"And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might... Ye shall not go after other gods, of the gods of the people which are round about you." **Deuteronomy 6: 5, 14**

Identifying the "Unknown" God"

SDA - revised 21 January, 2007 (update)

"Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit." **Jeremiah 2:11**

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I gratefully acknowledge the assistance of my Heavenly Father for leading me, as He is leading many others to the unchangeable truths about Himself and His Only Begotten, Divine Son – the truths that the SDA pioneers guarded zealously until they passed to their graves.

I also gratefully acknowledge the assistance of those whose material I have reproduced and referenced, with their kind permission, in this book. They retain copyright of their material. Inclusion of their material permitted me to economise my time and effort as I discovered that other writers had already succinctly expressed conclusions similar to that arising from my own research.

I am also very grateful for the support of my family who have contributed much in effort and support to the production of this book. Thank you so much. I love you all too.

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The value of a doctrine is realised by the effect it has on the life.

"If any man do my will, he will know of the doctrine." John 7:17

"Ye shall know the truth and the truth will make you free." John 8:32

Jesus said, "I am the way, the truth and the life." John 14:6

"Christ in you – the hope of glory." Colossians 1:27

Preface

The author wishes to impress upon the reader that the material contained in this book is presented as a personal theoretical opinion, formed by sincere and prayerful studies concerning the nature and character of God. The author acknowledges that the reader is free to form their own conclusions. There has been no intention to insult, denigrate, vilify, or to create dissension or disillusionment with any particular view in regard to any sacred writings. This material is released as the presentation of a theory and not to disturb or offend those who might reject the theory.

Worship Deceptions

Does it matter Whom we worship?
Can't we just worship anyway?
Do we have to be particular
And pray in certain ways?

Do we have to know to Whom we pray?
Does it matter all that much?
Someone's sure to answer us
And isn't that enough?

Why can't we take our chances
When we raise our hands to pray?
Why can't we go on singing
And praising anyway?

And we don't want to argue
Over doctrine or traditions
For our religion lets us praise
Without old-fashioned inhibitions.

We don't need to study
Those Bible verses now
For we're living in the spirit
And we feel the mighty power.

But didn't Jesus warn us
That some folk would be deceived?
They didn't love the truth of God
So it was a lie that they received.

We wouldn't want to worship
At the feet of pagan gods
So just in case, we're joining them
Let's find out, who ***is*** God.

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Why this Book?

The tradition of the Trinity makes some serious claims about God – Who He is and the calibre of His character.

These beliefs typically have serious consequences for God's people who are living at this explosive period of earth's history.

This book attempts to set out some of the consequences that arise from holding to a trinitarian view of the Christian God.

There are three main versions of the doctrine of the trinity. These versions are known as:

- **the orthodox trinity** - (one divine being who is made up of 3 parts/hypostases); eg Roman Catholicism
- **tritheism** - (one god who consists of three separate beings); eg many Protestant religions; and
- **modalism** - ("Jesus only" & Sabellianism) - one god who manifests in three consecutive modes as three different personalities) eg some independent Protestant groups .

Unitarianism is not a trinitarian view, but it is a belief in one god, as a single being, with a single personality, but a denial that that being produced an only begotten son. eg. The Muslim religion

If God's people are to worship Him, then they must know Whom it is that they worship. A Christ-like character springs from knowledge of the true God and His character. It is by contemplation of God's character that we decide whether we consider Him worthy of our allegiance, worship and service.

We hear so often in Protestant circles that our salvation depends on having a personal relationship with Jesus Christ, but things are changing. Teachings founded on the doctrine of the trinity, are suggesting that a personal relationship with the Son of God is not our focus any longer.

This book investigates those claims and raises some questions for those who accept the doctrine of the trinity.

Identifying “the Unknown” God

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Micro-Study – for Those in a Hurry

5 Testimonies for the Church, p 173, 174

> *"No outward shrines may be visible; there may be no image for the eye to rest upon, yet we may be practicing idolatry. It is as easy to make an idol of **cherished ideas** or objects as to fashion gods of wood or stone. Thousands have **a false conception of God and His attributes**. **They are as verily serving a false god as were the servants of Baal**."*

The Seventh-day Adventist Church's assumption (or ***cherished idea***) that there are **three** separate identities (or beings) in "the Godhead" is not Biblically sound. According to the prophet, the consequences for holding a false concept of the nature and character of God amounts to idolatry. Whom we worship is the centre of the great controversy. We will either worship the Creator God or we will worship the beast/Satan. As Jesus said, "this is life eternal that they may know Thee, the only true God and Jesus Christ Whom Thou has sent." (John 17:3) Eternal life. It doesn't get more serious than this issue.

- The Biblical study;
- Ellen White Definitions;
- Summary
- Tables - Comparison - original SDA beliefs with beliefs based on the trinity.

Only Two Divine Beings

- **There are only TWO divine beings** (Zechariah 6:13; Mark 13:32; 1 John 2:22,23; John 17:3, 4; Rev 3:21);

- **Both *divine* beings have a bodily form and a spirit i.e. a divine mind in a physical bodily form. The divine mind is ministered to humanity by angels** (John 4:23,24; Prov 15:3; Isa 66:1; 1 Kings 8:27; 2 Chron 6:18; Gen 1:26; Heb 1:4,7; Psa 104.4; Acts 2);

  a) Creation performed by Father through the Son – only two Beings involved in creation: "the spirit of God which moved upon the deep" was Christ the Word of God – (John 1:1-3; Heb 1:2; Gen 1:2);

  b) Plan of salvation was devised by Father and Son – only two beings involved in "council of peace;" only two beings on Heaven's thrones (Zech 6:13; John 8:42; 17:1-5, 11; Rev 3:21);

  c) Jesus commands humanity to pray to the Father in the Son's name – only two beings involved in prayer (Matt 6:9; John 15:16, 23);

  d) Intercession is made by the Son - in Heaven with the Father; and on earth for His people's welfare – only two beings involved in mediation and intercession (Rom 8:26,27; Heb 9:24)

Who Should Receive Worship?

- God the Father is worshipped as 'the only true God' **by** His divine Son. (John 17:3; Heb 1:9; 1 Cor 11:3; Rev 3:12);
- The Son of God commanded humanity to worship God His Father **through** Christ Jesus (John 4:21-24; 14:6; 17:3);
- God the Father commands humanity (Psalm 2:1,12) and angels (Heb 1:6) to worship His divine Son;
- **God the Father** is a **spirit** and they that worship HIM must worship him in spirit and in truth, **through** His Son. (John 4:23,24; John 14:6)
- God the Father does not worship His divine Son;
- No Biblical command is given to worship a 3rd person of the trinity or any other person except Father and Son;
- The 3rd person of the trinity god (God the Holy Spirit) is not worshipped by either Father or Son.

3 Personalities

There are only **TWO** ***DIVINE BEINGS*** involved in worship, but there are 3 divine "personalities" - ***as Biblically defined above.*** *Ellen White's own repeated definitions confirm three personalities, which harmonise with the Biblical description of the* ***TWO*** ***divine Beings*** and ***Their non-bodily representative presence i.e. The Holy Spirit - Their divine thoughts, mind, character and power, ministered by angels to humanity.***

Ellen White's Definitions

9 Testimonies for the Church, **1909**, p 189

> ***"They have one God and one Saviour; and one Spirit--the Spirit of Christ--is to bring unity into their ranks."***

Ellen White, 11 June 1891, Letter to Brother Chapman

(She defines the Holy Spirit)

> "*This refers to the omnipresence of the spirit of Christ, called the Comforter…*"

R&H Vol 2, p 422; R&H, 26 August 1890, para 10; Reflecting Christ, p 21; The Ellen G White 1888 Materials p 696

> *"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."*

16 July, 1892; MS #548, Vol 8, p 49

> *"The Saviour is our Comforter. This I have proved Him to be."*

MS 20, (1892) " .... ***Jesus the Comforter***."

Ellen White agrees with the Bible that the Holy Spirit is "Christ's omnipresence. It is "His person - "***the divinity of His character," not another "separate being"*** *as the trinity doctrine states.* ***(see Review and Herald 5 April, 1906 p. 12)***

This point gives serious concern: – to worship the trinity god involves giving worship to an extra being. The doctrine of the trinity insists that worship is offered to the "extra being" on the same level as the worship given to the Father and His Son. But worship of false gods is idolatry – a serious offence against God.(Deuteronomy 6: 4-15; Exodus 20:3-5; Psalm 2:7, 12; Matthew 22:38; John 4:24; Revelation 14:7-10; Jeremiah 2:11-13; Matthew 4:9; Isaiah 14:12-14)

Neither EGW, nor the Bible preach three individual Beings, but the current SDA church doctrine of the trinity DOES. The Bible and SOP continually reveal 2 divine Beings - the Father and the Son. Father and Son are "spirit" (John 4:24) as well as Divine Beings with physical form. The spirit (mind/thoughts) of the Divine Beings is called "the Holy Spirit" or "the spirit of the Father," or "the spirit of the Son," "the spirit of Christ," or "the spirit of God." (Rom 8:9,10; 1 Peter 1:11) These terms refer to the divine thoughts, mind and character of God. Ellen White also refers to these Divine thoughts, when ministered to human minds by angels, as the Holy Spirit or "the third personality."

The Father and Son ***DO NOT CEASE TO EXIST*** as divine, separate Persons when Their spirit (thoughts/mind) is ministered by angels to humanity. Father and Son do not ***BECOME*** a vapour or essence in order to facilitate Their thoughts being impressed on human minds. Both Father and Son remain true Divine Beings with a definite physical form. They are not ghosts – i.e. A mind/spirit without a body.
Neither Father nor Son ***BECOME*** another 3rd different ***BEING.*** When Christ presents His divine thoughts to humanity through the angels, His divine presence is called the Holy Spirit. Both Father and Son are called the Holy Spirit, because both Beings are holy and Their thoughts are holy. They share the same holy thoughts.

The original SDA Principles of Faith (1872-1930) confirmed this position concerning God. However, a "cherished idea" was gradually promoted by the church, and more forcefully so, after the prophet's death. The doctrine so gradually introduced was that there exists an ***extra being*** who is worthy of receiving **equal** worship (on the same level as the Father and Son). This doctrine is called the doctrine of the trinity. But God says something about worshipping other gods. In Exodus 20:3-5, God commands, "Thou shalt not bow down thyself to them, nor serve them..."

Since 1930, strong moves were made to introduce this other god into the SDA religion. It was finally accepted that the Holy Spirit was a third separate being by the Roman Catholic Church in 381 AD at the Council of Constantinople. The SDA church, via the General Conference in session, **first** officially voted to accept the 3rd Person doctrine in 1980.

The Unanswered Question
"Why did the SDA church change its belief about God – long after the prophet had died? What Biblical evidence is there for the change?" The usual answer this question receives is a reprimand for making the enquiry. However, the ***question is fair and deserves to be answered.*** Who is this **NEW god** we are now supposed to worship? Who is this supposed "divine being" that the Israelites, disciples, apostles and pioneers didn't know? ***If this NEW god, is not the true God, i.e. is not truly divine; then we will be guilty of idolatry and of breaking the first commandment if we do in fact worship this new impostor "god."***

Ellen White saw God's people being deluded on just this point. Recall the vision and warning in Early Writings p 54-56.

Jesus told Satan, “It is written, thou shalt worship the Lord thy God and Him only shalt thou serve.” Satan still wants worship. Isaiah 14:12. If Satan, as antichrist is masquerading as a divine being, ***in the place of*** the divine spirit/mind of Christ – (the true Holy Spirit) - then Satan is receiving worship by deceit and those who worship him ignorantly as the 3rd Person of the trinity, commit idolatry. (“Antichrist” means “in the place of Christ”). Jesus warned His followers not to be deceived on this point. (Matthew 24:23, 24; Mark 13:21, 22)

Is it a struggle to prove your cherished idea or pet doctrine from the Bible?

Whom do you worship? - The Creator or the impostor?

Identify your God by searching the Scriptures.

You may find the conclusion an overwhelming surprise.

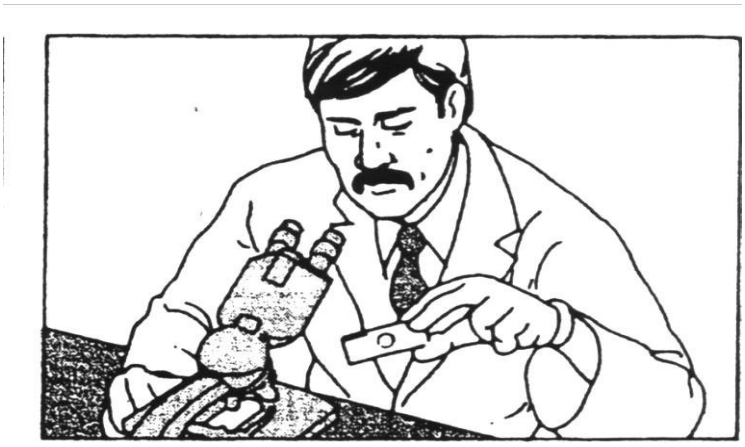
Introduction

Acts 17:23
"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."

Paul found that the Athenians on Mars Hill worshipped the "Unknown God." Before he could lead them to the truth of the gospel, he had to identify for them the true God and stated that in times of ignorance God winked at their idolatry i.e. false worship, but now that they had received knowledge of the truth, God "commands everywhere for men to repent and worship the true God" Acts 17: 22-30. This command is just as relevant today.

Many honest members of the Seventh-day Adventist church today do not have a knowledge of their denominational history. In particular many Adventists do not understand that their "religion has been changed" by the acceptance in 1980 of the doctrine of the trinity. Many Seventh-day Adventist members ignorantly believe the assertion that Ellen White introduced the doctrine of the trinity into the SDA church in 1898 with the publication of the Desire of Ages. It is the purpose of this study to expose the concealed teachings advocated by the doctrine of the trinity, which lie under a garb of truth– teachings that are completely opposed to the truths of the gospel taught in the Bible. It is further purposed to reveal evidence that Ellen White in no way accepted or instigated the Trinitarian changes introduced into the Seventh-day Adventist religion.

This study presents twenty questions relevant to Seventh-day Adventists. During the presentation, answers to the questions are suggested and supplied from the Bible, Spirit of Prophecy, from pioneer SDA authors and from contemporary SDA theologians. Historical records also provide relevant information. During this process, the beliefs regarding the Godhead that the church held in 1844, published in 1872 and circulated from 1874 – 1914, will be compared and contrasted with the church's current Trinitarian/Tritheistic beliefs formulated in 1980. The extremely serious consequences resulting from such beliefs are discussed.



A Christ-like character springs from knowledge of the true God and His character. It is by contemplation of God's character that we decide whether we consider Him worthy of our allegiance, worship and service.

Theological Fussing

The fuss is necessary. It's about preserving the true gospel of Jesus Christ.

It's about the power that converts sinners; the salvation from sin; the freedom to choose Whom we worship; about power that transforms the sinful life; about changing bitterness to joy, anger to peace, and indifference to love. It's about the new birth, the indwelling Christ, the new mind, the new heart, the new spirit, the new man/woman.

Christ Has High Expectations of Sinful Flesh.

An Eye for an Eye – Love Your Enemies

Matthew 5:44 (Jesus said:)
"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

The carnal heart cannot love its enemies. That is an impossible task.

Jeremiah 17:9
"The heart is deceitful above all things, and desperately wicked: who can know it?"

Romans 8:6, 7
"To be carnally minded is death… Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

The carnal mind is completely selfish. It's natural response to abuse is "an eye for an eye" or perhaps a bit more is added for good measure which brings a temporary, satisfied sensation.

How can the carnal heart ever hope to produce the selfless love of Christ? How can the carnal heart produce genuine love for its enemies and abusers? Is it possible for the carnal heart to fulfill Christ's command to love "the unlovable?"

No.

Did God give us a command that we can't obey?

No.

Does God require that we pretend to feel love for others?

No.

But there is a way that fallen sinful human beings can truly obey the command of Christ. But the "how-to" is based on the most controversial doctrine of all religions – "Who is God? What is His character like?"

The Gospel Experience

A Christ-like character springs firstly from knowledge of the true God and His character. It is by contemplation of God's character that we decide whether we consider Him worthy of our allegiance, worship and service.

Without faith it is impossible to please God (Heb 11:6). With Scriptural knowledge comes a challenge to take the risk of trusting God (having faith) on an emotional level, personally in our lives. When the weakest faith is exercised to overcome sin, all heaven is moved to reward that faith. As the individual experiences a tangible response from God to his cry for help, his/her faith is transformed; it is still a faith based on Scripture, but has become an experiential faith. The love of God has been personally experienced to a small degree, but the experience has made a profound effect on the life of the believer. It is **experiencing** the love of God that converts our **hatred** for our enemies/abusers into **love** for them. When people experience this Love, healing comes; forgiveness surfaces; hatred and bitterness are exchanged for empathy and love. The fruit of the spirit of God, flood the soul.

This is the converting power of God! This experience is what changes sinners into saints and the unlovable into the loveable; impatient into the patient, the disobedient into the obedient; the repugnant and repulsive into precious ones.

God dwells in the human mind. Our fellowship is with the Father and the Son (1 John 1:3). The spirit (the Divine mind/thinking) of God, which was given to His Son (John 3:34) and is ministered by angels to humanity (Acts 2:1-4; Heb 1:4,7; Psa 104:4;) comes in and heals the broken-hearted and bitter ones (Isa 61:1; Luke 4:18) in their minds, where the emotional damage has been done. God gives the new mind (Philippians 2:5), the new heart (Eze 11:19; 18:31; 36:26, the new spirit, (Eze 36:27; Eph 3:16,17) HE gives His love. THE CARNAL HEART doesn't have to try to manufacture it. THE CARNAL HEART doesn't by its own works have to try to "act" nicely. That is a works programme. CHRIST GIVES us His love. The NEW HEART is then empowered to pass Christ's love on to other unlovable, disobedient and repulsive sinners.

Romans 5:8; John 16:27
"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." " The Father himself loveth you."

Satan is the chief accuser of the brethren (Rev 12:10), but that "privilege" of and accusing belongs only unto to the Father Who is the Judge of all (Acts 17:31). But the Father has given all judgment unto His Son (John 5:27). However, the Son did not condemn the condemnable. Neither has the Father. Jesus did not refuse the betrayer's kiss. Neither would the Father. The demon-possessed Pharisees (2SP, 1877 p 80) were rebuked for their hard heartedness and for covering their known sins, but Christ did so with great sorrow for their lost condition (DA 1898 p 353) as did the Father. Christ looked beyond the faults and saw every soul as worth dying for. So did the Father. Dare we see anything less of value, in every human soul, than the value of the death of the Only Begotten Son of God? This is what the Father sees.

If we judge a person as worthy of harsh, unloving treatment, we can be sure that we "know not what manner of spirit ye (we) are of" (Luke 9:55).

To behave in an unloving manner would reveal that we are not motivated by the spirit of Christ and His Father, but the spiteful spirit of Satan. It is the carnal mind that dictates cruel, self-defensive behaviour to a soul for which Christ died.

Matthew 25:40
"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Our commission is not to delight in pointing out our struggling neighbour's failures (Matt 7:4,5), but to lovingly assist the weak to take courage and to one day stand alone, in the power of God's love (Gal 6:1). We can't do that alone.

The gospel is not a works trip. It's a loving response to a loving God. It's an experience. Identifying the true God is simply the foundational information needed to begin to live that Christian experience.

The Theology of the True Gospel – in a Nutshell

The Bible affirms that:
There is one true God, the Father. The Father originated a Son who by inheritance was also a Divine Being. Worlds were then created by the Father's authority, but through the power of His Son. Both Divine Beings embarked on a plan to redeem man if the human race chose to sin. Sin entered the universe through Satan. He coveted Christ's authority and position. The Father announced that Michael, the chief of the angels, was in fact, the Father's Only Begotten Son and that because of His divine origin, His inheritance provided for the Son to be elevated to His high honour and position. Lucifer refused to accept Michael's authority over him – indeed Lucifer coveted Christ's position as the Only Begotten Son of God. Lucifer, the third highest authority in heaven, rebelled. He became known as Satan. Sin entered the world through Adam. As a remedy the Son became incarnated in sinful, human flesh. He lived a perfect, unselfish life and then gave His life to pay the ransom for the redemption of human sinners. Since the Son in sinful, human flesh perfectly represented the Father's loving character, His sacrifice was sufficient to save sinners. The Father raised His Son from the dead and that act made possible the victory over sinful flesh for all humanity by the indwelling spirit of Christ. Holy angels communicate Christ's divine thoughts to human minds - the Holy Spirit – the mind of Christ – in us, is humanity's hope of glory (Col 1:27; Phil 2:5). In this way, Christ guides our minds and suggests, "This is the way. Walk ye in it" (Isa 30:21).

One True God – One True Gospel

The identity and character of God is the central truth on which the gospel is built and upon which all other true doctrines are based.

Therefore, the first step in understanding the Gospel is identifying who God is and What His character is like.

It is easily recognised why God Himself declares it is very important that we know His identity so we can determine His character.

Deuteronomy 6: 4-15
"Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers…. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you; (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth."

In these well-known verses, spoken by Moses to the Israelites after their release from the bondage of Egypt, God is emphasising strongly that it is very, very important to Him, that His people do not worship any other gods.

Five times Moses gave the same instruction and Joshua repeated it once that the Israelites were to "love the LORD thy God with all thine heart, and with all thy soul, and with all thy might."

The first and second commandments likewise stress the command to worship God and Him alone. Exodus 20:3-5 "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God…"

Jesus also emphasised this when he said, in Matt 2:37, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And He added in Matt 22:38 that, "***This is the first and great commandment***."

In John 4:24, Jesus told the Samaritan woman that she knew not what she worshipped, but that the Jews did. The Jews were not, and Judaism still is not, a religion based on the Trinitarian/tritheistic theology. The Jewish faith was based on the principle of "One God" who begat a Divine Son. Christ commended the Jewish faith for holding a correct concept of the Being they understood as "God," despite the fact that Judiasm tragically rejected the Divine Son of that God in the person of Jesus of Nazareth. The Jewish leaders officially denied the divinity of Christ **AFTER** the incarnation, but did not deny the divinity of the Son of God **PRIOR** to the incarnation. The Jewish leaders did not refute that a Messiah - the Anointed Son of God, was going to appear, but despite many prophesies, they refused that Jesus was that divine Messiah.

John 4:22-24 *Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall* ***worship the Father in spirit and in truth****: for* ***the Father seeketh such to worship him****.* God is a Spirit: and they that worship **him** **must worship him in spirit and in truth."**

The first angel of Revelation 14:7 tells us to worship God. The third angel in verses 9 & 10 warns us not to worship the beast i.e. any other gods.

Since it is obviously very important to God that we worship only Him, anything that causes us to worship any other god, is breaking the commandment which the Son of God called the ***great*** commandment.

On the other hand, Satan's main objective is to receive worship that rightfully belongs only to God and through ignorance of Bible truth, some worshippers can be deceived unknowingly into worshiping Satan. The focus is not on the necessity to know the form that God takes, but it is vital to understand the basic nature of God so that we can then determine His character.
If we misunderstand the nature of God, it is very difficult to determine the timbre of His character. There is sufficient evidence in the Bible to ascertain the nature and character of God and both subjects are linked together.

God does not condemn humanity for not understanding the deep things of God – things that aren't revealed.

Acts 17:30
"And the times of this ignorance God winked at; but now commandeth all men every where to repent."

But God invites us to study His Word and to search for Him with all our heart (Jer 29:12-14) and to study to find out Whom the God is that we worship; if He is the True God and to evaluate His character on those things He has done and says that He will do.

The Israelites were warned that as a nation, Israel had changed "gods." Could this "change in gods" have happened to God's modern Israelites?

Jeremiah 2:11-13
"Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. (12) Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. (13) For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Matthew 4:9
"And (Satan) saith unto him (Jesus), All these things will I give thee, if thou wilt fall down and **worship me."**

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

The God of the Bible is not the same god of the trinity. It makes no difference whether we study *orthodox, tritheism, modalism* or *unitarianism* forms of the trinity doctrine – all forms teach its adherents to worship a different god - not the God of the Bible. Worshippers can be very sincere and yet be mistaken in their perception of God's character. While this act of worship would not constitute a wilful breaking of God's law, it nonetheless is worshipping of another god.

The most important aspect is this: we cannot be drawn to ***any*** god *if we are ignorant of his character*. If we see no evidence of love in the character of the Being we believe "God" to be, then there is no motivation to communicate with that Being or to imitate that Being's character. **Ellen White warns us why this study is so important. Our perception of the God's character, determines the direction of our character. And our character determines our eternal destiny.**

Review and Herald, 5 January 1886 p 8
"When we speak of unbelief, we do not mean that a person believes nothing. The mind must rest upon something; and when it does not grasp truth, it lays hold of error. ***All men in one sense believe, and the effect produced upon the heart and character is according to the things believed. Eve believed the words of Satan, and the belief of that falsehood in regard to God's character, changed the condition and character of both herself and husband. They were changed from good and obedient children into transgressors,*** *and it was only by repentance toward God and faith in the promised Messiah that they could hope ever to regain the lost image of God. Paul had faith before his conversion; but it was not a correct faith. His self-righteousness strengthened his faith that he was doing God's service in rejecting Christ, and he enjoyed a restful satisfaction. False faith as well as true faith will give peacefulness for a time. Paul verily thought that he was doing God service when he was persecuting the followers of Christ and putting them to death.* ***He was sincere in his belief; but sincerity will not make error truth, nor truth error.*** *"When the commandment came," says Paul, "sin revived, and I died."*

(continued)
"He then received the truth as it is in Jesus, and experienced its transforming power upon his soul. *The truth was so firmly planted in his heart that he could say, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."*

Patriarchs and Prophets, 1890 p 91
"Men put God out of their knowledge and worshiped the creatures of their own imagination; and as the result, they became more and more debased*. The psalmist describes the effect produced upon the worshiper by the adoration of idols. He says, "They that make them are like unto them; so is every one that trusteth in them." Psalm 115:8****. It is a law of the human mind that by beholding we become changed. Man will rise no higher than his conceptions of truth,*** *purity, and holiness. If the mind is never exalted above the level of humanity, if it is not uplifted by faith to contemplate infinite wisdom and love, the man will be constantly sinking lower and lower****. The worshipers of false gods clothed their deities with human attributes and passions, and thus their standard of character was degraded to the likeness of sinful humanity. They were defiled in consequence."***

2 Testimonies for the Church p 355
*"We embrace the truth of God with our different faculties, and as we come under the influence of that truth, it will accomplish the work for us which is necessary to give us a moral fitness for the kingdom of glory and for the society of the heavenly angels. We are now in God's workshop. Many of us are rough stones from the quarry****. But as we lay hold upon the truth of God, its influence affects us. It elevates us and removes from us every imperfection and sin, of what ever nature."***

John 8:32
"And ye shall know the truth, and the truth shall make you free."

We need to know the truth or we can't be sanctified or be set free from the power of sin by the truth.

Who is the One True God – the Living God?

Jesus identified the one true God.

John 17:3 (praying to His Father)
"And this is life eternal that they might know thee the only true God and Jesus Christ, whom thou has sent."

[3]And<1161> this<3778> is<2076>(5748) life<2222> eternal<166>, that<2443> they might know<1097>(5725) thee<4571> the only<3441> true<228> God<2316>, and<2532> Jesus<2424> Christ<5547>, whom<3739> thou hast sent<649>(5656).

Thayer's Greek Lexicon – "true"
 # 00228:
228 Alhqinos Alethinos *AL-AY-THEE-NOS'* from; adj av -true 27; 27
1) **That which has not only the name and resemblance, but the real nature corresponding to the name, in every respect corresponding to the idea signified by the name.**

Some suppose that this text infers that Christ Himself is not truly divine, but does Scripture support this conclusion? Absolutely not! Further Bible passages explain what is meant by the expression, "the only true God."

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

Jeremiah 10:10
"But the **LORD is the true God, he is the living God,** and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."

Matthew 16:16
"And Simon Peter answered and said, Thou art the **Christ, the Son of the living God."**

Matthew 26:63
"But Jesus held his peace. And the high priest answered and said unto him, I adjure thee **by the living God**, that thou tell us whether thou be the Christ, the Son of God."

Matthew 26:63 (Restored Name King James Version)
[63]**But Yahushua held his peace. And the high priest answered and said unto him, I adjure thee by the living Elohim, that thou tell us whether thou be the Messiah, the Son of the Almighty.**

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

1 John 5:11, 12, 20
"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life….And we know that the Son of God is come, and hath given us an understanding, that we may know **him that is true,** and **we are in him that is true, even in his Son Jesus Christ. This is the true God**, and eternal life."

These verses are not proclaiming that the Father is the only truly divine being in the universe or that Christ is a false god, or a lesser god. We know that the Bible leaves no doubt about the complete, full divinity of the Son of God. Christ is as truly divine to the same extent to which His Father is divine, possessing "life in Himself." He inherited all the powers and attributes in equal measure with His Father. (Hebrews 1:2-4)

However, when Jesus and the Bible writers use the phrases, "the only true God," and "the living God," it refers to the fact that the Father is the ***ORIGINAL*** source of ***ALL*** life - including the life of His only begotten, divine Son.

The Father alone was unbegotten from any source. It is in this sense **only**, that Jesus Christ refers to His Father as "the only true God."

The Father is the only Being Who was NEVER reliant on any other Being for life nor begotten from any other Being. Christ's divine life, however, ORIGINALLY issued from His Father.

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

Desire of Ages, 1898 p 21
"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."**

Great Controversy, 1911 p 479
"The Ancient of Days is God the Father. Says the psalmist: 'Before the mountains were brought forth, or ever Thous 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."

The one true God of the Bible is demonstrated to be the Father - and the divine Son is the Son of the Living God, the Son of the Source of all Being, the Son of Him that is True.

Another God - Another Gospel

There is another god – a counterfeit god.

Westminster Confession, Chapter III.
"In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son."

There is another gospel – a counterfeit gospel.

Paul acknowledged the existence of a counterfeit gospel and expressed his concern that the Christians in Corinth might be deceived by the counterfeit gospel which was advocated by certain preachers.

2 Corinthians 11:3, 4, 13 - 15
"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him…..For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

Paul was advocating the Christians in Corinth to "hold fast to the platform of eternal truth" and not to exchange them for "doctrines of devils." Soon he had to advise that among the Galatians some Christians were also deceived by the counterfeit gospel.

Galatians 1:6-8
"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Surely Seventh-day Adventists would be able to detect "another gospel" - a gospel different from the Scriptural gospel preached by Jesus and by Paul.

The true Gospel reveals that:

- Christ is divine and uncreated; and
- the Holy Spirit is the real presence of divinity.

Can You Recognise the Deception?
Trinitarians and tritheists often express the following common assumptions.

1. If the doctrine of the trinity or tritheism is denied, the divinity of Christ must be denied;
2. If the doctrine of the trinity or tritheism is denied, then the belief that Christ is a created being must be accepted: and
3. If the doctrine of the trinity or tritheism is denied, then the existence of Holy Spirit must be denied.

Despite being commonly held assumptions, none of the three statements above are true.

It will be seen later in this study, that when investigated against Scripture, the doctrine of the trinity and tritheism both actually deny the truths of the Gospel of Christ, despite strong claims to the contrary.

Identifying and Recognising the Counterfeit Gospel
Can you identify the religious doctrine that fulfils all the following criteria?

- It contains all 3 identifiers of the antichrist spoken of in the book of 1 John?
- It denies that Christ was the only begotten Son of God prior to the incarnation?
- It teaches that Christ Jesus did not come "in the flesh" according to the Scriptures?
- It denies that Christ completely died on the cross.

Would you knowingly accept a religious doctrine that fulfils those criteria?

It is the doctrine of the trinity. It is also the doctrine of tritheism.

Is it a shock to you that that Ellen White said the following?

9 Testimonies for the Church, **1909**, p 189
"*They have **one God and one Saviour; and one Spirit--the Spirit of Christ**--is to bring unity into their ranks."*

R&H Vol 2, p 422; R&H, 26 August 1890, para 10; Reflecting Christ, p 21; The Ellen G White 1888 Materials p 696
*"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."*

16 July, 1892
MS #548, Vol 8, p 49
*"The **Saviour is our Comforter**. This I have proved Him to be."*

MS 20, (1892) " .... ***Jesus the Comforter***."

Home Missionary, 1 November, **(1893)** p 28
*"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**."*

Notebook Leaflets from Elmshaven Library, Letter 32 (1903)
*"**Receive the Holy Spirit**, and your efforts will be successful. **Christ's presence is that which gives power**."*

MS# 1107, Letter to Brother Chapman, 11 June 1891
"(John 14:16, 17). *This refers to the omnipresence of the spirit of Christ, called the Comforter…"*

- **Are you surprised** that in 1906, Ellen White defined ***her*** use of the word “Person” in reference to Christ’s divinity as distinctly non-trinitarian?

Review and Herald 5 April, 1906 p 12
*“Christ is not here referring to his doctrine, but to **his person, the divinity of his character**." Similarly the Webster's 1828 dictionary, applicable to her era, also defines "person" among other things, as "character of office."*

- **Is it a concern to you** that from 1895 to 1903, Dr John Harvey Kellogg believed and then taught the religion of pantheism only to switch suddenly in late 1903, to became a self-confessed Trinitarian? (see appendix - A.G. Daniells to W. C. White, 29 Oct 1903 p 12).

Ellen White wrote to Dr Kellogg in October 1903 in reproof stating: *"You are not definitely clear on the personality of God, which is everything to us as a people. You have virtually destroyed the Lord God Himself*." Letter 300, 1903.

Spaulding & Magan Collection Letter, Oct 1903 p 334
"The Lord still has thoughts of mercy toward John Kellogg, but the fallen angels are close by his side, communicating with him. "

If the doctrine of the trinity or “the triune god” was supposedly accepted and even being taught by Ellen White from 1898 onwards, why then did Ellen White state that Dr Kellogg "had evil angels communicating with him " just at the time of his conversion to trinitarianism? Evil angels would not have led Kellogg into the truth. And why wouldn't Ellen White praise Kellogg for making a conversion to the "truth" if protestant trinitarianism was in fact what she was advocating?

- **Does it concern you** that in 1888, the church rejected righteousness by faith in Jesus? The concept, that it is Christ - in another form - His spirit form - Who lives in us and gives us victory over sin, was rejected. The idea that a different third " divine " person lives in believers (as taught in the doctrine of the trinity), was gradually adopted instead of the truth that it is " Christ in you, the hope of glory” Colossians 1:27.

This false belief brought the SDA church to finally accept by General Conference Session vote, the trinity doctrine for -the first time officially in July, 1980.

