstborn of heaven, God’s only-begotten Son.

“The whole nation called God their Father, and if Jesus had done this in the same sense in which they did, the Pharisees would not have been so enraged. But they accused Jesus of blasphemy, showing that they understood that Christ claimed God as His Father in the very highest sense.” Review & Herald, March 5, 1901 - par. 9

“Jesus claimed equal rights with God in doing a work equally sacred, and of the same character with that which engaged the Father in heaven. But the Pharisees were still more incensed. He had not only broken the law, according to their understanding, but in calling God "His own Father" had declared Himself equal with God. John 5:18, R. V.” Desire of Ages p. 207.3

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” John 20:30-31

“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.” Romans 1:4

“Who [Christ] is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions,
or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." Colossians 1:15-17

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Hebrews 4:14

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

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

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

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath given of his Son. 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.

And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John 5:9-13

"Peter declared, "Thou art the Christ, the Son of the living God." He waited not for kingly honors to crown his Lord, but accepted Him in His humiliation…. Jesus answered Peter, saying, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven."

The truth which Peter had confessed is the foundation of the believer's faith. It is that which Christ Himself has declared to be eternal life." Desire of Ages p. 412

"The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?" Hebrews 1:1-5. ¶ God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son." Testimonies Vol. 8, p. 268.3 – 1904

"Christ threw back the charge of blasphemy, with the words, "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. For the Father loveth the Son, and showeth Him all things that himself doeth.” My authority for the work that I am doing, He said, is the fact that I am God’s Son, one with Him in nature, will, and purpose. I co-operate with Him in His work. My Father loves me, and communicates to me all His counsels. Nothing is planned by the Father in heaven that is not fully opened to the Son.” {RH March 5, 1901, par. 10}

"Who is Christ?—He is the only begotten Son of the living God. He is to the Father as a word that expresses the thought,--as a thought made audible. Christ is the word of God. Christ said to Philip, "He that hath seen me, hath seen the Father." His words were the echo of God's words. Christ was the likeness of God, the brightness of his glory, the express image of his person." Youth Instructor, June 28, 1894 - par. 9

“I feel my spirit stirred within me. I feel to the depth of my being that the truth must be borne to other countries and nations, and to all classes. 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. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the living God. Idolatry exists in our churches.” 1888 Materials, p. 886.3

“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.” Signs of the Times, May 30, 1895 - par. 3

Note: Ellen White makes a clear distinction (above) that being “begotten” does NOT mean “created.” The quote leaves no doubt that the “begotten Son” is NOT a created being, but rather a true divine Son. When was Christ in the express image of His Father’s person? Before incarnation.

“Before Christ came in the likeness of men, he existed in the express image of his Father.” {YI December 20, 1900, par. 4}

“Calmly Christ stands before the tomb. A sacred solemnity rests upon all present. Christ steps closer to the sepulcher. Lifting His eyes to heaven, He says, "Father, I thank Thee that Thou hast heard Me." Not long before this, Christ's enemies had accused Him of blasphemy, and had taken up stones to cast at Him because He claimed to be the Son of God. They accused Him of performing miracles by the power of Satan. But here Christ claims God as His Father, and with perfect confidence declares that He is the Son of God. In all that He did, Christ was co-operating with His Father. Ever He had been careful to make it evident that He did not work independently; it was by faith and prayer that He wrought His miracles. Christ desired all to know His relationship with His Father. "Father," He said, "I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me." Here the disciples and the people were to be given the most convincing evidence in regard to the relationship existing between Christ and God. They were to be shown that Christ's claim was not a deception. “ Desire of Ages p. 536

“The Saviour never denied His mission or His relation to the Father. He could remain silent to personal insult, but He ever spoke plainly and decidedly when His work or Sonship to God was called in question” Story of Jesus, p. 116, ‘Before Annas, Caiaphas, and the Sanhedrin’ – 1896

As He was walking by the way, a young ruler came running to Him, and kneeling, reverently saluted Him. "Good Master," he said, "what good thing shall I do, that I may have eternal life?" ¶The ruler had addressed Christ merely as an honored rabbi, not discerning in Him the Son of God. The Saviour said, "Why callest thou Me good? There is none good but one, that is, God." On what ground do you call Me good? God is the one good. If you recognize Me as such, you must receive Me as His Son and representative.  {COL 390.3

“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 G. White, letter to Dr. and Mrs. D. H. Kress, Letter 398, Dec. 26, 1906

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

“It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of His Son.” {GC 652.2

“The Pharisees had gathered close about Jesus as He answered the question of the scribe. Now turning He put a question to them: "What think ye of Christ? whose son is He?" This question was designed to test their
belief concerning the Messiah,—to show whether they regarded Him simply as a man or as the Son of God. [...] They did not understand that the Son of David was also the Son of God." Desire of Ages, p. 608, 609

“At last, Caiaphas, raising his right hand toward heaven, addressed Jesus in the form of a solemn oath: “I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God.” To this appeal Christ could not remain silent. There was a time to be silent, and a time to speak. He had not spoken until directly questioned. He knew that to answer now would make His death certain. But the appeal was made by the highest acknowledged authority of the nation, and in the name of the Most High. Christ would not fail to show proper respect for the law. More than this, His own relation to the Father was called in question. … Every ear was bent to listen, and every eye was fixed on His face as He answered, "Thou hast said." A heavenly light seemed to illuminate His pale countenance as He added, "Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” Desire of Ages p. 707

