Note: The following study is a compilation of Spirit of Prophecy quotations. The Bible compilation is in a separate study. Here I am not addressing the established fact that there are three Persons of the Godhead, but rather who each Person is in relation the each other and to us.

“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.” (Ellen G. White, Great Controversy, page 598, 1911 edition, "The Scriptures a safeguard)

“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.” (Ellen G. White, Manuscript 132, Nov. 8, 1903, "God's Chosen People', ‘A right knowledge of God')

“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.” (Ellen G. White, Review and Herald, 2nd March 1886, ‘The two dispensations')

“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)

“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.” {ST, May 28, 1894 par. 1}

“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 (EGW actually says in her own writing - “the living three personalities”) 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.” (Ellen G. White, Signs of the Times, 19 June 1901, ‘Christ’s prayer for us’)

**Christ is equal with God.**

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. {8T 268.3}

Justice demanded the sufferings of a man. **Christ, equal with God, gave the sufferings of a God.** He needed no atonement. His suffering was not for any sin he had committed; it was for man—all for man; and his free pardon is accessible to all. The suffering of Christ was in correspondence with his spotless purity; his depth of agony, proportionate to the dignity and grandeur of his character. {RH, 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. {RH, January 7, 1890 par. 1}

"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)

“As Jehovah, the supreme Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself.” {E. G. White, Manuscript Releases Volume 9, p. 122} 1903

**Jehovah is the name given to Christ.** {ST, 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. {RH, March 26, 1901 par. 14}

If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me. . . . I and my Father are one." . . . {TA 188.2}

“Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. **He had announced Himself to be the self-existent One,** He who had been promised to Israel, "whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. 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.” {The Desire of Ages, pp. 469, 470}
Note: By the natural law of birth, “man” begets “man”. Deity begets Deity. From man “proceeded forth” a son of man. From God proceeded the Son of God. As a Son, Christ was begotten in His Father’s nature which is God; “…and the Word was with God, and the Word was God.” John 1:1. Christ’s Godhead or divinity is therefore neither assumed nor conferred upon Him. It is His by right; by right of birth.

**I AM means an eternal presence**; the past, present, and future are alike to God. He sees the most remote events of past history and the far distant future with as clear a vision as we do those things that are transpiring daily. We know not what is before us, and if we did, it would not contribute to our eternal welfare. God gives us an opportunity to exercise faith and trust in the great I am….¶ 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. {14MR 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." {RH, January 7, 1890 par. 2}

We know that Christ came in person to reveal God to the world. God is a person and Christ is a person. Christ is spoken of in the Word as "the brightness of His Father's glory, and the express image of His person." {1SAT 343.3}

**Note: Notice that God is referred above as a person, not as Father, Son and Holy Spirit.**

**God is the Father. The Father is Greater and He is the Source of ALL Life**

“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." {SC 61.2}

“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.” {8T 268.3}

“We can understand as much of His purposes as it is for our good to know; and beyond this we must still trust the might of the Omnipotent, the love and wisdom of the Father and Sovereign of all.” {5T 699.1}

**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.” {GC88 479.2}

"When ye pray, say Our Father.” Jesus teaches us to call His Father our Father. He is not ashamed to call us brethren. Hebrews 2:11.... "Hallowed be Thy name." **To hallow the name of the Lord** requires that the words in which we speak of the Supreme Being be uttered with reverence. {MB 106}

"God so loved . . . that he gave,"—"gave his only begotten Son,"--that we should not perish, but have everlasting life. "Christ . . . hath loved us, and hath given himself for us." If we love, we shall give. "Not to be
ministered unto, but to minister," is the great lesson which we are to learn and to teach. Next to the angelic beings, the human family, formed in the image of God, are the noblest of his created works. God desires them to become all that he has made it possible for them to be, and to do their very best with the powers he has given them. Life is mysterious and sacred. It is the manifestation of God himself, the source of all life. Precious are its opportunities, and earnestly should they be improved. {RH, December 3, 1908 par. 4}

“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.” {DA 21.2}

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 – albeit the source of this life is the Father. The “great Source of all” is not the Son but 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, unborowed, 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 page 530, ‘Lazarus come forth’) Christ receives this “life” directly from “the great Source of all” (the Father). No wonder it is called “life, original, unborowed, 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.

"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 unborowed. No one can take this life from Him. "I lay it down of myself" (John 10:18), He said. In Him was life, original, unborowed, 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. {1SM 296.2}

Note: Notice here we are told that through Christ you and I can possess this “original, unborowed, underived” life. Original, unborowed 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 'unborowed life’ is not inherent in fallen humanity but it was inherent in Christ. This is why He had the authority to lay down this life and pick it up again. No one else has this authority. To us it is a gift. To Christ it was His inheritance (see Hebrews 1:4). He is the only one begotten of God. He is the unique One, the one and only Son of God. This means that just because someone possesses this life (original, unborowed, underived), it does not mean that it originated in him or her. In other words, it can be said of a true Christian that in him (or her) is 'life, original, unborowed, underived'. Would this mean that this life actually originated within the possessor of it? Of course it wouldn't! It simply means that in this person is "life, original, unborowed, underived". This is exactly what Ellen White is saying in ‘The Desire of Ages’ – that “In Christ is life, original, unborowed, underived.” Notice though that she says that this life “is not inherent in man”. It was inherent in Christ. It was the life of His Father.

“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." {HM, June 1, 1897 par. 11}
Note: Ellen White is saying here that the life of God and the life of Christ is one life, meaning that they share the same divine life (“my life and his being one”). In other words, it was the life of God the Father that was in Christ. No wonder Ellen White called this life “original, unborrowed, underived” (see ‘The Desire of Ages’ page 530). Christ’s life was also the life of the Father. It was not something that Christ had independent and separate of the Father.