- **Does it concern you** that Alberto Rivera, ex-Jesuit priest stated that *"all the mainstream churches were taken over (under the control of Rome) by 1980”* (The Secret Terrorists, p 108) and that the Trinity doctrine was only officially accepted by the mainstream SDA church in July 1980? (Coincidence?)

- **Doesn’t it make you wonder why** Edson Rogers, General Conference Statistician, published and circulated in the SDA Yearbook, the original "unchangeable” Principles of Faith from 1874 until 1914, but then withdrew them after Ellen White's death, refusing to publish the Principles of Faith in the SDA Yearbook again? It was only in 1931 that a different set of beliefs was published in the Yearbook. In 1931, without any GC session or any denominational vote, or any discussion, F. M. Wilcox with the nod of a 3 man committee and with the support of LeRoy Froom, produced the first SDA tritheistic principles of faith. At this time they also produced a church manual, which James White had strongly resisted. James White had said a manual would "take the place of the Holy Spirit."

By 1931, all the "old pioneers" were dead, but SDA evangelist Charles Longacre was still alive and he protested by writing “The Deity of Christ” – but the majority of members simply accepted the doctrines of the new leadership.

- **Do you see a red flag waving when you realise that** to join the World Council of Churches, the only "truth" a church needs to accept, is a valid form of the trinity? The SDA church qualifies, but the original, non-trinitarian SDA church would not qualify even as an associate member.

- **Does it concern you** that Seventh-day Adventists are led to accept, that the trinity or tritheism, as taught in their 27 Fundamental Beliefs, is not a doctrine of antichrist when in reality, all versions of the trinity doctrine are in result, essentially no different from that of the orthodox trinity of the Roman Catholic Church? **All** versions of the trinity doctrine in some way deny the pre-incarnate, complete sonship of Christ; they deny the complete divine death of Christ; and they reduce the value of the Divine Atonement to a human sacrifice.

- **Does it surprise you that the illogicity of** SDA reasoning on the doctrine of the trinity is obvious even on a Roman Catholic website? The pertinent question is raised and rightfully so, *“How can the Roman Catholic Church be antichrist if they teach the truth about the most important doctrine of Christian faith (the trinity)? Or, to put it another way, how can the SDA church and the antichrist organization agree wholeheartedly on the doctrine which is the basis of all the beliefs of the Catholic Church?”* (end quote Stephen Haws)
  http://agpgroupdotnet.crosswinds.net/special/rkevan/02.htm)

  - **Does it concern you** that the sign of antichrist (be) can only and is only fulfilled by the trinity-tritheistic doctrine? EVERY form of the trinity doctrine denies that the Divine Son of God is really the true, literal, pre-incarnate Divine Son of God. The Orthodox version of the trinity denies the Father and the Son by their belief in the “eternal generation of the Son, having always been in the processes of being generated, is still being generated and will always be in the process of being generated. That ‘being’ in no sense is a son in the way that the Bible tells us that the Son was (PAST Tense) begotten.

  - **Are you pleased** that the Seventh-day Adventist faith has “grown” to have much more in common with the Roman Catholic system than in the days of the pioneer Adventists? From an official Catholic website comes the statement:

“Seventh-Day Adventists agree with many Catholic doctrines, including the Trinity, Christ’s divinity, the virgin birth, the atonement, a physical resurrection of the dead, and Christ’s Second Coming. They use a valid form of baptism.”
http://www.catholic.com/library/Seventh_Day_Adventism.asp

There are differences between the Roman Catholic and SDA versions of the trinity doctrines, however, an official statement by the Roman Catholic Church, declares that despite their differences, the SDA baptism is valid. The SDA practice is to baptise all candidates while reciting the trinitarian formula - in the name of the Father, and of the Son and of the Holy Spirit. Catholic believers are sprinkled with water; SDA are totally immersed in water, but both Catholic and Adventist believers are similarly baptised into the Blessed Trinity.

- **Doesn't it concern you** that the trinity-tritheism doctrine denies that the Divine Son of God truly died, when Ellen White stated that even the death of a perfect angel would not atone for sin? One equal with the LawGiver had to DIE. The Trinity and Tritheism teach that Christ did not completely die, but that his "divine spirit" maintained its conscious existence separately and after 3 days it resurrected the human body of Christ. Unconverted Peter also mistakenly asserted the Son of God could not die. Ellen White states *"Satan suggested to his mind that if Jesus was the Son of God he could not die."*
  (3 SP, p 231)

- **Does it alarm you** that the pope recently dedicated Saturday to the worship of Mary? Now Adventists are not isolated in their worship. Both organisations worship the Catholic/pagan trinity-tritheistic god on the Sabbath day of the true God.

- **Jesus identifies the Holy Spirit. Can we believe His testimony?**

Matthew 10:19, 20
(Jesus said) "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but **the Spirit of your Father** which speaketh in you."

Luke 21:12-15
(Jesus said) "But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For **I (Christ)** will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

Mark 13:11
(Jesus said)
"But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but **the Holy Ghost**."

1 John 2:27
"But the anointing which ye have received of **him abideth in you**, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

Colossians 1:27
"**Christ in you**, the hope of glory."

It's time to be concerned.
It's time to **Identify** Whom you worship
While there's still time to choose Whom you wish to obey.

Twenty-One Questions for Seventh-day Adventists

"Why did the SDA church change its belief about God – long after the prophet had died? What Biblical evidence is there for the change?" The usual answer this question receives is a reprimand for making the enquiry. However, the ***question is fair and deserves to be answered.*** Who is this **NEW god** we are now supposed to worship? Who is this supposed "divine being" that the Israelites, disciples, apostles and pioneers didn't know? ***If this NEW god, is not the true God, i.e. is not truly divine; then we will be guilty of idolatry and of breaking the first commandment if we do in fact worship this new impostor "god."***

The following 21 extremely relevant questions, which appear throughout this document, prompted this study and help to answer the main question of this book, ***Why did the church change its belief about God and where is the Biblical evidence to support that change?***

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Seventh-day Adventist Principles of Faith
1874 - 1930 (non-trinitarian - published in 1889 SDA Yearbook)

(Predominantly authored by **James White**: *The Living Witness*, 1959, Pacific Press Publishing Association, pages 1, 2;)

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

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

1931 Seventh-day Adventist Beliefs
(published 1931 SDA Yearbook – officially endorsed by General Conference Committee in 1946 – see 15th Meeting, GC Report #8 R&H 14 June, 1946, p 197).

(Authored by F.M. Wilcox – These beliefs were **drafted by one man**, **reviewed by a committee of three** other men without alteration, then published and circulated in the SDA Yearbook in 1931 by Edson Rogers, General Conference Statistician. In the form of this Review Committee, the General Conference officially endorsed the new statement of beliefs and it appears that most members accepted them because they thought the doctrines were "official").

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

Note the uncapitalised "p" in **person** of the Godhead. Readers of Ellen White's material would have been familiar with her explanation of that phrase "3rd person of the Godhead" – for she repeatedly defined it as "the spirit of Christ," 9 T p 189 (1909); "the divinity of Christ's character;" R&H 5 April, 1906; and "the omnipresence of the spirit of Christ" MR#-1107, 1891. - It is His mind, character and thoughts which are offered to humanity.

1980 Seventh-day Adventist 27 Fundamental Beliefs

(trinitarian - tritheistic) (published in 1981 SDA Yearbook)

In Record, 13 August, 2005, p 7 in an article titled "The Big Five – General Conference Sessions that have Changed the Direction of the Church" Julius Nam, (assistant professor of religion, Pacific Union College, Angwin California) states:

> *"**The church did have several statements prior to 1980 but none of the them had been officially approved by a General Conference in session.** The decision of 1980 came against the background of historic Adventist resistance to the formation of a creed.... **For almost half a century, the statement that was drafted in 1931 by a four person sub-committee of the General Conference Committee, was the de facto official presentation of Adventist beliefs, though it was never approved by either the General Conference Committee or the General Conference in session**. It was included in the church manual beginning in 1932.... Thus the 1980 meetings provided the denomination with a systematic presentation of beliefs that was written and approved for the first time by a General Conference in session. **Unlike the previous statements that were written by just a few individuals, the newly revised statement was indeed a collectively produced document that involved representatives of the entire church.** Written with precision and theological inclusiveness in mind the 27 articles continue to serve as a crucial reference point for Adventist theological self-understanding."*

The truly, non-ambiguous Trinitarian statement of beliefs was voted officially by delegates for the first time at the World General Conference in session in 1980, as shown below:

(2) **the Trinity**

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

While this statement outlines the belief in a "three-in-one" god, a closer study reveals disturbing beliefs that are not readily apparent.

Contrasting the Changes – 1872 to 1980

Original SDA Beliefs (1872-1930)	***Current SDA Beliefs (changed in 1930, voted in 1980)***
The Father is the "One True God – the Source from Whom ALL life, even the life of the Son originated.(1 Tim 6:15,16; Jn. 17:3, Eph. 4:6, 1 Cor. 8:6, Deut. 4:6; John 5:26).	The Trinity is the One God of the Bible, but how one God can be three different individual BEINGS is a mystery that can't be explained. (*27 Fundamental Beliefs# 2* (1980); *Seventh-day Adventists Believe – A Biblical Exposition of 27 Fundamental Doctrines* (1988) p16-26; *Adventist Review*, Vol 158, No. 31 p. 4; *Christian Beliefs: Fundamental Biblical Teachings for 7th Day Adventist College Classes*, by T. Jemison, (1959) p 88)
The Son of God is equally as divine as the Father because He inherited divinity (divine nature) from His Father when He was literally begotten (originated) from the Father in heaven.(Heb 1:1-14; Prov 8:22-30; Prov 30:4; Ps 2:7, 12; 2 Cor 4:4))	The 2nd Person of the Trinity is equally as divine as the Father because He was always in existence had no origin. (*27 Fundamental Beliefs # 2; Seventh-day Adventists Believe p 16, 23; Christian Beliefs, p 88)*
The Son was not created. He was begotten from the Supreme Deity, the Father, at some stage before time, angels, or universes were created; (Heb 1:1-14; John 1:1-3; Prov 30:4)	The 2nd Person of the Trinity was not created, but neither was He a literal divine Son in heaven. He never originated from the Father prior to Bethlehem at the incarnation.(*Christian Beliefs, 1959 p 88; Adventist Review 1980; Adventist Review, 31 Oct, 1996; Christian Beliefs, p 88; Seventh-day Adventists Believe, p 23)*
The Son of God was the literal Divine Son of the Father BEFORE Bethlehem. (Prov 30:4) Antichrist denies this doctrine. (1John 2:22) and claims that Christ only became a son at Bethlehem.	The 2nd Person of the Godhead/trinity was not the literal Divine Son of the Father before Bethlehem. He is only "called" the Son, because He would later assume the role of a Son in Bethlehem. (*Seventh-day Adventists Believe, 16, 33, 36 Adventist Review 1980 What SDA's Believe; a Brief Discussion of Adventist Beliefs)*
The term "Holy Spirit" refers to the divinely inspired thoughts from the mind of both Father and Son. When God ordains, divine thoughts are ministered to human minds via the angels (Zech 4:11-14; Rom 8:9,10; Col 1:27; Rev 1:1;Rev 2:18, 29;). It is in this way that the Father and Son are everywhere present and dwell in humanity.	The Holy Spirit is the 3rd Person of the trinity. The Holy Spirit is a separate and different divine Person to the Father and the Son.(*SDA 27 Fundamental Beliefs # 2; Christian Beliefs, p 79-86; Seventh-day Adventists Believe* p 16)

Original SDA Beliefs (1872-1930)	***Current SDA Beliefs (changed in 1930, voted in 1980)***
The Son of God died completely on the cross. His soul died. His immortal life was laid down. There was no separation of the divine-human nature at His death. When Christ's human body died, His mind ceased to function so there was no "spirit" conscious in death (Isa 53:8-10; 1 Pet 1:3; Rev 1:18; Rom 5:10; Acts 2:31)	The Son of God did not completely die on the cross. His divine spirit lived on, and only His human body died. (Seventh-day Adventists Believe p 51; *Adventist Review*, "The Week of Prayer" issue, October 31, 1996; *27 Fundamental Beliefs* #2 - All three "divine beings" are exactly alike, and none of them could die)
The divine Son of God accepted the death (final, complete) penalty which is the wages of sin, so that humanity might receive the Son's eternal, immortal life. (Rom 5:10; 6:23) This required a divine sacrifice/death, equal in value to the divine law – His Father's character.	The 2nd Person of the trinity didn't completely die for the sins of humanity. The divine-spirit part remained alive somewhere. It was not a divine sacrifice. (The 2nd Person of the Trinity/Godhead couldn't die because He was God himself. *27 Fundamental Beliefs #2; Seventh-day Adventists Believe*, p 51).
The entire Being of Christ had died and was then resurrected by His Father. (Rom 6:4; Gal 1:1; Acts 2:32). Christ had power over death because He hadn't sinned and the Father had legal right to restore life to His holy Son. (John 5:26; John 10:18; 2 Cor 5:21)	The divine nature (God-part) of Christ which didn't die, resurrected His human body. He could do this because He wasn't really completely dead. The 2nd Person of the Trinity/Godhead couldn't die because He was God himself. (*27 Fundamental Beliefs* #2;).
The Son of God emptied Himself of His mind and divine form & took on sinful human flesh and was filled with the divine, selfless, sinless mind of His Father. (Phil 2:5-11; John 14:10, 11; Heb 2:16-18; 4:15)	The 2nd Person of the trinity took on sinful human flesh - hunger, thirst, pain etc, but He did **not inherit the same** flesh as the rest of humanity. e.g. He did not inherit moral weaknesses. He was tempted "from without, but not from within." He kept His own sinless mind. (*Seventh-day Adventists* Believe p 49; Leroy Froom, *Movement of Destiny*, chapter 30 p 465; *Christian Beliefs* p 173)
Through Christ, humanity is offered a new mind which links humanity with divinity, which empowers sinners to overcome selfishness (sin); (Phil 2:5; Rom 8:9; 12:2; Jude 24; Ps 32:2; Rev 14:5):	Humanity cannot overcome selfish (sinful) tendencies, because our nature is different to Christ's. (Froom, Movement of Destiny, p 465; Christian Beliefs, p 173), but humanity will be saved if they accept Christ's sacrifice and through grace, receive the 3rd Person of the Godhead. (*27 Fundamental Beliefs, #9, #20; Seventh-day Adventists Believe p 91-95*)
It is the Holy Spirit i.e. the omnipresence (divine thoughts) of the Son of God, that dwells in humanity. (Christ in you, Col 1:27; Rom 8:9,10)	The 3rd Person of the trinity - not Christ, dwells in humanity, i.e. It is not the spirit/mind/thoughts of the Son of God, but another being altogether. Who inhabits and possesses the human body temple (*Seventh-day Adventists Believe p 64, 65; 27 Fundamental Beliefs* #2, 5)

Original SDA Beliefs (1872-1930)	*Current SDA Beliefs (changed in 1930, voted in 1980)*
It is the Son of God who is humanity's only Advocate, (1 John 2:1) the only Mediator (1 Tim 2:5) only Intercessor (Heb 9:24; Isa 53:12) and only Comforter (Jn 14:18). The "Father of all Comfort," comforts humanity only *through His Son.* (2 Cor 1:2,3). *The Son is the ONLY being* who dwells in humanity and through His intercession, we have fellowship with the Father (1 John 1:3). The Son is filled with the spirit (mind) of the Father (John 14:11,20).	It is the 3rd Person of the trinity who intercedes and comforts humanity, but also the 2nd Person of the trinity intercedes, mediates and is an advocate for humanity. The trinity presumes there is more than one Being who is the Parakletos (Comforter, Advocate) - Christ in heaven and the Holy Spirit on earth. (*27 Fundamental Beliefs, #4, 5; Seventh-day Adventists Believe*, p 63)
There were only two divine beings in heaven. (Zech 6:13). The Son of God always was, and always will be, in voluntary subjection to His Father, even after the eradication of sin from the universe. (1 Cor 15:27, 28; John 14:28; John 1:1-3). The third highest being in authority before the entrance of sin was Lucifer (P&P 35; Isa 14:14)	The 3rd Person of the Godhead/trinity was equal in authority with the other two divine beings before the entrance of sin. Final authority resides in all three members of the trinity (*27 Fundamental Beliefs, #2; Seventh-day Adventists Believe p 16, 23)*. The 2nd Person of the trinity was only subject to the 1st and 3rd Persons of the trinity while He was incarnated on earth. (*Christian Beliefs*, p 97)
The Son of God was begotten from the Father before Bethlehem (Prov 8:22-30; 30:4; John 3:16, 17; 1 John 4:9; Heb 1:1-6; Matt 22:42-45; Matt 6:16-18; Col 1:15; Luke 20:13; John 10:36; Gal 4:4). The Father was still the Father of Christ but in a new sense, at Bethlehem.	The 2nd Person of the Trinity was not related to the 1st or 3rd Persons of the Trinity in any "family" way, until Bethlehem when the 3rd Person of the Trinity became the Father of the Son. "The Spirit gave Jesus birth" (*Seventh-day Adventists Believe, p 24*)

A study into the "eternal platform of truth" reveals that the pioneers understood the unchanged **1872, 1874, 1889 principles of faith taught** that:

- God the Father alone is the Supreme Divine Being: it is the Father who is the Source of all other life, including the Son's life. Only the Father has inherent immortality (1 Tim 6:15,16), but He gives life to whom He chooses. There never was a time when the Supreme Being did not exist and prior to the "coming forth" of the Son, He existed alone; (Jn. 17:3, Eph. 4:6, 1 Cor. 8:6, Deut. 6:4);
- The Son is the literal Divine Son of the Father, coming forth (was begotten - Hebrew "yalad" = to be born) from the Supreme Deity, the Father, at some stage before time, angels, or universes were created; (Prov 30:4; Jn. 1:14,18; 3:16; Hebrews 1; 1-9; John 3:16; Matt. 16:16,)
- Prior to the incarnation, the Father gave the Son life in Himself (John 5:26) and exalted to a position equal in power and authority to Himself by virtue of his birth, His Divine inheritance; (Philippians 2:6; Jn. 17:3; 1 Cor. 8:6; (John 17:2; Matt 28:18; Prov 8:22-30; P&P 34; GC 485);

- The Son is Divine and second in authority only to the Father (1 Cor 15:27, 28; P&P 35);
- The Divine Son of God voluntarily always was, and always will be in subjection to His Father, even after the eradication of sin from the universe; (1Cor.15.27, 28);
- The third highest being in authority before the entrance of sin was Lucifer (P&P 35); (If the Holy Spirit was a third separate identity, wouldn't he be the third highest in authority?);
- The Divine Son, on His incarnation, took fallen, sinful human flesh, but the spirit of His Father (His Father's thoughts, character and therefore the Father's presence) dwelt in Him;
- The Divine Son completely ceased to exist – on any conscious level when He died on Calvary (Isa 53:12) – however the record of His righteous character was recorded by His Father and became the only credential on which the decision concerning His resurrection was based;
- The Holy Spirit is the spirit shared by both Father and Son.
- The Holy Spirit refers to God's divine thoughts, His character and identity. Therefore this identity is representative of the presence of God.
- The Holy Spirit (i.e. divine thinking) is placed in the minds of Christ's disciples ;
- It is through ***Their complete knowledge of all things in time and space*** that both Father and Son are "everywhere present." In response to this complete knowledge, God is able to respond to all beings at all times through His ***thoughts/mind,*** which are ministered to humanity via the angels (Zech 4:11-14)
- Holy spirit (divine thoughts from the Divine Mind), originate from the Father. The Father relates His thoughts to Christ. Christ (the Word and our Mediator) sends angels to impress the Father's divine thoughts upon human minds (Rev 1:1).
- When God ordains it, Christ gives His divine thoughts to be ministered to human minds via holy angels (Zech 4:11-14; Rom 8:9,10; Col 1:27; Rev 1:1; Rev 2:18, 29;). This process is described as being impressed by the Holy Spirit. If the thoughts/impressions of the Holy Spirit are received, then the human being is said to be "filled with the Holy Spirit" or that "the Holy Spirit dwells in them."

After 1980, it appears that the Seventh-day Adventist Church teaches that:

- the Supreme God is composed of 3 divine beings – God the Father, God the Son and God the Holy Spirit.
- No literal kinship relationship exists between any of the 3 divine beings
- The God of the SDA church is a "role-playing God " – "The Father" is a term only -the Father assumed the "role" of the chief god; He was not a literal father prior to the Son's incarnation in Bethlehem. "Son of God" is a term only; He assumed the "role" of the Son and only became the Son of God by virtue of His human birth in Bethlehem*;* the Holy Spirit assumed the "role" subservient to both the Father and Son;
- The Holy Spirit is a separate being with his own mind, personality etc;
- the Divine Son didn't completely die on the cross; the Son's divinity had conscious awareness after the human body of Jesus died.

Questions

- Who is the One "True" God – the Source of All Life? Jesus, Paul, Peter, John, Jude, David & Solomon all say the Father, not the trinity.

- Who dwells in believers? Bible says it's "Christ is in you." The trinity doctrine argues, "No, it's another 3rd divine being who lives in humanity."

- Is Christ the literal pre-incarnated Son of God? The Bible says "yes," but antichrist (and the trinity) says "no."

- Did Christ die completely? The Bible says "yes," but the trinity says "no."

Special Testimonies, Series B, no. 7, p57, 4 December, **1905** (Ellen G White)
"We are to hold fast the first principles of our denominated faith and go forward from strength to increased faith."

The FIRST "denominational principles of faith" (published in 1874, and 1889) were distinctly non-trinitarian.

Is it possible to say that SDA's in 1872-1930 worshipped the same God as current SDA's worship? Jeremiah 2:11.

The Doctrine of the Trinity Conceals 3 Signs of Antichrist

1. **The trinity doctrine in all its forms denies that Christ was the only begotten Son of God prior to the incarnation (see Question 3 p 19; and p 56, 64, 65).**

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

Desire of Ages 1989, p 49
"Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned."

The First Advent of Christ, 1887-1888 p 46
"Satan took advantage of the sufferings of the Son of God, and prepared to beset him with manifold temptations, hoping he should obtain the victory over him, because he had humbled himself as a man. Satan came with this temptation: If thou be the Son of God, command that these stones be made bread. He tempted Jesus to condescend to him, and give him proof of his being the Messiah, by exercising his divine power."

2. **The trinity doctrine teaches that Christ Jesus did not come "in the flesh" according to the Scriptures.**

1 John 4:1-3
"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

The Bible tells us that Christ was born according to the law of hereditary.

Galatians 4:4
"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law."

The Seventh-day Adventist pioneers understood which kind of flesh the Son of God inherited. They understood that Christ was born under the "great working of the law of heredity" according to the 2nd commandment of the moral law - with sinful flesh - but also with a holy and pure mind/spirit.

The Desire of Ages, p 48 (1898)
"But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life."

Job 25:4
"How then can man be justified with God? or how can he be clean that is born of a woman?"

All humanity inherits spiritual “uncleanness” – a sinful mind housed in sinful flesh (a body that finds it easy to please self). Jesus, like His human relatives, inherited such a body. In this way, Christ was made in fashion as a man, like unto his bretheren, and tempted in all points as is all humanity. However, unlike his human relatives, Jesus did not inherit a sinful mind/spirit. Christ's mind was pure and unselfish as was Adam's mind/spirit prior to his sin. It was in this way, that Jesus was different from sinful humanity.

Hebrews 2:16-18
“For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”

The Bible tells us that Jesus Christ, on his incarnation, inherited a sinful human nature such as is common to man, yet Christ never sinned in that sinful flesh. The trinity doctrine, with some differences in the various versions of the doctrine, teaches that Christ did not inherit a sinful nature in the sense that all other human beings inherit.

The Orthodox version of the trinity tells us that Mary the mother of Jesus was **herself** born without a human sinful nature, so that she was not able to pass on a sinful nature to her child, the Son of God incarnated. This belief proffers Christ as a divine being masquerading in a human body; immune from human weaknesses.

The “new theology” of the SDA trinity doctrine also insists that Christ must have come with flesh different to mine. His humanity had to be different to that which every child of Adam has inherited.

This doctrine teaches that Christ, in his human flesh, took sinless human nature – a “before the fall” nature and propped it up with his divine attributes which resulted in a supercharged humanity. Or that Christ was only “tempted from without, not from within.” Temptations from within are the strongest temptations – they come through the flesh. If Christ did not have to be on guard against the flesh of His human nature, He certainly could not have been tempted in all points as are humankind. The trinity doctrine appears to teach that Christ overcame sin by using His divine attributes to escape danger or by being somehow immune to the pull of the fallen human flesh. Humanity does not have access to either of these “outs.” In fact, the doctrine of the trinity teaches that the humanity of Christ is so unlike and superior to fallen humanity, that part of Christ could not die. This destroys the Biblical truth that Christ came truly “in the flesh.”

The trinity doctrine denies that Christ completely died on the cross.

Romans 5:8
“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

Since the doctrine of the trinity teaches that Christ did not come in real human flesh according to the Scripture, it is logical for trinitarians to believe that part of Christ did not die – that there was some divine part of Christ that remained alive while the body of Christ was in the grave. This destroys the value of the atonement. It was Christ the Son of God who died the 2nd death for us, but the trinity doctrine reduces the value of that sacrifice to just a human sacrifice.

In 1884 JH Waggoner stated in “The Atonement in the Light of Nature and Revelation,” p 166:
“No matter how exalted the pre-existent son was; no matter how glorious, how powerful, or even eternal; if the manhood only died, the sacrifice was only human…. the doctrine of a trinity degrades the Atonement, resting it solely on a human offering as a basis.”

1. **The trinity doctrine denies that Christ is the Only Mediator between humanity and the Father (1 Tim 2:5)**.

It is the Son of God in spirit form (i.e. through His divine thoughts/mind/spirit which is ministered to human minds by angels) who is humanity's only Advocate, (1 John 2:1) the only Mediator (1 Tim 2:5) only Intercessor (Heb 9:24; Isa 53:12) and only Comforter (Jn 14:18). The Father comforts us *through His Son* as His Son dwells in us (2 Cor 1:2,3; John 14:10,11,20,23)

This is not the current position of the SDA church which officially accepts that there are 2 intercessors - Christ and the 3rd Person of the Trinity. In their book published by the Ministerial Association of the General Conference of Seventh-day Adventists in 1988 called, *Seventh-day Adventists Believe*, p 63 it states:
“The only **other** Parakletos mentioned in Scripture is Christ Himself.”

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

A Closer Look at Versions of the Trinity

It has been presumed and stated by many adherents of the doctrine of the trinity, that the doctrine of the trinity had its origins in the Bible. How strange that the Jewish people, who wrote the Bible, have never acknowledged a trinity, but are monotheists. The Old Testament was written in their Hebrew language and yet the Jews did not teach that God was a trinity.

I gratefully acknowledge the following article written by Bro. Lynnford Beachy, which I have inserted here. This in-depth overview illustrates the 4 major versions of the trinity doctrine.

An Examination of Some of the Most Popular Views About God

"Do you believe in the Trinity?" is one of the most common questions asked to determine orthodoxy within Christianity. Yet, when this question is really understood, you may be surprised at your answer. Many people think that if a person believes in the Father, Son, and Holy Spirit, then he believes in the Trinity, but there are many people who believe in the Father, Son, and Holy Spirit who do not believe in the Trinity, even though some of them think they do. There is much more to the Trinity than just believing in the Father, Son, and Holy Spirit.

The majority of Christians in the world today claim to believe in the Trinity, even though most will admit that they cannot understand it. With this widespread confusion regarding this doctrine, it is no wonder that among Trinitarians there are many different views about God. Much of this confusion results from the relative ignorance of what the Trinity doctrine really is. Many pastors and church leaders refuse to preach on this subject because they say that they cannot understand it themselves and therefore they feel incapable of expounding upon it to others. The confusion regarding this subject is heightened by the often-repeated saying that the Trinity is a mystery beyond our understanding, and should not be investigated. This has caused many people to ignore the subject of knowing God, and settle for some unknowable mystery in His place.

From my own experience, I have witnessed some of the confusion on this subject. I have met several people who quickly claim that they believe in the Trinity but, upon investigation, I have found that they really do not believe in the Trinity. Even more surprising, there are some, even ministers, who openly denounce the doctrine of the Trinity, but the doctrine they promote is in reality the Trinity itself, or some very close variation of it, even though they wish to call it by another name, such as "Godhead." You can call a chicken a dog all you want, but it will never change the fact that the chicken is still a chicken.

Because of the confusion that people have about God, and the implications this can have upon the gospel, we would like to examine some of the most popular views about God and compare them with Scripture. With this information you will be readily able to identify the Trinity doctrine as well as some other views about God that are sometimes called by that name, regardless of what the propagators of those doctrines wish to call them, and what words they use to describe them.

I pray that after reading this study you will be prepared to accept the truth of Scripture and reject all man-made theories about God. I also pray that you will "be ready always to give an answer to every man that asketh you a reason" for what you believe. (1 Peter 3:15)

The four primary teachings about God that exist among Christians are Trinitarianism, Modalism (also called "Jesus only"), Unitarianism, and Tritheism. As we look at the details of these false teachings about God, keep in mind that each one is calculated to deny the literal Sonship of Christ and His complete, divine death on the cross, leaving us with nothing more than a human sacrifice for sins, and no real conception of God's love.

The Official Catholic View

The main points of the official Catholic view of God, also known as the "orthodox Trinity," are accepted by most Protestant denominations with little variation. This is the only view that can truly be called "the Trinity" since they are the first ones to have defined this doctrine. On page 11 of the book, *Handbook for Today's Catholic*, we read,

"The mystery of the Trinity is the central doctrine of the Catholic Faith. Upon it are based all the other teachings of the Church…

"The Church studied this mystery with great care and, after four centuries of clarification, decided to state the doctrine in this way: in the unity of the Godhead there are three Persons,—the Father, the Son, and the Holy Spirit…"

The fundamental teaching of the orthodox Trinity is the idea that there are three distinct persons in one being (one substance), called God. You will notice that with this usage of the words "person" and "being" they cannot mean the same thing, because it takes three "persons" to make up this one being. It is very important to understand this distinction in order to comprehend the different views of God. A being is all that comprises an individual —the spirit, soul, mind, consciousness, will and body. Person, on the other hand, can have several different meanings in theological circles, which we will discuss in more detail later in this study.

To help define the orthodox Trinity, I will quote from the Athanasian Creed, which is accepted as truth by the Catholic Church and most Protestant Churches. (See Philip Schaff's *History of the Christian Church*, Volume 3, Section 132, page 696.) The author of the Athanasian Creed is unknown, but portions of it seem to have been taken from the writings of Augustine.

The Athanasian Creed says, in part:

The Athanasian Creed

1. Whosoever will be saved, before all things it is necessary that he hold the catholic faith;
2. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.
3. But this is the catholic faith: That we worship one God in Trinity, and Trinity in unity;
4. Neither confounding the persons; nor dividing the substance.
5. For there is one person of the Father: another of the Son: another of the Holy Ghost.
6. But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one: the glory equal, the majesty coëternal…
15. So the Father is God: the Son is God: and the Holy Ghost is God;
16. And yet there are not three Gods; but one God…
19. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord
20. So are we forbidden by the catholic religion to say, there are three Gods, or three Lords…
25. And in this Trinity none is before or after another: none is greater or less than another.
26. But the whole three Persons are co-eternal together, and co-equal.

27. So that in all things, as aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped.
28. He therefore that will be saved, must thus think of the Trinity.
(The Athanasian Creed as quoted in Philip Schaff's *History of the Christian Church*, Volume 3, Section 132, page 690-693)

The Orthodox Trinity

The orthodox Trinity teaches that there is one being called God who is composed of three persons. Each of these persons are said to be distinct, self-conscious persons who are the same age ("none is before or after another"), and they are said to be exactly equal in rank and power ("none is greater or less than another"). However, the definition goes much deeper than this because, according to the orthodox Trinity, the three persons are not really persons as we would think of a person. Normally we would think of a person as an individual being, but this is not what is meant by the use of the word "person" in the orthodox Trinity. The propagators of this doctrine say the word "person," when applied to God, is really inadequate because there is no other idea that can be expressed by the word "person" that is similar to the idea that is meant when it is applied to God. That is why most theologians prefer the term *hypostasis* rather than person because it is a word that refers to the theological concept of person that is half-way between mere personality and an individual being. This concept is explained in the following way:
"The doctrine of a subsistence in the substance of the Godhead brings to view a species of existence that is so anomalous and unique, that the human mind derives little or no aid from those analogies which assist it in all other cases. The hypostasis is a real subsistence, — a solid essential form of existence, and not a mere emanation, or energy, or manifestation, — but it is intermediate between substance and attributes. It is not identical with the substance, for there are not three substances [or beings]. It is not identical with attributes, for the three Persons each and equally possess all the divine attributes… Hence the human mind is called upon to grasp the notion of a species of existence that is totally sui generis [unique], and not capable of illustration by any of the ordinary comparisons and analogies." (Dr. Shedd, *History of Christian Doctrine*, vol. i. p. 365 as quoted in Philip Schaff's *History of the Christian Church*, Volume 3, Section 130, pages 676, 677)

This strange conception of God is so difficult to understand that Athanasius did not even understand it. Athanasius was one of the earliest and very influential propagators of the Trinity, and he "candidly confessed, that whenever he forced his understanding to meditate on the divinity of the Logos, his toilsome and unavailing efforts recoiled on themselves; that the more he thought, the less he comprehended; and the more he wrote, the less capable was he of expressing his thoughts." (Gibbon, *The Decline and Fall of the Roman Empire*, Volume 2, Chapter 21, page 223, paragraph 1)

Another man who had a great deal of influence in formulating the Trinity doctrine was Augustine. He was the most influential church writer to define the Trinity, and is very much respected as an authority among Trinitarians. Of him, Philip Schaff wrote, "Of all the fathers, next to Athanasius, Augustine performed the greatest service for this dogma [the Trinity]." (Philip Schaff, *History of the Christian Church*, Volume 3, Section 131, page 684)

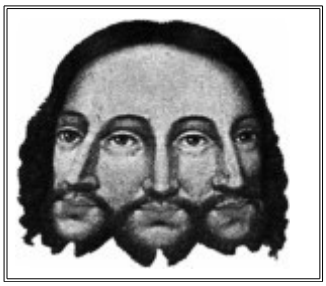
Even Augustine was unable to define the Trinity. He said, "If we be asked to define the Trinity, we can only say, it is not this or that." (Augustine, as quoted in Philip Schaff's *History of the Christian Church*, Volume 3, Section 130, page 672)

Athanasius and Augustine, the two men who did more to formulate the doctrine of the Trinity than anyone else, admitted that they did not understand it and could not define it.