“To the charge of the high priest, Jesus said, "Thou hast said: nevertheless, I say unto you. Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." With dignity and assurance were these words spoken; for they fell from the lips of One whose spirit went with them. The only begotten Son of God was the speaker, and into the hearts of his hearers flashed the conviction, "Never man spake like this man.” ¶ Weighted with such great results, this was to Christ one of the most wonderful moments of his life. He realized that now all disguise must be swept away. The declaration that he was one with God had been made. He had openly proclaimed himself the Son of God, the One for whom the Jews had so long looked.” Youth Instructor, May 31, 1900 - par. 5

“The faithful Peter speaks of the dangers to which the Christian church would be exposed in the last days, and more fully describes the heresies which would arise and the blaspheming seducers who would seek to draw away souls after them. “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.” ¶ Here God has worked out for us the proof of the class mentioned. They have refused to acknowledge Christ as the Son of God, and they have no more reverence for the eternal Father than for his Son, Jesus Christ. They have neither the Son nor the Father. And like their great leader, the rebel chief, they are in rebellion against the law of God, and they despise the blood of Christ.” {Review & Herald, April 15, 1875, par. 11-12}

**Christ is God’s Son by the Testimony of Others**

*Note: If Christ’s sonship was only metaphoric, how would others know to acknowledge Him as the Son of God, including demons, the apostles, the centurion and the Father Himself? Could God the Father be accused of lying to His Son when He “assures Him of his Sonship with the Eternal?”*

“And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?” Matthew 8:29

“Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.” Matthew 14:33

“Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.” Matthew 27:54

“And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.” Mark 3:11

“But when he saw Jesus afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.” Mark 5:6-7
And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ." Luke 4:41

Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. “ John 1:49

And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.” Acts 8:37

And straightway he (Saul) preached Christ in the synagogues, that he is the Son of God.” Acts 9:20

While the people stood spell-bound with amazement, their eyes fastened upon Christ, from the opening heavens came these words: "This is my beloved Son, in whom I am well pleased." We were then told “The words of confirmation that Christ is the Son of God was given to inspire faith in those who witnessed the scene, and to sustain the Son of God in his arduous work. Notwithstanding the Son of God was clothed with humanity, yet Jehovah, with his own voice, assures him of his sonship with the Eternal.” Spirit of Prophecy, Volume 2, page 60, ‘The mission of Christ’, 1877

There Never Was a Time

Christ is the pre-existent, self-existent Son of God.... In speaking of his pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.--Signs of the Times, Aug. 29, 1900 – Evangelism p. 615.2

Note: In this quote we are assured that Christ is indeed the pre-existent, “self-existent Son of God.” He was a Son in His pre-existence (before the incarnation). Far from denying the fact that Christ is the only begotten of the Father, this passage actually proves the very truth of the divine son-ship of our Master, that Christ is the pre-existent Son of God. He was the Son of God before Bethlehem. What about that expression where she says “there never was a time when He was not in close fellowship with the eternal God.”? Does this mean that there never was a time when He did not exist? Certainly not! This statement is clear in that ever since Christ was begotten of the Father, there never was a time when He was not with the Father in close fellowship. Ever since He was begotten, He has ever been in close fellowship with His Father.

The Father’s Love expressed in His Fatherhood

“O that everyone would realize the great love, the self-sacrifice, the benevolence, and the kindness of our heavenly Father, in giving his Son to die for us that we might, if we believe and do his commandments, have a sweet peace, the Father’s joy, the Father’s love, and unite with him, heart, soul, mind, and strength, to maintain righteousness and to draw in even lines with Christ. It is not the sacrifice of Christ only; it is the Father’s sacrifice also. The Father, in union and loving sympathy, with his Son, subjected himself to suffer with his Son. He spared not his only begotten Son but freely delivered him up for us all. This gift of Christ is the crowning truth of God’s love, and this Fatherhood, through all time and through eternity. Here is the love of God in his Fatherhood. Let us drink in this love, that we may know by experience what a real, tender, joyful, experience there is in a realization of the Fatherhood of God.” SpM p. 68.3 – 1897

“Issac was a figure of the Son of God, who was offered a sacrifice for the sins of the world. ... God would impress upon Abraham the gospel of salvation to man. In order to do this, and make the truth a reality to him as well as to test his faith, He required him to slay his darling Isaac. All the sorrow and agony that Abraham endured through that dark and fearful trial were for the purpose of deeply impressing upon his understanding the plan of redemption for fallen man.... He was made to understand in his own experience how unutterable was the self-denial of the infinite God in giving His own Son to die to rescue man from utter ruin. To Abraham no mental torture could be equal to that which he endured in obeying the divine command to sacrifice his son.” Testimonies, Vol. 3, page 369, ‘An appeal to the young’
“Abraham’s offering of Isaac was especially designed of God to prefigure the sacrifice of his Son.” {ST April 1, 1875, par. 21}