“All blessings must come through a Mediator. ... Every gift is stamped with the cross and bears the image and superscription of Jesus Christ. All things come of God. From the smallest benefits up to the largest blessing, all flow through the one Channel—a superhuman mediation sprinkled with the blood that is of value beyond estimate because it was the life of God in His Son.” {1888 814.2}

“As a personal being, God has revealed Himself in His Son. Jesus, the outshining of the Father’s glory, "and the express image of His person" (Hebrews 1:3), was on earth found in fashion as a man. As a personal Saviour He came to the world. As a personal Saviour He ascended on high. As a personal Saviour He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like unto the Son of man." Revelation 1:13.” {8T 265.1}

“We are now to be on guard, and not drawn away from the all-important message given of God for this time. Satan is not ignorant of the result of trying to define God and Jesus Christ in a spiritualistic way that sets God and Christ as a nonentity. The moments occupied in this kind of science are, in the place of preparing the way of the Lord, making a way for Satan to come in and confuse the minds with mysticisms of his own devising. Although they are dressed up in angel robes they have made our God and our Christ a nonentity. Why?—because Satan sees the minds are all fitted for his working. Men have lost tract of Christ and the Lord God, and have been obtaining an experience that is Omega to one of the most subtle delusions that will ever captivate the minds of men. We are forbidden to... set the imagination in a train of conjecture.” (Diary, #48, pp. 153, 163, Aug. 25 and Aug. 28, 1904. {11MR 211.2})

Note: Unfortunately, as has been said above, this father-son sacrifice is no longer taught within Seventh-day Adventism. No longer is God regarded as a real father – and no longer is the Son regarded as a real son. Instead they are said only to be role-playing these parts. In saying this, the genuine love of the Father in the giving of His son – also the love and trust of a son in a true father-son relationship - has been destroyed in people’s minds.

“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.” (Signed) E. G. White. {SpM 68.3}

“The Fatherhood of God is given to us in the gift of Jesus Christ; and as God was one with his only begotten Son, so he would have his earthly children one with him.” {E. G. White, Review and Herald, September 30, 1909 par. 15}

Note: Any father who really loves his son would rather die himself than give his own son as a sacrifice. This is the message that the Scriptures are trying to convey – that it was just as much a sacrifice on the part of the Father (perhaps even more so) as it was on the part of the Son. If this is missed, then everything concerning the gospel is missed. This is why Jesus said that God (the Father) loved the world so much that He gave His only begotten Son (see John 3:16). If ‘the Father’ is not seen as a real father then the sacrifice will not be seen
as it should be seen. This is how it is today within Seventh-day Adventism. The real sacrifice is lost to philosophical trinity theology.

“It is our privilege to know God experimentally, and in true knowledge of God is life eternal. The only begotten Son of God was God's gift to the world, in whose character was revealed the character of him who gave the law to men and angels. He came to proclaim the fact, "The Lord our God is one Lord," and him only shalt thou serve. He came to make it manifest that, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." That which proceeds from the mind of God is perfect, and needs not to be taken back, corrected, or altered in the least. We may ascribe all perfection to God. He holds in his hand the existence of every human being, and upholds all things by the word of his power. {RH, March 9, 1897 par. 9}

**Christ is God's Son.**

“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.” {DA 207.3}

“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.” {RH, March 5, 1901 par. 9}

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 metaphorical or figurative sense. It was not taken either 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 metaphorical (to show the love between two of the persons of the Godhead) is not reasonable to assume. The Jews knew that a claim to be the Son of God was the same as claiming to be equal with God.

“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.” (Ellen G. White, Spirit of Prophecy, Volume 2, page 60, 'The mission of Christ', 1877)

“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.” {8T 268.3}
Note: There is no reason to suggest this claim was metaphorical or figurative. For God to say that Christ was His Son - if He was not really a son - would have been very confusing. Obviously God meant what He said. Christ truly is His son.

“The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.” {BT 269.4}

“As John witnessed the Saviour of the world bowed in the deepest humiliation, and pleading fervently with tears for the approval of his Father, he was deeply moved. As the light and glory from Heaven enshrouded the Saviour, and a voice was heard claiming Jesus as the Son of the Infinite, John saw the token God had promised him, and knew for a certainly that the world's Redeemer had received baptism at his hands." {YI, March 1, 1874 par. 7}

“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." {YI, 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 886.3}

“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}

“Satan is determined that men shall not see the love of God which led Him to give His only-begotten Son to save a lost race; for it is the goodness of God that leads men to repentance.” {E. G. White, Selected Messages Book 1, p. 156} 1897

“Christ is the Son of God in deed and in truth and in love, and is the representative of the Father as well as the representative of the human race.... 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....God has given to the world and to angels the evidence of the changeless character of His love. He would part with His only begotten Son, send Him into the world, clothed in the likeness of sinful flesh, to condemn sin and to die upon Calvary's cross to make it manifest to men that there is provision in the counsels of heaven for those who believe in Christ, to keep the commandments of God. ... I have written this out definitely and simply in order that my words may not be misunderstood. May the Lord apply the truth to your heart, and may it work to purify your character, that with the mind you may serve the Lord God and be loved by the Father as He loves His obedient Son, is the prayer of Ellen G. White {14MR 86.2}

“Christ had not exchanged his divinity for humanity; but he had clothed his divinity in humanity, and he gave Satan the evidence for which he had asked,—showed him that he was the Son of God.” {RH, October 29, 1895 par. 6}

“Isaac 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. "(Ellen G. White, Volume 3 Testimonies, page 369, ‘An appeal to the young’)

“It had been difficult even for the angels to grasp the mystery of redemption—to comprehend that the Commander of heaven, the Son of God, must die for guilty man. When the command was given to Abraham to offer up his son, the interest of all heavenly beings was enlisted. With intense earnestness they watched each step in the fulfillment of this command. When to Isaac's question, "Where is the lamb for a burnt offering?" Abraham made answer, "God will provide Himself a lamb;" and when the father's hand was stayed as he was about to slay his son, and the ram which God had provided was offered in the place of Isaac--then light was shed upon the mystery of redemption, and even the angels understood more clearly the wonderful provision that God had made for man's salvation." {E. G. White, Patriarchs and Prophets, p. 155} 1890

“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 dwell all the fullness of the Godhead bodily." {E. G. White, Signs of the Times, May 30, 1895 par. 3}

Note: While Christ is the Son of God “by inheritance” according to Hebrews 1:1-5, we are His children “by adoption” and the angels are His children “by creation”.