The Orthodox Trinity Illustrated

One way that is sometimes used to illustrate the orthodox Trinitarian conception of God is to draw a picture of a head with three faces like the one below which was actually drawn by a Trinitarian.

The Orthodox Trinity



One God who consists of three persons (hypostasis) united in one being

The orthodox Trinity is the official Catholic teaching that the one God of the Bible is one being composed of three self-conscious hypostases. As note, hypostasis is the Greek word used by Orthodox Trinitarians to describe a supposed species of existence unique to the Trinity that is halfway between attributes and a being and cannot be defined further than to say it is not attributes, and it is not a being.

This concept of God, as confusing as it is, is the most commonly accepted view among Christians.

The orthodox Trinity denies the literal Sonship and the complete death of Christ. It denies the death of Christ, because it is claimed that the divine Son of God is part of God and therefore cannot be separated from Him in death because God cannot die. Notice the words of Augustine, one of the great proponents of the Trinity:

"No dead man can raise himself. He [Christ] only was able to raise Himself, who though His Body was dead, was not dead. For He raised up that which was dead. He raised up Himself, who in Himself was alive, but in His Body that was to be raised was dead. For not the Father only, of whom it was said by the Apostle, 'Wherefore God also hath exalted Him,' raised the Son, but the Lord also raised Himself, that is, His Body." (*Nicene & Post-Nicene Fathers*, series 1, volume 6, page 656, St. Augustine, "Sermons on Selected Lessons of the New Testament").

It is true that a dead man cannot raise himself from the dead. It is also true that Christ died. The divine, glorified Jesus Christ said, "I… was dead." (Revelation 1:18) Since Christ was truly dead, then He could not have raised Himself. The Bible does not teach that Christ raised Himself from the dead. Instead, it says at least thirty times that the Father raised Him from the dead. For example, Galatians 1:1 says, "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.)"

I find Augustine's conclusion that Christ "was not dead" to be contrary to reason and to Scripture, injurious to the power of the gospel, and repulsive to the needs of my soul. Yet, this is the logical conclusion that must be reached if we believe that Christ is a part of the being of God, the Father.

The believers in this doctrine are left with the conclusion that the death of Christ was nothing more than the death of a human that had been temporarily filled with the "second person" of the Trinity. No matter how exalted the pre-existent Son was; no matter how

glorious, how powerful, or even eternal; if the manhood only died, the sacrifice was only human. Without believing that Christ died, how can anyone appreciate the love of God in giving His Son to die for our sins?

The orthodox Trinity doctrine denies the Sonship of Christ, for if Christ, the Son of God, was some type of projection from the one God and part of the being of God, then He could not properly be called a Son of the Father. This fact was demonstrated by the Catholic acceptance of the doctrine of "eternal generation," which was discussed in the previous chapter.

Modalism ("Jesus only")
Modalism, also called "Jesus only," is the idea that God is one person who operates in three different modes. Please notice point number four of the Athanasian creed. This has specific reference to Modalism and Tritheism. It says, "Neither confounding the persons [Modalism]; nor dividing the substance [Tritheism]." According to orthodox Trinitarianism, Modalism confounded the three persons into one person, claiming that God is one person who manifested Himself in three different modes at three different times. This idea is sometimes called Sabellianism because a man by the name of Sabellius is credited as the one who invented this theory. Here is what Dr. Philip Schaff had to say about this theory:

"His [Sabellius'] fundamental thought is, that the unity of God, without distinction in itself, unfolds or extends itself in the course of the world's development in three different forms and periods of revelation and, after the completion of redemption, returns into unity.The Father reveals himself in the giving of the law or the Old Testament economy (not in the creation also, which in his view precedes the trinitarian revelation); the Son, in the incarnation; the Holy Ghost, in inspiration. The revelation of the Son ends with the ascension; the revelation of the Spirit goes on in regeneration and sanctification." (Philip Schaff, *History of the Christian Church*, Volume 2, Section 152, page 582).

This idea, according to orthodox Trinitarians, confounds the three persons of the Trinity into one person who acts in different modes at different times—in the Old Testament He acts like a Father, during the gospel times as a Son, and today as the Holy Spirit. This idea is called by several names, including, Modalism, Jesus only, and Sabellianism.

Modalism Illustrated
A way to illustrate Modalism would be to draw one circle:
Modalism

One God who is
one person with three consecutive modes or personalities

Modalism is the idea that there is one God, who is one being who manifests Himself in three different modes at different times, so that the Father, Son, and Holy Spirit are not really three persons, but are merely three manifestations of the same individual person.

There are some who believe in Modalism who claim that there are three *persons* in God, but to them the word *person* means "personality, characteristic, emanation, or manifestation" rather than a being or an hypostasis.

With this concept, there is no real Son of God. The only concept of a Son of God would have to be limited to God revealing a manifestation of Himself, pretending to be His own

Son, such as they suppose happened at the incarnation of Christ. This comes far short of portraying the love of God in giving His Son to die for sinners. In addition to denying the Sonship of Christ, this theory also reduces the death of Christ to that of a mere human, for if Christ was only a manifestation of the one God, then He could not die, because the Bible says that God cannot die. (1 Timothy 6:16). So with this concept, the believer is left with the idea that God so loved the world that He came to earth pretending to be His own Son, and He pretended to die to reveal His great love for us. It is no wonder that there is a lack of genuine love for God in this world when the regenerating power of God's love, the heart of the gospel, is removed from God's people.

Unitarianism

Unitarianism is similar to Modalism in that it teaches that God is one individual person, but it differs in that Unitarianism does not teach that God has different modes in which He manifests Himself. The above illustration of Modalism can be applied to Unitarianism as well, except for the portion of the definition that says, "three consecutive modes or personalities," for they claim that God only has one personality. Unitarians believe that Jesus was just a man, a prophet endowed with the Spirit of God, rather than a divine being. They also deny that Christ died as a substitute for sinners. (See www.americanunitarian.org and William Channing's work entitled "Unitarian Christianity," which can be found on the Internet at: **www.channingmc.org/unitarianchristianity.htm**.)

Those who call themselves Unitarians generally call themselves Christians but, perhaps ironically, they hold to a teaching that is believed in the Muslim religion, which is so openly opposed to Christianity.

The Muslim holy book, the Koran, says, "*Christ Jesus the son of Mary was (no more than) an apostle of Allah*, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him: So believe in Allah and His apostles. *Say not 'Trinity'*: desist: It will be better for you: For *Allah is One God*: Glory be to Him: *(Far Exalted is He) above having a son*." (Koran 4:171)

With this concept Jesus could fully die, but since they reduce Christ to a mere man and deny that Christ's death truly atoned for our sins, they have less than a human sacrifice for sins; they have no sacrifice at all to atone for sins, either on the part of God or Christ. This concept, like the other false concepts we have examined, eliminates from its adherents any concept of God's love in giving His Son to die for their sins. It is no wonder that the Muslim world demonstrates such a cold and hate-filled religion, when their *god* has never revealed unselfish love to them. It is sad that some "Christians" adhere to this same concept of God and Jesus.

Tritheism

Tritheism is the concept that the one God of the Bible is really composed of three separate beings who are only called one because they are perfectly united in their goals, plans and purposes and they work together. In this concept God is not an individual, but rather a group of three individuals, or a committee.

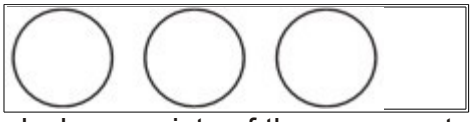
Again, I would like to refer you to point number four in the Athanasian Creed. It says, "Neither confounding the persons; nor dividing the substance." The term, "nor dividing the substance" has direct reference to what is termed "Tritheism." According to orthodox Trinitarians, Tritheism divides the substance of God into three separate beings, which would be three gods, hence it is labeled *Tri*theism. Notice the following definition of the "orthodox Trinity" in which the definition of Tritheism is brought out.

"…the term person [hypostasis] must not be taken here in the sense current among men, as if the three persons were *three different individuals*, or *three self-conscious and separately acting beings*. The trinitarian idea of personality lies midway between that of a mere form of manifestation, or a personation, which would lead to Sabellianism [also called Modalism], and the idea of an independent, limited human personality, which would result in tritheism. In other words, it avoids the… unitarian Trinity of a threefold conception and aspect of one and the same being, and the… tritheistic trinity of three distinct and separate beings" (Philip Schaff, *History of the Christian Church*, Volume 3, Section 130, pages 676, 677, emphasis supplied).

Notice here that Tritheism is defined as the idea that God exists in three persons who are "three different individuals, or three self-conscious and separately acting beings."

Tritheism Illustrated

Tritheism could be illustrated by drawing three circles in the following way:
Tritheism



One God who consists of three separate beings
who are *called* "one" because they are one in purpose and character

Tritheism is the idea that the one God of the Bible is not an individual being, but rather a committee of three separate beings who work together in perfect unity, while Modalism, on the other hand, is the idea that the one God of the Bible is one person who manifests Himself in three different ways. The Orthodox Trinity seeks to find a middle road between these two extremes by inventing a species of existence called hypostasis, which is neither a manifestation nor an individual being.

With the concept of Tritheism, there can be no real Son of God, for all there could be is one divine being playing the role, or pretending to be the Son of another one of the divine beings.

As an example of this theory of role playing, I will quote from Gordon Jenson, who, in 1996, was the president of Spicer Memorial College in Pune, India. He wrote, "In order to eradicate sin and rebellion from the universe and to restore harmony and peace, one of the divine Beings accepted, and entered into, the role of the Father, another the role of the Son. The remaining divine Being, the Holy Spirit,… By accepting the roles that the plan entailed, the divine Beings lost none of the powers of Deity… The divine Beings entered into the roles they had agreed upon before the foundations of the world were laid." (*Adventist Review*, "The Week of Prayer" issue, October 31, 1996).

Tritheism, like Modalism, denies the death of Christ, for it is claimed that all three of these divine beings are exactly alike, and none of them could die or be separated from the other two. Again, the believer is left with a cold perception of God's love, thinking that God (the committee of three) so loved the world that they sent one of them to earth to pretend to be the son of one of the others who had stayed behind, and to pretend to die, to reveal the love of all three, including the two who had stayed behind. This concept falls far short of revealing the wonderful love of God in giving His Son to die for our sins and has nothing more than a human sacrifice for sin.

Applying the Knowledge

As we look at these four views of God, we see that Modalism, Unitarianism and Tritheism all teach that the word *person* means "a being," while orthodox Trinitarianism is adamantly opposed to this definition, and claims that the three persons of the Trinity are some mysterious, undefinable species of existence called hypostasis. Philip Schaff puts it this way,

"The word person is in reality only a make-shift, in the absence of a more adequate term." (Philip Schaff, *History of the Christian Church*, Volume 3, Section 130, pages 677)

Unitarianism says there is only one divine person, God, the Father. Modalism teaches that the Father, the Son, and the Holy Spirit are the same *person*, Trinitarianism teaches that the Father, the Son, and the Holy Spirit are the same *being*, while Tritheism teaches that the Father, the Son, and the Holy Spirit are *three separate beings*.

With the information contained in this booklet, it should be easy for you to identify Trinitarianism, Modalism, Unitarianism and Tritheism. Yet, Satan is always busy inventing new angles on these concepts, and using different words to describe them, in an effort to confuse God's people, even the very elect. I believe we will see this confusion increase as the time of Christ's return draws nearer.

One way Satan has confused people is by having different people use the same word with different meanings. Some ministers and theologians, when expounding upon God and His nature, use the word "person" to mean, 1) one of the modes, emanations, or manifestations of an individual, so that one being can have several of these "persons" or modes in which he manifests himself. Others use the word "person" to mean, 2) a complete being, so that three persons would be three separate beings. Still others use the word "person" to mean, 3) a mysterious form of existence that is half-way between a characteristic and a being, so that one being can have three separate self-conscious "persons," which are often called "hypostasis."

To add to this confusion, the word "being," at times, is used with any of the above three definitions in mind, most rarely with the first definition in mind, and most often with the second definition in mind, but it has also been used with the third definition in mind. So, as you can see, if you want to understand what is being taught by an individual, not only must you understand what he is saying, but you must know what he means when he uses the words, "person," or "being." (end quote) For more information contact

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The Foundation of Paganism

According to Naomi Ozaniec, the Egyptian mind understood that the world operated in balance -gods are both good AND evil (*The Elements of Egyptian Wisdom,* Ozaniec:1994 95). Gods could bless, but gods could also annihilate if they were not sufficiently appeased or if their needs were not adequately met. This "he loves me – he loves me not" mentality was carried into the Egyptian's everyday activities and was featured in their theology through sacrificial, fertility and sexual rituals. This "balance" of good and evil is the common thread that links all pagan religions.

Archaeological research reveals that pagan sexual worship rituals were practised anciently in the **Sumer, Babylonia, Canaan, Anatolia, pre-dynastic Egypt, Crete** and **Myceanean Greece** religions (Dr. W Veith, video "Prophecy Series B", Steps to Life, Australia Ltd, PO Box 1630, Healesville V 3777).

By comparing the principles that are foundational to modern religions, with those found in the ancient pagan religions, it can be readily seen that **both ancient pagan *and* many modern religions share a common basic principle: - that their supreme "god" is a blend or mixture of *good* with *evil*; of that which is *pure* with that which is *impure*, a blend of the *sacred and holy*, with the *vulgar and unholy***.

Consider a modern-day example:
Recently the former Pope, John Paul II, whilst in Bombay, permitted a pagan priestess to place the mark of Shiva on his forehead. The Pope's action is confusing to some, for by receiving the mark of Shiva, the Pope appears to acknowledge the validity of Hinduism as being in harmony with the principles of Roman Catholicism. Traditionally, Christianity considered Hinduism to be a pagan religion because Jesus Christ is not acknowledged as the Son of (their) god.

The Bible is clear that pagan sexual rituals were practised in the ancient Canaanite culture and the Israelites became familiar with their neighbours' religious practices. These ancient sexual/fertility religion was based on concepts similar to those found in the worship of Shiva – one of the trinity gods of the Hindu religion.

Shiva's worship pre-dates 5000 B.C. The religion is based on sexual union of the "divine beings." In Hindu worship, Shiva Ardhanariswara - "the Godhead" is the Divine Sacred Union of opposites. e.g. Male/female; light/dark; creation/destruction; yin/yang. *http://jblstatue.com/pages/shiva_ardanaris.html*

*The Spousal pair Shiva-Shakti (depicted in sexual copulation) is a **tantric consort image (see below).** Shiva-Shakti refers to the same deity but simply in both male and female forms. The godhead is a union of these two aspects of the deity. Likewise, religious adherents may engage in tantra sex with a partner **as a means of participating in worship of Shiva**. Worship participants* apparently endeavour to connect with the divine beings by performing sexual religious rites called ***tantras***.

"...Tantrism envisages the cosmic evolution as a polarization within the Supreme Being, which is God, the Unmanifested Absolute, **in its two fundamental aspects**: static and kinetic."
http://sivasakti.com/glossary/tantra.html
"... Tantra promotes male and female coital (sexual intercourse) energies in achieving emotional, spiritual, and physical harmony.... Ample archaeological remains suggest that when the earth is viewed as sacred by an entire culture, **sexuality figures at the core of religious ritual**..." **http://jblstatue.com/sacredsex.html**

tantra: literally meaning "woven together". The central theme of TANTRA is SHAKTI who, under the form of a goddess, is the incarnation of the feminine aspects of every divinity. This feminine energy is also known as the counterpart or wife of SHIVA. SHAKTI often adopts benefic forms helping the adepts attain perfect union with Absolute. Any TANTRA contains five themes : 1. the creation of the world. 2. the destruction or dissolution of the world 3. the ways one can intensely worship GOD in all his feminine and masculine aspects, or, in other words, the ineffable fusion with one of the countless masculine and feminine divinities. 4. the obtaining of the paranormal powers (SIDDHI). 5. various ways and methods to achieve an intimate and ineffable fusion with the Supreme Being, in meditation. (end quote http://sivasakti.com/glossary/tantra.html)

The New Age Dictionary defines "tantra" as, "meditative sexual union (the female is active, male passive. In Hindu tantra; the male active, the female passive, in Buddhist tantra)."
http://sivasakti.com/articles/tantra/art30.html

As in the Garden of Eden, Satan, disguised as a beautiful winged serpent, deceived Eve, so he sets the trap for modern day worshippers. Satan told Eve "you shall be as gods, knowing good and evil." Certainly Adam and Eve became aware of good and evil, but their ability (wisdom) to realise the difference, was diminished.

Isaiah 5:20
"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"

Though pagan religions, Satan again lied, that evil was not really evil at all, but just another necessary facet of one's existence.

> ***"The very things called evil, are things which have been wrongly seen out of their context, and, from their own particular positions as true subjects, they are neither good nor bad."http://sivasakti.com/glossary/tantra.html***

The Bible demonstrates that the Israelites continued to "blend in" with the pagan nations around them. They were not a "separate people" as God had specifically directed.

The inroads of paganism were well established prior the time the Israelites "came out" of Egypt. This is demonstrated in the wilderness experience of the "brazen serpent."

In the Egyptian religion of the fire-serpent god -Khan (Khons), the brazen or golden serpent adorned the head of the Pharaoh. It was called the uraeus. It was seen as a sign of reincarnation. The serpent was a sign of divinity and both death and life.

Alexander Hyslop in the Two Babylons, chapter 7, section 1

> *"Now, if this worship of the sacred serpent of the Sun, the great fire-god, was so universal in Rome, what symbol could more graphically portray the idolatrous power of Pagan Imperial Rome than the "Great Fiery Serpent"? No doubt it was to set forth this very thing that the Imperial standard itself--the standard of the Pagan Emperor of Rome, as Pontifex Maximus,* ***Head of the great system of fire-worship and serpent-worship--was a serpent elevated on a lofty pole, and so coloured, as to exhibit it as a recognised symbol of fire-worship."***

Given the extent of the Bol-Khan (fire-serpent) religion in Egypt, and the Israelites' extended residence in that pagan country, it is hardly surprising that the Israelites considered the brazen serpent to have "magical powers" and to be the source of immortal life.

Adam Clarke's Commentary on the Bible on John 3:14:

> *"Among the Jews, the brazen serpent was considered a type of the resurrection - through it the dying lived; and so, by the voice of God, they that were dead shall be raised to life."*

It is also hardly surprising that, due to the Israelites observance and indoctrination of that pagan system, they frequently returned to participate in its murderous and illicit rites during their idolatrous periods.

2 Kings 18:4
"He (Hezekiah, King of Judah) removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan" (Nehushtan means ***a thing of brass***).

Is it not logical to question which god the Israelites associated with the bronze serpent, which gave life to those who sacrificed to it? Why did King Hezekiah have to destroy the image, if the Israelites were worshipping the One True God? Clearly, the Bible records that the Israelites were burning incense to the Egyptian fire-serpent god Bol-Khan (but whose name in Canaan was Molech and in Rome it was Volcan).

Furthermore, the Egyptians worshipped a gnostic 'god.' Gnosticism means 'secret knowledge. The Gnostic Gospel of the Egyptians makes the following statement that reveals that the trinity god they worshipped is androgyneous (both male and female).

> *"She became the womb of everything for it is she who is prior to them all. The Mother-Father, the Holy Spirit, the thrice male, the thrice powerful, the thrice named androgenous one, and the eternal eon among the invisible ones."*

The Trinity - A Pagan Concept

The concept of many gods being “called” one god, the basis of the doctrine of the triune god is found in many pagan (non-Christian) religions.
http://trisagionseraph.tripod.com/pagan.html#Hindu

http://www.factmonster.com/ipd/A0575322.html
pa•gan
—noun

1. one of a people or community **observing a polytheistic religion**, as the ancient Romans and Greeks;
2. a person who is not a Christian, Jew, or Muslim;
3. an irreligious or hedonistic person.

Religion	*First Person*	*Second Person*	*Third Person*
Triad	Father/King	Son/Prince	Mother/Queen/ Spirit (female)
Babylonian Trinity #1	Nimrod	Tammuz	Semiramis (female)
Babylonian Trinity #2	Shamash	Sin	Ishtar (female)
Egyptian Trinity	Osiris	Horus	Isis (female)
Greek Trinity	Zeus	Apollo	Athena (female)
Indian Trinity	Brahma	Vishnu	Shiva (female)
Pagan Roman Trinity	Jupiter	Mars	Venus (female)
Papal Roman Trinity	Father	Son	Mother (female)

Christians commonly believe that the “Christian trinity” is connected by family ties, but this is not accepted by tritheistic doctrine (current SDA doctrine).

In reality, the pagan trinities never did require that there be any familiar relationship between the three “gods.” For example, in the Greek trinity, the 'third person” would be required to be the "Mother or Queen," but the virgin Athena was not a mother. The trinities were formed simply by grouping three gods together – without necessarily being related to each other. This is a common aspect of both ancient pagan religions and the modern trinity of the Christian religions.

Some trinitarian religions claim that their religion of multiple gods, is actually the worship of only one god, who has the attributes of all the other gods contained in his 'person.' Consider the Hindu and ancient Egyptian religions.

Religions of the World – Hinduism (video, produced by Oliver Henry 1992-1995 © Delphi Productions Ltd, Boulder Colorado) states:

> *"The gods of Hinduism number in the millions, reflecting the infinite complexity of life, but this vast pantheon is seen as only the parts that make up the One divine Being known today of Brahman....The earliest deities to appear were Shiva and Vishnu who grew out of earlier Vedic nature deities....The priests of Hinduism, also called Brahamans, achieved and maintained power by performing sacrifices to please the deities.... Slowly public sacrifices began to be replaced by private rituals called fuja." To perform "fuja" is to pray, meditate, make sacrifices of flowers, incense, food and money."*
>
> *"Mahatma Ghandi, a leader of the Independence Movement (in India) stated: 'In theory sincere there is one god, there can only be one religion, but in practice no two persons I have known have had the same identical conception of God. In reality there are as many religions as there are individuals.'"*

In the Canaanite religions, the inhabitants only worshipped not one god, but one MAIN god, who possessed most or all of the attributes of the lesser gods. The Israelites, when in apostasy, worshipped a pantheon of gods, which were said to be, a combination of the attributes of many gods ***in the form of "one god.***"

1 Kings 11:33
"Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father."

Fact Monster Encyclopaedia http://www.factmonster.com/ce6/society/A0833621.html

> *"Molech or Moloch [mō'lok] , Canaanite god of fire to whom children were offered in sacrifice; he is also known as an Assyrian god. He is attested as early as the 3d millennium B.C., although most known references to him come from the later period represented by the Hebrew Bible, according to which Solomon and later Ahaz introduced the worship of him into Judah. He had a sanctuary at Tophet, in the valley of Hinnom S of Jerusalem. Milcom may be identifiable with Molech....Milcom [mil'kum]*
> *"Milcom [mil'kum] [Heb.,=their king], in the Bible, god of the Ammonites whose cult Solomon introduced in Jerusalem. In the Book of Judges the name is replaced (probably by mistake) by Chemosh. Milcom may be identifiable with Molech.*
> *Ashtoreth [ăsh'tōreth] - Hebrew form of Astarte. Astarte , Semitic goddess of fertility and love. She was the most important goddess of the Phoenicians and corresponds to the Babylonian Ishtar and the Greek Aphrodite. She took a dominant place in Middle Eastern religions, and the Jews strictly forbade use of her name. She is referred to in the Bible. http://www.factmonster.com/ce6/society/A0805104.html*
> *Ashtoreth, the moon goddess of the Phoenicians, representing the passive principle in nature, their principal female deity; frequently associated with the name of Baal, the sun-god, their chief male deity (Judg. 10:6; 1 Sam. 7:4; 12:10) These names often occur in the plural (Ashtaroth, Baalim), probably as indicating* ***either different statues or different modifications of the deities.*** *This deity is spoken of as Ashtoreth of the Zidonians. She was the Ishtar of the Accadians and the*

Astarte of the Greeks (Jer. 44:17; 1 Kings 11:5, 33; 2 Kings 23:13). There was a temple of this goddess among the Philistines in the time of Saul (1 Sam. 31:10). Under the name of Ishtar, ***she was one of the great deities of the Assyrians.*** *The Phoenicians called her Astarte. Solomon introduced the worship of this idol (1 Kings 11:33). Jezebel's 400 priests were probably employed in its service (1 Kings 18:19). It was called* ***the "queen of heaven"*** *(Jer 44:25)."*
http://www.christiananswers.net/dictionary/ashtoreth.html

The trinity of gods mentioned in 1 Kings 11:33 are all the same "deity." The god whom the Moabites called Chemosh, was also worshipped as Baal by the Zidonians and as Moloch/Milcom by the Ammonites. This religion required child sacrifices and involved cannibalism. This religion was practiced in Egypt as the fire-serpent religion (Hyslop, the Two Babylons, ch 7 sec 1).

The Encyclopedia of Ancient Myths and Culture, 2003 p 543-544.

"Similar groupings of three existed among many other Egyptian gods. The most notable other triads of gods were worshipped at Thebes (Amun, Mut and Khons) and Memphis (Ptah, Sekhmet and Nefertum) Osiris received general acceptance throughout Egypt and was not only a state god but also a popular god to whom ordinary people could relate...." (p 543) "Osiris had an important quality that made him more popular than the other gods. As a human king, he had experienced death and had triumphed over it and could assure his followers an eternal life. It was believed that every king would become Osiris after he died while his successor was the embodiment of Horus, his son. By the Middle Kingdom 2000BC, all worshippers of Osiris could themselves look forward to becoming an Osiris when they died and would thereby enjoy eternal life. .... He (Osiris) embodied the yearly cycle of the renewal or rebirth of the land of Egypt after the Nile floods."

Egyptian Mythology (Paul Hamlyn: 1965: 17)

"Horus, Osiris and Isis formed a triad worshipped particularly at Philae. The number three seems to have had a mystical significance for the Egyptians, and their principal gods were generally worshipped in a triad, the third member proceeding from the other two. Thus Horus is the child of Osiris and Isis and inferior to them in the triad."

The Encyclopedia of Ancient Myths and Culture, 2003 p 538.

"In Egyptian mythology, this marsh represented the first solid matter, or mound, on which the god Ra appeared and created a pair of deities, Shu and Tefnut, by masturbation or spitting. They in turn produced the sky goddess Nut, and the earth god Geb whose children were the more familiar gods Osisris, Isis, Nephthys and Set. This group of nine gods 'ennead' were worshipped at Heliopolis, and other centres had similar groups of gods. Heliopolis was also the most important centre of the cult of the sun god Ra, who was described in many texts as the creator of everything."

It is clear that the concept of a "trinity" was existent in Egypt as it had been in Babylon. The idea of a trinity was very important to Satan who aspired to be "like the Most High" (Isaiah 14:14) and to be part of the divine "council of peace" (Zechariah 6:13). Satan was, and is still determined that he will be considered a divine being. The 'ennead' comprised 9 "deities." This is interesting because nine (9) is a product of three (3) trinities.

Lewis Spence in *The Illustrated Guide to Egyptian Mythology*,(1993:57) states:

> *"There is no doubt, however that to the aristocracy of Egypt at least, Ra stood in the position of creator and father of the gods. Osiris stood in relation to him as a son. In fact, the relations of these two deities may be regarded as that between the Christian God the Father and God the Son, and just as in certain theologies the figure of the son has overshadowed that of the father, so did Osiris overshadow Ra. The god Tem, or Atum was one of the first gods of the Egyptians....He (Tem) appears to possessed many attributes in common with Ra and later on he seems to have been identified with Osiris as well. In the myth of Ra and Isis, Ra says, 'I am Khepra in the morning and Ra at noonday and Tem in the evening,' which shows that to the Egyptians* ***the day was divided into three parts each of which was presided over by a special form of the sun god.*** *Tem was worshipped in one of his forms as* ***a serpent, a fairly common shape for a sun-god,*** *for in many countries the snake or serpent, tail in mouth, symbolizes the disk of the sun."*

The Encyclopedia of Ancient Myths and Culture, 2003 p 538.

> *"The sun played a central part in religious beliefs throughout Egyptian history. The sun god Ra became important as early as the second dynasty (c2,700BC) ....The king took the title Son of Ra and it was believed that after death he also joined his father Ra in heaven."*

The sun-serpent religion taught that the multiple gods which comprised the "sacred" trinity/trinities, gave birth to other gods. It also taught that the "begotten" offspring were their divine sons and daughters.

Note the theology in "Ra and the Serpent," an Egyptian myth of creation Introduction and paraphrase prepared by Angelo Salvo.

> *"I designed every living creature by myself. I was still alone, for I had not exhaled Shu the Wind and I had not spat Tefnut the Rain. I wanted to have a multitude of living creatures - I wanted then to reproduce so they had children and grandchildren. In order to do that, I formed a physical union with my fist. I masturbated with my own hand, and I ejaculated the seed into my own mouth. I exhaled Shu the Wind and spat Tefnut the Rain. Old Man Nun, my father, raised Shu and Tefnut and my Eye, an overseer, looked after them during the times when I was away. Old Man Nun told me:"At first, you Ra the Sun were the only god who existed. Two other gods have emerged from you-so now there are three."*
>
> *http://ccat.sas.upenn.edu/%7Ehumm/Resources/StudTxts/raSerpnt.html*

Note that in the pagan version of creation:

- The concept of a trinity is recurring and vital to the pagan religion;
- Satan introduced illicit sexual behaviour into the divine realm. By so doing he promoted the concept that illicit sexual activity (orgies) were "sacred" creative acts - which became known as fertility rites.
- The concept that divinity would repeatedly regenerate divine children and grandchildren gave rise to the belief in a multiplicity of gods instead of the One True God who begat a single, divine Son.
- Satan engineered the belief that if the doctrine of multiple gods is rejected, then the Son of God's divine birth (in heaven, prior to Bethlehem) must also be discarded also.

Through the Egyptian, pagan creation myth, Satan counterfeited the Biblical truth that:

1. the Father was alone until He brought forth a divine Son in the ages of eternity;

2. the Son is truly divine because He was begotten from the Father in eternity (prior to Bethlehem);

3. the Father is the source of all life, and He created through His Son. The false concept is demonstrated in figurines and paintings of the "serpent with its tail in its mouth" which symbolise the creative power of the sun god Ra – who was part of a trinity of gods responsible for creating all life; and

4. the Father "brought forth" only one Son – the ONLY begotten Son of the Father – not a multiplicity of begotten divine sons and daughters.

Truths and Counterfeits in Egypt

Some theologians suggest that the doctrine of the Roman Catholic trinity and pagan religion trinities, are a counterfeit doctrine of the real "true" heavenly trinity. While there are heavenly truths which Satan has counterfeited, not all the doctrines that paganism asserts are counterfeited. The following tables demonstrate both counterfeited doctrines and lies/inventions which are contradictions of the truth.

Truths	***Counterfeits***
The Father was initially alone – a single being – righteously jealous of His authority (Ex 20:5).	Nun was the only divine being in existence - a jealous god. (*Egyptian Mythology,* Hamlyn:1965:18).
The Father brought forth a divine Son called Michael. He was the Son of God (the Father) (Prov 8:22-31; Prov 30:4; Heb 1:1-10; John 3:16; Gal 4:4)	Nun brought forth a divine Son (by masturbation, or some texts say by circumcision). Atum was the Son of Nun (*Egyptian Mythology*, Hamlyn:1965:23, 30).
In the beginning of earth's creation, there was chaos over water (Gen 1:2).	In the beginning of earth's creation, there was chaos over water .(*Egyptian Mythology*, Hamlyn:1965:27)
God's Son created all things through the Father's power (John 1:1-3).	Atum created Himself and everything else through his father Nun's power (*Egyptian Mythology* Hamlyn:1965:128).
Lucifer: rebelled against the Son's authority (Isa 14:14, Eze 28:12-19); was instrumental in causing the death of the Son (Gen 3;15); usurped the earthly kingdom (Eph 2:2)	Osiris and Isis had a divine son named Horus. Osiris' brother, Set, hated Osiris and killed him. Set usurped the kingdom. (*Egyptian Mythology,* Hamlyn:1965:128)
Son died and rose again after the Father "called him forth" (Rom 6:4; Gal 1:1). the Son gives humanity life after death (John 6:39)	Osiris died and rose again because Isis resurrected Him (*Egyptian Mythology,* Hamlyn:1965:58).
Satan was defeated and the kingdom handed back to the Father through the Son (1 Cor 15:27, 28)	Set was defeated and the kingdom given back to Osiris and Isis (*Egyptian Mythology,* Hamlyn:1965:139-142).

Satan did not counterfeit a “true trinity.” It was Satan's desire that there be a heavenly trinity – and that he would become the third being of that divine trinity. Satan's pagan trinities reflect only his desire to be included and worshipped as were both Father and Son – not the heavenly reality. The doctrine of the trinity is not a counterfeit of any truth. It is a lie.

Truth and Lies (Inventions)

Truth	***Lies/Inventions/Contradictions***
Newborn children are dedicated to Christ and the spirit/presence of Christ is able to purify their characters as they develop understanding	Newborn children are given immortality by being purified (burnt) by fire (*Egyptian Mythology*, Hamlyn 1965:58)
The True God is ONLY good (Matt 19:17). Normal worlds obey God's commands which are holy, just and good (Rom 7;12). Good and bad understanding comes from the tree of knowledge of good and evil – sin (Gen 2:9, 17; 3;5)	The world normally operates in balance -gods are both good AND evil (*The Elements of Egyptian Wisdom,* Ozaniec:1994 95).
The entire person dies, body and soul (Eze 18:4, 20)	The spirit (ba) does not die but leaves the body at death (*The Elements of Egyptian Wisdom,* Ozaniec:1994:66; *The Illustrated Guide to Egyptian Mythology,* Spence 1996:24).
Death comes to all men and after that the judgment. There are no second chances, spells or magic which make it possible to win a place in heaven after death occurs (Heb 9:7)	The Book of the Dead contained magic spells which the dead needed to learn in order to pass through the dark land of Duat which contained pits of fire and monsters – the underworld – which had to be travelled prior to becoming immortal (*The Illustrated Guide to Egyptian Mythology,* Spence 1996:24, 25).
There are many who are CALLED gods and lords (1 Cor 8:5) but unto us there is one God, the Father (1 Cor 8:6)	There are many gods and lords and trinities (*The Encyclopedia of Ancient Myths and Culture*, 2003:36-45)

Note:
It is interesting that along with pagan concepts, the doctrines of the orthodox trinity and tritheism are also mixtures of truth and error.

While it is generally accepted that the Son is divine, it is rejected that He is divine ***because*** He was begotten from the Father. The orthodox doctrine of the trinity claims that the Son was NOT completely begotten from the Father, but will always be in the process of being begotten from the Father. The doctrine of tritheism claims that the Son was NOT begotten from the Father; that there was no divine Father/Son relationship prior to Bethlehem. The Bible says that they system that denies the Father and the Son is antichrist (1 John 2:22).