“All the grief and agony that Abraham endured during the three days of his dark and fearful trial, were imposed upon him to give us a lesson in perfect faith and obedience, and that we might better comprehend how real was the great self-denial and infinite sacrifice of the Father in giving his only Son to die a shameful death for the guilty race. No other trial, no other suffering or test, which could have been brought to bear upon Abraham, would have caused such mental anguish, such torture of soul, as that of obeying God in offering up his son.” {ST April 3, 1879, par. 13}

Note: If God is not a real Father and Christ is only playing the role of the Son, then God would have required of Abraham more than He was willing to give Himself. Our heavenly Father sent His real Son to our world. God did not send his co-equal, co-eternal business partner to die on the cross; be assured He gave the most treasured possession He has to redeem fallen humanity: His only begotten Son! If it was not so, then the scriptural account of Abraham offering up Isaac, his only son, has no real meaning.

What is one of the teachings of modern spiritualism?

Modern spiritualism, resting upon the same foundation, is but a revival in a new form of the witchcraft and demon worship that God condemned and prohibited of old. It is foretold in the Scriptures, which declare that “in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” 1 Timothy 4:1. Paul, in his second letter to the Thessalonians, points to the special working of Satan in spiritualism as an event to take place immediately before the second advent of Christ. Speaking of Christ’s second coming, he declares that it is “after the working of Satan with all power and signs and lying wonders.” 2 Thessalonians 2:9. And Peter, describing the dangers to which the church was to be exposed in the last days, says that as there were false prophets who led Israel into sin, so there will be false teachers, “who privily shall bring in damnable heresies, even denying the Lord that bought them.... And many shall follow their pernicious ways.” 2 Peter 2:1, 2. Here the apostle has pointed out one of the marked characteristics of spiritualist teachers. They refuse to acknowledge Christ as the Son of God. Concerning such teachers the beloved John declares: “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father.” 1 John 2:22, 23. Spiritualism, by denying Christ, denies both the Father and the Son, and the Bible pronounces it the manifestation of antichrist. {PP 686.1}

HOLY SPIRIT

The Holy Spirit is a Person

- Can be grieved - Ephesians 4:30
- Can be lied to - Acts 5:3
- The Spirit speaks - John 16:13; Acts 8:29, 10:19
- The Spirit intercedes - Romans 8:26

The Holy Spirit is described differently from the Father and the Son

- Can be breathed out - John 20:22
- Dwells in all believers at the same time - 2 Timothy 1:14
- Is given, sent or taken away - Luke 11:13; 1 Thessalonians 4:8; Psalm 51:11
- Belongs to, or proceeds from God and Christ - Romans 8:9, 11
- Not included in the pattern used in apostolic greetings - “Grace be unto you and peace, from God our Father and from the Lord Jesus Christ.” (Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3;
Ephesians 1:2; Philippians 1:2; Colossians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:2; 1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4; Philemon 1:3; James 1:1; 2 Peter 1:1-2; Jude 1:1; 1 John 1:3; 2 John 1:3)

John omits the holy Spirit from the definition regarding the anti-christ: “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.” — 1 John 2:22-24

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

The holy Spirit does not sit in authority or in visible presence on a throne.

Neither God the Father or Jesus express love for the holy Spirit, although they express love towards one another. — John 10:17; 14:31; 15:9-10

We are never told that the holy Spirit loves humanity, only God the Father and Christ are mentioned.

We are never told to love the holy Spirit, only the Father and the Son.

We are never told that the Spirit sacrifices Himself, only the Father and the Son.

We are never told to pray to the holy Spirit, but we are to pray for its presence.

The holy Spirit never speaks of himself. — John 16:13

There is no direct mention of the holy Spirit in heaven, before sin entered, or after sin is dealt with.

The Spirit of Man

Note: One way to understand the Holy Spirit is by understanding the spirit of man. The spirit of man is the consciousness and personality, the life and intelligence of the man, apart from his physical body. Body + Spirit = Living Soul.

The spirit of Adam is Adam’s own spirit and not someone else’s. “Even so” (below) means “in like manner.” Man’s spirit is compared to the Spirit of God. The relationship on one side is similar to the relationship on the other side, because man was created in God’s image.

“But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.” 1 Corinthians 2:10-11

“And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.” Genesis 41:8

“But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.” Deuteronomy 2:30

“And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.” 1 Samuel 1:15

Note: In each of these texts, the word “spirit” is translated from the Hebrew word “ruach.” As we can see, the Old Testament Hebrew word “ruach,” translated “spirit,” does not refer only to the energizing spark of life essential to individual existence. The spirit of man can be troubled, hardened, sorrowed. This shows that the spirit of man is more than just the breath of life. It is the inner person. At conversion, God does not renew our spark of life or energizing principle. He renews the inner man.

The Scriptures refer to the Holy Spirit as displaying all the attributes of a person. This is why we regard Him to be a person. So, too, the Bible writers depict the human spirit as displaying all the attributes of a person, your
spirits are never regarded as a separate personages other than ourselves, so why should we believe differently regarding God’s Spirit (His holy Spirit)? Looking at this another way, because we regard our spirit as belonging to us (not separate from us), why should we not regard God’s Spirit as belonging to Him (not a separate other being from Him)?