“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}

“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.” {1SM 226.2}

“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. After the sin of Adam man was divorced from God, but Christ came in. He was represented through the sacrificial offerings until He came to our world." (Sabbath talk, Minneapolis General Conference, Sabbath, October 20, 1888 - Ms 8, 1888)

“The more we think about Christ's becoming a babe here on earth, the more wonderful it appears. How can it be that the helpless babe in Bethlehem's manger is still the divine Son of God?” (Ellen G. White, Youth's Instructor 21st November 1895, ‘Christ life of Jesus No. 1)

“The love existing between the Father and His Son cannot be portrayed. It is measureless. In Christ God saw the beauty and perfection of excellence that dwells in Himself. Wonder, O heavens, and be astonished. O earth, for God spared not His own Son, but gave Him up to be made sin for us, that those who believe may be made the righteousness of God in Him. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Language is too feeble for us to attempt to portray the love of God. We believe it,
we rejoice in it, but we cannot comprehend it. Giving Christ, God has given everything. Nothing greater, nothing more costly, could He bestow. In giving His Son, He gave all heaven, not because of any goodness or righteousness that we possess, but because He loved us." {E. G. White, Manuscript Releases Volume 18, p. 337} 1891

"Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." Then a divine light shone from Jesus's face, as he lifted his hand and said, "How is it that ye sought me? Wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them." They did not know what he really meant by these words, but they knew he was a true son, who would be submissive to their commands. Though he was the Son of God, he went down to Nazareth and was subject to his parents. Though his mother did not understand the meaning of his words, she did not forget them, but "kept all these sayings in her heart." {YI, November 28, 1895 par. 3}

"Though He was the Son of God, yet He had taken human nature upon Him, and He was moved by human sorrow. His tender, pitying heart is ever awakened to sympathy by suffering. He weeps with those that weep, and rejoices with those that rejoice." {DA 533.3}

"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. " {DA 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" (Ellen G. White, Story of Jesus, 1896, page 116, 'Before Annas, Caiaphas, and the Sanhedrin')

"Jesus knew that the Jews were determined to take his life, yet in this discourse he fully explained to them his Sonship, the relation he bore to the Father and his equality with him. This left them without an excuse for their blind opposition and insane rage against the Saviour." {2SP 172.1}

"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)

"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, not 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. 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." The words of confirmation that Christ is the Son of God were 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. In this manifestation to his Son, God accepts humanity as exalted through the excellence of his beloved Son." {E. G. White, Review and Herald, January 21, 1873 par. 5}
“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.” {ST, 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}

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the Father and the Son, you will be joined together with him in love."  {E.G. White, Review and Herald, March 8, 1906 par. 19}

"It is our individual duty to walk humbly with God. **We are not to seek any strange, new message.** We are not to think that the chosen ones of God who are trying to walk in the light, compose Babylon. The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. **This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to his birth in Bethlehem, and advocating and exalting the first day of the week above God's holy, sanctified day.** These and kindred errors are presented to the world by the various, churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.'" {RH, September 12, 1893 par. 20}

"At last, Caïphas, 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." {DA 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."  {YI, May 31, 1900 par. 5}

"By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. **As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey.**” {DA 24.3}

**Father & Son only - before sin and after sin. Father & Son only - the decision makers. Father & Son only - exalted.**

“Among the inhabitants of heaven, **Satan, next to Christ,** was at one time most honored of God, and highest in power and glory."  {E. G. White, 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."  {The Desire of Ages, p. 234}

"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."  {21MR 54.3}

“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." {ST, 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." {The 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.**" {E. G. White, Signs of the Times, December 23, 1897 par. 2}

"**But in the transgression of man both the Father and the Son were dishonored.**" {E. G. White, Signs of the Times, December 12, 1895 par. 7}

"**The human family cost God and his Son Jesus Christ an infinite price.**" {E. G. White, Special Testimonies On Education, p. 21} 1896

"**Father and Son are pledged to fulfill the terms of the everlasting covenant.**" {E. G. White, The Youth's Instructor, June 14, 1900 par. 5}

"**God and Christ alone know what the souls of men have cost.**" {E. G. White, 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.**" {4SP 491.2}

"**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.**" {E. G. White, 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.**" {The 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.**" {E. G. White, (Australasian) Union Conference Record, January 15, 1903 par. 14}

"**The Father and the Son alone are to be exalted.**" {E. G. White, 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.**" {E. G. White, 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.**" {E. G. White, Testimonies Volume 7, p. 17} 1902

"**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."** {DA 412}
Christ was the Son before incarnation

"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 forevermore. ¶ 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." {RH, April 5, 1906 par. 7}

Note: Of course, we have the aspect of Christ being from eternity. After doing a study on those words, I realized that the words “eternal” and “everlasting” don’t always mean “without beginning.” Here are just a few examples to show that “eternal” or “everlasting” things can have a beginning.

“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 co-operated with Christ, regarding it as a privilege and an honor to suffer for His sake.” — CET 231.2

Note: We can see that “eternal life” has a beginning for us humans and “eternity” has a threshold, (or beginning) as well. Just like when we explain in our evangelism that the torment of the wicked ascends “for ever and ever” and “everlasting fire” mean “until it ends.” Of course “for ever and ever” is dealing with the continuation of time into the future. "From eternity" is dealing with the continuation of time into the past. Yet, 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” has the same application. “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 ‘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.