Satan's counterfeit of the truth goes still deeper. His amalgamation of the attributes of the many gods, gave rise to the concept of “One god with three aspects or parts (orthodox trinity) AND another concept of a 3 god- combination which was assumed to be acting as “one god” (tritheism).

In the following example of the Egyptian god AMEN, definite trinitarian theology along with superstition is demonstrated.

The Egyptians ardently believed that the “sacred names” of the gods, possessed magical power.
The Encyclopedia of Ancient Myths and Culture*,* 2003 p 582,583.

> *In regard to Egyptian hieroglyphs, “It was more than just a writing system and the Egyptians themselves referred to it as the “writing of the divine words.” Like the representations in their art, the script was endowed with religious or magical significance. The name of a person inscribed in hieroglyphs was believed to embody his unique identity. If the representation lacked a name, it had no means of continued existence in the afterlife. Therefore, many kings' and gods' names were defaced or erased from monuments by later Pharaohs with conflicting ideals. Similarly, existing inscriptions and statues could be taken over and claimed by carving the new royal name on them.”*

The Egyptian god named AMN - (no vowels marked) means: "what is hidden, or "what cannot be seen," "the Invisible God."

> *"Amen became a prominent deity, and by Dynasty XVIII was termed* ***the King of the Gods****. His famous temple, Karnak, is the largest religious structure ever built by man. According to Budge, Amen by Dynasty XIX-XX was thought of as "an invisible creative power which was* ***the source of all life in heaven, and on the earth, and in the great deep,*** *and in the Underworld, and which made itself manifest under the form of Ra." Shawn C. Knight in The Egyptian Pantheon (Last revised 3 June, 1997. Rewritten and reformatted from the original "Frequently Asked Questions and Information about Egyptian Mythology", 8 May 1994 revision, by Shawn C. Knight. http://www.vibrani.com/gods.htm*

Regarding the Egyptian god Amen, Lewis Spence states in ***The Illustrated Guide to Egyptian Mythology*** *(*1996: 62)

> ***"The entire pesedt or company of gods was supposed to be unified in Amen and indeed we may describe his cult as one of the most serious attempts of antiquity to formulate a system of monotheism.”***

The Invisible God, (as in Col 1:15; 1 Tim 1:17) the Source of all life (echoes sentiments from the 4th commandment) "in the heavens, in the earth and under the earth" (echoes sentiments from the 2nd commandment). One god made up out of the attributes of three or many gods – is very much a doctrine of the trinity – many triads of gods combined to form one monotheistic god.

The Elements of Egyptian Wisdom (Naomi Ozaniec:1994:18, 19)

> *"The Metaphyysical Neters (gods) include Amun – the hidden one; Atum – potentiality and Ra- the universal principle. Neith and the cosmic virgin mother is also included here....**The morning sun ws Khepera, the noon sun was Ra, the evening sun was Tem.** Each aspect of the one god was worshipped separately at different cult centres. **A single god was known under many names to reveal the full range of divine functions**..."*

Shawn C. Knight in ***The Egyptian Pantheon***

> *Amen (Amon, Amun, Ammon, Amoun)*
> *Amen's name means "The Hidden One."*
>
> *"During the New Kingdom, Amen's consort was Mut, "Mother," who seems to have been the Egyptian equivalent of the "Great Mother" archetype. The two thus formed a pair reminiscent of the God and Goddess of other traditions such as Wicca. Their child was the moon god Khons"* (See also Amen-Ra, Khons, Thoth).
>
> *Amen-Ra (Amon-Re)*
> *"A composite deity, devised by the priests of Amen as an attempt to link New Kingdom (Dyn. XVIII-XXI) worship of Amen with the older solar cult of the god Ra. **In a union of this sort, the deities are said to indwell one another - so we have the power represented by Amen manifesting through the person of Ra (or vice versa)**. This sort of relationship is common among Egyptian gods, particularly among cosmic or national deities. It is an example of how the Egyptian gods are viewed, as Morenz puts it, **of having "personality but not individuality."***

<u>Celtic and Irish History</u>

St. Patrick's Day is a celebration made in honor of the man who is credited with converting pagans (Celts) into Christians. St Patrick was a pagan convert himself. It is supposed that he employed the shamrock in an attempt to explain the belief of the Trinity - three separate entities existing as one. St Patrick died on 17 March, 461 AD. St Patrick's Day is widely celebrated each year.

In the SBS video series, ***The Celts,*** episode 3 entitled "The Secret Groves," the narrator states the following:

> *"Many Celtic deities had three heads.....The Celtic saints like Patrick were wise and made the road to conversion easy by adapting the old beliefs to the new..... New prayers are now offered to a new god, but they are offered from ancient pagan sites and offered on special days. To the ancient Celts this (St Patrick's Day) was the day of Lunicern....It would appear that in those traditional Celtic lands on the edge of Europe, that traditional Christianity subsumed the old beliefs without much struggle. **The complixities of the trinity were readily assimilated by people well versed in triple gods**."*

The pagan origins of the trinity are simply too obvious to ignore.

Effect on the Jewish Religion

While the Jewish religion did not recognise a "trinity", it is not difficult to see how Satan "set up" the Israelites to become confused over the traits of their expected Messiah.

Based on the ancient pagan religions, Satan planned that the Israelites would not consider their Messiah to be truly the pre-existent, divine Son of God, but simply a human being. The Jewish religion refused multiple gods, but they were also in danger then or rejecting the literal begottenness of the Son of God.

John 10:32, 33
"Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? (33) The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God" (divine).

Satan's counterfeit system also taught that, after the Pharaoh (a divine "son of Ra") was resurrected, he was able to give immortal life to all who identified with him (i.e. offered the correct sacrifices, said the right spells etc), because of Osiris' death and resurrection.

Jesus, the true Son of God said:

John 10:10
"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

Satan confused the Israelites, by merging truth with Egyptian error. Christ ***would*** give immortal life to all who believed that He was the Son of the Living God. He said:

John 5:39, 40
"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (40) And ye will not come to me, that ye might have life."

But this truth the Jews also denied for they denied the divinity of the Son of God, the Messiah who could give them life more abundantly.

Very strangely, though the doctrines of the trinity and tritheism reject the literal Sonship of Christ as begotten from the Father in the ages of eternity, it holds fast to the principle of multiple gods (i.e. 3 in 1 god or 3 gods).

What About the Church "Fathers?" (pre-325 AD)

The trinity doctrine does not have its origins in the Bible. The authors of the Old Testament Bible were Jewish people and the OT Bible was written in the Hebrew language. Even today, the Jewish religion rejects the idea that their Sacred Writings reveal a trinity of any kind.

Did the early church 'fathers' worship a trinity prior to the Council of Nicea in AD 325? Some theologians claim the formulation of the trinity preceded the Council of Nicea (325 AD), suggesting that Ignatius (who lived about 110 AD) – also called Theophilus of Antioch – refered to trinitarian concepts in his writings.

Catholic Encyclopedia

"In Scripture there is as yet no single term by which the Three Divine Persons are denoted together. The word *trias* (of which the Latin *trinitas* is a translation) is first found in Theophilus of Antioch about A. D. 180. He speaks of "the Trinity of God [the Father], His Word and His Wisdom ("Ad. Autol.", II, 15).

Closer investigation reveals that Ignatius (Theophilus) did not use the word trinity to describe **three separate beings** who were thought to comprise God.

Ignatius of Antioch (AD 110)

Ignatius allegedly wrote 15 letters. These letters or epistles also provide the pattern for the hierarchical organisational system of the Roman Catholic church, however the authenticity of the Ignatius letters is challenged by respected scholars.

1. "***The whole story of Ignatius is more legendary than real, and his writings are subject to grave suspicion of fraudulent interpolation.***" (History of the Christian Church, Philip Shaff, Vol 2, ch 4);
2. "*Ignatius, however, appears to have been an exception to his age, in the degree of emphasis which he put upon the episcopal dignity. He stands so nearly alone in this respect, that* ***some have been disposed to question the genuineness of the epistles attributed to him. Baur declares it impossible that any writer of so early an age could have uttered such high episcopal notions as appear in the so-called Ignatian Epistles.***" (Henry C. Sheldon, History of the Christian Church, Vol 1, p 147)
3. ***"It is now the universal opinion of critics, that the first eight of these professedly Ignatian letters are spurious.*** *They bear in themselves indubitable proofs of being the production of a later age than that in which Ignatius lived. Neither Eusebius nor Jerome makes the least reference to them; and they are now by common consent set aside as forgeries, which were at various dates, and to serve special purposes, put forth under the name of the celebrated Bishop of Antioch."* (Philip Schaff: Ante-Nicene Fathers, Vol. I, Introductory Note To The Epistle Of Ignatius To The Ephesians.)
4. "*Some account of the discovery of the Syriac version of the Ignatian Epistles has been already given. We have simply to add here a brief description of the mss. from which the Syriac text has been printed. That which is named a by Cureton, contains only the Epistle to Polycarp, and exhibits the text of that Epistle which, after him, we have followed."*

(Ignatius' quote continued) ***"He fixes its age somewhere in the first half of the sixth century, or before the year 550.*** *The second ms., which Cureton refers to as b, is assigned by him to the seventh or eighth century. It contains the three Epistles of Ignatius, and furnishes the text here followed in the Epistles to the Ephesians and Romans. The third ms., which Cureton quotes as g, has no date, but, as he tells us, "belonged to the collection acquired by Moses of Nisibis in a.d. 931, and was written apparently about three or four centuries earlier." It contains the three Epistles to Polycarp, the Ephesians, and the Romans.* ***The text of all these mss. is in several passages manifestly corrupt, and the translators appear at times to have mistaken the meaning of the Greek original.*** (Philip Schaff: Ante-Nicene Fathers, Vol. I, Introductory Note to the Syriac Version of the Ignatian Epistles)

Even if the Ignatian Epistles ***are*** genuine, the letters do not present a trinity, but they certainly do emphasise the Scriptural truth of the full deity of Jesus Christ.
Excerpts from the Apostolic Fathers (Lightfoot & Harmer [1891] translation)

Epistle to the Ephesians

"Ignatius, who is also Theophorus, unto her which hath been blessed in greatness through the plenitude of ***God the Father;*** *which hath been foreordained before the ages to be for ever unto abiding and unchangeable glory, united and elect in a true passion, by the will of the Father and of* ***Jesus Christ our God;*** *even unto the church which is in Ephesus [of Asia], worthy of all felicitation: abundant greeting in Christ Jesus and in blameless joy (Ephesians 1).*

My spirit is made an offscouring for the Cross, which is a stumbling-block to them that are unbelievers, but to us salvation and life eternal. Where is the wise? Where is the disputer? Where is the boasting of them that are called prudent? For ***our God, Jesus the Christ****, was conceived in the womb by Mary according to a dispensation, of the seed of David but also of the Holy Ghost; and He was born and was baptized that by His person He might cleanse water (Ephesians 18).*

From that time forward every sorcery and every spell was dissolved, the ignorance of wickedness vanished away, the ancient kingdom was pulled down, ***when God appeared in the likeness of man*** *unto newness of everlasting life; and that which had been perfected in the counsels of God began to take effect (Ephesians 19).*

Ignatius, who is also Theophorus, unto her that hath found mercy in the bountifulness of ***the Father Most High and of Jesus Christ His only Son****; to the church that is beloved and enlightened through the will of Him who willed all things that are, by faith and love towards* ***Jesus Christ our God;*** *even unto her that hath the presidency in the country of the region of the Romans...(Rom 1)."*

Epistle to the Romans

"Only pray that I may have power within and without, so that I may not only say it but also desire it; that I may not only be called a Christian, but also be found one. For if I shall be found so, then can I also be called one, and be faithful then, when I am no more visible to the world. Nothing visible is good. ***For our God Jesus Christ, being in the Father, is the more plainly visible.*** *The Work is not of persuasiveness, but Christianity is a thing of might, whensoever it is hated by the world (Romans 3)."*

Epistle to the Smyrneans
*"I give glory **to Jesus Christ the God who bestowed such wisdom upon you**; for I have perceived that ye are established in faith immovable, being as it were nailed to the cross of the Lord Jesus Christ, in flesh and in spirit, and firmly grounded in love in the blood of Christ, fully persuaded as touching **our Lord that He is truly of the race of David according to the flesh**, **but** **Son of God by the Divine will and power**, truly born of a virgin and baptized by John that all righteousness might be fulfilled by Him, truly nailed up in the flesh for our sakes under Pontius Pilate and Herod the tetrarch (of which fruit are we--that is, of His most blessed passion); that He might set up an ensign unto all the ages through His resurrection, for His saints and faithful people, whether among Jews or among Gentiles, in one Body of His Church (Smyrneans 1). Let no man be deceived. **Even the heavenly beings and the glory of the angels and the rulers visible and invisible, if they believe not in the blood of Christ [who is God], judgment awaiteth them also** (Smyrneans 6)."*

*"For He suffered all these things for our sakes [that we might be saved]; and He suffered truly, *as also He raised Himself truly*; not as certain unbelievers say, that He suffered in semblance, being themselves mere semblance."*

In his Epistle to the Trallians (9) Ignatius confesses his belief that the Father raised Christ from the dead as well.

Epistle to Polycarp
"Await Him that is above every season, the Eternal, the Invisible, who became visible for our sake, the Impalpable, the Impassible, who suffered for our sake, who endured in all ways for our sake (Polycarp 3)."

Epistle to the Ephesians
"There is only one physician, of flesh and of spirit, generate and ingenerate, God in man, true Life in death, Son of Mary and Son of God, first passible and then impassable, Jesus Christ our Lord (Ephesians 7)."

The excerpts from the so-called Ignatian epistles, far from revealing a trinity, simply reveal that the author believed that Christ had a dual nature – divine and human - which was referred to as 'God in man.'

The historian Socrates, about 440 AD, wrote a story about Ignatius. The story was written 115 years after the Council of Nicea and 59 years after the Council of Constantinople. Socrates related in the story how Ignatius 'saw a vision of angels, praising the Holy Trinity.' This story became a traditional, but there is no evidence that Ignatius actually had such a vision. In contrast, Ignatius was reported to have invited others to 'sing a chorus to the Father, through Jesus Christ.'

For more information on the Ignatian Epistles, refer to:
http://www.earlychristianwritings.com/srawley/martyr.html

From Wikipedia, the free encyclopedia ***http://en.wikipedia.org/wiki/Trinity***
"The word, *Trinity*, literally means, "a unity of three". This word does not appear in the Bible, and indeed, it apparently did not exist until Tertullian coined the term in the early third century.…The church fathers used a number of analogies to express this thought.

St. Irenaeus of Lyons was the final major theologian of the second century. He writes *'the Father is God, and the Son is God, for whatever is begotten of God is God'.*

Justin Martyr says '*just as we see also happening in the case of a fire, which is not lessened when it has kindled another, but remains the same; and that which has been kindled by it likewise appears to exist by itself, not diminishing that from which it was kindled. The Word of Wisdom, who is Himself this God begotten of the Father of all things.*'

Tertullian says *'We have been taught that He proceeds forth from God, and in that procession He is generated; so that He is the Son of God, and is called God from unity of substance with God. For God, too, is a Spirit. Even when the ray is shot from the sun, it is still part of the parent mass; the sun will still be in the ray, because it is a ray of the sun- there is no division of substance, but merely an extension. Thus Christ is Spirit of Spirit, and God of God, as light of light is kindled.'"* (end quote Wikipedia free encyclopedia)

Tertullian, Against Praxeas, section 2
"...in this way also, that they are all of the one, namely by unity of substance, while nonetheless is guarded the mystery of that economy which disposes the unity into trinity, setting forth Father and Son and Spirit as three, three however not in quality but in sequence, not (three) in substance but in aspect, not in power but in its manifestation, yet of one substance and one quality and one power..."

Tertullian, Against Praxeas 9, in ANF 3:603-604
"For the Father is the entire substance, but the Son is a derivation and portion of the whole, as He Himself acknowledges: "My Father is greater than I." [T]he Paraclete [is] distinct from Himself, even as we say that the Son is also distinct from the Father; so that He showed a third degree in the Paraclete, as we believe the second degree is in the Son, by reason of the order observed in the Economy."

[Tertullian, Against Praxeas 7, in ANF 3:602.]
"Whatever, therefore, was the substance of the Word that I designate a Person, I claim for it the name of Son; and while I recognize the Son, I assert His distinction as second to the Father."

Kenneth Sublett http://www.piney.com/HsTertTrinity.html
"*Tertullian formulated the Godhead in Latin as tres personae, una substantia. The Greek prospon which meant "face" and later "representative" or "type." Pope Damasus (c. 304-384) approved the use of persona and substantia as equivalent to hypostasis and ousia respectively. This meant that there was only one substance in God even though He "wore the mask" of even more than three personified beings."*

Tertullian, Apology, Chapter 17
"*The object of our worship is the **One** God, He who by His commanding **word**, His arranging **wisdom**, His mighty **power."***

Tertullian describes the Father's: Word; Wisdom; and Power.

The Bible declares that Christ is the Word, the Wisdom and the Power of God.

Revelation 19:13
"And he was clothed with a vesture dipped in blood: and his name is called The Word of God."

John 1:1
"In the beginning was the Word, and the Word was with God, and the Word was God."

1 Corinthians1:24
“But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”

Tertullian (AD 198 Mosheim: Kaye AD 204)
“That which has come forth out of God **is at once God and the Son of God**, and the two are one. In this way also, as He is Spirit of Spirit and God of God, He is made a **second** in manner of existence-in position, **not in nature.**

Tertullian’s quote reveals that, as God (the Father) is a spirit by nature, so too are both Father and Son.

Tertullian, rather than revealing that he believed in a trinity of 3 co-eternal, co-equal divine beings, strongly portrays a concept of subordination. He clearly states that the Father is the indivisible Divine Substance, the Son is a derivation coming out of the Divine Substance of the Father, becoming a portion of that Substance, and the Paraclete was also a portion of the Divine Substance in subordination.

Summary
These statements from the ‘church fathers’ do not support the supposition that the doctrine of the trinity was in existence prior to the Council of Nicea and Constantinople. In fact, the statements reveal that the church ‘fathers’ regarded the person of God as the Father; that the Son was acknowledged as truly as divine as His Father, having been begotten at some point from the Father.

The Fathers of Protestantism

http://online.sksm.edu/ouh/chapter/06_VI.html

*"When, however, Protestants had once thrown off the authority of the Catholic Church in other matters, there was every likelihood that they would soon begin to examine into the truth of the doctrines they had received from it; and that all the more, since they were coming gradually to regard the Bible, instead of the Church, as the supreme authority in all matters of religion. In fact, as soon as they began to compare the doctrines of the Creeds with the teachings of the Bible, most of the leading reformers at first showed signs of a wavering belief in the Catholic doctrines of the Trinity and the Deity of Christ (sic). The foundations for such distrust had been laid even before the Reformation by **Erasmus of Rotterdam**, the most famous biblical scholar of his age, a man who, though he gave strong impulse to the Reformation, yet himself never left the Catholic Church. In his edition of the Greek New Testament, published in 1516, he omitted as an interpolation the text which had long been appealed to as the strongest scriptural proof of the doctrine of the Trinity,[1] and by this and his notes on the New Testament went far to undermine belief in that doctrine for those who took the Bible for their sole authority. For this he was long appealed to by Antitrinitarians, reproached by orthodox Protestants, and considered an Arian[2] or an Antitrinitarian by Catholics. **Luther himself heartily disliked the word Trinity and other terms used in the Creeds in speaking of that doctrine, because they were not found in the Scriptures, but were only human inventions.** He accordingly left them out of his Catechisms, and omitted the invocation of the Trinity from his litany, and declared that he much preferred to say God rather than Trinity, which had a frigid sound. Catholic writers therefore did not hesitate to call him an Arian. **Melanchthon**, **too, in the first work which he published on the doctrines of the reformers, instead of treating the doctrine of the Trinity as the very center of the Christian faith, passed it by with scarcely a comment,** as a mystery which it was not necessary for a Christian to understand; and he also was charged with Arianism. Even **Calvin**, who later on, as leader of the Reformation in Geneva, was to cause Servetus to be burned at the stake for denying the doctrine of the Trinity, declared earlier in his career that the Nicene Creed was better suited to be sung as a song than to be used as an expression of faith; while he also expressed disapproval of the Athanasian Creed and dislike of the commonly used prayer to the Holy Trinity, and in his Catechism touched upon the doctrine very lightly. He had in his turn to defend himself against the charge of Arianism and Sabellianism.[3] Much the same might be said with regard to the views of other leaders of the Reformation: **Zwingli at Zürich, Farel at Geneva, and Oecolampadius at Basel.**"*

*Now all this does not in the least mean that the chief leaders of Protestantism were at first more than half Unitarian in belief, or that they deserved the charge of heresy which their opponents flung at them, and which they with one accord denied; but it does mean that **they were at least doubtful whether these doctrines of the Catholic faith could be found in the Bible, and whether they should be accepted as an essential part of Protestant belief** It is therefore quite possible that if nothing had occurred to disturb the quiet development of their thought, these doctrines might within a generation or two have come to be quietly ignored as not important to Christian faith, **and might at length have been discarded outright as mere inventions of men**."*

http://online.sksm.edu/ouh/chapter/06_VI.html

The Evolution of the Doctrine of the Trinity (325AD - 381AD)

The following article, ***Roman Catholicism – Christian or Pagan?****" (from Biblical Discernment Ministries), while not addressing the doctrine of the trinity, summarises the religious climate from which that doctrine originated.* http://www.rapidnet.com/~jbeard/bdm/Cults/Catholicism/catholic.htm

"The Roman Catholic Church, in its pagan form, unofficially came into being in 312 A.D., at the time of the so-called "miraculous conversion" to Christianity of the Roman Emperor Constantine. Although Christianity was not made the official religion of the Roman Empire until the edicts of Theodosius I in 380 and 381 A.D., Constantine, from 312 A.D. until his death in 337, was engaged in the process of simultaneously building pagan temples and Christian churches, and was slowly turning over the reigns of his pagan priesthood to the Bishop of Rome. However, the family of Constantine did not give up the last vestige of his priesthood until after the disintegration of the Roman Empire -- that being the title the emperors bore as heads of the pagan priesthood -- Pontifex Maximus -- a title which the popes would inherit. (The popes also inherited Constantine's titles as the self-appointed civil head of the church -- Vicar of Christ and Bishop of Bishops.)

Prior to the time of Constantine's "conversion," Christians were persecuted not so much for their profession of faith in Christ, but because they would not include pagan deities in their faith as well. Then, with Constantine's emphasis on making his new-found Christianity palatable to the heathen in the Empire, the "Christianization" of these pagan deities was facilitated. For example, pagan rituals and idols gradually took on Christian meanings and names and were incorporated into "Christian" worship (e.g., "saints" replaced the cult of pagan gods in both worship and as patrons of cities; mother/son statues were renamed Mary and Jesus; etc.), and pagan holidays were reclassified as Christian holy days (e.g., the Roman Lupercalia and the feast of purification of Isis became the Feast of the Nativity; the Saturnalia celebrations were replaced by Christmas celebrations; an ancient festival of the dead was replaced by All Souls Day, rededicated to Christian heroes [now Hallowe'en]; etc.). A transition had occurred -- instead of being persecuted for failure to worship pagan deities, Christians who did not agree with the particular orthodoxy backed by the Emperor were now persecuted in the name of Christ! "Christianized" Rome had become the legitimate successor of pagan Rome! This is the sad origin of the Roman Catholic Church." (Roman Catholicism – Christian or Pagan?" (Roman Catholicism – Christian or Pagan?" Biblical Discernment Ministries - Revised 8/97 – used with permission)
http://www.rapidnet.com/~jbeard/bdm/Cults/Catholicism/catholic.htm

http://www.columbia.edu/cu/augustine/arch/sbrandt/nicea.htm
"When Constantine defeated Emperor Licinius in 323 AD he ended the persecutions against the Christian church. Shortly afterwards Christians faced a trouble from within: the Arian controversy began and threatened to divide the church. The problem began in Alexandria - it started as a debate between the bishop Alexander and the presbyter (pastor, or priest) Arius. Arius proposed that if the Father begat the Son, the latter must have had a beginning, that there was a time when he was not, and that his substance was from nothing like the rest of creation. The Council of Nicea, a gathering similar to the one described in ***Acts 15:4-22****, condemned the beliefs of Arius and wrote the first version of the now famous creed proclaiming that the Son was 'one in being with the Father' by use of the Greek word 'homoousius.' (Orthodox Trinitarian belief)… the second major concern of the Council of Nicea was to address the hotly debated question of what the proper day was to celebrate the resurrection****…. It must be concluded, then, that the controversy was between a great majority who held the belief that the doctrine expressed by the Nicene Creed was ancient and Apostolic, and a minority who believed that Arius' new interpretation of the faith was correct****."*

However, according to Philip Schaff (1819-1893) this conclusion omits the beliefs of the majority of the bishops (90%) that attended the council of Nicea.

"The council (318 bishops) was divided into three opposing parties:

- the Orthodox party - which was ironically in the minority - believed that Christ was the same age as His Father without having an origin (less than 20 bishops);
- the Arian party believed that the Son of God was begotten or created from nothing (about 20 bishops);[1]
- Eusebius of Caesarea's group (later called the semi-Arian group) believed that the Son of God was literally begotten and that He was literally the only begotten Son of God (279 bishops).

Eusebius' group - the semi-Arian view - was in the vast majority and reflected the most commonly held view of the general populace at that time. This view was the commonly accepted view held by the majority of Christians since the days of Christ and the disciples. It is confusing though, since it is erroneously often mistaken that the semi-Arian view arose from and after, the Arian concept of God." (Philip Schaff, History of the Christian Church, Vol 3 p 627, 628).

In keeping with the beliefs of the early church fathers, Eusebius of Caesarea testified at the council of Nicea, that the semi-Arian views (i.e. that Christ was the first and only off-spring of God) were those that he had learned in childhood, from the bishop of Caesarea and the doctrine which he accepted at his baptism and which he had taught through his whole career, both as a presbyter and as a bishop (cited in AT Jones, The Two Republics, p 348). It would appear that at the council of Nicea, 90% of the bishops actually believed the Biblical truth about the Father having a literal, only begotten pre-incarnate Son. This doctrine was held by the pioneer Seventh-day Adventist Church.

1The Arians and Semi-arians were persecuted and killed as heretics for holding a non-trinitarian position, which prior to the Council of Nicea in 325 AD, had been the orthodox position i.e. the non-trinitarian position was held by the majority of the population. (Philip Schaff, History of the Christian Church, Vol 3 p 627, 628). Arians believed that: *"the son is not unbegotten, nor part of the unbegotten in any way, nor is he derived from any substance; but that by his own will and counsel he existed before times and ages fully God, only-begotten, unchangeable. And before he was begotten or created or appointed or established, he did not exist; for he was not begotten. We are persecuted because we say the Son has a beginning, but God is without beginning. For that reason we are persecuted and because we say that he is from what is not. And this we say because he is neither part of God nor derived from any substance. For this we are persecuted." Letter written by Arius to Eusebius, Bishop of Nicomedia in 312 AD.*

According to William R. Harwood in *Mythology's Last Gods*, the following councils debated the issue of the deity of Christ:

> Council of Tyre, Council of Jerusalem, Council at Constantinople, Council at Alexandria, Council at Antioch (341 AD), Council at Sardica (347 AD), Council at Sirmium (351 AD), Council of Rimini (359 AD) and the Council of Constantinople (380 AD) **http://www.iidb.org/vbb/archive/index.php/t-72895**

The Council of Rimini (359 AD) actually reversed the orthodox view of Christ as being consubstantial with the Father as decreed by the Council of Nicea (325 AD); i.e. It restored the view that the pre-incarnate Son was begotten at some point from the Father.

At the Council of Constantinople (381AD) the Nicean Council's view was once again decreed to be orthodox and at this council was also added the notion that a 3rd separate being, called the Holy Spirit, was also divine.

At the 2nd Council of Nicea, (787 AD) when the Orthodox group was in the majority, it was decreed by the Roman Catholic Church, "We detest and anathematise Arius and all the sharers of his absurd opinion." The Decree of the Holy, Great, Ecumenical Synod, the Second of Nicea - Medieval Sourcebook: Decree of Second Council of Nicea, 787 AD (Found in Labbe and Cossart, Concilia. Tom. VII., col. 552).

Thus the establishment of the doctrine of the trinity in the Christian church, signalled the political and theological triumph of Athanasius over the Arians and seim-Arians,

It is interesting to note that Athanasius, the man who worked so hard to have the doctrine of the trinity introduced into the church, was the very same man who took it upon himself to declare which 'New Testament writings' were canonical – (i.e. divinely inspired) and which were not inspired.

Who Decided which Writings were Inspired?

As Ellen White (in Early Writings p 220) and the Bible itself warns that to find truth, the Bible student must dig deeply as for buried treasure (Matthew 13:44) – linking line upon line and precept upon precept; here a little there a little' (Isaiah 28:9, 10), until it all harmonises as a perfect chain which uphold the foundational principles of God's government – the 10 commandments which express infinite, unselfish love. According to Ellen White's following statement, anything else can be safely discarded.

Ellen White, Pacific Union Recorder, 31 December, 1903

> ***"I am instructed to say to our people, Let us follow Christ. We may safely discard all ideas that are not included in His teachings."***

Jesus Corrected Traditional Mosaic Law

Deuteronomy 18:18, 19
"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

In reality, as all true prophets did, Moses pointed the people to Christ as the Messiah, the Son of God, and to ***His*** words which are "spirit and life" (John 6:63). However, it became apparent during Jesus' life on earth, that the Scriptures, while still containing the words of God, had also gained some 'traditional extras.'

Jesus declared that He had not come to do away with the law and the prophets but to fulfill their predictions of Him as the Messiah (Matt 5:17). Jesus upheld the divinely inspired passages of the Old Testament. He taught His disciples to anchor their faith in Him, by comparing the circumstances of His life and death, with the Old Testament messianic prophecies (Luke 24:13-31). These prophetic truths were emphasised repeatedly by Christ (Matt 5:17;7:12;11:13;22:40; Luke 16:16; 24:44). Jesus set the correct pattern of Bible study with His disciples on the road to Emmaus. He rebuked them gently for not believing all that the prophets had spoken concerning the Messiah (Luke 24:25-27). They continued His example in their teaching and preaching (Acts 24:14; 28:23; Rom 3:21).

However, several times Jesus corrected ***traditional*** beliefs, some which were presented in the Old Testament, but which became confused as the Pharisees added to the laws, their own interpretations. For instance, on the subject of:

- **divorce and remarriage**, Jesus reminded the Pharisees that divorce was not the divine plan for humanity prior to the entrance of sin, but that Moses had permitted it because of the rebellious, selfish characters of their Jewish ancestors (Deut.24.1-3; Matt 5:31-32);

- **stoning adulterers** Jesus prevented this Old Testament statute from being performed on at least one occasion. He refused to condemn the adulteress, but instead delivered her from her accusers and pardoned her sin (Lev 20:10; Duet 22:21-24; John 8:4-11);

- **Making oaths to the Lord:** Jesus told the people they should not perform traditional oaths, but should simply say “yes” or “no ”(Lev 5:4,5; Num 5:21; 30:2; Matt 5:33-37);

- **taking revenge for damage:** “An eye for an eye.” Moses introduced this law in an endeavour to prevent the Israelites making an “over-payment of revenge” for damage sustained to their persons or property. However, Jesus maintained that even this law, was far removed from the divine law of loving kindness and forgiveness. Christ taught His followers to reflect the divine character and to love their enemies and do good to those who were abusive to them (Exo 21:23-25; Matt 5:38, 39);

- **being taken to court**, Jesus counselled the people not to resist the legal action, but to peaceably comply with the demands (Matt 5:40);

- **love your neighbours but hate your enemies,** Jesus encouraged people to love their enemies; pray for those who abused them and to turn the other cheek (Matt 5:38, 39);

- **gift-giving to the temple** – This tradition formulated by the Pharisees made of none effect the commandment of God. Jesus condemned this tradition which prevented the true honouring (supporting) of their father and mother (Matt 8:4; 15:3-9).

It is not suggested that all of the Mosaic law was condemned by Jesus. Christ endorsed the 10 commandment laws; supporting the ministry with tithes and offerings; and certain health laws; etc., but many laws were corrupted as people used traditions as a means of breaking the 10 commandments (e.g. Matt 8:4; 15:5) These traditions, which concealed the breaking of the law of love, Christ exposed.

There was a genuine need for Christ to bring clarity to the people concerning the books of Moses (the Talmud) and the traditions that surrounded them. The 10 commandments, which reveal the character of the Father, were confused with volumes of oral traditions and rituals.

It is more than probable that the copyists/editors of the Old Testament, while having some knowledge of the One True God, were also strongly influenced by their exposure to pagan religions. This knowledge was acquired from their culture which included 270 years in polytheistic Egypt; intermarrying with heathen nations and assuming their worship practices; their tribal – possibly racist - mentality and behaviour. It appears that this incorrect knowledge was at times, wrongly applied to the character of the Hebrew God also.

Paul Tobin's research gives further support to this the that pagan religions influenced the Israelites perceptions of the God of the Israelites.
Taken from his website at:
http://www.geocities.com/paulntobin/moses.html#1, we find the following startling information which is sourced from Barthel, ***What the Bible Really Says***: p119
Riedel et.al., The Book of the Bible: p34 :

> *“Everyone is familiar with Moses receiving the ten commandments in two stone tablets from God in Mount Sinai. However, this story is originally Babylonian. One of the most well known ancient code of law was the Code of Hammurabi, so name after the Amorite king Hammurabi who lived around 1700 BC. On the great Babylonian stone monument, known*

as the stele of Hammurabi, a drawing inscribed on it shows the great Amorite King receiving the tablets of the law from the sun god, Shamash.

The similarity does not end here. On the stele too is inscribed the laws that made up the Code of Hammurabi. The general similarity between the code and The "Book of the Covenant" (Exodus chapters 21 to 23) and the legal codes of the books of Leviticus and Deuteronomy cannot be denied. The Mosaic laws were obviously written under the influence of the Babylonian code. [3] In some cases even the wordings are uncannily close to one another. For example take this one from the code on the principle of an-eye-for-an-eye:

'If a citizen shall put out the eye of another, then let his own eye be put out....If a citizen shall knock out the teeth of another who is higher in rank, then let his own teeth be knocked out.'

This closely parallel's one of the Lord's commands in Exodus:

Exodus 21:23-24
'And if any mischief follow, then thou shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, '

Here is another example, the code gives the following principle:

'If a citizen steals the son of another citizen, he shall be put to death.'