The spirit is the life and intelligence of a person. It includes all of that which constitutes the inner person (the character; thoughts and feelings) of each individual. In other words, the spirit that is returned to God at death is who and what a person is (in my case, what makes me who I am, and, in your case, what makes you who you are). To put it in brief, it is each individual’s “personal identity.” In God’s case, it is His personal presence and power, as we shall see below.

“The Holy Spirit always leads to the written word. The Holy Spirit is a person; for He beareth witness with our spirits that we are the children of God. … The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. "For what man knoweth the things of a man save the spirit of man, which is in him; even so the things of God knoweth no man, but the Spirit of God.” Manuscript Releases, Volume 7, MR No. 487, 1906

**Hebrew Parallelism**

“The Spirit of God hath made me, and the breath of the Almighty hath given me life.” Job 33:4

“Cast me not away from thy presence; and take not thy holy spirit from me.” Psalm 51:11

“Whither shall I go from thy spirit? or whither shall I flee from thy presence?” Psalm 139:7

**Who Is the Holy Spirit?**

“The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.” Deuteronomy 29:29

“It is all-essential for the Christian to understand the meaning of the promise of the Holy Spirit just prior to the coming of our Lord Jesus the second time. Talk of it, pray for it, preach concerning it; for the Lord is more willing to give the Holy Spirit than parents are to give good gifts to their children.” Review and Herald, Nov. 15, 1892

“The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden.” Acts of the Apostles, p. 52.1 – 1911

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.” John 14:16-20

“To the poor and oppressed and downtrodden of earth, Christ says, “If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, (which is Christ formed within the hope of glory,) whom the world cannot receive, because it seeth him not: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless.” {Ms24-1898 (February 22, 1898) par. 21}

“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.” Romans 8:9
“Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” 2 Corinthians 3:17-18

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

“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.” Colossians 1:27

“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love…” Ephesians 3:16-17

“Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them.” Desire of Ages, p. 805

“God is a spirit; yet He is a personal being, for man was made in His image. As a personal being, God has revealed Himself in His Son.” Education, p. 132 — 1903

“The greatness of God is to us incomprehensible. "The Lord’s throne is in heaven" (Psalm 11:4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand.” Education, p. 132 — 1903

“He is coming to us by His Holy Spirit today. Let us recognize Him now; then we shall recognize Him when He comes in the clouds of heaven, with power and great glory.” Review and Herald, April 30, 1901 par. 8

“The Holy Spirit is the Spirit of Christ, which is sent to all men to give them sufficiency, that through His grace we might be complete in Him. The Lord has provided that we should always be under the teaching and influence of the Holy Spirit.” Manuscript Releases, Vol. 14, 84.3 – 1894

“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.” {Lt66-1894 (April 10, 1894) par. 18}

“… While the Holy Spirit is our intercessor in the court of conscience, the Lord Jesus is our intercessor in the heavenly courts. We are mortal. We may make mistakes. We may err in human blindness. But even then we are not left. “We have an advocate with the Father, Jesus Christ the Righteous.” Jesus bears us upon His heart. We will nurture and cherish faith by considering the interest which the Holy Spirit has in us, manifested in His mission of love in coming to our world, humiliating Himself to humanity to save us.” — Lt97-1892 (October 22, 1892) par. 5 - Ellen G. White

"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.” {Lt119-1895 (February 18, 1895) par. 18}

“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.” Letter 7, 1891 — 14MR 180.4
Note: In His human form, Christ could only dwell among men, but not dwell in them. For Him to come in a form that is both invisible to the world and that can also dwell within a person, it then necessitated that He should come in a different nature, manifestation or form. The limitations of His humanity would have to be removed in order to fulfill the role of the promised Comforter. Divested and independent of the personality of humanity, Christ, in His divinity, can come as “another Comforter.” He comes in a spiritual manifestation to His people, in His divine person, as the Holy Spirit. In this manifestation, Christ is both invisible and omnipresent.

The next three quotes are examples of how Christ’s omnipresence works. Christ was in one place physically and yet His spirit was with the paralytic at this man’s home bringing conviction to him. The same occurred with Nathanael when he was under the fig tree and also when Lazarus died:

“At his [the paralytic’s] suggestion his friends bore him to the top of the house and, breaking up the roof, let him down at the feet of Jesus. The discourse was interrupted. The Saviour looked upon the mournful countenance, and saw the pleading eyes fixed upon Him. He understood the case; He had drawn to Himself that perplexed and doubting spirit. While the paralytic was yet at home, the Saviour had brought conviction to his conscience.” Desire of Ages, p. 268

“When Nathanael came to Jesus, the Saviour exclaimed, "Behold an Israelite indeed, in whom is no guile!" Nathanael said, "Whence knowest Thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig tree, I saw thee," John 1:47, 48. And Jesus will see us also in the secret places of prayer if we will seek Him for light that we may know what is truth. Angels from the world of light will be with those who in humility of heart seek for divine guidance.” Steps to Christ, p. 91 – 1893