“He was the only-begotten Son of God, who was one with the Father from the beginning. By him the worlds were made.” {E. G. White, Signs of the Times, May 28, 1894 par. 1} (See also John 1:14)
“When Christ saw that there was no human being able to be humanity’s intercessor, He Himself entered the fierce conflict and battled with Satan. **The First Begotten of God** was the only one who could liberate those who by Adam’s sin had been brought in subjection to Satan.” {CTr 8.4}

“But the Lord's arrangement, **made in council with his only begotten Son**, was to leave men free moral agents to a certain length of probation." {E. G. White, Review and Herald, December 21, 1897 par. 4}

“Though sin has been accumulating for ages, God's love has never ceased to flow earthward. It was only restrained till a suitable channel was provided for it. **Christ, the only begotten Son of God, left the royal courts and came to this world**, and through him God poured forth the healing flood of his grace.” {E. G. White, The Youth's Instructor, March 30, 1899 par. 8}

**“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.**” (Ellen G. White, Spiritual Gifts, Volume 3, page 36, ‘The temptation and fall’)

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“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.” {SR 15.2}

“But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. The Word existed as a divine being, even as the **eternal Son of God, in union and oneness with his Father.** “Before men or angels were created, the Word was with God, and was God”. (Ellen G. White, Review and Herald, 5th April 1906, ‘The Word made flesh’)

“**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.” (Ellen G. White, Review and Herald, 3rd March 1874, ‘Redemption No. 2’, see also Signs of the Times, 5th April 1883 and Signs of the Times 4th August 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.” {TDG 128.2}

“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.”  {1SP 17.2}

“The spirit of dissatisfaction thus kindled was doing its baleful work. While there was no open outbreak, division of feeling imperceptibly grew up among the angels. There were some who looked with favor upon Lucifer's insinuations against the government of God. Although they had heretofore been in perfect harmony with the order which God had established, they were now discontented and unhappy because they could not penetrate His unsearchable counsels; they were dissatisfied with His purpose in exalting Christ. These stood ready to second Lucifer's demand for equal authority with the **Son of God.** But angels who were loyal and true maintained the wisdom and justice of the divine decree and endeavored to reconcile this disaffected being to the will of God. **Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father;** His supremacy, so full of blessing to all who came under its benignant control, had not heretofore been questioned. The harmony of heaven had never been interrupted; wherefore should there now be discord? The loyal angels could see only terrible consequences from this dissension, and with earnest entreaty they counseled the disaffected ones to renounce their purpose and prove themselves loyal to God by fidelity to His government.”  {PP 38.3}

**The Father and the Son rested** after Their work of Creation. --Ms 25, 1898, pp. 3, 4. ("The Man of Sorrows," typed, February 24, 1898.)

**Before Christ came in the likeness of men, he existed in the express image of his Father.** He thought it not robbery to be equal with God. Nevertheless he voluntarily emptied himself, and took the form of a servant. He was the incarnate God, the light of heaven and earth."  {YI, December 20, 1900 par. 4}

Note: We can see from these quotes that Christ was called the Son of God before His incarnation and He and His Father were the decision makers of Heaven. So where was the Holy Spirit?

**The Holy Spirit**

“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.” (Ellen G. White, Manuscript Releases, Volume 7, MR No. 487, 1906)

**Note:** Here we are told that the Holy Spirit is a person, also that He witnesses to “our spirits”. Must we now conclude that our spirits exist separately from ourselves – just as many conclude that the Holy Spirit exists separately from God the Father (meaning that He is a divine being with individuality like God and Christ)?

“**Our personal identity is preserved in the resurrection,** though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. **The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character.” (Ellen G. White, 6th volume Seventh-day Adventist Bible Commentary page 1093, Manuscript 76 1900)
Note: My character is who I am. It is my person … the real me (the inner me), being displayed through a visible and tangible (physical) body. Yes my spirit is a person but it is not a person separate from me. My spirit is who I am. It is my character, my personal identity. It is me - personally present within a physical body.

“Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them.” {The 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.” {E. G. White, 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.” {E. G. White, 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.” {E. G. White, 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.”{14MR 84.3}

“When Christ ascended to heaven, the Holy Spirit took His place, and was a perfect representation of Him. It is the work of the Spirit to minister the richest grace, and make it effectual in the hearts of God's people, that the elect may be gathered into one family.” {21MR 55.1}

“The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ.” {RH, April 5, 1906 par. 16}

“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 (Christ) 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.” {E. G. White, Manuscript Releases Volume 14, p. 23} 1895

Note: Next I have portions of a letter Ellen White is writing to this person in response to his inquiry about the Holy Spirit. She quotes part of his letter addressed to her in her reply. In that quote we can see the belief the denomination held in 1891 (first underlined section). Later in the letter we can see the identity of the Holy Spirit (second underlined section).

(Written to Brother Chapman from Petoskey, Michigan, June 11, 1891.)

“I have received yours dated June 3. In this letter you speak in these words: "Elder Robinson does not wish me to leave, but urges that I enter the canvassing field until such time as the conference can afford to employ me in some other capacity, but states positively that I cannot be sent out to present the truth to others until some points held by me are changed or modified in order that the views regarded by us as a people should be properly set forth. He quotes as a sample, 'My idea in reference to the Holy Ghost's not being the Spirit of God, which is Christ,' but the angel Gabriel, and my belief that the 144,000 will be Jews who will acknowledge Jesus as the Messiah. On all fundamental points I am in perfect harmony with our people; but when I try to show what seems to me to be new light on the truth, those in authority, none of whom have seemingly ever made a
personal investigation of the matter, refuse to look into the Bible, but brand me as a fellow with queer ideas of the Bible. ¶ My brother, you have asked me candidly for advice. Please read with attention John 17:17-27. I quote verses 20 to 23: [verses 20-23, quoted]. ¶ It is your privilege and your duty to seek for this oneness, this unity, and thus answer the prayer of Christ. This prayer is full of instruction and consolation. As our intercessor in heaven, Christ is ever working for the unity of His people. In order to be in harmony with heaven, we must seek to be one in faith and in practice. . . . ¶ It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in My name."