The principle and wording is closely followed in the verse below from Deuteronomy:

Deuteronomy 24:7
'If a man be found stealing any of his brethren of the children of Israel...then that thief shall die..'

The similarities are too obvious to ignore. Which religion reflects the character of God? Only the religion of Jesus, who stated that His religion was based on "loving our enemies," not on the opposite premise which justifies a pay-back system which returns violence for violence (Matthew 5:44).

Consider also Paul's comments in 2 Corinthians 3:12 - 2 Corinthians 4:6

2 Corinthians 3:12
Seeing then that we have such hope, we use great plainness of speech: 13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: 14 But their minds were blinded: **for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.** 15 But even unto this day, when Moses is read, the veil is upon their heart. 16 **Nevertheless when it shall turn to the Lord, the veil shall be taken away.** 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. .4.1 Therefore seeing we have this ministry, as we have received mercy, we faint not; 2 But have **renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God** deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 3 **But if our gospel be hid, it is**

hid to them that are lost: 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, **to give the light of the knowledge of the glory of God in the face of Jesus Christ."**

Paul tells us that the Old Testament writers saw spiritual things through a veil, but that Jesus revealed the truth fully, so that now they could see the light of the knowledge of the glory (character) of God through the testimony of His Son. ***This is not to say that God put a veil on the Old Testament writers eyes. God did not cause the veil to be placed on Old Testament eyes***.

It was the pagan influences of the evil and satanic religions surrounding them which reduced the Old Testament writers' ability to appreciate the pureness of the love of God. The Israelites displayed a collective mindset of an angry god who had to be appeased. ***Their beliefs*** and misconceptions regarding the quality of God's character, caused the veiling of truth to their own eyes. Paul states that '**when it shall turn to the Lord, the veil shall be taken away."** This concept harmonises with Jeremiah 29:11-14 – 'ye shall seek me and find me, when ye shall search for me with all your heart.'

Paul emphasises that the knowledge which comes from understanding the spirit of Christ (i.e. His glory or character, mind, thoughts) provides liberty -freedom of choice – for humanity - not force or coercion. (2 Corinthians 3:17) The spirit of coercion does not originate from God, for **He** does not give us a spirit of fear (2 Timothy 1:7). The spirit of fear and coercion therefore, must originate with Satan.

Walther Zimmerli (1907–1984) was Professor of Old Testament at the University of Göttingen, Germany, and and considered by many as one of the most important biblical scholars of the twentieth century. Among his many publications in English are Ezekiel, 2 vols. (Hermeneia; Fortress Press, 1979/1983), I Am Yahweh (1982), The Old Testament and the World (1976), and The Law and the Prophets (1965). In The Law and the Prophets, p 70, Zimmerli writes:

> *"In this connection Hosea attacks with particular passion the priests who should have been the true guardians of the knowledge of God, and who have especially failed in this duty (Hosea iv. 4 ff.). **They have allowed to pass unnoticed the very real exchange of Yahweh, the God of Israel, for the baals of Canaan.** This was no longer the same threat which had occurred in Elijah's time, it was something much more dangerous. **While the worship of Yahweh remained outwardly correct, in reality he had come to be regarded as a nature deity like the Canaanite Baal.** From him men sought the fertility of the soil and of marriage; he was worshipped with the forms of nature religion and with sacral prostitution, as men worshipped the Baals. **Yahweh became Baal. The name of one of David's warriors, which is recorded in I Chronicles 12:5 as Bealiah (Yahweh is Baal) demonstrates exactly this programmatic assertion.** Thus without knowing it, **Israel had begun to misunderstand the very nature of its God**, because the professional guardians of a true knowledge of him were asleep."*

Columbia University Press Encyclopedia at Answers.com presents the folllowing information concerning Baal, a pagan god who is acknowledged at an idol which represented Satan as he attempts to imitate the Creator – the One True God.

"Baal (bā'əl) , plural Baalim (bā'əlĭm) [Semitic,=master, lord], name used throughout the Bible for the chief deity or for deities of Canaan. The term was originally an epithet applied to the storm god Hadad. Technically, Baal was subordinate to El. Baal is attested in the Ebla texts (first half of 2d millennium B.C.). By the time of the Ugarit tablets (14th cent. B.C.), Baal had become the ruler of the universe. The Ugarit tablets make him chief of the Canaanite pantheon. He is the source of life and fertility, the mightiest hero, the lord of war, and the defeater of the god Yam. There were many temples of Baal in Canaan, and the name Baal was often added to that of a locality, e.g. Baal-peor, Baal-hazor, Baal-hermon. The Baal cult penetrated Israel and at times led to syncretism. In the Psalms, Yahweh is depicted as Baal and his dwelling is on Mt. Zaphon (Zion), the locale of Baal in Canaanite mythology. The practice of sacred prostitution seems to have been associated with the worship of Baal in Palestine and the cult was vehemently denounced by the prophets, especially Hosea and Jeremiah. The abhorrence in which the cult was held probably explains the substitution of Ish-bosheth for Esh-baal, of Jerubbesheth for Jerubbaal (a name of Gideon), and of Mephibosheth for Merib-baal. The substituted term probably means "shame." The same abhorrence is evident the use of the pejorative name Baal-zebub (see also Satan). The Baal of 1 Chronicles is probably the same as Ramah 2. As cognates of Baal in other Semitic languages there are Bel (in Babylonian religion) and the last elements in the Tyrian names Jezebel, Hasdrubal, and Hannibal." Columbia University Press Encyclopedia at Answers.com http://www.answers.com/main/ntquery;jsessionid=29l33c32f48kr?tname=baal&curtab=2222_1&hl=bealiah&sbid=lc05b

Wikipedia Encyclopedia, Baal:

"After Gideon's death, according to Judges 8.33, the Israelites went astray and started to worship the Baʿalîm (the Baʿals) especially Baʿal Berith 'Lord of the Covenant'. A few verses later (Judge 9.4) the story turns to all the citizens of Shechem – actually kol-baʿalê šəkem another case of normal use of baʿal not applied to a deity. These citizens of Shechem support Abimelech's attempt to become king by giving him 70 shekels from the House of Baʿal Berith. It is hard to disassociate this Lord of the Covenant who is worshipped in Shechem from the covenant at Shechem described earlier in Joshua 24.25 in which the people agree to worship Yahweh. It is especially hard to do so when Judges 9.46 relates that all "the holders of the tower of Shechem" (kol-baʿalê midgal-šəkem) enter bêt ʾēl bərît 'the House of El Berith', that is, 'the House of God of the Covenant'. Was Baʿal then here just a title for El? Or did the covenant of Shechem perhaps originally not involve El at all but some some other god who bore the title Baʿal? Or were there different viewpoints about Yahweh, some seeing him as an aspect of Hadad, some as an aspect of El, some with other theories? Again there is no clear answer. We also find Eshbaal (one of Saul's sons) and Beeliada (a son of David). The last name also appears as Eliada. This might show that at some period Baʿal and El were used interchangeably even in the same name applied to the same person. More likely a later hand has cleaned up the text. Editors did play around with some names, sometimes substuting the form bosheth 'abomination' for baʿal in names, whence the forms Ishbosheth instead of Eshbaal and Mephibosheth which is rendered Meribaal in 1 Chronicles 9.40. ***1 Chronicles 12:5 gives us the name Bealiah (more accurately bəʿʾalyâ) meaning 'Yahweh is Baʿal'."***

The International Standard Bible Encyclopedia, presents information concerrning Baal, from the research of AH Sayce.

> *"Temples of Baal at Samaria and Jerusalem are mentioned in 1Ki 1:18; where they had been erected at the time when the Ahab dynasty endeavored to fuse Israelites and Jews and Phoenicians into a single people under the same national Phoenician god. Altars on which incense was burned to Baal were set up in all the streets of Jerusalem according to Jeremiah (11:13), apparently on the flat roofs of the houses (Jer 32:29); and the temple of Baal contained an image of the god in the shape of a pillar or Bethel (2Ki 10:26,27). In the reign of Ahab, Baal was served in Israel by 450 priests (1Ki 18:19), as well as by prophets (2Ki 10:19), and his worshippers wore special vestments when his ritual was performed (2Ki 10:22). The ordinary offering made to the god consisted of incense (Jer 7:9) and burnt sacrifices; on extraordinary occasions the victim was human (Jer 19:5). At times the priests worked themselves into a state of ecstasy, and dancing round the altar slashed themselves with knives (1Kings 18:26,28), like certain dervish orders in modern Islam."*

AH Sayce describes the two-tone, blended character of the pagan deity, Baal:

> *"As the Sun-god, Baal was worshipped under two aspects, beneficent and destructive. On the one hand he gave light and warmth to his worshippers; on the other hand the fierce heats of summer destroyed the vegetation he had himself brought into being. Hence, human victims were sacrificed to him in order to appease his anger in time of plague or other trouble, the victim being usually the first-born of the sacrificer and being burnt alive. In the Old Testament this is euphemistically termed "passing" the victim "through the fire" (2Ki 16:3; 21:6). The forms under which Baal was worshipped were necessarily as numerous as the communities which worshipped him. Each locality had its own Baal or divine "Lord" who frequently took his name from the city or place to which he belonged. Hence, there was a Baal-Zur, "Baal of Tyre"; Baal-hermon, "Baal of Hermon" (Jud 3:3); Baal-Lebanon, "Baal of Lebanon"; Baal-Tarz, "Baal of Tarsus." At other times the title was attached to the name of an individual god; thus we have Bel-Merodach, "the Lord Merodach" (or "Bel is Merodach") at Babylon, Baal-Melkarth at Tyre, Baal-gad (Jos 11:17) in the north of Palestine. Occasionally the second element was noun as in Baal-Shemaim, "lord of heaven," Baalzebub (2Ki 1:2), "Lord of flies," Baal-Hamman, usually interpreted "Lord of heat," but more probably "Lord of the sunpillar," the tutelary deity of Carthage. All these various forms of the Sun-god were collectively known as the Baalim or "Baals" who took their place by the side of the female Ashtaroth and Ashtrim. At Carthage the female consort of Baal was termed Pene-Baal, "the face" or "reflection of Baal."*
> http://www.answers.com/main/ntquery;jsessionid=29l33c32f48kr?tname=baal&curtab=2222_1&hl=bealiah&sbid=lc05b

It is obvious that, prior to the time that the Old Testament writings were written down by scribes in the time the Babylonian captivity (Ezra and Nehemiah), the Israelites were very knowledgeable about the religion of pagan worship, having participating in worship rituals and ceremonies to Baal.

In that pagan context, is it surprising that the 'blended' character traits of 'the baals' was transferred unto the character of the One True God?

Despite these alarming similarities with paganism, the Bible is not to be considered uninspired. It most definitely contains the words of God, however, it must be searched and its passages considered in the light of the 10 commandments – the very words that 'proceeded out of the mouth of God.'

It is accepted that Christ definitely authorised certain passages of the Old Testament scriptures. These passages are primarily those which were prophetic and which predicted certain aspects of the Messiah and the unchangeable character of the moral law of God. But, aside from these numerous passages which Jesus confirmed Himself and again by fulfilling the Messianic prophecies Himself, how 'sacred' is the rest of the Old Testament record?

Jeffrey H. Tigay from the University of Pennsylvania, in an article dated 13 October, 1999, called, **The Bible "Codes": A Textual Perspective** comments**:**

> "*It is not that we lack good texts. All forms of the Tanakh used today are forms of what is known as the Masoretic Text, abbreviated "MT," named after the medieval scholars (the Masoretes) who labored for several centuries to produce the most accurate text they could. The MT in use today is based on Masoretic manuscripts of the ninth and tenth centuries C.E., themselves based on older manuscripts. It has been largely unchanged since late Second Temple times (ca. the third century B.C.E., as reflected in the earliest of the Dead Sea scrolls from Qumran).*" http://www.sas.upenn.edu/~jtigay/codetext.html

The article below is taken from **The New Schaff-Herzog Encyclopedia of Religious Knowledge**, Edited by Samuel Macauley Jackson (New York: Funk & Wagnalls, 1908-1912).

> *"The extant Hebrew text of the Old Testament text is commonly called the Masoretic, to distinguish it from the text of the ancient versions as well as from the Hebrew text of former ages.* ***This Masoretic text does not present the original form but a text which within a certain period was fixed by Jewish scholars as the correct and only authoritative one.*** *When and how this official Masoretic text was fixed was formerly a matter of controversy, especially during the seventeenth century. One party headed by the Buxtorfs (father and son), in the interest of the view of inspiration then prevalent, held to the absolute completeness and infallibility, and hence the exclusive value, of the Masoretic text. They attributed it to Ezra and the men of the Great Synagogue, who, under the inspiration of the Holy Spirit, were supposed to have purified the text from all accumulated error; added the vowel points, the accents, and other punctuation-marks (thus settling the reading and pronunciation); fixed the canon; made the right division into verses, paragraphs, and books; and, finally,* ***by the providence of God and the care of the Jews, the text thus made was believed to have been kept from all error, and to present the veritable Word of God.*** *This view of the text prevailed especially when Protestant scholasticism was at its height, and may be designated as the orthodox Protestant position.*" http://www.bible-researcher.com/hebrewtext.html

John H. Skilton, **The Transmission of the Hebrew Text**

> *"The text of our Hebrew Bible goes back, first of all, to the Masoretes, a succession of Jewish scholars, notably connected with a school at Tiberias, whose painstaking work on the text began about A.D. 600 or before. The*

Masoretes introduced into the text an intricate system of accent and vowel notations. Since the Hebrew alphabet was entirely consonantal and since in earlier times no full-fledged system of vowel notation had been employed in the manuscripts, readers had been required to supply vowels to the text. The Masoretes also provided notes on the text, notes of such abundance and detail that from them alone it is possible to a considerable extent to reconstruct the text. 9 They mentioned even what they regarded as unusual accents, vowel points, and spelling. They recorded a number of variant readings — on the average of about one to a page of a printed Hebrew Old Testament 10 — and they made reference to eighteen corrections attributed to the scribes before them. 11 But the Masoretes did not originate the Hebrew traditional text. 12 They received from their predecessors a text already traditional which they treated with great reverence. Their high regard for the text that had come down to them is evidenced by their placing in the margin readings which they believed to be correct and leaving the text itself unaltered. The Masoretes were heirs of the text in use when the Talmud was written, a text which, as is clear from the Talmud itself, had previously been in a relatively fixed condition....We may be confident, according to Albright, that the consonantal text of the Hebrew Bible has been transmitted with remarkable accuracy. He maintains that the Masoretic text of the earlier books of the Bible can be followed back ***to the Babylonian Exile, when he believes they were edited****. After the Exile, he holds, these fixed texts were taken back to Palestine. There the consonantal text was copied and transmitted with exceptional fidelity.... "* http://www.bible-researcher.com/skilton1.html#28

Menachem Cohen, Professor of Bible, Bar-Ilan University; Director, Miqraot Gedolot HaKeter Project writes in **The Idea of the Sanctity of the Biblical Text and the Science of Textual Criticism:**

"The Hebrew vorlage of the Septuagint text-type was undoubtedly used by the Jews of Alexandria in the late centuries BCE, as this was the version chosen for the Greek translation. The ..."Samaritan text-type" found at Qumran was also common in the Land of Israel, adopted by the Samaritans who added their ideological changes to that version. It can also now be proven beyond doubt that the author of Chronicles used a version of Samuel different from the MT and closer to the Lucianic version of the Septuagint, whose Hebrew prototype was found at Qumran. ***All the evidence we possess points to textual pluralism in the Second Temple era, as opposed to the notion of a single sacred consonantal text as later conceived. ...*** *There are several signs that Pharisaic circles attempted to reject the multiple text-types long before the destruction of the Temple, while at Qumran there are no such signs until close to the destruction of the Temple, when the sect ceased to exist..... It can be said that the unification of the text was hastened by two parallel processes: (1) rejection and removal of "deviant" text-types like the Septuagint and the Samaritan texts, which left the MT as the single legitimate text-type; (2) the formulation of one particular consonantal text and its prevalence in as wide a circle of transmission as possible. A realistic examination of matters shows that the first process was the main cause for the relatively sudden and swift changeover to the single-text-type reality; the second process rapidly spread the notion of a sacred consonantal text, but it did not succeed in uprooting the variety of sub-types which existed within the MT framework even before an official text was fixed. The battle between the Authorized Text or the textus receptus and other shadings of this text-type continued another 1,500 years, until the era of print."* http://cs.anu.edu.au/~bdm/dilugim/opinions/CohenArt/

Net Ministries (1996):

> *"It is not known how the original collection process happened, although there is reference to the early collections of books, and the authors of the books in the Babylonian Talmud. Apparently various books were accepted as scripture by the early rabbis and gathered for reading and study in the synagogue. Scripture was determined based on the fact that the author was considered to be a prophet, that is under the influence of the Holy Spirit. This fact was accepted by Jesus as evidenced by his use of the Old Testament. The term 'Old Testament' makes sense only to Christians, who declare that there is indeed a 'New Testament'. Although much of the 'Holy Scriptures of Judaism' are the same as the Old Testament, they are not identical. Aside from the order of the books being different, there are additional books included in the Roman Catholic Old Testament canon, the 'reformed' Old Testament canon, and the Orthodox collection. This uncertainty about what is part of the Old Testament still exists today, although some official canons were declared over the past centuries. In 170 A.D., Melito of Sardis declared the collections of Jewish scriptures found in the Jerusalem church to be the official OT canon for Asia Minor. This also became the OT canon for the Egyptian church. But later, in 348, Cyril of Jerusalem, declared the OT canon to additionally include the book of Baruch, and the Letter of Jeremiah. The African churches at the synods of 393 (Hippo) and 397 (Carthage), had an enlarged collection of books which include what we today call the 'deutero-canonical' books of the Roman Catholic Church. Protestant churches rejected this canon however accepting only the Scriptures of Judaism."* http://netministries.org/Bbasics/BBOOrig.htm

Sir Godfrey Driver, **Introduction to the Old Testament of the New English Bible**

> *"Very few manuscripts are said to have survived the destruction of Jerusalem in A.D. 70. Soon after that disaster, therefore, the Jewish religious leaders set about defining the canon and finally standardizing the text. This last process went on for many centuries and resulted in the production of an eclectic text based on arbitrary rather than scientific principles. This was the Massoretic (so called from the Hebrew massorah, 'tradition') or traditional text found in all Hebrew Bibles....The Old Testament consists of a collection of works composed at various times from the twelfth to the second century B.C.; and much of it, e.g. genealogies, poems and stories, must have been handed down by word of mouth for many generations. It contains, however, scattered references to written texts; but how extensive or widely current these may have been cannot be said, as no manuscripts have survived from the period before the destruction of Jerusalem and the deportation of the Jews into exile in 587/6 B.C. The text therefore is not infrequently uncertain and its meaning obscure."* http://www.bible-researcher.com/driver1.html

It can be seen that even by the time of the second Temple, there were various renditions of the sacred text. Jesus obviously recognised which sections were authentic and chose to quote and confirm those passages which coincidentally, harmonise with the 10 commandments, the Messianic prophecies and the loving character of God.

While the **New Testament** is much more recent than the writings of the Old Testament, a glance at the historical record reveals that even the New Testament was not without threat from editors.

Ellen White, *Early Writings* p 220
*"I saw that God had especially guarded the Bible; yet when copies of it were few**, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition**."*

From an excerpt from ***The Bible the Book the Bridges the Millennia,*** Maxine Clarke Beach (1998) outlines the formation of the Holy Bible – the canonised Scripture.

> *"The early church made decisions about which writings should be considered authoritative first in local councils of elders, and later, as the church became institutional, through councils of bishops. **Criteria used for selection of texts included orthodoxy, apostolic origin, general acceptance by the churches, and whether they had been cited by bishops.** The earliest list we know of Christian books judged as Scripture is the Muratorian Canon from the late second century. **Its stated criterion is that a book must be suitable for reading in church.** This canon did not include the letter to the Hebrews or those we know as James, 3 John, and perhaps 1 and 2 Peter. ...By A.D. 200 there was general agreement by the major Christian communities on the core of our New Testament canon: the four Gospels, Acts, Paul's epistles, 1 Peter, and 1 John. By the late fourth century, the twenty-seven books we now have had been generally accepted, with Revelation the last and most controversial...."*

It is interesting to note that Athanasius, the man who introduced the doctrine of the trinity into the church, was the very same man who took it upon himself to declare ***which*** writings were canonical – (i.e. divinely inspired) and ***which were not inspired***. In short, Athanasius declared which writings were able to be considered as part of the New Testament Bible. Prior to Athanasius' decree, all sacred writings had been determined by investigating whether they were upholding Godly principles e.g. ***Its stated criterion is that a book must be suitable for reading in church. Why should that criteria be suspect today? Why should Christians believe Athanasius that the books belonging to the Arians or semi-Arian "heretics," were not divinely inspired messages from God?***

Bishop Athanasius of Alexandria was born around 293 AD in Alexandria and he died in 373 AD. He was the 'saint' who was made famous by triumphantly introducing the doctrine of the trinity, vanquishing the Arian (and semi-Arian) opposition. Athanasius was the ***defender of the trinity doctrine.***

The Arians and Semi-arians were persecuted and killed as heretics for holding a non-trinitarian position, which prior to the Council of Nicea in 325 AD, had been the orthodox position i.e. the non-trinitarian position which was held by the majority of the population. (Philip Schaff, History of the Christian Church, Vol 3 p 627, 628).

Arians believed that:

> *"the son is not unbegotten, nor part of the unbegotten in any way, nor is he derived from any substance; but that by his own will and counsel he existed before times and ages fully God, only-begotten, unchangeable. And before he*

was begotten or created or appointed or established, he did not exist; for he was not begotten. We are persecuted because we say the Son has a beginning, but God is without beginning. For that reason we are persecuted and because we say that he is from what is not. And this we say because he is neither part of God nor derived from any substance. For this we are persecuted." Letter written by Arius to Eusebius, Bishop of Nicomedia in 312 AD.

Herbert Krosney, in The Last Gospel, (2006) p 200-201 writes:

> *Athanasius dedicated his life to the fight against whoever or whatever would undo the work of the Council of Nicea. He was arrested and sent into exile three times. He experienced thirty years of conflict and instability as different forces fought for supremacy within Christianity. Within this context of turbulence – between 330 and 380 (AD) – the final framework of the Christian canon crystallized. It represented a significant step toward a denined body of holy literature that was recognzied by all Christians.* ***Athanasius played the critical role in achieving this unified vision****. In his thirty-nith festal letter, written in 367, he basically defined what was acceptable and what was not. He gave a stamp of approval to the New Testament, as it was already generally formulated."*

Maxine Clarke Beach (1998) comments on Athanasius' role in selecting the 'inspired writings of the Bible.'

> *In his Festal Letter for A.D. 367, St. Athanasius, Bishop of Alexandria, was the first to list the twenty-seven canonical books of the New Testament. He.... claimed that "in these alone is the teaching of true religion proclaimed as good news; let no one add to these or take anything from them." He distinguished canonical from apocryphal...By A.D. 400 these twenty-seven books were generally accepted as Christian Scripture, although no official action was taken by the church until 1546.* ***The canon was not actually formally ratified until the Council of Trent, when the Roman Catholic Church was fine-tuning its teachings and beliefs in reaction to the Protestant Reformation. Protestants have accepted this canon, without the Apocryphal books, by common consent. ....****for some 400 years after the life of Jesus the church was still determining what would be the normative texts."* http://gbgm-umc.org/umw/bible/canonselect.html

Glenn Davis, also comments on the manner in which the New Testament, under the authority of Athanasius, came to be accepted as **exclusively sacred**.

> ***"Saint Athanasius, theologian, ecclesiastical statesman, and Egyptian national leader, was the chief defender of Christian orthodoxy in the 4th-century battle against Arianism... Athanasius attended the Council of Nicaea (325) and shortly thereafter became bishop of Alexandria (328). For the rest of his life he was engaged in theological and political struggles with the Emperor and with Arian churchmen. It was an ancient custom for the bishop of Alexandria to write, if possible, every year soon after Epiphany a so-called Festal Epistle to the Egyptian churches and monasteries under his authority, in which he informed them of the date of Easter and the beginning of the Lenten fast. By fixing the date of Easter, this yearly epistle fixed also the dates of all Christian festivals of the year. In view of the reputation of Alexandrian scholars who were devoted to astronomical calculations, it is not surprising that other parts of Christendom should eventually come to***

rely on the Egyptian Church for information concerning the date of Easter, made available to the Western Church through the bishop of Rome, and to the Syrian Church through the bishop of Antioch. ***http://www.ntcanon.org/Athanasius.shtml***

From Athanasius' 39th Festal Letter in the year 367:(AD)

'Since, however, we have spoken of the heretics as dead but of ourselves as possessors of the divine writings unto salvation, and since I am afraid that -- as Paul has written to the Corinthians [2 Cor. 11:3] -- some guileless persons may be led astray from their purity and holiness by the craftiness of certain men and begin thereafter to pay attention to other books, the so-called apocryphal writings, being deceived by their possession of the same names as the genuine books, I therefore exhort you to patience when, out of regard to the Church's need and benefit, I mention in my letter matters with which you are acquainted. It being my intention to mention these matters, I shall, for the commendation of my venture, follow the example of the evangelist Luke and say [cf. Luke 1:1-4]: Since some have taken in hand to set in order for themselves the so-called apocrypha and to mingle them with the God-inspired scripture, concerning which we have attained to a sure persuasion, according to what the original eye-witness and ministers of the word have delivered unto our fathers, I also, having been urged by true brethren and having investigated the matter from the beginning, have decided to set forth in order the writings that have been put in the canon, that have been handed down and confirmed as divine, in order that every one who has been led astray may condemn his seducers, and that every one who has remained stainless may rejoice, being again reminded of that.' ... In them alone is the doctrine of piety proclaimed. Let no one add anything to them or take anything away from them... But for the sake of greater accuracy I add, being constrained to write, that there are also other books besides these, which have not indeed been put in the canon, but have been appointed by the Fathers as reading-matter for those who have just come forward and which to be instructed in the doctrine of piety: the Wisdom of Solomon, the Wisdom of Sirach, Esther, Judith, Tobias, the so-called Teaching [Didache] of the Apostles, and the Shepherd. And although, beloved, the former are in the canon and the latter serve as reading matter, yet mention is nowhere made of the apocrypha; rather they are a fabrication of the heretics, who write them down when it pleases them and generously assign to them an early date of composition in order that they may be able to draw upon them as supposedly ancient writings and have in them occasion to deceive the guileless." ***http://www.ntcanon.org/Athanasius.shtml***

Athanasius considered the additional books to be worthy of reading for instruction in the doctrine of piety. It might be accepted that he considered them 'not as inspired' as the other 'sacred writings,' which ***he*** declared constituted the 'Word of God' based on their acceptance and use by other bishops.

Questions

- What creditability does Athanasius possess that Christians readily accept his decision? He was not a prophet and does not appear to have been given special divine insight;
- Should Christians place unswerving confidence in the Egyptian bishop's selection of what he considered was the 'only inspired' writings?
- Should Christians rely on the clergy, instead of God, to instruct them?
- Was Athanasius' wisdom, spiritual discernment and decision trustworthy?
- What were the fruits of Athanasius' character?

Recall that Athanasius:

- was involved in theological and political struggles with the Roman Emperor;[2]
- prayed that "rather than the church be disgraced, that Arius might die;" [3]
- persecuted heretics (non-trinitarians – i.e. Arians and semi-Arians);
- determined that heretics considered ***other*** writings to be inspired - which he rejected. Perhaps the rejected writings (which Athanasius labelled as 'heresies') were of a distinctly non-trinitarian nature ;
- determined the dates (from the moon's position) upon which the churches of the empires would celebrate the pagan Easter festival and all other church feasts;
- was beatified (recognised as a saint) because of his service to the Roman church – the system which inflicted the '1260 years of persecution' upon God's people;
- considered writings were inspired on the basis that church leaders' already approved of them.

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2 ***Emperor Constantine denounced Athanasius as "proud, turbulent, obstinate and intractable."*** **Encyclopedia Britannica**

3 ***The Arians, under the authority of the emperor, threatened that the next day, Sunday, they would force their way into the church, , and compel the admission of Arius to full membership in good and regular standing. Upon this, the Athanasian party took refuse in 'prayer;' the bishop prayed earnestly that, rather than the church should be so disgraced, Arius might die; and naturally enough, Arius died on the evening of the same day. In Constantinople, where men were familiar with Asiatic crimes, there was more than a suspicion of poison. But when Alexander's party proclaimed that his prayer had been answered, they forgot what then that prayer must have been and that the difference is little between praying for the death of a man and compassing it. (Draper, 'Intellectual Development of Europe,' p 358; cited by Lynnford Beachy, in The Formulation of the Doctrine of the Trinity p 15 www.presenttruth.info)***

Were the transcripts which the ancient Jewish leaders and Athanasius declared to be exclusively and divinely inspired, without error?

Barry Setterfield, in ***Creation and Catastrophe Chronology***, (1999) in section titled, *Comparing NT Quotations of the OT*, comments:

> *"Ezra and Nehemia are usually accredited with assembling the original, complete Old Testament around 440 BC. These writings became known as the 'Vorlage Text'[4] of the Old Testament in paleo-Hebrew. With time, the Vorlage gave rise to three 'recensions.' The first of these was the Samaritan Pentateuch (SP), again in paleo-Hebrew about 408BC. The second recension was the Septuagint Greek (LXX) which was translated from the Vorlage Test about 250 BC by 72 Jewish scholars in Alexandria. The third recension was the Masoretic Hebrew Text re-written in square 'modern' Hebrew characters at the Council of Jamnia around 100 BC with vowel points added around 900AD. In "Our Bible and the Ancient Manusacripts" p 49, authored by Eyre and Spottiswoode, London, Sir Frederick Kenyon commented that* ***this dual procedure could easily be ' one considerable source of corruption'*** *in the MT [Masoretic Text] ....Confirmatory evidence of the acceptance of the LXX as an accurate reflection of the Vorlage comes from the NT quotes by Christ and the Apostles from the OT. Compare, for example, Christ's quote of Psalm 8:2 in Matthew 21:16 or the Apostle Paul's quote of Hosea 13:14 in 1 Corinthians 15:55, or his quote from Isaiah 64:4 in 1 Corinthians 2:9. From such comparision it is obvious that the NT quotes almost exactly follow the LXX. By contrast, when the NT quote is compared with our modern OT we find our OT version is deviant. It is significant that our OT is translated from the MT (Masoretic text). Some differences can have major implications such as Paul's quote in Hebrews 1:6 of Deuteronomy 32:43 from the Vorlage.* ***There he argues that Messiah had to be Divine****. Paul writes: "But again, when He brings the first begotten into the world, He says, 'And let all the angels of God worship him.' On checking that Deuteronomy passage in the AV or NKJV,* ***we find that Paul's important quotation on Messiah's Divinity is simply not there****! It is omitted on the MT, but is still recorded in the LXX just as Paul quotes it. In fact the MT omits another significant part of that verse as the LXX goes on to say of Messiah:* ***'and let all the sons of God strengthen themselves in him.'*** *The LXX thus seems to be at least a more complete translation of the Vorlage Pentateuch" (Barry Setterfield: Creation and Catastrophe Chronology, 1999).*

It is not the author's aim to suggest that the Old Testament prophetic passages are not divinely inspired, or that the Masoretic Text is not generally reflective of the earliest manuscripts which have been dated from the first century BC, however, it must be noted that some errors through copying are present and that by comparing all the existing manuscripts it can be seen that some errors have been introduced. The errors are obviously not God's words, but those of men who translated or copied the sacred writings.[5]

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4 ***"The Vorlage Text is quoted in scrolls from Qumran and Masada written prior to the Council of Jamnia. After that Council, the Jews used the new Masoretic Text exclusively and destroyed all other versions. But Christ, the Apostles and Josephus all quote from the Vorlage, and its LXX translation as did the Church Fathers. In most matters, the differences between the texts are usually relatively minor, however the chronologies have some significant differences."***

Ellen White, *Early Writings* p 220
"I saw that God had especially guarded the Bible; yet when copies of it were few, ***learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition****."*

When Jesus quoted from the Old Testament, He clearly endorsed those passages of Scripture written by the prophets who predicted His coming as the Messiah. Thus the credibility of the Messianic prophecies are clearly established by Christ Himself. Further Christ endorsed the great principles of the law of God (Matthew 5) which revealed the unchangeableness of God's loving character, despite the erroneous traditional beliefs which the Jewish religion had unknowingly absorbed. Christ often and repeatedly contrasted the Jewish leaders beliefs with the truth about His Father's character which He demonstrated through parables and by quoting relevant passages from the Old Testament.

Summary

These preceding factors certainly appear to need careful consideration, but God's people need not fear being deceived. Jesus promised that He would instruct His people, through His spirit. Jesus declared that no other human intercessor was or is required to lead His people into all truth.

John 16:13
"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

Prior to the giving of the 10 commandments on Mt Sinai, God's people were aware of His laws and His character (e.g. Enoch was walked with God – Genesis 5:22-24).

Today, when every wind of doctrine is blowing, God can still be relied upon to lead His people. His still small voice still speaks through human consciences. The 144,000 will have their Father's name – His character – written in their foreheads. They will be taught of the Lord; will know their God and reflect His character perfectly (Rev 14:1;Isa 54:13; Dan 11:32). They will know which writings reflect the character of God as they are tested by the great standard – the law of God as seen in the faith and character of Jesus.

5 *For an interesting article on the copied mistranslations in the Bible, refer to "Encyclopedia of Bible Difficulties" by Gleason L Archer p 19-44*
http://lambsound.com/Reading/books/Bible%20Difficulties.pdf

Doctrine of the Trinity - Based on Scripture or Tradition?

The following questions and answers were originally published in *Doctrinal Catechism* and republished in the SDA publication: Advent Review and Sabbath Herald, 22 August, 1854. A similar article was printed in Advent Review and Sabbath Herald, 24 February, 1859 Vol 13, page 107, par. 11-14.

Q. "*Have you any other way of proving that the church has power to institute festivals of precept?"*

A. "*Had she not such power, she could have done that in which all modern religionists agree with her; - she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."*

Q. "*Do you observe other necessary truths as taught by the Church, not clearly laid down in Scripture?"*

A. *"**The doctrine of the Trinity**, a doctrine the knowledge of which is certainly necessary to salvation, **is not explicitly and evidently laid down in Scripture**, in the Protestant sense of private interpretation."*

Adventist Review, Vol 158, No. 31 p. 4
"While no single scriptural passage states formally the doctrine of the Trinity, it is assumed as a fact by Bible writers and mentioned several times.... Only by faith can we accept the existence of the Trinity."