"The disciples marveled at Christ's words when He said, "Lazarus is dead. And I am glad . . . that I was not there." Did the Saviour by His own choice avoid the home of His suffering friends? Apparently Mary and Martha and the dying Lazarus were left alone. But they were not alone. Christ beheld the whole scene, and after the death of Lazarus the bereaved sisters were upheld by His grace. Jesus witnessed the sorrow of their rent hearts, as their brother wrestled with his strong foe, death. He felt every pang of anguish, as He said to His disciples, "Lazarus is dead. . . ." {DA 528.1}

Note: The word “parakletos” is found four times in the NT translated as “Comforter”. It is also found one more time translated as “advocate” in 1 John 2:1. Here John gives us the identity of who the “parakletos” is:

“… And if any man sin, we have an advocate (parakletos) with the Father, Jesus Christ the righteous.” 1 John 2:1

“The Saviour is our Comforter. This I have proved Him to be.” Manuscript Releases Volume 8, p. 49 — 1892

“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.” Signs of the Times, November 18, 1897 par. 6

“Christ gives to His true disciples the glory of His character, that His prayer may be answered. Through the impartation of His Spirit, He appears in their lives.“ — Ms1-1903 (January 7, 1903) par. 15

“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. This was what Satan wanted. He desired them to give the world the impression that they had been deceived and disappointed; but by faith they were to look to the sanctuary above, where Jesus was ministering for them; they were to open their hearts to the Holy Spirit, His representative, and to rejoice in the light of His presence.” Desire of Ages, p. 277.4

“We may be strong in the Lord and in the power of His might. Receiving Christ, we are clothed with power. An indwelling Saviour makes His power our property. . . . Christ’s presence in the heart is a vitalizing power, strengthening the entire being.” The Faith I Live By, p. 62.7
"After the Saviour's ascension, the sense of the **divine presence**, full of **love** and **light**, was still with them. It was a **personal presence**. Jesus, the Saviour, who had walked and talked and prayed with them, who had spoken hope and comfort to their hearts, had, while the message of peace was upon His lips, been taken from them into heaven. As the chariot of angels received Him, His words had come to them, "Lo, I am with you alway, even unto the end." Matthew 28:20. He had ascended to heaven in the form of humanity. They knew that He was before the throne of God, their Friend and Saviour still; that His sympathies were unchanged; that He would forever be identified with suffering humanity. They knew that He was presenting before God the merit of His blood, showing His wounded hands and feet as a remembrance of the price He had paid for His redeemed ones; and this thought strengthened them to endure reproach for His sake. Their **union with Him was stronger now than when He was with them in person**. The **light** and **love** and **power** of an **indwelling Christ** shone out through them, so that men, beholding, marveled." Acts of the Apostles, p. 65.1 – 1911

"The incarnation of Christ, His divinity, His atonement, His wonderful life in heaven as our Advocate, the **office of the Holy Spirit**—all those living, vital themes of Christianity are revealed from Genesis to Revelation." {Lt67-1895.14}

"He [Christ] united humanity with divinity: a divine spirit dwelt in a temple of flesh. He united himself with the **temple**. "The **Word** was made **flesh**, and dwelt among us," because by so doing he could associate with the sinful, sorrowing sons and daughters of Adam." {YI December 20, 1900, par. 7}

"Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. **He is the Comforter. He will abide in their hearts, making their joy full.**" Review and Herald, January 27, 1903

"When God's people take the position that they are the **temple of the Holy Ghost**, Christ Himself abiding **within**, they will so clearly reveal Him in spirit, words, and actions, that there will be an unmistakable distinction between them and Satan's followers." Manuscript. 100, Notebook Leaflets, page 79 – 1902

"**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

"**Christ comes as a Comforter to all who believe. He invites your confidence.**" Manuscript Releases, Volume 8, p. 57 – 1898

"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 - par. 10

"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**." Manuscript Releases, Volume 19, pp. 297, 298 — 1892

"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." Desire of Ages, p. 805

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

"All professions of Christianity are but lifeless expressions of faith until Jesus imbues the believer with **his**
spiritual life, which is the Holy Ghost. The evangelist is not prepared to teach the truth, and to be the representative of Christ, till he has received this heavenly gift.” 3SP 242 - 1878

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

“All who consecrate body, soul, and spirit to His service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in mind and heart.” The Ministry of Healing, p. 159 — 1905

“The influence of the Holy Spirit is the life of Christ in the soul. We do not now see Christ and speak to Him, but His Holy Spirit is just as near us in one place as another. It works in and through every one who receives Christ. Those who know the indwelling of the Spirit reveal the fruits of the Spirit,—"love, joy, peace, long-suffering, gentleness, goodness, faith." The Bible Echo, 17th June 1901, ‘Words of comfort’

“Religion in the heart, planted there by the Spirit of God produces beauty in the character. It is not as sounding brass or a tinkling cymbal. The Spirit of truth, the righteousness of Christ, produces beauty in the soul. It is that inward adorning of great price. The Spirit of holiness if received from God into the inner sanctuary of the soul, will, if it pervades the soul-temple, work outward, moulding and fashioning the character after the divine similitude. . The Spirit, the life from Jesus Christ, flows from the soul. It is represented as a well of water, springing up unto everlasting life.” {GH, August 1, 1906 par. 1}

“It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Christ is not here referring to his doctrine, but to his person, the divinity of his character.” Review and Herald, April 5, 1906 - par. 12