"I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you" [John 14:16, 17]. This refers to the omnipresence of the Spirit of Christ, called the Comforter. Again Jesus says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth" [John 16:12, 13]. . . . ¶ Now, my brother, it is truth that we want and must have, but do not introduce error as new truth. I would be glad to write further on this point, but must drop the subject now. God wants us to be a unit.--Letter 7, 1891. Ellen G. White Estate Washington, D. C. December 6, 1984 Entire Letter {14MR 180.4}

"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high." {DA 669.2}

Note: In His humanity, Christ could only dwell among men but not be 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 or form. The limitations of His humanity would have to be "stripped-off" in order to fulfill the role of the promised Comforter. Divested and independent of the personality of humanity, Christ in His divinity, then comes as “another Comforter”. He would come in a spiritual manifestation to His people, in His divine person, as the Holy Spirit. In this manifestation, Christ is both invisible and omnipresent.

"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." {ST, November 18, 1897 par. 6}

"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
“When on his resurrection day these disciples met the Saviour, and their hearts burned within them as they listened to his words; when they looked upon the head and hands and feet that had been bruised for them; when, before his ascension, Jesus led them out as far as Bethany, and, lifting up his hands in blessing, bade them, “Go ye into all the world, and preach the gospel,” adding, “Lo, I am with you alway,” [Mark 16:15; Matthew 28:20.] when on the day of Pentecost the promised Comforter descended, and the power from on high was given, and the souls of the believers thrilled with the conscious presence of their ascended Lord,—then, even though, like his, their pathway led through sacrifice and martyrdom, would they have exchanged the ministry of the gospel of his grace, with the “crown of righteousness” to be received at his coming, for the glory of an earthly throne, which had been the hope of their earlier discipleship?” {GC88 350}

“The disciples still failed to understand Christ's words in their spiritual sense, and again He explained His meaning. By the Spirit, He said, He would manifest Himself to them. "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things." {DA 670.1}

“Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave,—not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours. Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal.” {DA 388.1}

“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.” {E. G. White, Manuscript Releases Volume 19, pp. 297, 298} 1892

“The Saviour is our Comforter. This I have proved Him to be.” {E. G. White, Manuscript Releases Volume 8, p. 49} 1892

“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.” {E. G. White, Review and Herald, May 19, 1904 par. 1}

“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.” {E. G. White, Review and Herald, January 27, 1903}

“Christ is one with the Father, but Christ and God are two distinct personages. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that His disciples might be one with Him as He is one with the Father. But the unity that is to exist between Christ and His followers does not destroy the personality of either. They are to be one with Him as He is one with the Father.” {E. G. White, Review and Herald, June 1, 1905 par. 14}

Note: Mrs. White does not emphasize the personality and individuality of the Spirit. Why did she constantly speak of the personality and individuality of the Father and the Son alone?

"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." O how precious are these words to every bereaved soul! Christ is our Guide and Comforter, who comforts us in all our tribulations." {E. G. White, S.D.A. Bible Commentary Vol. 6, pp. 1076, 1077} 1894

“Christ is formed within, and by His Spirit He fulfils the promise, "I will never leave thee nor forsake thee." {E. G. White, Signs of the Times, September 27, 1899 par. 9}
"Remember that the body is the temple of the Holy Spirit, and that it is to be kept pure and undefiled, fit for a dwelling place for Christ." {20MR 329.5}

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

“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. (Ellen G. White, MS. 100, 1902, Notebook Leaflets, page 79, ‘The church school question’)

“Christ comes as a Comforter to all who believe. He invites your confidence.” {E. G. White, 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"” {E. G. White, Review and Herald, August 26, 1890 par. 10}

“The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church.” (Ellen G. White, ‘The Desire of Ages’ page 805)

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

“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.” {GCB, October 1, 1899 par. 12}

“It is when Christ is received as a personal Saviour that salvation comes to the soul. Zacchaeus had received Jesus, not merely as a passing guest in his home, but as One to abide in the soul temple.” {DA 556.4}

“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. God calls upon you to get ready to meet Him in peace.” {RH, April 30, 1901 par. 8}

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

“While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. While He delegates His power to inferior ministers, His energizing presence is still with His church.” {The Desire of Ages, p. 166}
"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." {E. G. White, The Ministry of Healing, p. 159} 1905

"The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ." {MYP 157.3}

"The Lord encourages all who seek Him with the whole heart. He gives them His Holy Spirit, the manifestation of His presence and favor." {E. G. White, Testimonies Volume 9, p. 230} 1909

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

"The Lord Jesus standing by the side of the canvassers, walking with them, is the chief worker. If we recognize Christ as the One who is with us to prepare the way, the Holy Spirit by our side will make impressions in just the lines needed." {MC 40.3}

"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." {E. G. White, Review and Herald, April 5, 1906 par. 12}

"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." {E. G. White, Testimonies Volume 9, p. 189} 1909

"Think of Christ's humiliation. He took upon himself fallen, suffering human nature, degraded and defiled by sin. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He 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}

"The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality." {Ellen G. White, Manuscript Releases Volume 20 MR No. 1487}

"I will not leave you comfortless; I will come to you." The divine Spirit that the world's Redeemer promised to send, is the presence and power of God. He will not leave his people in the world destitute of his grace, to be buffeted by the enemy of God, and harassed by the oppression of the world; but he will come to them." {Ellen G. White, Signs of the Times, 23rd November 1891, 'The Comforter'}

"He is a merciful high priest pleading in your behalf. He will send his representative, the Holy Spirit; for He says, "I will not leave you comfortless; I will come to you." (Ellen G. White, Bible Echo 15th January 1893, 'The source of our strength')
“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.” (Ellen G. White, ‘The Desire of Ages’, page 277)