By both Catholic and SDA (Protestant) admissions, the trinity is a traditional doctrine - i.e. it is not founded upon or taught in the Bible.

Review and Herald, 25 March 1902 p5
"All articles of faith, all doctrines and creeds, however sacred they have been regarded, are to be rejected if they contradict the plain statements of the word of God. If the Bible supports the doctrine we have held in the past, we are justified in retaining it; for the word of God gives us foundation for our faith."

Is the Doctrine of the Trinity Logical?
The Catholic Encyclopaedia states:

*"The Vatican Council has explained the meaning to be attributed to the term mystery in theology. It lays down that a mystery is a truth which we are not merely incapable of discovering apart from Divine Revelation, but which, even when revealed, remains "hidden by the veil of faith and enveloped, so to speak, by a kind of darkness" (Const., "De fide. cath.", iv)…..The Vatican Council further defined that the **Christian Faith** contains mysteries strictly so called (can. 4). **All theologians admit that the doctrine of the Trinity is of the number of these. Indeed, of all revealed truths this is the most impenetrable to reason**. Hence, to declare this to be no mystery would be a virtual denial of the canon in question."* **http://www.newadvent.org/cathen/15047a.htm#IV**

The Doctrine of the Trinity - an Ecumenical Necessity

The World Council of Churches – Trinity Worshippers Only
In order to be eligible to become a member of the World Council of Churches, a church *must* express agreement with the following:

"The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures, and therefore ***seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.*** It is a community of churches ***on the way to visible unity*** in one ***faith and one eucharistic fellowship,*** expressed in worship and in common life in Christ. It seeks to advance towards this unity, as Jesus prayed for his followers, "so that the world may believe" (John 17:21)
http://www.wcc-coe.org/wcc/who/index-e.html

The Seventh-day Adventist Church is not officially a full member of the World Council of Churches, but it is accepted as being represented in a personal capacity - as is only one other church - the Roman Catholic Church, as an observer-consultant. However, this arrangement conceals the fact that the SDA General Conference **has a voting representative in the WCC** in Pastor Bert Beverly Beach.

"BB Beach has been the General Conference representative to the WCC since 1967—the same year that Pope Paul VI appointed its first Vatican representative to the WCC. The SDA General Conference appointed Bert Beach as a voting "personal representative" to this key WCC interfaith Faith and Order Commission, especially set up for the purpose of cooperating with the Vatican II objective of sending representatives to the other churches and to the WCC, but not joining the WCC.
http://www.sdadefend.com/assisi.htm

In the Dictionary of the Ecumenical Movement, p 919
WCC Publications, Geneva, Switzerland.(1991)
"*The SDAC is regularly represented through observers or advisers at WCC and other church meetings**. For many years, an SDA has been a member of the WCC Faith and Order Commission in a personal capacity**. The SDAC has participated in dialogues with the WCC and various religious bodies and since 1968 has been represented at the conference of secretaries of Christian World Communions. "More recently, the SDAC has been represented at the annual conference of U.S. church leaders. Christian World Communions and various churches have responded to the SDA invitation and sent observers to the quinquennial General Conference Sessions."*

So, for all intents and purposes, the SDA church **does** participate in WCC matters and **does have** voting privileges. As part of the WCC, the SDA church represents itself with the other members who worship the trinity – "God, Father, Son, Holy Spirit" and who desire "eucharistic fellowship" with the churches of the world.

Historically, Seventh-day Adventists did not aspire to worship "God, Father, Son and Holy Spirit," neither did they originally desire to have "eucharistic fellowship" – which is of course, based on the doctrine of the trinity.

However, the Adventist organisation and its religion, has changed.

“As the World Council of Churches, the Seventh-day Adventists accept the fundamental articles of the Christian faith as they were created by the three ancient symbols of the Church (apostolic symbols, of Nicaea-Constantinople, of Athanasius).
http://www.tagnet.org/qcconf/A/Historical.html

Dr B.B. Beach (SDA past General Conference president) and
Dr. Lukas Vischer – (Faith and Order Secretariat) write:
“The member churches of the World Council of Churches and Seventh-Day Adventists are in agreement on the fundamental articles of the Christian faith as set forth in the three ancient symbols (Apostolicum, Nicaeno-Constantinopolitum, Athanasium). This agreement finds expression in unqualified acceptance of the doctrine of the Trinity and the Two-Natures.” Constitution: World Council of Churches, quoted in *So Much in Common*, p. 40, 107 (**1973**). Co-authored by Dr B.B. Beach (SDA past General Conference president) and Dr. Lukas Vischer – Faith and Order Secretariat.

Sadly, the modern SDA church's involvement in the ecumenical movement is condemned in its own publication.

SDA Encyclopedia, Volume 10 of the Bible Commentary Reference Series, p 410-411,
(section heading ECUMENISM)
"The capstone of the ecumenical effort came with the creation of the World Council of Churches....On the basis of Bible prophecy and the writings of Ellen G. White, SDA's anticipate the eventual success of the ecumenical movement both in eliminating the divisions of Protestantism and in reuniting Christendom by bridging the gulf that separates non-Catholic communions from Rome. ***The ecumenical movement*** *will then become a concerted effort to unite the world and to secure universal peace and security by enlisting the power of the civil government in a universal religio-political crusade to eliminate all dissent. SDA's envision this crusade as the great apostasy to which John the revelator refers* ***as 'Babylon the great.'*** *They understand, also, that God's last message of mercy to the world prior to the return of Christ in power and glory will consist of a warning against this great apostate movement, and a call to all who choose to remain loyal to Him* ***to leave the churches connected with it****."*

The movement seen in the SDA theology is seen to be in unison with the worldwide movement for unity.

Common Faith – One God

Recently, it appears that the major world religions are also in agreement as over one important, common principle – they all agree that they worship "one god."

Iran's president Mahmoud Ahmadinejad wrote an 18 page letter to USA president George W Bush which emphasised the "one god" principle as being the possible commonality on which to establish discussions for world peace. The Sydney Morning Herald reported that Ahmadinejad said:

> *'My basic question is this: Is there no better way to interact with the rest of the world? Today there are hundreds of millions of Christians, hundreds of millions of Muslims, and millions of people who follow the teachings of Moses. All divine religions share and respect one word, and that is monotheism, or belief in a single God and no other in the world.' While it offered no specific proposal, the letter did seek to identify a common ground for starting discussions based on the principles of monotheism. 'It would be a big mistake if the United States dismissed it or if they only consider it as a philosophical, religious, historical letter," Nasser Hadian, a political science professor at Tehran University, said. "It would be a good idea if President Bush responds to it. It can open up some space.'"* *http://www.smh.com.au/news/world/ahmadinejad-gives-bush-lecture-on-christian-values/2006/05/10/1146940617555.html*

Roman Catholic and the new Protestantism theology also are grounded on monotheism – the 'one god' theology – the trinity. It appears that all 'one god' religions are recognised as valid forms of worship ***of the same god*** according to the former Pope John Paul 2nd.

Texe Marrs states:

> *"After many centuries of historic Catholic tradition, with the popes and the Vatican proclaiming 'There is no salvation outside the Catholic Church,' dramatic changes are now taking place. Pope John Paul 2nd has taken the mark of the Hindu god Shiva, in his forehead. He has allowed the Dalai Lama of Tibet to place a statue of Buddha on the altar of a Catholic basilica. The Pope has also accepted Allah, the false god of the Muslims, as one and the same with the Christian God and embraced the Jews as 'Elder Brothers.' Bewildered and confused, many traditional Catholics are now asking, 'Is the Pope Catholic?'" (Texe Marrs, video, "Is the Pope Catholic?"*-from Better Life Productions, PO Box W322, West Kempsey NSW 2440; phone [02] 65678118).

On the video, Pope, John Paul 2nd, was seen to publicly bless the religions of Hindu, Shinto, Muslim, Judaism and even Voodooism. All these religions deny that Christ, the Messiah, is the Son of (their) god.

1 John 2:22, 23
"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also."
The pope's expressed world-religion unifying but 'uncatholic' sentiments in his book, *Crossing the Threshold of Hope*, p 77:

> *"All religions on the face of the earth are all seeds of the word of God."*

Statement by Texe Marrs:

> *"Do Moslems, Christians, and others worship the same God? American Christian leaders either hedged or else expressed mild dismay recently when President George W. Bush, visiting England, told reporters at a televised news conference that Moslems and Christians worship the same God. "I believe we worship the same God," the London-Telegraph newspaper, (Nov. 24, 2003) quoted Bush as saying."* *http://www.texemarrs.com/012004/same_god.htm)*

Formerly, the Christian world generally labelled religions that don't honour the God of the Bible as "pagan" religions, and considered that these religions honoured false gods - however, the vast majority of the world's Christian religions today appear to be adopting the worship of the same false god through their belief in one of the "valid" forms of the trinity doctrine. The trinity also denies the literal Father/Son relationship prior to the son's incarnation in Bethlehem.

Can the world expect, in the light of Bible prophecy, that all religious organisations (whether Christian or pagan) which are now united in worship of 'the one god,' join together in "fellowship of the eucharist?"

- The Roman Catholic Catechism declares that the RC Church is founded on the doctrine of the trinity;
- The conglomerate organisation of the World Council of Churches confesses to worship the god of the trinity - the god of the eucharist;
- Pope John Paul 2nd asserts that the world's religions are all seeds of the word of god (the trinity god), including pagan religions.

Matthew 22:37, 38
"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." (Jesus was quoting Duet 6:5).

It is vital that God's people understand that all who profess to worship the One True God might be deceived as to the One True God's nature and character.

Roman Catholic Church Classifies Seventh-day Adventist Church

http://www.catholic.com/library/Seventh_Day_Adventism.asp

"This is because Adventists have always been regarded suspiciously by Evangelicals and **have often been viewed as a fanatical cult** (as have some of their offshoots, such as the Branch Davidians**). Many Evangelical leaders even have asserted—*incorrectly*—that Adventists are not Christians, even though they believe in Christ's divinity and use a valid Trinitarian form of baptism**….**Seventh-Day Adventists agree with many Catholic doctrines**, **including the Trinity**, Christ's divinity, the virgin birth, the atonement, a physical resurrection of the dead, and Christ's Second Coming. They use a valid form of baptism. They believe in original sin and reject the Evangelical teaching that one can never lose one's salvation no matter what one does (i.e., they *correctly* reject 'once saved, always saved')…. **By virtue of their valid baptism, and their belief in Christ's divinity and in the doctrine of the Trinity, Seventh-Say Adventists are both ontologically and theologically Christians.** But Christians, once separated from the Church our Lord founded, are susceptible to being "tossed to and fro and carried about with every wind of doctrine" (Ephesians 4:14)."

Which "god" are Christians (Protestants, Seventh-day Adventists), the supposed "non-pagans" worshipping? If it is not the One True God of the Bible, then Christians ignorantly commit idolatry and unknowingly break the "great" commandment, by offering their worship to a "foreign" god.

Is the day on which we worship God so important? Has the "different" worship day any significance other than to make God's people appear "different" from the world?

The Bible tells us that the seventh-day Sabbath is the sign of His people's commitment to Him alone. Without worshipping the One True God, keeping the Sabbath loses its spiritual significance.

Sabbath Days – The Sign of Authority

The One True God of the Bible, the Creator, requests that His followers "remember the seventh day Sabbath to keep it holy." It is given as a sign of the Creator's authority. In the 10 commandments the Creator God specifies which day is the Sabbath of the Lord your God.

Exodus 20:8-11
"Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But **the seventh day is the sabbath of the LORD thy God**: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and **rested the seventh day**: wherefore the LORD blessed the sabbath day, and hallowed it."

The Creator reminds humanity to rest on the Sabbath day, the seventh day, which was introduced to the world in the Garden of Eden, before the entrance of sin.

Genesis 2: 2, 3
"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God **blessed the seventh day**, and sanctified it: because that in it he had rested from all his work which God created and made."

By resting on the seventh day, according to the commandment, God's followers have always declared their allegiance to Him. The Creator has the authority to set the day on which He chooses to be worshipped by His people.

However the Bible warns that there will be false gods, false christs (messiahs) and false prophets who will draw "men after them" "teaching for doctrines, the commandments of men."

Matthew 24:24
"For there shall arise **false christs, and false prophets**, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Acts 20:30
"Also of your own selves shall men arise, speaking perverse things, to **draw away disciples after them."**

Matthew 15:8, 9
"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 9 But in vain they do worship me, **teaching for doctrines the commandments of men**."

Daniel (in Daniel 7:25) and John (in Revelation 13) warned that such leaders would create their own blasphemous rules and laws which are contrary to the Creator's law.

Daniel 7:25
"And he shall speak great words against the most High, and shall wear out the saints of the most High, and **think to change times and laws**: and they shall be given into his hand until a time and times and the dividing of time."

Revelation 13:5, 6
"And there was given unto him a mouth speaking great things and **blasphemies;** and power was given unto him to continue forty and two months. 6 And he opened his mouth in **blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven**." [6]

But none need be confused by the false gods and false doctrines. Certainty is found in Jesus Christ, as portrayed in the Bible.

Isaiah 8:20
"**To the law and to the testimony**: if they speak not according to **this word**, it is because there is no light in them."

6 *For a comprehensive and completely Biblical study which identifies the antichrist, and the beasts of Revelation 13 and of Daniel 7, visit www.presenttruth.info and select the March 2003 and then the April 2003 issues. The March article is entitled* ***Wars and Rumors of Wars: Is it the End?*** *The April article is called* ***The Mark of the Beast.*** **Free download, read on line or receive by post - free.**

Whose Authority do the Churches Recognise?

Revelation 13:3
"All the world wondered after (admired) the beast...."

Just as the One True God created a holy Sabbath day – on the seventh day of the creation week as a sign of His creatorship – so too the impostor god "created" a "sabbath" day that demonstrates the acceptance of *his* authority as a god worthy of worship.

The god of the trinity – the god whose origin comes from the Roman Catholic system (the Council of Nicea AD 325) - demands worship on ***his*** "sabbath" day – on Sunday, the first day of the week. This "sabbath" doctrine was "created" at the Council of Laodicea in A.D. 364 by a council of men (The Convert's Catechism of Catholic Doctrine, p. 50, 3rd edition).

Doctrinal Catechism quoted in The Advent Review and Sabbath Herald, 22 August, 1854, similar article printed in Advent Review and Sabbath Herald, 24 February, 1859 Vol 13, page 107, par. 11-14)

Q. *Have you any other way of proving that the church has power to institute festivals of precept?*

A. *Had she not such power, she could have done that in which all modern religionists agree with her; - she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."*

The following quotes were compiled by Nicholas at Presents of God:
http://www.remnantofgod.org/nl990919.htm

Canon and Tradition, p.263
"*The authority of the church could therefore not be bound to the authority of the Scriptures, because the Church had changed the Sabbath into Sunday, not by command of Christ, but by its own authority."*

James Cardinal Gibbons, The Faith of Our Fathers (1917) p. 72, 73.
"Is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify." -

The Convert's Catechism of Catholic Doctrine, p. 50, 3rd edition.
Question - *Which is the Sabbath day*?
Answer - *Saturday is the Sabbath day*.
Question - *Why do we observe Sunday instead of Saturday*?
Answer - *We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 364), transferred the solemnity from Saturday to Sunday*."

Father Enright, C.S.S.R. of the Redemptoral College, Kansas City, History of the Sabbath, p. 802

> *"The Bible says, Remember that thou keep holy the Sabbath day. The Catholic church says, No! By my divine power I abolish the Sabbath day, and command you to keep the first day of the week.* ***And lo, the entire civilized world bows down in reverent obedience to the command of the holy Catholic church!"***

American Catholic Quarterly Review, January 1883
"The Sunday...is purely a creation of the Catholic Church."

American Sentinel (Catholic) June 1893
"Sunday...It is the law of the Catholic Church alone..."

Catholic Mirror Sept. 23 1983. (Official organ of Cardinal Gibbons)
"The Catholic church," declared Cardinal Gibbons, "by virtue of her divine mission changed the day from Saturday to Sunday."

(end compilation by Nicholas from Presents of God)
http://www.remnantofgod.org/nl990919.htm

The Catholic Record, Loadon, Onatario, 1 September, 1923
"Sunday is our mark of authority....The church is above the Bible, and this transference of sabbath observance is proof of that fact."

Catholic Press, Sydney, Australia, August 1900
"*Sunday is a Catholic institution and its claim to observance can be defended only on Catholic principles..... From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first."*

Saint Catherine Catholic Church Sentinel, Algonac, Michigan 21 May, 1995
"Perhaps the boldest thing, the most revolutionary change the Church ever did, happened in the first century [7]*. The holy day, the Sabbath, was changed from Saturday to Sunday. 'The Day of the Lord' 9Dies Domini) was chosen, not from any direction noted in the Scriptures, but from the Church's sense of its own power.... People who think that the Scriptures should be the sole authority, should logically become [Seventh-day] Adventists, and keep Saturday holy*."

From the Douay Catechism (Roman Catholic) p 143, we read:

Q. *What is* ***Sunday****, or the Lord's Day in general?*

A. ***It is a day dedicated*** *by the Apostles* ***to the honour of the most holy Trinity****, and in memory that Christ our Lord arose from the dead upon Sunday, sent down the holy Ghost on a Sunday, &c. and therefore is called the Lord's Day. It is also called Sunday from the old Roman denomination of Dies Solis, the day of the sun, to which it was sacred.*

http://www.aloha.net/~mikesch/DouayCat.htm

7 Actually, the attempt to change Sabbath to Sunday was made in the fourth century

Which God? Which Holy Sabbath Day?

So the lines are drawn between two religious systems – the worship of the One True God on His Sabbath day - and the worship of the false god (the antichrist; the pagan god; the trinity god and other disguises that Satan uses to receive worship) on his artificial, counterfeit sabbath day.

Allegiance to either power is ***demonstrated*** by the day on which a person chooses to worship their God/god.

To which God/god does the majority of Christendom worship and give its allegiance? The answer can be determined by observing ***whose*** Sabbath day that Christendom keeps holy.

Nicholas, Presents of God;***Truth Provided Newsletter*** 9-19-1999
http://www.remnantofgod.org/nl990919.htm

BAPTIST: "*There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday.... It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week.... Where can the record of such a transaction be found? Not in the New Testament absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.* "~Dr. Edward T. Hiscox, author of The Baptist Manual, in a paper read before a New York ministers' conference held 13 November, 1893.

CATHOLIC: "*You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we ICatholics] never sanctify.* "-James Cardinal Gibbons, The Faith of our Fathers, 16th edition, 1880, p.111.

CHURCH OF CHRIST: "*Finally, we have the testimony of Christ on this subject. In Mark 2:27, he says: 'The Sabbath was made for man, and not man for the Sabbath.' From this passage it is evident that the Sabbath was made not merely for the Israelites, as Paley and Hengstenberg would have us believe, but for ..... that is, for the race. Hence we conclude that the Sabbath was sanctified from the beginning, and that it was given to Adam, even in Eden, as one of those primeval institutions that God ordained for the happiness of all men*. "-Robert Milligan, Schetne of Redempiten, (St. Louis, The Bethany Press, 1962), p.165.

CONGREGATIONALIST: "*The Christian Sabbath [Sunday] is not in the Scriptures, and was not by the primitive church called the Sabbath.*"-Dwight's Theology, Vol.4, p.401.

EPISCOPAL: "*Sunday (Dies Solis, of the Roman calendar, 'day of the sun,' because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined.*"~"Sunday," A Religious Encyclopedia, Vol.3, (New York, Funk and Wagnalls, 1883) p.2259.

LUTHERAN: "*The observance of the Lord's day [Sunday] is founded not on any command of God, but on the authority of the church."*-Augsburg Confession of Faith, quoted in Cadzolc Sdbla~ Manual, Part 2, Ch. 1, Sec. 10.

METHODIST: "*Take the matter of Sunday. There are indications in the New Testament as to how the church came to keep the first day of the week as its day of worship, but there is no passage telling Christians to keep that day, or to transfer the Jewish Sabbath to that day.*"-Harris Franklin Fall, Christian Advocate, July 2,1942.

MOODY BIBLE INSTITUTE: "*The Sabbath was binding in Eden, and it has been in force ever since. This fourth commandment begins with the word 'remember,' showing that the Sabbath already existed when God wrote the law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they will admit that the other nine are still binding* ?"-DL Moody, Weighed and Wanting, p 47.

PRESBYTERIAN: "*Until, therefore, it can be shown that the whole moral law has been repealed, the Sabbath will stand. ... The teaching of Christ confirms the perpetuity of the Sabbath.*"-T. C. Blake, D.D., Theology Condensed, pp. 474,475.

PENTECOSTAL: *"'Why do we worship on Sunday? Doesn't the Bible teach us that Saturday should be the Lord's Day?'...Apparently we will have to seek the answer from some other source than the New Testament.*"-D5~~d A. Womack, "Is Sunday the Lord's Day?" The Pentecostal Evangel, 9 Aug,1959, #2361, p.3.

ENCYCLOPEDIA: *"Sunday was a name given by the heathen to the first day of the week, because it was the day on which they worshipped the sun, ... the seventh day was blessed and hallowed by God Himself, and... He requires His creatures to keep it holy to Him. This commandment is of universal and perpetual obligation.*" -Eudle's Biblical Encyclopedia, 1872 ed., p.561.(Above Original List of Quotes Compiled by -Amazing Facts That Affect You- Study Guide #20 P.13). Download from:
http://www.remnantofgod.org/nl990919.htm

Recall that from the Douay Catechism (Roman Catholic) p 143, we read:

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A. ***It is a day dedicated*** *by the Apostles* ***to the honour of the most holy Trinity*** *in memory that Christ our Lord arose from the dead upon Sunday, sent down the holy Ghost on a Sunday, &c. and therefore is called the Lord's Day. It is also called Sunday from the old Roman denomination of Dies Solis, the day of the sun, to which it was sacred."*
http://www.aloha.net/~mikesch/DouayCat.htm

Which Matters Most - Whom you Worship or on Which Day you Worship?

To worship the true God on the wrong day, when the truth about the true Sabbath day has been understood, is sin. To worship the false god on the true God's (Sabbath) day is also sin (idolatry). To keep the commandments, when knowledge is received on the truth, a person must worship the true God on His true Sabbath day.

Following the Leader – But Which Leader?

4 March 2000 Record South Pacific Division Seventh-day Adventist Church ANN **Catholics: SDAs not a sect.** "The Seventh-day Adventist church cannot be treated either as a *new religious movement* or a sect," declares a joint statement from the Roman Catholic – SDA churches in Poland. Recognising each other's autonomy and independence, the document was issued following 15 years of dialogue aimed at better understanding, teaching, and practice of both churches."

Ellen White states in Great Controversy p 555 that "By beholding we become changed." From the close association and discussion with the Roman Catholic church, not only the doctrines but even the language of the Roman Catholic Church has pervaded the Seventh-day Adventist church. Note the Seventh-day Adventist's church manual's use of Roman Catholic terminology:

SDA Church Manual, p 247 Reasons for Which Members Shall be Disciplined
*"Among the **grievous** sins for which members shall be subject to church discipline are the following:*

*Denial of faith in the fundamentals of the gospel and in the **cardinal** doctrines of the church or teaching doctrine contrary to the same."*

Roy Adams, SDA Associate Editor, Adventist Review, 2 May, 1991, p 10.
"*And we could go on if space permitted – to mention **the WCC's... accentuation of the Holy Spirit** and **the Eucharist. All of these emphases fit into the ambit of the three angels' messages**....*" "The **Eucharist**, turning the communion bread into the literal body of Christ."
www.seventh-day.org/sda_apostasy.htm - 101k cache of http://www.seventh-day.org/sda_apostasy.htm as retrieved on 30 Aug 2004 09:27:40 GMT.

Ecclesiastical Empire p389, AT Jones quoting from *The Catholic Faith Re-Established:*

"*According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, Son, and the Holy Ghost; under an equal majesty, and **pious Trinity**. **We authorize the followers of this doctrine to assume the title of Catholic Christians**; and as we judge that all others are extravagant madman, we brand them with the infamous name of "heretic," and declare that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, shall think proper to inflict upon them."*

The Roman Catholic church authorizes Trinitarian churches to assume the title of Catholic Christians. This title of "Catholic Christians," SDA minister, George Knight claims for the Seventh-day Adventist church organisation.

20 March 1999, Record, South Pacific Division Seventh-day Adventist Church (author George Knight):

"*There are only 2 truly catholic churches in the world today. The Roman Catholic and the Adventist catholic. Adventism is catholic ("universal") in that it has a world wide commission to fulfill the mission of the three angels of Rev 14 to take the end time message to every nation, tongue and people.*"

The Bible and the SDA Pioneers **established that our fellowship is with the Father and His Son, through the indwelling of Christ's divine person (Christ's divinity - the spirit of Christ), but the Catholic and new SDA religions teach it is not "Christ in you" but the trinity that dwells in us.**

1 John 1:3
"…**our fellowship is with the Father, and with his Son Jesus Christ."**

John 14:10, 20
Believest thou not that I am in the Father, and the Father in me? ….
At that day ye shall know that I am in my Father, and ye in me, and **I in you**."

Colossians 1: 27
"**Christ in you**, the hope of glory."

(Roman Catholic Position) Sunday Herald, Sun 25 July, 1999 "*John Paul 2 told pilgrims outside the Vatican**, heaven was a "living and personal relationship with the Holy Trinity…"***

Roman Catholic Catechism, paragraph # **260** ***"The ultimate end of the whole divine economy is the entry of God's creatures into the perfect unity of the Blessed Trinity. But even now we are called to be a dwelling for the Most Holy Trinity… O my God, Trinity whom I adore, … O my unchanging God, but may each minute bring me more deeply into your mystery! Grant my soul peace. Make it your heaven, your beloved dwelling and the place of your rest."***

(Modern SDA Position) Dr Erwin Gane, (SDA) M.A., M. Div., and M.Th, Ph.D in The Alpha and the Omega - video
*"Take for example the widely accepted doctrine of the Trinity. No human being can explain such a marvelous truth. God is one – Father, Son and Holy Spirit. The point is that when you receive Jesus Christ as your Saviour and friend, **the Trinity dwells in your heart.** To know Christ is to know the Deity. The doctrine of the Trinity is centred in Christ."*

Contrary to popular belief, Ellen White indeed included the personality of God and Christ as a landmark and a pillar of the SDA faith.

Ellen White, MS 760, p 9,10 - To Build Upon the Foundation
"*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."***

JN Andrews, 6 March, 1855 R&H Vol. 6, no 24 p 185
*"The **doctrine of the trinity** was established in the church by the council of Nicea, AD 325. **This doctrine destroys the personality of God and His Son Jesus Christ our Lord.** The infamous measures by which it was forced upon the church which appear on the pages of ecclesial history might well cause every believer in that doctrine to blush."*

JH Waggoner, "The Atonement in the Light of Nature and Revelation," 1884
p166, ***"the doctrine of a trinity degrades the Atonement…."***

Modern SDA's Confused – Tritheist, Orthodox or Modalist Trinitarians?

Three Gods - Or - One God in Three Pieces – Or – One God in 3 Functions?

JH Waggoner (SDA Pioneer) in *Thoughts on Baptism,* **1878**, cites Bingham in "Antiquities," Book 11, chap 3 & 4
"*There were some very early that* ***turned the doctrine of the Trinity into Tritheism, and instead of three divine persons under the economy of Father, Son and Holy Spirit, brought in three collateral, co-ordinate, and self-originated beings,*** *making them three absolute and independent principles****, without any relation of Father or Son,*** *which is the most proper notion of* ***three gods.*** *And having made this change in the doctrine of the Trinity, they made another change answerable to it in the form of baptism."*

The Roman Catholic Orthodox version of the trinity is defined as **One Being composed of three hypostases-** "…***there are not three substances [or beings]***." (Dr. Shedd, *History of Christian Doctrine*, vol. i. p. 365 quoted in Philip Schaff's *History of the Christian Church*, Vol 3, Sec. 130, p 676, 677)

The SDA Tritheistic version of the trinity was officially accepted by vote in 1980 - Tritheism. Historian Philip Schaff defines tritheism as " *the… tritheistic trinity of* ***three distinct and separate beings.****"* (Philip Schaff, *History of the Christian Church*, Volume 3, Section 130, p 677. Tritheism is the concept that God exists in three persons who are "three different individuals, or three self-conscious and separately acting beings." Tritheism means "three gods."

Modalism
SDA Adult Sabbath School Lessons 15 March, 2003
"The unity Jesus is speaking of is 'an expression of the creative diversity within the Godhead…there is only one 'true God' who ***manifests Himself*** *through differing functions of Father, Son and Spirit."*

The above statement appears to reflect yet another version of the trinity doctrine – modalism - that God is one Being who manifested Himself in three different modes at three different times. (Philip Schaff, *History of the Christian Church*, Volume 2, Section 152, page 582).

Seventh-day Adventist Ministers Comment on SDA Trinity (Tritheism)
SDA Pastor, Max Hatton in *Understanding the Trinity* p 135
"An unbalanced view leads to such errors as Tritheism, Modalism and Bi-theism. Tri-theism results from an overemphasis of the threeness. It results really in there being three completely separate persons or Gods. This is really Polytheism (which, really, is paganism)." [Parentheses in original.]

SDA Pastor, Dr Erwin Gane states in "Enlightened by the Spirit," *Adult Sabbath School Lessons Teacher's Edition*, 3rd Quarter 1995, p 15, 16
"Many people have ***stumbled over*** *the biblical teaching of a triune Godhead, thinking that this concept suggests polytheism. While the reality of the three-personed Godhead is rationally inexplicable, this belief is not polytheistic, because it recognizes the unique qualities of the members of the Godhead that are intrinsic to divinity…. Because the Bible presents the Deity as the Father, the Son and the Holy Spirit, some readers might assume that there are three Gods. Such teaching is polytheism. By contrast, the Bible teaches monotheism – three Persons in one God.*"

SDA theologian, Dr Jerry Moon notes that early in SDA history “one objection to the Trinity doctrine was based on the misconception that it teaches the existence of three Gods.” Then Dr Moon footnotes: *"The term 'person' as applied to God, indicates a being with personality, intellect, and will. Unlike the multiple gods of polytheism, the three persons of the biblical Godhead are profoundly 'one in purpose, in mind, in character,* ***but not in person****.' Thus, despite their individuality, they are never divided, never in conflict, and thus constitute not three gods, but one God."* (J. Moon, 2003,”The Adventist Trinity Debate,” *Andrews University Seminary Studies*, Vol. 41, No. 1, 113-129)

Regardless of their strong assertions to the contrary, according to Schaff's definition, and in harmony with the Nicean Creed, SDA theology portrays three separate divine beings – who might well be ***called*** *'*one God,' but it is really a case of three gods - tritheism.

Far from the pioneers stumbling over the doctrine of the trinity as Dr Gane suggests, it appears that the modern SDA church is ***stumbling over*** the Biblical doctrine of God. Amongst the leadership, there is confusion. Which version of the trinity should the members adhere to, when the leadership propose at least 3 different versions?

Did the pioneers “***stumble over”*** the doctrine of the trinity? Not at all.

MS 135, 1903, Ellen G. White, The Early Years Vol 1 - 1827-1862, p 145
“The leading points of our faith as we hold them ***today*** *(1903) 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.”*

Special Testimonies, Series B, no. 7, p 57. (4 December, **1905, California**).
"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 are we to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time. We need now larger breadth, and deeper more earnest, unwavering faith in the leadings of the Holy Spirit.* ***If we needed the manifest proof of the Holy Spirit's power to confirm truth in the beginning, after the passing of the time, we need today all the evidence in the confirmation of the truth,*** *when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now."*

EGW confirmed the fundamental principles, (established 1842-1857), were not to be altered. The "principles of our denominated faith" ***are*** non-trinitarian - written 1872, circulated 1874 -1914 in SDA Yearbooks. These were the only principles published in the lifetime of Ellen White. According to Ellen White, ALL the pioneers were in agreement on these first denominated principles.

Did Ellen White change the “fundamental principles of faith” herself after strongly objecting to anyone changing them? That is the claim, but the evidence does not support it. Neither does the truth about God and His Son taken straight from the Bible.

Identifying "the Unknown God" - from the Bible

The Bible truth exposes the traditions of men.

1. Who is the One True God - the Source of All Life?

The Bible reveals that there exists One **Supreme** Divine Being known to us as the Father. **Both the Father and the Son are divine Beings**, but the Father always has been and always will be highest in authority. It is the Father Who is the ultimate Source of all life.

Deuteronomy 6:4
"Hear, O Israel: The LORD our God is one LORD."

John 17: 3
(Jesus prayed to His Father) "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

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

2 Thessalonians 2:16
"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace."

1 Corinthians 8: 5-6
"For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by
whom are all things, and we by him."

Ellen White Agrees with Bible Truth

Thoughts from the Mount of Blessing, **1896** p 106; Amazing Grace p 94
"**Our Father** which art in heaven, Hallowed be thy name. Matt 6:9. To hallow the name of the Lord requires that the words in which we speak **of the Supreme Being be uttered with reverence."**

Desire of Ages, 1898 p 21
"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."

Great Controversy, 1911 p 479
"The Ancient of Days is God the Father. Says the psalmist: 'Before the mountains were brought forth, or ever Thous 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."

The Signs of the Times – 30 May, 1895
"He gave His only begotten Son— **not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person,** and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily."

Judging by the names chosen for their children, the Israelites in the Old Testament knew that the Father was God.

Hebrew Name	***Meaning***	***Reference***
Abiel	God is Father	Genesis 10;28, 29
Abiezer	the Father is help	Joshua 17:1, 2; Numbers 26:30
Abigail	the Father is joyful	1 Samuel 25:3; 1 Chronicles 2:16, 17
Abihail	the Father is might	Numbers 3:35; 1 Chronicles 2:29
Abihud	the Father is majesty	1 Chronicles 8:3
Abijah, Abia, Abiah	Yahweh is Father	1 Kings 14:1-18
Abijam	Yahweh is Father	1 Kings 15:1-7
Abimael,	God is Father	Genesis 10:28, 29
Abimelech	The Father is King	1 Chronicles 18:16
Abinadad	the Father is generous	1 Samuel 7:1, 2; 16:8:17:13; 31:1-8
Abinoam	the Father is pleasantness	Judges 4:6
Abiram	The Father is exalted	Numbers 16:1-50; 1 Kings 16:34
Abishai	the Father of a gift	2 Samuel 2:18; 1 Chronicles 2:16
Abishalom, Absalom	the Father of Peace	1 Kings 15:2,10
Abishua	the Father is salvation	1 Chronicles 8:3, 4
Abishur	The Father is a wall	1 Chronicles 2:28, 29
Abital	The Father is dew	2 Samuel 3:2, 4
Abitub	The Father is goodness	1 Chronicles 8:8-11
Abner	the Father is a lamp	1 Samuel 14:50, 51

The Pioneers of the SDA Church Agreed with Bible Truth.