Note: We read earlier that “through the beloved Son, the Father's life flows out to all…” (DA 21) and that “God has sent his Son to communicate his own life to humanity. Christ declares, 'I live by the Father,’ my life and his being one.” (HM, June 1, 1897 - par. 11). The Holy Spirit therefore, is the life of the Father manifested to us through the Son. That is why the holy Spirit is sometimes refers to as God’s spirit and sometimes as Christ’s spirit. “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.” Romans 8:9

“By the Spirit the Father and the Son will come and make their abode with you.” The Bible Echo, January 15, 1893 - par. 8

“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, Vol. 9, p. 189 — 1909

“The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the holy Spirit is the comforter, as the personal presence of Christ to the soul.” Review & Herald, November 29, 1892 - par. 3

“The living church of God is individually a habitation of God through the Spirit, that man may become a well-built temple for the indwelling of the Holy Spirit of God, that the Lord Jesus Christ may dwell in his innermost being, ennobling and sanctifying his human nature by His divine attributes.” In Heavenly Places, p. 283.2

“The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that
the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon the church.” Review and Herald, May 19, 1904 - par. 3

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

Note: God and Christ, from their throne in heaven, send their Spirit. Their own divine personality, as their divine representative when they themselves are not bodily present. By this one holy Spirit, both God and Christ have unfettered personal access to all creation, animate or inanimate in any part of the universe. In this third manifestation, men and angels experience the personal divine presence of the Father and His Son.

Holy Spirit is also Light & Glory

“Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no; direct from the Father issues the light of his glory. The heavens were opened, and beams of glory rested upon the Son of God, and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ. …” Spirit of Prophecy, Vol. 2, p. 60.2 – 1877

"At the Saviour's baptism, Satan was among the witnesses. He saw the Father's glory overshadowing His Son. He heard the voice of Jehovah testifying to the divinity of Jesus." - DA 116

"Christ not only gave himself for but to his disciples. The record declares, "He breathed on them, and saith unto them, "receive ye the Holy Ghost." ¶ 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. … Christ is to live in his human agents, and work through their faculties, and act through their capabilities. Their will must be submitted to his will, they must act with his spirit, that it may be no more they that live, but Christ that liveth in them. Jesus is seeking to impress upon them the thought that in giving his Holy Spirit he is giving to them the glory which the Father has given him, that he and his people may be one in God.” Signs of the Times, October 3, 1892 - par. 4

“The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both.” Patriarchs and Prophets, p. 36 — 1890

Father and Son only are seen before sin and after sin — Father and Son only are the decision makers

Father and Son only are to be exalted and worshipped

“By Christ the work upon which the fulfillment of God's purpose rests was accomplished. This was the agreement in the councils of the Godhead. The Father purposed in counsel with His Son that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. God gave to His Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at
the price of His own life. We have the condition of this covenant.” Manuscript Releases, Vol. 21, p. 54.3 – 1898

“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."” Signs of the Times, January 9, 1879

“In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation. When "the heavens and the earth were finished, and all the host of them" (Gen. 2:1), the Creator and all heavenly beings rejoiced in contemplation of the glorious scene.” Desire of Ages, p. 769

“In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son.” Signs of the Times, December 23, 1897 - par. 2

“But in the transgression of man both the Father and the Son were dishonored.” Signs of the Times, December 12, 1895 - par. 7

“The human family cost God and his Son Jesus Christ an infinite price.” Special Testimonies On Education, p. 21 — 1896

“Father and Son are pledged to fulfill the terms of the everlasting covenant.” The Youth’s Instructor, June 14, 1900 - par. 5

“God and Christ alone know what the souls of men have cost.” Signs of the Times, January 13, 1909 - par. 8

“I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.” [Revelation 21:22.] The people of God are privileged to hold open communion with the Father and the Son.” Spirit of Prophecy Vol. 4, p. 491.2 – 1884

“There they will assemble in the sanctuary from Sabbath to Sabbath, from one new moon to another, to unite in loftiest strains of song, in praise and thanksgiving to Him who sits upon the throne, and to the Lamb for ever and ever.” Testimonies Volume 6, p. 368 — 1901

“Heaven and earth will unite in praise, as "from one Sabbath to another" (Isa. 66:23) the nations of the saved shall bow in joyful worship to God and the Lamb.” Desire of Ages, p. 770

“In your hands will be placed a golden harp, and touching its strings, you will join with the redeemed host in filling all heaven with songs of praise to God and His Son.” (Australasian) Union Conference Record, January 15, 1903 - par. 14

“The Father and the Son alone are to be exalted.” The Youth’s Instructor, July 7, 1898 - par. 2

“Let us honor God and His Son Jesus Christ, through whom He communicates with the world.” S.D.A. Bible Commentary Vol. 1, p. 1118 — 1903

“All the heavenly angels are at the service of the humble, believing people of God; and as the Lord's army of workers here below sing their songs of praise, the choir above join with them in thanksgiving, ascribing praise to God and to His Son.” Testimonies Volume 7, p. 17 — 1902