"What saith our Saviour? "I will not leave you comfortless: I will come to you." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him." When trials overshadow the soul, remember the words of Christ, remember that He is as an unseen presence in the person of the Holy Spirit, and He will be the peace and comfort given you, manifesting to you that He is with you, the Sun of Righteousness, chasing away your darkness. "If a man love me," Christ said, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (Ellen G. White to Mrs. Wessels, Letter 124, March 7th 1897)

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. {RH, November 29, 1892 par. 3}

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

“The teacher must be baptized with the Holy Spirit. Then the mind and spirit of Christ will be in him, and he will confess Christ in a spiritual and holy life.” (Ellen G. White, Review and Herald, 9th February 1892, ‘On the way to Australia: Visit to Honolulu’)

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

“Could there be a convocation of all the churches on earth, the object of their united cry should be for the Holy Spirit. When we have that, Christ our sufficiency is ever present, we shall have every want supplied. We shall have the mind of Christ.” (Letter 114, 1894. {4MR 335.5})

“Christ came to our world to restore the moral image of God in man. He takes human agents into co-partnership with himself, giving them the breath of his own Spirit, the life of his own life. To all who would obtain a correct view of their duty in regard to their fellow men, Christ gives power to obtain righteousness and to do their work successfully. These breathe the atmosphere that surrounds Christ. They live the true life that he lived in our world.” {RH, July 19, 1898 par. 19}

“None who breathe the breath of God, receiving the Holy Spirit from him, can be indifferent in regard to the welfare of others.” {RH, July 19, 1898 par. 22}

“After His inauguration, the Spirit came and Christ was indeed glorified, even with the glory which He had from all eternity with the Father. During His humiliation upon this earth, the Spirit had not descended with all its efficacy; and Christ declared that if He went not away, it would not come, but that if He went away, He would send it. It was a representation of Himself, and after He was glorified it was manifest.” {ST, May 17, 1899 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.” — HP 283.2 - EGW

“With his long human arm the Son of God encircled the whole human family, while with his divine arm he grasped the throne of the Infinite. His own individual presence was necessary, that in seeing him we might
see the Father. He placed his throne, his spiritual kingdom, upon the earth. He revealed his special grace, and opened to our view the wonders of heavenly things. He imparted his own divine Spirit to humanity, thus exalting humanity in the scale of moral worth with God.” — Mrs. E. G. White. {YI, July 29, 1897 par. 9} - EGW

“The Lord is working. The Saviour has been promised the salvation of his people. "Thy people shall be willing in the day of thy power." He who is the source of all power gives energy to souls by his Holy Spirit. His power is the light of life, a soul-energizing light. By his Spirit he works in the children of disobedience, raising to newness of life the dead in trespasses and sins, leading the transgressor to put away his sins and live the life of Christ. Henceforth the surrendered soul lives in harmony with God. The Spirit takes of the things of Christ, and shows them to him with so transforming an effect that he becomes a new man in Christ.” {SW, February 27, 1902 par. 14}

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 way, man and angels experience the personal divine presence of the Father and Christ.

“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.” {E. G. White, Review and Herald, May 19, 1904 par. 3}

The True Witness - same as the Spirit - same as Christ

“The True Witness, the Spirit of the living God, is inspecting the assembly of those who have had great spiritual light and advantages, and the testimony is that in the church of God there is great waste in energy misapplied, in talents perverted to wrong uses, in strength unemployed; and the abilities that God has bestowed on his people are degenerating, because they are not used for the seeking and the saving of those who are lost.” {RH, January 17, 1893 par. 2}

“The Holy Spirit comes to the world as Christ's representative. It not only speaks the truth, but It is the truth--the faithful and true Witness. It is the great Searcher of hearts and is acquainted with the characters of all.” {CT 68.1}

“The Holy Spirit is greatly needed in our schools. This divine agency comes to the world as Christ's representative. It is not only the faithful and true witness of the Word of God, but it is the searcher of the thoughts and purposes of the heart. It is the source to which we must look for efficiency in the restoration of the moral image of God in man.” {RH, September 3, 1908 par. 6}

“The blessed Bible gives us a knowledge of the great plan of salvation, and shows us how every individual may have eternal life. Who is the author of the book? -- Jesus Christ. He is the True Witness, and He says to His own, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." {FE 308.2}
Holy Spirit is also Light & Glory

“Jesus is waiting to breathe upon all his disciples, and give them the inspiration of his sanctifying spirit, and transfuse the vital influence from himself to his people. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. Christ is to live in his human agents, and work through their faculties, and act through their capabilities. Their will must be submitted to his will, they must act with his spirit, that it may be no more they that live, but Christ that liveth in them. Jesus is seeking to impress upon them the thought that in giving his Holy Spirit he is giving to them the glory which the Father has given him, that he and his people may be one in God.” {E. G. White, 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. 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." {E. G. White, Patriarchs and Prophets, p. 36} 1890

"The glory which thou gavest me, I have given them; that they may be one, even as we are one." This glory is the character of Christ, and through his righteousness, what a prospect is opened before the children of God! They may be one with him, as he is one with the Father; they are chosen in him, united with him in interest, and "as he is, so are we in the world." {YI, December 8, 1892 par. 3}

“When Christ bowed on the banks of Jordan, after His baptism, the heavens were opened, and the Spirit descended in the form of a dove, like burnished gold, and encircled Him with its glory; and the voice of God from the highest heaven was heard, saying, "This is My beloved Son, in whom I am well pleased." The prayer of Christ in man's behalf opened the gates of heaven, and the Father had responded, accepting the petition for the fallen race. Jesus prayed as our substitute and surety, and now the human family may find access to the Father through the merits of His well-beloved Son. This earth, because of transgression, had been struck off from the continent of heaven. Communication had ceased between man and his Maker; but the way has been opened so that he may return to the Father's house. Jesus is "the way, the truth, and the life." The gate of heaven has been left ajar, and the radiance from the throne of God shines into the hearts of those who love Him, even though they dwell in this sin-cursed earth. The light that encircled the divine Son of God will fall upon the pathway of all who follow in His footsteps. There is no reason for discouragement. The promises of God are sure and steadfast.” {ML 260.2}