1874 - Principles of Faith #1

"That there is one God, a personal, spiritual Being, the Creator of all things ...(who is) everywhere present by His representative, the Holy Spirit."

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

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

Psalm 104:30
"Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

1874 – Principles of Faith #2

"That there is one Lord Jesus Christ, and Son of the Eternal Father, the One by whom God created all things..."

1 Corinthians 8:6
"...one Lord Jesus Christ, by whom are all things, and we by him."

Ephesians 3:9
"God, who created all things by Jesus Christ:"

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

Hebrews 1:5, 6
"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? **And again**, **when** he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."

Does the Bible uphold the original SDA beliefs as truth or does it expose them as error? The early SDA religion taught that the danger of the trinitarian mind-set was that it prevented the truth being recognised on such crucial factors as:

- the attributes of divinity;
- the nature of the pre-incarnate Son of God;
- the nature of sin;
- the attributes of unfallen and fallen humanity;
- the nature of the incarnate Son of God; and
- the concept of "spirit"

The pioneers warned that the doctrine of the trinity/tritheism opens doors to Satanic control through the false doctrines of "the immortality of the soul;" the unfallen nature of Christ; once saved always saved; possession of evil spirits and other serious errors.

The Attributes of Divine Beings

Personal Being	Possessing a real bodily form
Spiritual Being	Possessing a divine mind
Omnipresence:	Possessing the ability to be in active communication with every being in the universe at all times;
Omnipotence:	Possessing all power
Omniscience:	Possessing all knowledge
Inherent Life:	Possessing creative, life-giving power

God is a Personal Being

God is a personal being (Heb 1:3), and yet He is a spirit (John 4:24) . i.e. The Father has a glorious physical form, but He also has a divine mind (spirit). The doctrine of the trinity, claims that God "is without body or parts," but is pure spirit. i.e. a ghost. Such a belief ignores the Bible evidence that demonstrates that God certainly has a glorious, but physical bodily form.

The following information is found on David Sim's webpage: ***The Personality and the Presence of God in Early Adventism***;
http://www.bibletruth.or.kr/englishindex.html)

> ***Catholic Catechism Abridged*** *by the Rt. Rev. John Dubois, Bishop of New York. Page 5. Ques. Where is God? Ans. God is everywhere. Q. Does God see and know all things? A. Yes, he does know and see all things. Q. Has God any body? A. No; God has no body, he is a pure Spirit. Q. Are there more Gods than one? A. No; there is but one God. Q. Are there more persons than one in God? A. Yes; in God there are three persons. Q. Which are they? A. God the Father, God the Son and God the Holy Ghost. Q. Are there not three Gods? A. No; the Father, the Son and the Holy Ghost, are all but one and the same God.* ***The first article of the Methodist Religion,*** *p. 8. 'There is but one living and true God, everlasting, without body or parts.'* " (cited in ***The Personality and the Presence of God in Early Adventism*** by Mr David Sims; http://www.bibletruth.or.kr/englishindex.html)

God is a Physical Being — Possessing a physical bodily form

Christ was in the "form of God," the express image of His Father's person (physical form) (Phil 2:6; Heb 1:3).

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

Hebrews 1:3
"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."

1 Peter 3:12
"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil."

Proverbs 15:3
"The **eyes** of the Lord are in every place, beholding the evil and the good."

The Father has eyes that can see everywhere. This does not mean that the Father has millions of physical or ghost-like eyes that are dispersed all through the earth. It means that by virtue of His omniscience - His complete knowledge – He knows what is occurring throughout all the universe at all times.

Habakkuk 1:13
"Thou art of purer **eyes** than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy **tongue** when the wicked devoureth the man that is more righteous than he?"

Exodus 33:23
"And I will take away mine **hand**, and thou shalt see my **back parts**: but my **face** shall not be seen."

Isaiah 37:17
"Incline thine **ear**, O LORD, and hear; open thine **eyes,** O LORD, and see: and hear...."

John 5:37
"And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his **voice** at any time, nor seen his shape."

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

Revelation 2:18
"And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his **eyes** like unto a flame of fire, and his **feet** are like fine brass."

Jeremiah 32:41
"Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with **my whole heart and with my whole soul**."

Genesis 1:2
"And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit (#7307 breath, wind) of God moved upon the face of the waters" (possibly, God blew on the waters or He spoke over the waters).

Acts 22:6-8 (Jesus appeared to Saul in a glorified physical form)
"Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest."

Saul heard the voice of Jesus Himself and was blinded by beholding Christ's glorified body which was veiled in a bright light.

Acts 1:9
"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

Christ went to heaven in a physical bodily form. Since humanity was made in the image of God, it is not surprising to find that the Father and Son have glorified but recognisable bodies with **a face, head, hair, tongue, feet, hands, voice, back parts and a soul.**

God is a Spiritual Being Possessing a divine, intelligent mind

John 4:24
“God is a spirit: and they that worship him must worship him in spirit and in truth.”

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

Roman 8:9
“But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his.”

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

Jeremiah 32:41
“Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with **my whole heart and with my whole soul**.”

Acts 22:6-8 (Jesus felt persecuted)
"Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest."

Both Father and son have feelings (emotional heart), thoughts (spirit) and principles (liberty).

John 14:18
“**I** (Jesus, in a physical, bodily form) will not leave you comfortless: **I** (in spirit/mind form) will come to you.”

Jesus came to His disciples spiritually - by sending His divine thoughts and power through the angels on the day of Pentecost when “tongues as of fire” fell on the disciples.

Acts 2:2-4 (Pentecost)
“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues **like as of fire**, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

Psalm 104:4
“Who maketh his angels spirits; his ministers a flaming fire.”

Matthew 18:20 (Jesus said)
“For where two or three are gathered together in my name, **there am I in the midst of them.”**

How does Christ, who is a Being with a distinct body, appear in the midst of His disciples world-wide? Through His spirit/mind. Christ does not disintegrate His physical form into millions of particles to be “in the midst of” his believers. He doesn't multiply Himself to appear as millions of “Christ-clones” among His believers either. Instead, the Bible teaches that Christ sends ***His mind*** – His thoughts, power and peace to His believers through the agency of His ministering spirits – His angels.

Hebrews 1:13
“But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”

1 Corinthians 15: 45, 47
“And so it is written, The first man Adam was made a living soul; **the last Adam was made a quickening spirit…. The first man is of the earth, earthy: the second man is the Lord from heaven.”**

Jesus has a spirit in the sense that He has a rational thinking mind, which is of course, a divine mind. He is a quickening spirit – a life-giving, rational thinking, creative, divine Being. In a similar way, the angels, although not divine beings, are ministering spirits. Angels have rational minds and they participate in bringing Christ's spirit/mind/thoughts to His people.

Ellen White explains in Ministry of Healing, p 417
"The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. ***Through these messengers He is in active communication with every part of His dominion. By His Spirit He is everywhere present. Through the agency of His Spirit and His angels He ministers to the children of men."***

God Has a Home

God has a physical dwelling place, but by His spirit (mind) He dwells in the believer.

God dwells in heaven - physically

Psalms 11:4
"The LORD is in his holy temple, the LORD’S throne is in heaven: his eyes behold, his eyelids try, the children of men."

Isaiah 66:1
“Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?”

Psalm 102:19
“For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth.”

Habakkuk 2:20
“But the LORD is in his holy temple: let all the earth keep silence before him.”

Psalm 99:1
“The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.”

Isaiah 37:16
O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

1 Kings 8:27
“But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain (restrain) thee; how much less this house that I have builded?”

God dwells in the believer - by His spirit (mind, thoughts).

Roman 8:9-11
“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God **dwell in you**. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead **dwell in you**, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that **dwelleth in you**.”

Philippians 2:5
“Let this mind be in you, which was also in Christ Jesus.”

1 Peter 4:1
“Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind...”

1 Corinthians 2:16
“For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.”

Colossians 1:27
“Christ in you, the hope of glory.”

2 Timothy 1:7
“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”

Omnipresence - Possessing the ability to be in active communication with every being in the universe at all times;

The expression “omnipresence” is not to be confused with the pantheistic theology that states that a deity is made up of particles – like a gas – that is diffused all throughout nature, in both animate and inanimate creatures and creation. The One True God and His Son are not omnipresent in this pagan understanding, but They are considered to be everywhere present in the following two ways:

- ***by Their omniscience – i.e. all knowing abilities; and***
- ***by Their spirit -i.e. mind and thoughts.***

As previously demonstrated, the Father and the Son (Divine Beings) both possess a physical body/form, however, it is through Their divine minds that Father and Son are considered to be omnipresent. Both Father and Son have complete and unlimited knowledge (omniscience) of all things at all times and in every place, (except Jesus “put aside” this attribute during the incarnation, while resuming it after His resurrection). Both Father and Son can communicate with every being in the universe at all times through the ministry of the holy angels. (e.g. Gabriel came to Daniel – Dan 8:16; Christ is said to have come to see if what angels told Him about Sodom was true Gen 18, but of course both Father and Son already knew

"every thought of the hearts" of the inhabitants in Sodom and their actions). In this way both Father and Son are everywhere present – as represented by Their spirit/mind/thoughts conveyed by angels or sometimes, conveyed by Jesus Christ Himself in his personal bodily presence (e.g. Saul -Acts 9:4.5; Ellen White – Keepers of the Flame: episode 8).

The pioneers accepted the preceding understanding which was demonstrated in the following quote by a prominent minister in the early SDA church.

James White, The Sabbath God (Review and Herald, 7 March, 1854)

> "*Does not God say he fills immensity of space? We answer, 'No.' Ps.139:7,8. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, &c. God by his Spirit may fill heaven and earth, &c. Some confound God with his Spirit, which makes confusion.*" Cited in The Personality and Presence of God in Early Adventism by Mr David Sims at: http://www.bibletruth.or.kr/englishindex.html

Omniscience

The Father

Proverbs 2:6
"For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding."

1 Timothy 1:17
"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

Romans 11:33
"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Romans 16:27
"To God only wise, be glory through Jesus Christ for ever. Amen."

The Son of God

1 Corinthians 1:24
"… Christ the power of God, and **the wisdom** of God."

Luke 11:49
"Therefore also said the **wisdom of God**, I will send them prophets and apostles, and some of them they shall slay and persecute:"

Psalm 136:5
"To him that by wisdom made the heavens…:"

Proverbs 1:20, 23
"Wisdom crieth without; she uttereth her voice in the streets: ….Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you."

Proverbs 3:19
“The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.”

The “wisdom of God” is the pre-incarnate Son of God who speaks of His “coming forth” in Proverbs 8:22-30.

Ezekiel 11:5
“And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.”

Omnipotence

The Father

Psalm 66**:**3
“Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. “

2Chronicles 20:6
“And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?“

Matthew 6:13 (Jesus praying to His Father)
“And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever.”

The Son of God

Matthew 28:18
“And Jesus came and spake unto them, saying, **All power is given** unto me in heaven and in earth.”

1 Corinthians 1:24
“… Christ **the power** of God, and the wisdom of God.”

Revelation 5:13
“Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

Inherent Life- Inherent Immortality

The Father (the Source and originator of ALL life).

1 Timothy 6:16
“Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting.”

The Father is the ONLY Divine Being Who has original, unborowed, underived; unconferred immortality (Inherent Life). The Father cannot die.

Ephesians 3:9
"God, who created all things by Jesus Christ:."

The Son of God

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

As confirmed by Ellen White (refer section of this book "Ellen White's 'trinitarian' statements" regarding "Desire of Ages p 530) **Christ was given life** by virtue of His "coming forth from" His Father **and *then*** the Son possessed also "life in Himself." That life, was exactly the same quality of life possessed by the Father - original, unborrowed and underived. Christ's life was THEN, independent of His Father's life. The Son of God volunteered to lay down His human life for sinners, thus His divine mind became unconscious in death.

Pantheism

The **Stanford Encyclopedia of Philosophy** defines pantheism as follows:

> *"Pantheism is a metaphysical and religious position. Broadly defined it is the view that (1) "God is everything and everything is God ... the world is either identical with God or in some way a self-expression of his nature" (Owen 1971: 74). Similarly, it is the view that (2) everything that exists constitutes a "unity" and this all-inclusive unity is in some sense divine (MacIntyre 1967: 34). A slightly more specific definition is given by Owen (1971: 65) who says (3) "'Pantheism' ... signifies the belief that every existing entity is, only one Being; and that all other forms of reality are either modes (or appearances) of it or identical with it."* ***Michael Levine*** 2002 *mlevine@arts.uwa.edu.au (emphaisis not in original quote)*

Paul Harrison in ***The Elements of Pantheism***,(1999:50-51) explains that the pantheistic religion honours a god "(an impersonal being, the existing universe) which is the opposite of the "good AND evil" god of most religions. Instead the pantheistic concept of "god" is NEITHER good nor evil as it is qualified in human terms.

> *The pantheist God is quite different from the God of Judaism, Christianity or Islam. Indeed, many pantheists prefer to avoid using the word God at all, because it brings up in most listeners' minds ideas of the particular God they have read about in the Bible or Koran or were taught about as children....**The pantheist divinity is the existing universe**. **It is not a personal god.** **It is not a loving father, conscious of and caring for each one of us**. It is simply the Reality of Being, just as it is. **It is beyond personality, in any human sense**. It cannot really love us, but it cannot hate us either. As Spinoza wrote in his Ethics:'God is without passions, neither is he affected by any emotion of pleasure or pain... Strictly speaking, God does not love anyone.... He who loves God cannot endeavour that God should love him in return.' To some people this may seem like a cold, unwelcoming sort of God, a hard God to love....* ***The pantheist divinity is not a good God. It is neither good nor evil. The human categories of good and evil do not apply. (51) It simply is. Again, this conception is easier to square with reality than the idea of an omnipotent and perfectly good God, who allows or even causes events that in human terms would be seen as evil, such as devastating hurricanes, floods or epidemics, claiming millions of lives. The question why God would allow pain and evil to exist is***

> ***one of the most difficult of all for theists to answer. Pantheists do not have to answer it; the universe is what it is.*** *The pantheist divinity is not a judging God. It will not assess each one of us at the end of our lives, and assign each of us to everlasting bliss or agony. It is not listening to our every breath and thought, marking them down in our account to be held for or against us after our death. For many pantheists, conscientious pantheists, who strive to do good in their lives, the freedom from a judging God inside your brain is a liberating experience. There is no need to be self-conscious all the time, aware of how your every thought might be assessed by a vigilant listener who has the power to punish you for all eternity."*[8]

From the definition, it can be seen that the doctrine of pantheism has very similar sentiments as those expressed by the doctrine of the trinitarian/triune theology. The same principles appear to be employed in the trinitarian view of God's omnipresence as are employed in the pantheistic view.

We know that the Bible teaches that a human body is composed of both body and spirit - a physical body and a mind. A human being without a human mind is dead - a dead person, which ceases to exist in any sphere. In a similar way, a human mind without a physical body also cannot exist in any sphere. If a doctrine suggests that a human mind (spirit) exists without a physical body, then it is apparently referring to a pagan concept - a ghost. To say that entity – a supposed spirit (mind) without a body is able to be present everywhere, is called the doctrine of the immortality of the soul – spiritualism.

Humanity was made in the image of God. The Bible teaches that God is one Being – a divine Person. He has a physical form/body and He is also a spiritual being (i.e. He possesses a mind). Theology that suggests that God is simply a spirit (a mind) ONLY, without a body, promotes doctrines that originate from pantheistic theology.

The theology that teaches that God can be present everywhere, as a ghost – i.e. a "spirit" (mind) only; is pantheistic.

Pantheism teaches that God is present everywhere in spirit form only - eg. He (god) is only spirit and inhabits rocks, trees etc. Should Christians also believe that God is spiritually present everywhere and that His mind (separate from His body) inhabits Christian's bodies? It is a similar theology and shares a similar pantheistic principle – a bodiless being is everywhere present and dwells in multiple objects.

The doctrine of the orthodox trinity expresses the belief that God has no physical body. The trinity god is one being that is composed of three parts or hypostases – not real persons, but parts of one person. There is no physical body to any of the "parts" but only "spirit."

The doctrine of the tritheist triune god supports the view that the triune god has 3 separate bodies which together are "called" god.

8
Many persons, identifying with different religious denominations, would disagree with the pantheist who labels suffering, pain and death as being of a neutral quality. May would consider indeed, that there is a two-tone quality to "mother nature" - a good and creative side - and an evil, destructive side (for more on this subject visit):
http://www.themeofthebible.com/articles/S.%20Turner/Character%20of%20God%20ST.pdf

Some variations of the triune doctrine claim that the Father and Son have physical bodies, but no spirit, while the Holy Spirit has no body, but is all spirit.- (One can only wonder, if such variations in the triune theology, originate from the desire to harmonise Bible teachings with the doctrine of the triune god).

Just as the pantheist believes that God is present in inanimate objects and in everything, so Christians imbibe in pantheistic theology when they maintain that God is spiritually (without bodily form) everywhere present, dwelling in believers. They believe, as does the pantheist, that God somehow physically dwells in beings, without his physical form!

In contrast to both Trinitarian and triune doctrines, as previously noted, the Bible does ***not*** reveal that God's is a disembodied mind (spirit) as being everywhere present in all places at all times.

The Bible teaches that God has both body and spirit (mind). He is present everywhere in the sense that He is omniscient - all knowing. As He knows what is occurring in all parts of the world at all times, He responds and directs His messengers - His angels, to assist, instruct and empower humanity as they require divine assistance. God sends the angels with His thoughts, His will, and angels give the messages to humanity. There are many instances of this is occurring in the Bible.

The word omnipresence NEVER appears in the Bible. God's physical body is NEVER described as being present in de-materialised “gaseous or particles” scattered over the earth. God's presence everywhere is NEVER used to refer to millions of “Christ clones” as being physically and bodily present all through the universe. It is through God's divine **ability to know all things**, **at all times**, and His **ability to communicate His thoughts with all** creatures in the universe at all times, which qualifies Him to be spoken of as “being everywhere present by His representative the Holy Spirit” (His all-knowing mind) . Divine knowledge is complete knowledge, spanning time and space. No being in the universe can hide from God for God is everywhere present – knowing all things, at all times and able to communicate with all beings at all times (Proverbs 15:3, Psalm 139:7).

The SDA pioneers also held to that understanding.

James White, The Sabbath God (Review and Herald, 7 March, 1854)
"Does not God say he fills immensity of space? We answer, 'No.' Ps.139:7,8. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, &c. God by his Spirit may fill heaven and earth, &c. Some confound God with his Spirit, which makes confusion.” Cited in
The Personality and Presence of God in Early Adventism by Mr David Sims at:
http://www.bibletruth.or.kr/englishindex.html

There are instances in the Bible that demonstrate that when the Son of God chooses, He can appear to humanity at any time, but not in an "out of body" experience. i.e. His mind does not appear without His body being present! e.g. Jesus appeared to Saul on the road to Damascus in His glorified, shining, bodily form; to the disciples on the road to Emmaus; to the frightened disciples who had locked themselves in a room after His resurrection.

The Bible teaches that Christ dwells in Christians through their minds, not through their bodies. Bodies become dedicated as a “temple of the Holy Spirit (the pure thoughts of God), when God's will is accepted in the Christian's mind. The body is not where Christ dwells, but the mind. The body is offered to Christ in submissive obedience so that the flesh will not reign, but Christ's spirit (His mind, thoughts) dwells in the human mind when it submits to the divine will.

Some may suppose that the Holy Spirit is *a person – i.e. an independent entity, that experiences an intelligent existence, without having a physical body. Or that the Holy Spirit can exist with a bodily form, but then can also exist as a ghost - in 'his' 'out of body' state.* That this divine 'being' can have existence through 'out of body' experiences, is harmonious to the same concepts which have originated from Satan's first lie to Eve - the doctrine of the immortality of the soul.

Seventh-day Adventists have long denied that human beings can have any existence after their bodies have died. Human beings cannot exist as ghosts – i.e. a mind (spirit) without a body. The Bible and Ellen White both teach us that humanity was made in the image of God – in both His physcial form and in His spiritual form.

Ellen White, Youth Instructor, 20 July, 1899
“In the councils of heaven God said, 'Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him.' The Lord created man's ***moral faculties*** and ***his physical powers***. All was a sinless transcript of himself. God endowed man with holy attributes, and placed him in a garden made expressly for him. Sin alone could ruin the beings created by the hand of the Almighty.”

Humanity was made by putting a body together with a spirit (mind). This creation was made after the formula in which God Himself existed. Body and spirit are required for existence. A body cannot exist without a mind. A mind cannot exist without a spirit. Thus humanity reflected the image of God.

If Christians believe that God has an existence as a spirit (mind) outside of His physical form/body, wouldn't they be denying that man is made in God's image?

Even Adam, prior to sin, could not have experienced 'out of body' experiences. He could not have existed as a ghost – ie. a spirit or mind or intelligent entity which was separate to His body. Should Christians suppose that God exists in an opposite state, when the Bible and Ellen White assure us that humanity reflects the physical form of God?

Early Writings, 1882 p 77
"I have often seen the lovely Jesus, that He is a person. I asked Him if His Father was a person and had a form like Himself. Said Jesus, "I am in the express image of My Father's person."

The Bible teaches that the spirit of God is truly God, in that God does not stop being a person when His mind is referred to as the holy spirit of God. However this concept is very different to endeavouring to teach that a third *separate* divine person is identified in the Bible. There is however, another separate entity identified as being the Holy Spirit of the trinity, which has its origins in the early Roman Catholic Council of Constantinople (381AD) and in the early pagan religions.

It has just been demonstrated that a person is composed of both mind and body. If the Holy Spirit is a person then “he” must possess both a body and mind. But the Hebrew and Greek language never indicates that "spirit" (#3703; #4151) means a disembodied being. It means “mind, character, breath (intelligent exhalation or expression).” It does not indicate a physical body. How can the Holy Spirit be a real independent entity if it doesn't have a body? If it doesn't have a body, it fits the definition of a fictional entity - a ghost – a disembodied spirit.

The doctrine that life continues in 'the spirit world' after the human body dies -is a commonly held belief in many religons. These doctrines are based on the belief that 'spirits' are ghosts - disembodied entities of deceased human beings - but the Hebrew and Greek language prevents that interpretation.

The holy spirit of God is simply the holy or pure mind of a that divine Person – but never a mind as a entity which has existence without a bodily form.

While God can and will appear in His glorious form, sinful flesh (humanity) cannnot behold His glory. Therefore, out of love for sinners, the Father veils His glory. This is the 'invisible God' (Col 1:15: 1 Tim 1:17).

Early Writings, p 54
The Vision of the End of the 2300 Days
'I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, 'If you should once behold the glory of His person, you would cease to exist.'

Ellen White clearly states that God is not a disembodied mind/spirit.

The spirit of God therefore refers to the mind or thinking or moral image of God.

The same holy or pure mind is given to Christians when they accept Jesus as their Saviour. They receive His holy spirit or pure mind – His moral values. They do not become the dwelling place of a third divine person - a fictious entity – a ghost – who possesses no body and is just a mind. To believe such a doctrine, is to imbibe in pantheistic and spiritualistic theology.

A spirit (mind) without a body is not a real person.

The Pantheistic view of “god” is not descriptive of a real divine person. God is said to be a disembodied spirit, but has no physical body at all.

The Trinitarian view is not descriptive of a real divine person. God is said to be only a disembodied spirit, but has no physical body at all.

The tritheist triune view is not descriptive of a real person. It is descriptive of three bodied “persons,” but the one god who they are said to comprise when grouped together, is a NOT real person – with ***ONE*** body and ONE mind. One version claims that two beings (Father and Son) have bodies only while the third person (Holy Spirit) is a spirit only. Either way, when three beings are required to constitute one god, a so real divine person is not possible. The Biblical God is a single being who has ***ONE*** body and ONE mind.

Summary

God the Father is a personal divine Being. He has a physical bodily form, which no man has ever seen, but He is also is a divine spirit (a Being with an intelligent Divine Mind). It is by His representative spirit (mind, knowledge, thoughts) that He is known to be everywhere present. The Father possesses a divine intelligent mind (or spirit) just as human beings who were made in the image of God, are personal beings with a human mind or spirit.

The Son of God also shares these attributes with His Father. Christ was in the "form of God"; the "express image" of his Father's "person" and He possesses a life-giving spirit, which if humanity accepts, will replace their own immoral spirit and redeem them.

The Father and Son both dwell in heaven in Their bodily form, but neither is restricted to remaining in that place. At times Jesus Himself appears to humanity e.g. Saul/Paul, Ellen White.

Holy angels minister the spirit/mind/thoughts of the Father and Son to the rest of the universe. They give humanity the divine thoughts that represent the actual presence of Father and Son and to do this task, they are equipped with omnipotent power.[9]

The Biblical concept of God differs from Pantheism, Trinitarianism and Triune doctrines.

9 6 Testimonies p 456

" Angels are interested in the spiritual welfare of all who are seeking to restore God's moral image in man; and the earthly family are to connect with the heavenly family in binding up the wounds and bruises that sin has made. Angelic agencies, though invisible, are co-operating with visible human agencies, forming a relief association with men. The very angels.....these very heavenly messengers are most intensely interested to work in union with the fallen, redeemed race for the salvation of human beings perishing in their sins. Human agencies are the hands of heavenly instrumentalities, for heavenly angels employ human hands in practical ministry. Human agencies as hand helpers are to work out the knowledge and use the facilities of heavenly beings. By uniting with these powers that are omnipotent, we are benefited by their higher education and experience. Thus as we become partakers of the divine nature, and separate selfishness from our lives, special talents for helping one another are granted us. This is heaven's way of administering saving power."

Were There Any Other Divine Beings?

The Bible does not state that the Supreme Deity is the only Divine Being. But we should be aware of how many divine beings were in existence prior to the entrance of sin.

From the Bible evidence, it can be seen that there is *only one other* Divine Being (apart from the Father), in existence in the entire universe and that is the Divine Son of God.

Zechariah 6:13
"Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and **the counsel of peace shall be between them both**."

Ellen White supports this assertion.

6 Bible Commentary, p 1068
"There is a personal God, the Father; There is a personal Christ, the Son."

Signs of the Times, 17 February 1909 p 9
*"(John 3:16 quoted) One wonderful in counsel was our Helper. **The Son of God left the heavenly courts** and gave His life as the propitiation for sin. He came to declare that altho the agencies of evil had created rebellion in heaven, and sin had entered the universe of God, yet **Christ and the Father would redeem the fallen race**."*

Patriarchs and Prophets, 1890 p 63
*"The broken **law of God** demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. **Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man** from the curse of the law and bring him again into harmony with Heaven."*

Review and Herald, 1 March 1881, p 13
*"The Father and the Son spoke to Moses from the rocks. God made the rocks his sanctuary… **The Divine Legislator** descended upon the rocky mountain **to speak his law** in the hearing of all the people, that they might be impressed by the grand and awful exhibition of his power and glory, … **God spoke his law** amid thunders and lightnings and the thick cloud upon the top of the mountain, and his voice was as the voice of a trumpet exceeding loud."*

2 Spiritual Gifts. 1860, p 274
*"I saw that Jesus did not come to abolish his **Father's law. The ten commandments** were to stand fast forever… 'If **God's law** could have been changed; if it could have been abolished, **God** would not have given his **Son** to die a cruel, shameful death."*

Desire of Ages, 1898 p 21
*"But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give…. **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.**"*

Patriarchs and Prophets, 1890 p 34-35
"*The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings...Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--**the only being that could enter into all the counsels and purposes of God….Sin originated with him who, next to Christ, had been most honored of God and was highest in power and glory among the inhabitants of heaven. Lucifer**, 'son of the morning,' was first of the covering cherubs, holy and undefiled.*"

(Note that Lucifer was the 3rd highest being in authority in heaven, before sin entered the world. The Holy Spirit, supposedly the third being of the trinity doctrine, is not credited by Ellen White as being superior in authority to Lucifer).

The evidence from the Bible has revealed that Divine Beings (Father and Son) both possess a physical body and an intelligent mind. Apart from the Father and the Son, the Bible certainly doesn't seem to mention any other being who possessed both a physical body and an intelligent, **divine** mind. However, there was another being mentioned – a powerfully created being, who possessed a perfect, physical body and a perfect angelic mind.

Ezekiel 28:12-15
"Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God;...Thou art the anointed cherub that covereth; ... 15 **Thou wast perfect in thy ways from the day that thou wast created,** till iniquity was found in thee."

Satan has purposed to usurp the Father's government and the Son' authority.

Isaiah 14:14
"I will ascend above the heights of the clouds; I will be like the most High. "

We must not discount that Satan is still endeavouring to receive worship. His strategy to receive worship in the last days, was prophesied by Christ as so cunning that even the very elect will be in danger of being deceived (Matthew 24:24). Surely the groundwork is already in place.

The Most Controverted Fact

2. When and Where Did Christ Become the Son of God?

The Bible describes the Son of God prior to His incarnation in great detail. His origin is described, His divine characteristics, His physical characteristics, His divine nature, his character and His position and His anointing and appointing to special offices of Prophet, Priest and King. For more information on when the Son was anointed, appointed and set up as the Messiah, see section entitled, **Filled with the Father's Spirit – the Anointing** p 196

The Messiah became the Son of Man at the Incarnation - not the Son of God - except for in 'a new sense' as Ellen White terms it.

Signs of the Times 2 August (1905); 1SM p. 226

"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."

If the Old Testament did not portray the Messiah as being the Son of God, why then, did the Jews anticipate the coming of the Messiah, the chosen One, as the Son of God?

Peter, a Jew realised the connection between the Messiah and the Son of God.

Matthew 16:16
"And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

Review the trial of Jesus where Caiaphas questioned Christ explicitly - *Are you the Son of God?*

Mark.14.60, 61
"And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? (61) But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?"

Luke 22: 66-71
"And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, (67) Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: (68) And if I also ask you, ye will not answer me, nor let me go. (69) Hereafter shall the Son of man sit on the right hand of the power of God. (70) Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. (71) And they said, What need we any further witness? for we ourselves have heard of his own mouth."

Luke understood the connection between the Messiah and the Son of God and he reported that even the devils knew that the term ***Messiah*** was synonomous with ***the Son of God.***

Luke 4:41
“And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.”
It might be well to consider some Old Testament verses which identify that the Messiah was expected to be the divine Son of God.

The Nature of the Pre-Incarnate Son of God - Michael

The doctrine of the trinity, in contrast with the original belief of the SDA Church, does not accept that Michael was the pre-incarnate, only begotten Son of God.

In Joshua 5:13-15 the **Captain of the hosts** told Joshua to loose his shoe for the place he was standing on was holy ground.

Joshua 5:13
"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as **captain** of the host of the LORD am I now come. And Joshua fell on his face to the earth, **and did worship**, and said unto him, What saith my lord unto his servant? And the **captain** of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy."

Joshua is not rebuked for worshipping which he would have been, if the captain of the hosts was a created angel.

“Take off your shoes” is similar to the command given to Moses. The "I AM" told him to take off his shoes also. To my knowledge, there is no Biblical record of created beings, eg. angels, telling humans to take off their shoes. It is a divine being that makes the place holy.

"**Captain**" of the hosts, used in that text in Joshua, is the same word translated as "**prince**" in Daniel 10:21. "But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but **Michael your prince**." A prince is the son of a king.

Jude 9 calls **Michael the archangel** (the chief messenger of God the Father).

1 Thessalonians 4:16
“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:”

The voice of **the archangel will raise the dead**.

John 5:25-29
"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the **voice of the Son of God**: and they that hear shall live. **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. Marvel not at this: for the hour is coming, in the which all that are in the **graves shall hear his voice, And shall come forth;** they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Ephesians 3:9
"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who **created all things by Jesus Christ."**

Revelation 3:14
"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God."
"beginning" #746 Strong's concordance ARXH arche *ar-khay'*
from <756>; ; n f AV-beginning 40, principality 8, corner 2, first 2, misc 6; 58

1) beginning, origin
2) the person or thing that commences, the first person or thing in a series, the leader
3) **that by which anything begins to be, the origin, the active cause**
4) the extremity of a thing
4a) of the corners of a sail
5) the first place, principality, rule, magistracy
5a) of angels and demons

Ellen White refers to the Pre-Incarnate Son of God as Michael

3 Redemption, 1887-1888 p119
"*As it was, Moses passed through death, but the Son of God came down from Heaven and resurrected him before his body had seen corruption. Though Satan contended with Michael for the body of Moses, and claimed it as his rightful prey, he could not prevail against the Son of God, and Moses, with a resurrected and glorified body, was borne to the courts of Heaven, and was now one of the honored two, commissioned by the Father to wait upon his Son."*

1 Spiritual Gifts, 1858 p 43
*"I saw that Moses passed through death, but **Michael** came down and gave him life before he saw corruption. Satan claimed the body as his, **but Michael resurrected Moses**, and took him to heaven. The Devil tried to hold his body, and railed out bitterly against God, denounced him as unjust, in taking from him his prey. But **Michael** did not rebuke the Devil, although it was through his temptation and power that God's servant had fallen. **Christ** meekly referred him to his Father, saying, The Lord rebuke thee.*"

Michael, he Anointed One, the Son of God, consented to become a divine/human being – Jesus Christ.

Prominent Seventh-day Adventist ministers also **emphasised the denomination's fundamental belief** that the pre-incarnate Christ "came from the Father" well before His incarnation as a human being in Bethlehem.

EJ Waggoner, "Christ and His Righteousness," chapter 2, paragraph 3
"*We know that Christ "proceeded forth and came from God" (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man."*

This truth was part of the 1888 message that was given to prepare the church of God for translation.

W W Prescott (1855-1944) - *Review & Herald*, 14 April, 1896, p 232
"As Christ was twice born, once in eternity, the only begotten of the Father, *and again here in the flesh, thus uniting the divine with the human in that second birth, so we, who have been born once already in the flesh, are to have the second birth, being born again of the Spirit, in order that our experience may be the same, the human and the divine being joined in a life union.*"

Patriarchs and Prophets, 1890 p 35
"*And coveting the glory with which the infinite* ***Father had invested His Son,*** *this prince of angels aspired to power that was the prerogative of Christ alone.*"

In revision, the pre-incarnate Son of God was named Michael. Michael means, "Who is like God" and the Son, by virtue of His "coming forth" from the Father is a divine Being. The Father highly exalted His Son, giving Him life "in Himself," power, authority second only to the Father's own authority. The Son also received "anointing" with the spirit of His Father, the divine mind. The Son was the medium through Whom the Father created all things (Heb 1:2; John 1:1-3; 1John 1-3). On earth Satan repeated His challenge concerning the position and authority of Michael, God's Son (Matt 4:3,6; Luke 4:3, 9), however, the Father again emphasised what He announced previously - that His Son held those exalted positions by virtue of His divine birth (Heb 1:1-14; Psa 2:7). Satan never accepted Michael's authority as the Son of God in heaven, and again on earth, he refused to acknowledge His divine Sonship and authority.