The Only Being

Note: As the following quotes will show, there are only two divine Beings present in all the universe: the Father and the Son. There is one quotation where the SOP mentions "the three holiest beings” and “the three great worthies” (“You are born unto God, and you stand under the sanction and the power of the three holiest Beings
in heaven, who are able to keep you from falling... When I feel oppressed and hardly know how to relate myself toward the work that God has given me to do, I just call upon the three great Worthies... {1SAT 367.3})

This quote is actually a report of a sermon that Mrs. White preached on Sabbath afternoon October 20, 1906 in Oakland, California. This report was produced after she died, released March 16, 1976. The statement appears in the book Sermons and Talks, Book 1. In the forward of the book we are told: “ALL THE MESSAGES REPRODUCED IN THIS VOLUME WERE DELIVERED IN PUBLIC AND STENOGRAPHICALLY REPORTED, OR WERE PREPARED WITH THAT PURPOSE IN VIEW. MANY OF ELLEN WHITE’S SERMONS MAY BE FOUND IN THE REVIEW AND HERALD AND SIGNS OF THE TIMES, BUT NEARLY ALL OF THOSE INCLUDED IN THIS SERIES HAVE BEEN DRAWN FROM PREVIOUSLY UNPUBLISHED MANUSCRIPTS, AS THEY APPEAR IN OUR FILES. SO, ALTHOUGH THERE WERE NO TAPE RECORDERs IN ELLEN WHITE’S DAY, A PERSON MAY GET THE TRUE “FEEL” OF ELLEN WHITE AS A SPEAKER BY READING THIS BOOK.” Mrs. White herself warned us of this by saying: “And now to all who have a desire for truth I would say: Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works.” {5T, p. 696}

“Christ the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose, the only being in all the universe that could enter into all the counsels and purposes of God.” — Great Controversy, 1888, p. 493

“The only being who was one with God lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter's bench with his earthly parent.” Signs of the Times, October 14, 1897 - par. 3

“To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2.” Desire of Ages, p. 22

Who is next in rank to Christ?

“Among the inhabitants of heaven, Satan, next to Christ, was at one time most honored of God, and highest in power and glory.” Signs of the Times, July 23, 1902 - par. 2

“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

Summary of the Holy Spirit

● the personal presence and power of God
● the Spirit of God in Christ; His and His Father’s life being one
● the light and glory of God’s own character; it is Himself in omnipresent form
● the very soul of Christ's life; the life of Christ imparted
● the Representative of the man Christ Jesus
● Christ in you (a spiritual manifestation); the divinity of Christ’s character
● the Omnipresent — the omnipresence of the Spirit of Christ

The Heavenly Trio

“All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. God can not be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father can not be described by the things of earth. The Father is all the fulness of the Godhead bodily, and is invisible to mortal sight. ¶ The Son is all the fulness of the Godhead manifested. The Word of God declares Him to be "the express image of His person." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here is
shown the personality of the Father. ¶ The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fulness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers--the Father, the Son, and the Holy Spirit--those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ. ... ¶ Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfillment of the covenant that God has made with those who bind themselves up with Him, to stand with Him, with His Son, and with His Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then co-operate with the three great powers of heaven who are working in your behalf. Doing this you will reveal to the world the principles of righteousness.” Signs of the Times, 19th June 1901, ‘Christ’s prayer for us’

Note: The above quote is a statement that Ellen White took from a book written in 1858 by the Rev. William Boardman. He was a trinitarian and in his book, The Higher Christian Life, he used three-in-one illustrations to help explain the relationship between the three personalities of the Godhead. Ellen White condemns these representations and modified his statement, from a trinitarian position to a non-trinitarian one. She explains that the fullness of the Godhead dwells in all three divine personalities yet illustrations that make God appear three-in-one, as in the trinity doctrine, were condemned. Many have used this “three living persons of the heavenly trio” statement to allegedly prove that Ellen White was a trinitarian, but this cannot be done. This is because she does not say, as Boardman did in his book, that all three personalities are united into one indivisible God (essential trinitarianism), but that they were just a “trio.” This is as far as the Scriptures go, because in them no mention is made of the three having their existence together.

According to what we have learned in this presentation, the heavenly trio is composed of the Father, the Son in His physical form in heaven, and their omnipresent Spirit that comes to us and can live in us, as a spiritual manifestation.

“The spiritualistic theories regarding the personality of God, followed to their logical conclusion, sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. ¶ In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers--the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, "Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action." ¶ 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. ¶ 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? ¶ 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.” 1SM 205.2 – 1904
“The Word of the Lord has guided our steps since the passing of the time in 1844. We have searched the Scriptures; we have built solidly; and we have not had to tear up our foundations and put in new timbers.” Manuscript Releases Volume 1, p. 54 — 1907

“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 in every particular.” Manuscript Releases Volume 1, p. 52 — 1906

"I should be an unfaithful watchman, were I to hold my peace, when I see the very foundations of our faith being torn away by those who have departed from the faith, and who are now adrift, without an anchor. In this time, when false doctrines are being taught, we are to teach the same truth that we have taught for the past half century. I have not changed my faith one jot or one tittle, and I am pleading with God that both of you shall be able to discern clearly the difference between loyalty and disloyalty. This God calls upon every physician and every minister to do." {Lt150-1906}