“As John witnessed the Saviour of the world bowed in the deepest humiliation, and pleading fervently with tears for the approval of his Father, he was deeply moved. As the light and glory from Heaven enshrouded the Saviour, and a voice was heard claiming Jesus as the Son of the Infinite, John saw the token God had promised him, and knew for a certainly that the world's Redeemer had received baptism at his hands. With transport of joy and tearful emotion he stretched forth his hand, and pointed to Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me." "And I knew him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." And I saw the Spirit descending upon him like a dove and overshadowing him; and I heard the voice of God bear record that this is the Son of God.” {YI, March 1, 1874 par. 7}

“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. 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." 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. In this manifestation to his Son, God accepts humanity as exalted through the excellence of his beloved Son.” {2SP 60.2}

“John related what he had heard and seen of his teachings. He told of the wonderful manifestations at the time of the baptism of Jesus, by the prophet John, in the river Jordan; how the light and glory from Heaven had descended upon him in the form of a dove, while a voice from the cloudless heavens proclaimed him to be the Son of the Infinite Father.” {2SP 105.1}

“Peter told of his astonishment when, in speaking the words of truth to those assembled at the home of Cornelius, he witnessed the Holy Spirit taking possession of his hearers, Gentiles as well as Jews. The same light and glory that was reflected upon the circumcised Jews shone also upon the faces of the uncircumcised Gentiles. This was God's warning that Peter was not to regard one as inferior to the other, for the blood of Christ could cleanse from all uncleanness.” {AA 193.1}

SDA Heritage

“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.” {E. G. White, Manuscript Release No.760, p. 9} 1905

“I entreat every one to be clear and firm regarding the certain truths that we have heard and received and advocated. The statements of God's Word are plain. Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality, which denies the personality of God and of Christ.” {E. G. White, Review and Herald, August 31, 1905 par. 11}

“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.” {E. G. White, 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.” {E. G. White, Manuscript Releases Volume 1, p. 52} 1906

“One thing it is certain is soon to be realized,—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the first principles of our denominated faith, and go forward from strength to increased faith. Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience, until the present time. … ¶ We 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. And many of the ministers of the gospel and the Lord's physicians will have their languishing souls quickened according to the 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." {NYI, February 7, 1906}

“My husband, Elder Joseph Bates, Father Pierce, Elder Edson, a man who was keen, noble, and true, and many others whose names I can not now recall, were among those who, after the passing of the time in 1844, searched for truth. At our important meetings, these men would meet together and search for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly; for we felt that we must learn God's truth. Often we remained together until late at night, and sometimes through the entire night, praying for light, and studying the Word. As we fasted and prayed, great power came upon us. But I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend what we were studying. Then the Spirit of God would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to the position we were to take regarding truth and duty. A line of truth extending from that time to the time when we shall enter the city of God, was plainly marked out before me, and I gave my brethren and sisters the instruction that the Lord had given me. They knew that when not in vision I could not understand these matters, and they accepted as light direct from heaven the revelations given me. The leading points of our faith as we hold them today were firmly established. Point after point was clearly defined, and all the brethren came into harmony. ¶ The whole company of believers were united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the Holy Spirit.” {3MR 413.1}

Note: Our fundamental beliefs from 1905 to 1914, when EGW was 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;" (1905 Seventh-day Adventist year book, page 188, ‘Fundamental principles’)

Note: There is no other fundamental belief about the Holy Spirit.

“That most of the leading SDA pioneers were non-Trinitarian in their theology has become accepted Adventist history, surprising as it sounded to most Adventists 40 years ago when Erwin R. Gane wrote an M. A. thesis on the topic." “More recently, a further question has arisen with increasing urgency: was the pioneers’ belief about the Godhead right or wrong? “As one line of reasoning goes, either the pioneers were wrong and the present church is right, or the pioneers were right and the present Seventh-day Adventist Church has apostatized from biblical truth.” (Jerry Moon, ‘The Trinity’, chapter, ‘Trinity and anti-Trinitarianism in Seventh-day Adventist history,page 190)

Note: The above quotation is from a book published recently by three Andrews University professors. What they say seems to be in disagreement with what the SOP says about our pioneers (see below):

“God has given me light regarding our periodicals. What is it? -- He has said that the dead are to speak. How? -- Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are
passing away. The word given me is, **Let that which these men have written in the past be reproduced.**” (Ellen G. White, Review and Herald, 25th May 1905, ‘The work for this time’, address at the 1905 General Conference, May 16th 1905)

“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.} {8MR 18.1})

“Ever since the council closed I have felt that I should write you confidentially regarding Dr Kellogg’s plans for revising and republishing ‘The Living Temple’.… He (Kellogg) said that some days before coming to the council, he had been thinking the matter over, and began to see that he had made a slight mistake in expressing his views. He said that all the way along he had been troubled to know how to state the character of God and his relation to his creation works… He then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement; but that within a short time he had come to believe in the trinity and could now see pretty clearly where all the difficulty was, and believed that he could clear the matter up satisfactorily. He told me that he now believed in God the Father, God the Son, and God the Holy Ghost; and his view was that it was God the Holy Ghost, and not God the Father, that filled all space, and every living thing. He said if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives. I placed before him the objections I found in the teaching, and tried to show him that the teaching was so utterly contrary to the gospel that I did not see how it could be revised by changing a few expressions. We argued the matter at some length in a friendly way; but I felt sure that when we parted, the doctor did not understand himself, nor the character of his teaching. And I could not see how it would be possible for him to flop over, and in the course of a few days fix the books up so that it would be all right.” {Letter: A. G. Daniells to W. C. White. October 29, 1903. pp. 1, 2}

“As far as I can fathom, the difficulty which is found in the Living Temple, the whole thing may be simmered down to this question: is the Holy Ghost a person. You say no. I had supposed the Bible said this for the reason that the personal pronoun he is used in speaking of the Holy Ghost. Sister White uses the pronoun he and has said in as many words that the Holy Ghost is the third person of the Godhead. How the Holy Ghost can be the third person and not be a person at all is difficult for me to see.” (Letter from Dr. John Harvey Kellogg to G. I Butler on Oct 28th 1903 concerning ‘The Living Temple’)

“The book Living Temple is not to be patched up, a few changes made in it, and then advertised and praised as a valuable production. […] **When you wrote that book you were not under the inspiration of God. There was by your side the one who inspired Adam to look at God in a false light. […]** My brother, I must tell you that you have little realization of whither your feet have been tending. The facts have been opened to me. You have been binding yourself up with those who belong to the army of the great apostate. Your mind has been as dark as Egypt.--Letter 253, 1903, pp. 1, 12-14. (To J. H. Kellogg, Nov. 20, 1903.)” {E. G. White, Manuscript Releases Volume 11, p. 314, 315}

Note: The SOP condemns the book “The Living Temple”. The errors in it come from the false belief in the trinity, in which Dr. Kellogg came to believe, especially the belief that the Holy Spirit is a individual person apart from the Father and the Son.

“This monstrous doctrine (the trinity doctrine) transplanted from heathenism into the Roman Papal Church is seeking to intrude its evil presence into the teachings of the Third Angel’s Message. … “Brought up from childhood as a Seventh-day Adventist I am startled, terrified to know that any man claiming to believe this great Truth should hold any doctrine whose logic
would cause him to deny the death of the Son of God.” (Judson Washburn, ‘The Trinity’, letter to the Seventh-day Adventists General Conference, 1940)

“A survey of other Adventist writers during these years (up to 1881) reveals, that to a man, they rejected the trinity, yet, with equal unanimity they upheld the divinity of Christ. To reject the trinity is not necessarily to strip the Saviour of His divinity. Indeed, certain Adventist writers felt that it was the trinitarians who filled the role of degrading Christ’s divine nature.” (Russell Holt, “The doctrine of the Trinity in the Seventh-day Adventist denomination: Its rejection and acceptance”, A term paper for Dr. Mervyn Maxwell, 1969)

Who Died At Calvary

Note: One of the consequences of the trinity belief is that Christ did not actually leave Heaven in His divinity, because it states that He is one indivisible substance with His Father. 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.

"As a member of the human family He [Christ] 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.... 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." — ELLEN G. WHITE in The Review and Herald, July 5, 1887

"By his obedience to all the commandments of God, Christ wrought out a redemption for man. This was not done by going out of himself to another, but by taking humanity into himself." (Ellen G. White, Signs of the Times, April 26th 1899, ‘The Word made flesh’ Reprinted by request 5th April 1906 Signs of the Times)

“Christ's humanity could not be separated from His divinity.” (Ellen G. White, Signs of the Times, 14th April 1898, ‘Christ and the law’)

“This is the mystery of godliness. The two expressions human and divine were, in Christ, closely and inseparably one, and yet they had a distinct individuality.” (Ellen G. White Signs of the Times, 10th May, 1899, ‘Christ glorified’, see also the Seventh-day Adventist Bible Commentary, Volume 5 page 1129)

“It is important that we each study to know the reason of the life of Christ in humanity, and what it means to us, -- why the Son of God left the courts of heaven,-- why he stepped down from his position as Commander of the heavenly angels, who came and went at his bidding,--why he clothed his divinity with humanity, and in lowliness and humility came to the world as our Redeemer.” (Ellen G. White, Youth’s Instructor 21st January 1897 ‘Christ’s Mission to Earth’)

“A way is opened before everyone in the office to engage from the heart directly in the work of Christ and the salvation of souls. Christ left heaven and the bosom of His Father to come to a friendless, lost world to save those who would be saved.” (Ellen G. White, 3rd Vol. Testimonies page 190 ‘Laborers in the Office’).
“He exiled Himself from His Father and exchanged the pure companionship of angels for that of fallen humanity, all polluted with sin.” (Ellen G. White, 3rd Vol. Testimonies page 190 'Laborers in the Office').

“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. Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. He was ready to take once more His divine glory when His work on earth was done.” (Ellen G. White, Signs of the Times, 10th May 1899, 'Christ glorified')

“The temptations to which Christ was subjected were a terrible reality. As a free agent He was placed on probation, with liberty to yield to Satan's temptations and work at cross-purposes with God. If this were not so, if it had not been possible for Him to fall, He could not have been tempted in all points as the human family is tempted.” (Ellen G. White, Youth's Instructor, 26th October 1899, 'Against principalities and powers')

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

“Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's 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.” (Ellen G. White, Signs of the Times, June 9th 1898, see also Selected Messages Book 1 page 256)

“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’)

“He became subject to temptation, endangering as it were, His divine attributes. Satan sought, by the constant and curious devices of his cunning, to make Christ yield to temptation.” (Ellen G. White, Letter 5, 1900, as quoted in the Seventh-day Adventists Bible Commentary Volume 7 page 926)

“To the honor and glory of God, His beloved Son -- the Surety, the Substitute -- was delivered up and descended into the prisonhouse of the grave. 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.” (Ellen G. White, Ms. 81, 1893, p. 11, Diary entry for Sunday, July 2, 1893, Wellington, New Zealand)
“Jesus Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity He might by His death destroy him who had the power of death. He could not have done this as God, but by coming as man, Christ could die.” (Ellen G. White, Letter 97, page 5, To "My Brethren in North Fitzroy," November 18th 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." {GCB, December 1, 1895 par. 22}

“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!” {RH, July 5, 1887 par. 6}