“I am now looking over my diaries and copies of letters written for several years back, commencing before I went to Europe, before you [Mabel] were born. I have the most precious matter to reproduce and place before the people in testimony form. While I am able to do this work, the people must have these things to revive past history, that they may see that there is one straight chain of truth, without one heretical sentence, in that which I have written.” Letter 329a, 1905, pp. 1, 2. – To Mabel White, November 16, 1905

“I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, ‘Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them’. This is what she has endeavored to do.” — Selected Messages, Vol. 1, p. 35, 1906 • EGW

“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 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. We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God’s Word, and are to be respected, the application of them, if such application moves one pillar of the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God…. God never contradicts Himself. Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise, and bring in supposedly great light, and make their assertions. But we stand by the old landmarks.” — {MR760, p. 18-19} - Ellen G. White -1905

“One thing it is certain is soon to be realized,—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the first principles of our denominated faith, and go forward from strength to increased faith. Ever we are to keep the faith that that has been substantiated by the Holy Spirit of God from the earlier events of our experience, until the present time. … ¶ We are not to stop at the first experience, but while we bear the same message to the people, this message is to be strengthened and enlarged. We are to see and realize the importance of the message, made certain by its divine origin. We are to follow on to
know the Lord, that we may know that his going forth is prepared as the morning. ¶ Our souls need the quickening from the Source of all power. We may be strengthened and confirmed in the past experience that holds us to the essential points of truth which have made us what we are,—Seventh-day Adventists. ¶ The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. The languishing souls are to be confirmed and quickened according to his word. Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are--Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus.” The New York Indicator, February 7, 1906

“Sunday afternoon I spoke again in the Tabernacle.... At this meeting I assured my hearers that we held the same principles of truth that we had so many times set before them in past years. I assured them that no phase of our message had been changed to meet scientific or spiritualistic philosophy, but that we hold as firmly as ever to the strong-holds of our faith, which have made the Seventh-day Adventist people what they are. We have built our house upon the eternal Rock, the Rock of Ages.... That which I have written is what the Lord has bidden me write. I have not been instructed to change that which I have sent out. I stand firm in the Adventist faith; for I have been warned in regard to the seducing sophistries that will seek for entrance among us as a people. The Scripture says, 'Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' I present before our people the danger of being led astray as were the angels in the heavenly courts. The straight line of truth presented to me when I was but a girl is just as clearly presented to me now.” RH, January 26, 1905

Our fundamental beliefs from 1905 to 1914, when EGW was still alive

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

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

2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all thing's, 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 persistently 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; Heb. 8: 4, 5; 9: 6, 7” (1905 Seventh-day Adventist year book, page 188, ‘Fundamental principles’)

Note: There was no fundamental belief about the Holy Spirit.

"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.” Counsels to Writers and Editors p31
"The enemy of truth, through the ministry of fallen angels, would be pleased to introduce uncertainty in the minds of many in regard to the doctrines that have been established by the sanction of the Holy Spirit... God forbids His servants to alter that which needs no change." Manuscript Release Vol 10 p337

"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 through 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." {Ms44-1905.21}

**The True Knowledge of God**

“The field into which Satan led our first parents is the same to which he is alluring men today. He is flooding the world with pleasing fables. By every device at his command he tempts men to speculate in regard to God. Thus he seeks to prevent them from obtaining that knowledge of God which is salvation.” {MH 428.1}

“A knowledge of God is the foundation of all true education and of all true service. It is the only real safeguard against temptation. It is this alone that can make us like God in character. This is the knowledge needed by all who are working for the uplifting of their fellow men. Transformation of character, purity of life, efficiency in service, adherence to correct principles, all depend upon a right knowledge of God. This knowledge is the essential preparation both for this life and for the life to come.


“Through a knowledge of Him are given unto us “all things that pertain unto life and godliness.” 2 Peter 1:3

“This is life eternal,” said Jesus, “that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” John 17:3. {MH 410.1}

“A knowledge of God and of Christ is positively essential to salvation.” {Lt191-1901.10}

“In the presentation of the truth, those who honestly desire to be right will be awakened to a diligent searching of the Scriptures. This will produce results similar to those that attended the labors of the apostles in Berea. But those who preach the truth in these days meet many who are the opposite of the Bereans. They cannot controvert the doctrine presented to them, yet they manifest the utmost reluctance to investigate the evidence offered in its favor, and assume that even if it is the truth, it is a matter of little consequence whether or not they accept it as such. They think that their old faith and customs are good enough for them. But the Lord, who sent out His ambassadors with a message to the world, will hold the people responsible for the manner in which they treat the words of his servants. God will judge according to the light which has been presented to them, whether it is plain to them or not. It is their duty to investigate, as did the Bereans. The Lord says through the prophet Hosea: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee.” 3SP 393-4

**How is unity achieved?**

“If your faith in the Word of God is strengthened; if you will fully accept the truths that have called us out of the world and made us a people denominated by the Lord as His peculiar treasure; if you will unite with your brethren in standing by the old landmarks, then there will be unity. But you remain in unbelief, unsettled as to the true foundation of faith; there can be no hope of any more unity in the future than there has been in the past.” (11MR 319.1

**Conclusion**

“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. … Solemn dreadful, swiftly-approaching hour!” James S. White, Review & Herald, September 12, 1854