The essential doctrine that **establishes Christ's authority** to redeem the human race, is the point especially controverted by the devil. It was Christ's **authority through His Sonship,** that the devil challenged. It was to Christ's authority that he refused to submit. It was the Son's divine authority **in heaven** that the devil challenged. But even demons recognised that Christ was a divine Being.

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

Jude 1:9
"Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

During the wilderness temptations, the devil repeatedly questioned Christ, ***"If thou art the Son of God…."*** The devil did not debate that Christ ***had been born in Bethlehem,*** but he, continued to contest Christ's heavenly position and authority as God's own Son.

It was Christ's exalted ***inherited*** position and authority, established in heaven during His spiritual anointing, that Satan contested.

Before sin entered our world, the Father and His Son entered into an agreement together to save fallen man (Rev 13:8; Eph 1:1; 1 Peter 1:20). No other being was present in the counsel of peace (Zech 6:13) – no third other divine being or glorious cherubim were party to the private discussion between Father and Son. Because of his aspirations to "be like the Most High," - to be regarded as a divine being himself (Isa 14:14); it may have appeared to Lucifer that the counsels between the Father and Son were a form of ostracism to him.

Michael, the Divine Son of God, did not become a divine Son by being born of a woman in Bethlehem. Michael, the divine Son, took on humanity at Bethlehem. Jesus was a Being with blended natures – the divine and human. By His birth in Bethlehem, Michael the Divine Son became Jesus – the Son of Man. Hence the special name given to Christ was Emmanuel – "Divinity with us" – in our humanity (Matthew 1:23).

3. Was/Is the Son of God's Life Derived from the Father?

John 5:26 *"For as **the Father hath life** in himself; **so hath he given** to the Son to have life in himself*. John 6:57 "As the living Father hath sent me, and **I live by the Father:** so he that eateth me, even he shall live by me."

John 10:17, 18
"Therefore doth my Father love me, because I lay down my life, that I might take it (#2983) again. No man taketh it from me, but I lay it down of myself. I have power **(authority #1849)** to lay it down, and I have power **(authority #1849)** to take it again. This commandment have I received (#2983) of my Father."

Concerning the Son's authority to lay down His life, it is interesting that the KJV has translated the Greek word "exousia" (Strong's #1849) as "power" instead of more precisely as "authority." The Son had authority to lay down His life and He had authority to take it again. That command (authority) was given *by His Father.*

Desire of Ages, p 21
"*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."***

Great Controversy, 1898 p 479
***"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."*

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

Proverbs 8:22
Strong's Concordance - **possessed** #7069 qanah kaw-naw'
"gotten, birthed, originated." It is used also in Gen 4:1 when Eve said, "I have gotten a man from the Lord."

Proverbs 8:23

Strong's Concordance - **set up** #5258 nacak naw-sak'
"to pour out, especially a libation ie the pouring out of wine or other liquid in honour of a god, or to cast (metal); by analogy, **to anoint a king**:--cover, melt, offer, (cause to) pour (out), set (up)." (Also Psa 2:6; Isaiah 61:1 and Heb 1:2, 9)

Proverbs 8:24, 25
Strong's Concordance - **brought forth** #2342 chuwl khool or chiyl kheel; a primitive root; properly, to twist or whirl (in a circular or spiral manner), i.e. (specifically) to dance, to writhe in pain (especially of parturition) or fear; figuratively, to wait, to pervert:--bear, (make to) **bring forth**, (make to) **calve**, dance, drive away, fall grievously (with pain), fear, form, great, grieve, (be) grievous, hope, look, make, be in pain, be much (sore) pained, rest, shake, **shapen,** (be) sorrow(-ful), stay, tarry, travail (with pain), tremble, trust, wait carefully (patiently), be wounded.

Proverbs 8:30
"Then I was by him, as **one brought up** with him: and I was daily his delight, rejoicing always before him."

brought up #525 'amown aw-mone' from 539, **probably in the sense of training**; skilled, i.e. an architect (like 542):--one brought up

Proverbs 8:22-30 explains that the Son of God was birthed in eternity; that the Father anointed Him to be King; that the Son received training as He matured.

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

Psalms 2: 6, 7
"Yet have I set (#05258 - anointed) my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee."

"set" (Strong's Concordance #05258 nacak naw-sak' a primitive root; to pour out, especially a libation, or to cast (metal); by analogy, to anoint a king:--cover, melt, offer, (cause to) pour (out), set (up). anointed)

Psalm 80: 14 -17 (Green's Literal Version)
"[14]O God of hosts, we beg You, return! Look down from Heaven and see and visit this vine, [15]and the vineyard which Your right hand has planted, and **on the Son** You made strong for Yourself. [16] *It is* burned with fire, cut down; they perish at the rebuke of Your face. [17]Let Your hand be on the **Man of Your right hand**; on the **Son of man** *whom* You have made strong for Yourself."

Jeremiah 33:15
"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land."

Zechariah 3:8
"Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will **bring forth** my servant the BRANCH."

Zechariah 6:12,13
“And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD. (13) Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.”

According to the International Standard Bible Encyclopedia, Daniel's vision gives evidence to suggest the pre-existence of the Messiah before He appeared as a baby in Bethlehem. The ISBE states in reference to Daniel chapter 7: 13, 22

“Here the apocalyptic idea of the Messiah appears for the first time in Jewish literature. The coming ruler is represented, not as a descendant of the house of David, but as a person in human form and of super-human character, through whom God is to establish His sovereignty upon the earth. In the prophet's vision (Daniel 7:13) one "like unto a son of man," *kebhar 'enash* (not, as is translated in the King James Version, "like the son of man"), comes with the clouds of heaven, and is brought before the Ancient of Days.”

This Being who is 'made' to be 'like the Son of Man,' is given a kingdom that will never end and all the world is prophecied to eventually serve Him along with the Ancient of Days.

Daniel is prophecying the incarnation of the Son of God when He would take upon Himself the form of humanity. The writer of Hebrews confirms the prophecy was fulfilled in Jesus Christ, the Messiah.

The International Standard Bible Encyclopedia continues:

> *“But strong reasons may be urged, on the other hand, for the personal Messianic interpretation of the passage. A distinction seems to be made between "one like unto a son of man" and the saints of the Most High in Daniel 7:21, the saints being there represented as the object of persecution from the little horn. The scene of the judgment is earth, where the saints already are, and to which the ancient of days and the "one like unto a son of man" descend (7:22,13). And it is in accordance with the interpretation given of the vision in 7:17, where reference is made to the four kings of the bestial kingdoms, that the kingdom of the saints, which is to be established in their place, should also be represented by a royal head. It may be noted that a new idea is suggested by this passage, the pre-existence of the Messiah before His manifestation.”*

Hebrews 1: 2-6
“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? ***And again, when*** **he bringeth in the firstbegotten [fig., the Pre-existent One] into the world,** he saith, And let all the angels of God worship him. [**Analytical Literal Translation**] [10]

10 The KJV margin reads, “And when he bringeth **again** the first begotten into the world.”

Hebrews 5:5
“So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.”

Matthew 22:42-45
“Saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?”

Matthew 16:16 -18
“And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

Hebrews 1:1
“God (the Father) created the world through His Son” (obviously before the incarnation).

Colossians 1:15
“Who is **the image of the invisible God**, the **firstborn** (#4416 *prototokos* - chief, originator) of every creature:”

Strong’s concordance “firstborn” # 4416 prototokos *pro-tot-ok'-os*
from <**4413**> and alternate of <5088>; ; adj AV-firstborn 7, first begotten 2;
1) the firstborn 1a) of man or beast 1b) of Christ, the first born of all creation
from # 4413 PRWTOJ protos *pro'-tos*
1) first in time or place
1a) in any succession of things or persons
2) **first in rank**
2a) influence, honour
2b) **chief**
2c) **principal**
3) first, at the first
and from # 5088 TIKTW tikto *tik'-to*
a strengthened form of a primary teko TEKW *tek'-o* (which is used only as alternate in certain tenses); ; v

AV-bring forth 9, be delivered 5, be born 3, be in travail 1, bear 1; 19
1) to bring forth, bear, produce (fruit from the seed)
1a) of a woman giving birth
1b) of the earth bringing forth its fruits
1c) metaph. to bear, bring forth

Ephesians 3:9
“And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.”

Matthew 26:63 -64
“But Jesus held his peace. And the high priest answered and said unto him**, I adjure thee by the living God**, that thou tell us whether thou be the Christ, **the Son of God**. Jesus saith unto him, Thou hast said.”

1 Corinthians 15:27, 28
“For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.
And when all things shall be subdued unto him, then shall **the Son also himself be subject unto him that put all things under him, that God may be all in all.”**

Ellen White, in the following statement, confirms that the **Son declared He originated from His Father.**

Patriarchs and Prophets, 1890 p 34

> *“The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2 “And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him. Proverbs 8:22-30.”*

Some deny that Proverbs chapter 8 records the words of Christ, but yet in another reference, Desire of Ages, 1898 p 764, Ellen White states that Proverbs 8:36, (the same chapter) is speaking about Christ.

Some also question whether Proverbs 8 can be referenced to the origin of the Son of God from the Father, since the previous chapters in Proverbs declare that wisdom as a female, “crieth without, uttereth her voice in the streets” Pro 1:20) and Proverbs 7:4 “Say unto wisdom, Thou art my sister; and call understanding thy kinswoman.” This does not appear to refer to the Son of God!

However, the Bible provides instances of where the speaker changes reference to a certain person midway through a chapter without indication.

Consider two passages that Seventh-day Adventists consider refer to Satan.

Isaiah 14:4-26. The passage begins with direct reference to the King of Babylon, skips then to refer to Lucifer, then returns the reference to the King of Babylon (the Assyrian).

Ezekiel 28:12-19
“Son of man, take up a lamentation **upon the king of Tyrus**, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. (13) Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. (14) Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. (15) Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee” . (16) “By the

multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. (17) Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. (18) Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. (19) All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."

The uninformed changed of reference also occurs in Isaiah 48:16.

Isaiah 48:16
"Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: **and now the Lord GOD, and his Spirit, hath sent me."** In this sentence, the underlined portion refers to the words of the Lord God. ***The bolded words are Isaiah's words referring to him own ministry's authority.*** **In those words, Isaiah once again reminded the Jewish people, that his message of rebuke was authorised, not by Isaiah, but by the Lord God - One higher in authority than himself**.

Recall that this authority was mentioned it at the beginning of Isaiah's call to the ministry.

Isaiah 6:8
"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

God says He Gave His Only Begotten Son.
John 3:16, 17
"For God …gave **his only begotten Son….For God sent not his Son into** the world to condemn the world"; but that the world through him might be saved."

Luke 20:13
"Then said the lord of the vineyard, What shall I do? I will send **my beloved son:** it may be they will reverence him when they see him." (In this parable, the vineyard owner's beloved son, represents Christ. The son of the vineyard owner, didn't suddenly become a son of his father for the first time upon his arrival at the vineyard. In the same way, neither did the Divine Son of God suddenly become a son for the first time at his birth in Bethlehem).

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

Galatians 4:4
"But when the fullness of the time was come, **God sent forth his Son,** made of a woman, made under the law."

1 John 4:9,10
"In this was manifested the love of God toward us, because that **God sent his only begotten Son** ***into the world***, that we might live through him. Herein is love, not that we loved God, but that he loved us, and **sent his Son** to be the propitiation for our sins."

5 Bible Commentary, p 1114 (**1905**)
*"In His humanity He was a partaker of the divine nature. In His incarnation, He gained **in a new sense the title Son of God**."*

Desire of Ages, 1898 p 25
"To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature."

Clearly, the Father had already a Son in heaven prior to sending Him to this earth. He did not give a Being that only BECAME a son AFTER He was given.

"Monogenes" – Only Begotten or Unique?

John 3:16
"For God so loved the world that He gave His only begotten (**#03439**-***mongenes***) Son."

What does "***monogenes***" mean?

Journalist and Bible translator, Philip C Ward, adds special insight into the meaning of the Greek word ***monogenes*** which has been discovered during his translation of the Bible (unpublished at the time of this book's printing). Phil's translation work has revealed that both the Old *and the New Testament* are written in the poetic genre. His translation reveals that there are **many** "double meanings" which have been purposely written into the Scriptures and this information will be soon available in his new translation, "***The Bible as Poetry***" (or fondly known as "***the 3D Bible***").

Phillip Ward explains that Jesus spoke in Aramaic, a language which uses picture words like English, uses metaphors. The Greek adjective translated ***only begotten*** (#3439 monogenes) has an equivalent word in Hebrew (#3173 yachid). According to Phil's study guide, the Bible uses the Hebrew word ***yachid*** at least 12 times and the Greek word ***monogenes*** appears 9 times. ***The Bible as Poetry*** translates ***monogenes*** in John 3:16 as "only begotten," but the translation also supplies 13 alternate meanings. Those alternatives are given in a footnote which, with Phil's kind permission, is here reproduced.

John 3:16 footnotes: (monogenes) **only begotten**: an/or unique; unparalleled; incomparable; singular; only; only offspring; beloved (i.e. as parents may especially love an only child); intimate (i.e. A an only child may have a closer relationship by having more of a parent's time); lonely (i.e. As an only child can be lonely); special (as an only child may be special to a parent); favourite (i.e. as an only child is a parent's favourite); unattested possible meaning 'heir' (as an only son inherits all the parents' possessions); offspring of the Only One (end quote Philip C Ward).

Knowledge of alternative and perhaps previously unrecognised meanings will permit a deeper study of the interchangeable words (Greek) monogenes #3439 and (Hebrew) yachid #3173.

Examples of monogenes / yachid (or yachiyd) – King James Version.
- John 3: 16 - only begotten son;
- Matthew 3:17 - beloved son;
- Psalm 22:20 – my darling;
- Psalm 25:16 - lonely, and
- Psalm 68:6 – solitary
- Amos 8:9, 10 – only son

It appears that all the references fall within the framework of a parent-child relationship.

The parent-child relationship between Abraham and Isaac on Mount Moriah might well hold an important lesson for God's people.

Phil Ward's material demonstrated a significant fact - that John and Matthew both translated the description of Isaac in Genesis 22:2 and applied it to Jesus.

Genesis 22:2 (God is speaking)
“And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.”

John, translating from Hebrew text, relates Isaac's sacrifice as the only-begotten son of Abraham, to Christ's sacrifice as the only the only-begotten Son of God (John 3:16) John does this by quoting from Genesis 22:2.

Matthew, relying on the Greek text, also relates the two sacrifices, but portrays Christ's sacrifice as the “beloved son” of God (Matthew 3;17; 17:5). Matthew does this by using the same quotation - Genesis 22:2.

(Paul also quotes some of God's speech, recorded in Genesis 21:12*)*

Hebrews 11: 17-19
“By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up ***his only begotten son*** (monogenes). 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.”

Paul's translation reads ***his only-begotten son*** however, the argument is made that Isaac was NOT biologically Abraham’s ONLY begotten son. Ishmael was born and had been banished from the patriarch's home at the time of the sacrifice.

How can it be then, that Paul, writing under inspiration, proclaims that Isaac WAS Abraham’s ONLY begotten son? Could it be that Isaac was indeed the only-begotten son, **according to the parable** - the parallel between the Father sacrificing His Divine Son and Abraham sacrificing his son?

It appears that this might be credible, since, God Himself declared that Isaac **was** Abraham's only begotten son.

Genesis 22:2 (God is speaking)
“And he said, Take now thy son, thine only son Isaac, whom thou lovest...”

Isaac was in type, the “son of promise,” through whom would be born the true Son of Promise by Whom all nations of the earth would be blessed. Abraham’s experience in a small way, typified the experience of God the Father. Isaac, the submissive sacrifice, typified the Son of God, the true Divine Son of Promise. The Hebrew language offers support to this understanding.

Hebrews 11: 17-19
“By faith, being tested, Abraham offered up Isaac; and he receiving the promises was offering up the only begotten, [18]as to whom it was said, "In Isaac your Seed shall be called;" (*Gen. 21:12)* [19]reckoning that God *was* able to raise even from *the* dead; from where indeed he obtained him in a figure (#3850 parable, parallel).”

Thayer's Greek Lexicon #03850 AV-parable 46, figure 2, comparison 1, proverb 1;
1) a placing of one thing by the side of another, juxtaposition, as of ships in battle
2) metaph.
2a) a comparing, comparison of one thing with another, likeness, similitude
2b) an example by which a doctrine or precept is illustrated
2c) a narrative, fictitious but agreeable to the laws and usages of human life, by which either

the duties of men or the things of God, particularly the nature and history of God's kingdom are figuratively portrayed
2d) a parable: an earthly story with a heavenly meaning
3) a pithy and instructive saying, involving some likeness or comparison and having preceptive or admonitory force
3a) an aphorism, a maxim
4) a proverb
5) an act by which one exposes himself or his possessions to danger, a venture, a risk
Reflect upon the implications of Abraham's experience. At Isaac's miraculous birth, Abraham already considered his beloved son had been raised "from the dead." Abraham and Sarah were elderly people when Issac was conceived and their bodies were "reproductively dead." Abraham concluded that since God raised up Issac from his reproductively dead body, He could also raise Isaac from the dead after his son was sacrificed on Mount Moriah. Abraham had faith to carry out the sacrifice, because God had promised him that "in Isaac your Seed shall be called."

Understanding the broad meanings of the Hebrew word ***yachid*** and the interchangeable Greek word "***monogenes,"*** permits the parallel between Abraham's sacrifice and the Father's sacrifice to become clearer.

Genesis 21:12
"And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; **for in Isaac shall thy seed be called**."

Genesis 22:12 (God is speaking)
"And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

It is well known that Abraham had produced another son, and God recognised this fact.

Genesis 21:13 (God speaking to Abraham)
"And also of the son of the bondwoman will I make a nation, because he is thy seed."

Abraham's firstborn son Ishmael was born as a result of Abraham's lack of faith in God's promises. Ishmael was not the son of promise. He was sent away from the patriarch's home. However in Genesis 22:12 God insists that Isaac is Abraham's only son. It is true that when Ishmael was banished from the camp, Isaac was left in the position of an "only son" in a geographical sense. However Paul appears to skip over that the geographical fact and declares that Isaac was the only son on another level – Isaac was the only son according to the promise.

Paul considered Isaac to be Abraham's "beloved son," "the darling," "the only begotten son according to the promise," in the same way as Christ was the beloved and only begotten son, the darling, according to the promise of His Father. While Isaac life was spared, Christ's life was laid down. While Isaac had been raised up from the dead (his parent's old age), so Christ was raised and begotten from the dead.

Acts 13:33 (quoting Psalm 2:7)
"God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."

Using alternative meanings for *yachid* and *monogenes,* as given by Philip C Ward's Bible translation "The Bible in Poetry," consider the possibilities arising from Psalm 25.

Psalm 25:16 is often given as an example where the ***monogenes*** equivalent in the Hebrew ***yachid*** is used to signify "lonely" and not "only begotten."

Psalm 25:16
16Turn <06437> (8798) thee unto me, and have mercy <02603> (8798) upon me; for I *am* **desolate <03173>** and afflicted <06041>.

Verse 22 indicates that the writer is speaking of Israel as the afflicted "one."

Psalm 25:22
"Redeem **Israel**, O God, out of all his troubles."

Christ claims fathership of Israel.

Exodus 4:22, 23
"And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: **Israel** <03478> *is* my son <01121>, *even* my firstborn <01060>: And I say unto thee, **Let my son go**, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn."

Hosea 11:1
"When Israel was a child, then I loved him, and **called my son out of Egypt**."

Psalm 25:16 likely conveys an "only begotten son" inference: eg "Turn thee unto me and have mercy upon me for I (Israel, your only begotten son), am afflicted."

For thousands of years, ***monogenes*** and ***yachid*** were the cause of fierce religious disputes. The recognised and traditional definitions are presented for comparative purposes .

According to the **Hebrew to Greek Dictionary of Septuagint Words**, the Hebrew equivalent of ***monogenes*** can be one of the three meanings of the word which Strong's Concordance lists as # 03173 ykhyd ***yachiyd*** *yaw-kheed'*

Hebrew	-	**Greek**
yachid	25	agapao
yachid	27	agapetos
yachid	**3439**	**monogenes**

Strong's Concordance (Hebrew) # 03173:
3173 yachiyd yaw-kheed' from 3161;
properly, united, i.e. sole; by implication, beloved; also lonely; (feminine) the life (as not to be replaced):--darling, desolate, only (child, son), solitary. see HEBREW for 03161
AV-only 6, darling 2, only child 1, only son 1, desolate 1, solitary 1; 12
adj 1) only, only one, solitary, one;1a) only, unique, one; 1b) solitary;1c) (TWOT) only begotten son; **subst** 2) one

Following are articles from several authors (with varying credentials) which discuss the word ***monogenes.***

The Greek word *monogenes* means: *"only born, i.e. sole - only (begotten child)."* This word comes from two Greek words, *monos* and *genos.*

monos means: *sole, or single; alone, only.*

Genos means: *kin, offspring, stock, generation (mailto: yhwhbible@yahoo.com)*

M. J. Penton, ***Christology in the Early Church: A Brief Examination of the Christian Fathers***

> "*In John 1:18, the most weighty textual evidence* ***indicates*** *that the Word is called .....,*[9] *an expression which may be translated "the only begotten god." Some translators, in trying to deal with the problem of an "only begotten god" from a Nicene sense, have translated ..... as "God, the only" or "God the unique who is in the bosom position of God." This will not do, however, for even from a Trinitarian standpoint such translations make no* ***sense****. They make the Word the "only* ***God"*** *or the "****unique*** *God" and thus deny Godhood to God the Father or the Holy Spirit. Such renderings lead logically to Modalism. Professor John Dahms has surveyed the ancient literature on this matter and has come to the definite conclusion that the most accurate translation of* ***monogenes*** *is "only* ***begotten."***[10] (end quote M. J. Penton –blank spaces appear in original on website)

(http://www.abc-coggc.org/COGGC/gcpublications/jrad/JRAD%206-1-2.htm)

Definition Of "Monogenes" By Scott Jones

http://www.lamblion.net/Articles/ScottJones/monogenes.htm

It is well-known among native Greeks that modern Greek morphology is virtually identical to Koine/Biblical morphology. That means the language has been relatively stable for the past two thousand years and thus the definitions have undergone virtually no change as well.

Native Greeks have not been reading the scriptures in Swahili for the past two thousand years. Native Greeks have been reading the scriptures in **GREEK** - their own mother tongue - for the past two thousand years. They understand their own language better than Anglo-bible scholars and modern version translators who can't speak Greek, even though these Anglo-bible scholars and modern version translators who can't speak Greek continue to darken counsel by words without knowledge in their perennial boasts of understanding a language they can't even speak.

Following their own vain imaginations down the corrupt path of their own inner delusions in their never-ending and systematic attempt to devalue the Eternal Son of God, even the Lord Jesus Christ, the modern Anglo-Sanhedrin states that *monogenes* (μονογενης) means *unique*. Of course, only a non-Greek speaker or someone with a *huge* theological bent would make such an uninformed statement, as the Greek language has had a different word for *unique* for more than two thousand years.

That word is *monadikos* (μοναδικος) and it antedates Christianity, having been employed by Aristotle, Philo, and others. The Greek word *monadikos* means *unique* or *one of a kind* and nothing else, as native Greeks know. Its morphology hasn't changed in over two thousand years. *Monadikos* is the word that Greek speakers have been using for *unique* for more than two thousand years, and it is the word native Greeks still use today when they want to say *unique* or *one of a kind*.

Neither has the morphology of *monogenes* changed in over two thousand years, and *monogenes* has always meant *only begotten* or its equivalent.

Just as *only begotten* is not equivalent to *unique*, so *monogenes* is not equivalent to *monadikos*. The Greek word *monogenes* does *not* mean *unique*, nor has it ever. The Greek word *monadikos* means *unique*. It has *always* meant *unique*.

Had the writers of the New Testament wanted to say *unique*, they would have used the Greek word which means *unique* – *monadikos*.

The reason the writers of the New Testament didn't employ *monadikos* when they penned the New Testament is simple – because the writers of the New Testament didn't mean *unique*. The writers of the New Testament meant *only begotten* or its equivalent. That's why they used the word *monogenes* instead of *monadikos*.

According to both history and native Greeks themselves, the Greek word *monogenes* means *only begotten* or its equivalent, and it has always been so, notwithstanding the delusions of Anglo-bible scholars and modern version translators who can't speak Greek.

Any bible version which translates *monogenes* as "*unique*" or "*one and only*" or "*one of a kind*" - in short, any bible version which forces generational descent out of the semantic domain of *monogenes* - has grossly blundered, especially in those passages

relating to the eternally begotten Son of God, even the Lord Jesus Christ, since the eternal generation of the Son – that is, the "*only-begottenness*" of the Son, ergo, the eternal *begetting* of the Son - the very *action of begetting*, and begetting *eternally* - thus establishing consubstantial identity - a *begetting*, as the Scripture so plainly reveals to the truly born again, which happens to be *the* cardinal revelation undergirding the Trinity, thereby fixing the Godhead of Jesus Christ immutably, a fixing which only *begetting* can achieve - which begetting *alone* can achieve, this *begetting* thereby *defining* the Trinity and giving it form - that is, this *begetting* revealing the *doctrine* of the Trinity itself, a doctrine that would be forever hidden and withheld from men and angels alike were it not revealed by the Holy Ghost that the Eternal Son of God was *begotten,* and begotten *eternally* from the *same substance* as the Father and the Holy Ghost. But alas, the Trinity is nevertheless a doctrine that modern bibles and modern theologians habitually assail with unrelenting malice - one example being their iniquitous attempt to redefine *monogenes,* as shown here (but only one example of *many*) - even though these same theologians and scholars protest and claim otherwise - some of them even claiming to believe in the Trinity - yet never realizing that their own syntax and verbiage betrays them (blind leaders of the blind) and warns the truly born again that these false teachers are themselves unregenerate.

But that exposition is for another time.

For now, hear the *true* and *accurate* translation of John 1:18 – "No man hath seen God at any time; **the only begotten Son**, which is in the bosom of the Father, he hath declared him."
Θεον ουδεις εωρακε πωποτε· Ο μονογενης υιος, ο ων εις τον κολπον του πατρος εκεινος εξ ηγησατο. (end quote Mr Scott Jones)

(William Edwy) Vine's Expository Dictionary of Old and New Testament Words, 1997, p 813
"In 1 John 4:9 the statement "God has sent his only begotten son into the world" does not mean that God sent out into the world one who at His birth in Bethlehem had become His Son. Compare the parallel statement, "God sent forth the Spirit of his Son," Galatians 4:6 RSV, which could not mean that God sent forth one who became His Spirit when He sent Him."

Another scholar, Dr Thomas Holland agrees with Mr Scott Jones' conclusion.

In an extract from his book, Crowned With Glory, ©2000, Dr Holland states:

> *"...However, there is another problem that has to do with the Greek word monogenes. Both the King James and the New American Standard correctly translate it as only begotten. There is a growing movement to understand this word as unique, one of a kind, or simply only. We will deal with this difference first. Many of the current handbooks on Greek syntax state that monogenes should* ***not*** *be translated as only begotten. [1] Instead, they take the word to mean only or unique. If this were true, the translation of the KJV would not be alone in its "error" for this is the translation of the New American Standard Version, the New King James Version, and several other translations of the twentieth century. The problem here is a misunderstanding of the Greek language (both Koine and Modern). The word monogenes does means one or unique in the sense that an only child is the only one of his parents. It does not mean unique, as in special, such as in the phrase, "his work is very unique." Here the Greek would be monadikos, not monogenes." (continued)*

"As we examine the New Testament we find the word monogenes used eight times (not counting its usage here in John 1:18). In every case it is used to describe a relationship between a parent and child (Luke 7:12; 8:42; 9:38; John 1:14; 3:16, 18; Hebrews 11:17; 1 John 4:9). Since this is how the Holy Spirit uses the word in the New Testament, we must accept this definition when reading John 1:18.
[2]
The evidence establishes that Jesus Christ, although God (John 1:1), is also the only begotten Son of God. None other can claim hold to this title. Those who accept Christ as their personal Savior are spiritually born of God and are called His sons (John 1:12). But no human can lay claim to the title of only begotten Son.

Footnote: It has further been established that the word monogenes has as its root word genos. Again, some have suggested that this root word means kind or type. ***This is true, but again in the sense that those who are born of a given parentage are a certain type or kind.*** *The Greek word genos appears twenty-one times in the New Testament. It is translated as kind, nation, stock (of Abraham), nation, offspring, kindred, generation, and country in the KJV,* ***demonstrating the word has to do with descendants.*** *The New International Version translates it as born in Mark 7:26, and the New American Standard Version translates it as birth in Acts 4:36.* (end quote – Dr Thomas Holland; used with the kind permission of Dr Thomas Holland 17 July 2004).

The Loss of an Only Son

5 SDA Bible Commentary, p 771, (regarding Luke 8:42)
"In the mind of an Oriental, an only son or daughter is looked upon as the one to preserve the family name, and thus the bearer of a most important responsibility. The death of such a son or daughter was looked upon as particularly tragic. The Israelites considered it a tragedy for a family to become extinct."

How much deeper must have been the suffering of His Father, when the only-begotten, the beloved, the unique and special Son, died on Calvary!

- Amos 8:9, 10
"And it shall come to pass in that day<03117>, saith<05002>(8803) the Lord<0136> GOD<03069>, that I will cause the sun<08121> to go down<0935>(8689) at noon<06672>, and I will darken<02821>(8689) the earth<0776> in the clear<0216> day<03117>: 10**And I will turn<02015>(8804) your feasts<02282> into mourning<060>, and all your songs<07892> into lamentation<07015>; and I will bring up<05927>(8689) sackcloth<08242> upon all loins<04975>, and baldness<07144> upon every head<07218>; and I will make<07760>(8804) it as the mourning<060> of an only<03173>** ***son*** **, and the end<0319> thereof as a bitter<04751> day<03117>."**

When the only begotten Son of God (#3173 - yachid) died on the cross, the sun was darkened and the Passover became a lamentable feast because the ripped veil exposed the most holy place of the temple.

Certainly, the loss of His only begotten Son was a difficult thing, even for His divine Father.

The Devil Says God Didn't Have a Son to Give

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

Matthew 4:3,6 (Satan)
"And when the tempter came to him, he said, **If thou be the Son of God**, command that these stones be made bread…. And saith unto him, **If thou be the Son of God**, cast thyself down:"

John 10:36 (the apostate Jews)
"*Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said,* ***I am the son of God?"***

John 10:33 (the apostate Jews)
"The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God (a divine being)."

For<4012> a good<2570> work<2041> we stone<3034>(5719) thee<4571> not<3756>; but<235> for<4012> blasphemy<988>; and<2532> because<3754> that thou<4771>, being<5607>(5752) a man<444>, makest<4160>(5719) thyself<4572> **God<2316>**.

Strong's Concordance translated "man"
444 ANQRWPOJ anthropos *anth'-ro-pos*
from <435> and ops (the countenance, from <3700>); man-faced, i.e. a human being; ; n m see GREEK for 435 see GREEK for 3700

Thayer's Greek Lexicon adds the following:
1) **a human being, whether male or female**
1a) **generically, to include all human individuals**
1b) **to distinguish man from beings of a different order**
1b1) of animals and plants
1b2) of from God and Christ
1b3) of the angels
1c) **with the added notion of weakness, by which man is led into a mistake or prompted to sin**
1d) with the adjunct notion of contempt or disdainful pity
1e) with reference to two fold nature of man, body and soul
1f) with reference to the two fold nature of man, the corrupt and the truly Christian man, conformed to the nature of God
1g) with reference to sex, a male
2) indefinitely, someone, a man, one
3) in the plural, people
4) joined with other words, merchantman

Strong's Concordance translated "God"
2316 theos theh'-os of uncertain affinity; **a deity,** especially (with 3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very:--X exceeding, God, god(-ly, -ward). see GREEK for 3588

The Jewish leaders were anticipating a Divine Deliverer – the Son of God, however they claimed that Jesus was simply a human being and not a divine being. They rejected the Divinity of the Son of God, despite having prophetic and miraculous evidence to the contrary.

Matthew 26:63 (the dishonest High Priest, Caiaphas)
"*But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be* ***the Christ, the Son of God.****"*

Caiaphas asked Jesus whether He was the Messiah and Christ answered in the affirmative.

In Desire of Ages, p. 470 Ellen White states,
"**Because He was, and avowed Himself to be, the Son of God,** they were bent on destroying Him."

All the religions of the world including Spiritualism, Islam, Judasim, Roman Catholicism, apostate Protestantism, and even the Seventh-day Adventist Church deny that God truly has a literal son, divinely originated in heaven prior to the creation of anything.

Satan exposed himself as the originator of this doctrine (that God did not generate a divine Son prior to Bethlehem). It was Satan who repeatedly questioned Jesus in the wilderness: "IF you ARE the son of God ....."

Matthew 4:3, 6
"And when the tempter came to him, he said, **If thou be the Son of God**, command that these stones be made bread.... (6) And saith unto him, **If thou be the Son of God**, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Satan was not contesting the fact that the Son of God was born in Bethlehem. He himself was a witness to the human birth of Jesus in a stable in the 'city of David.'

Caiaphas, the high priest at Jesus' illegal trial, echoed Satan's insinuations.

Matthew 26:63
"But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God."

The Masonic faith also asserts that Jesus Christ is not the Son of God. Jim Shaw, (an former 33rd degree Mason) states in The Deadly Deception:

> *"Masonry teaches that 'Jesus was just a man. He was one of the exemplars,' one of the great men of the past, but not divine and certainly not the only means of redemption of lost mankind. He was on a level with other great men of the past like Aristotle, Plato, Pythagoras and Mohammed. His life and legend were no different from that of Krishna, the Hindu god. He is the son of Joseph, not the Son of God.' " (The Deadly Deception, Lafayette, La: Huntington House, Inc., 1988: 126-27).* http://www.bilderberg.org/masons.htm

In contrast to Satan and Caiphas and all the worldly religions that deny the Son of God today, Jesus confirmed that He was truly the Son of God when He spoke to Peter.

Matthew 16:15-18
“He (Jesus) saith unto them, But whom say ye that I am? (16) “And Simon Peter answered and said, Thou art the Christ, the Son of the living God. (17) And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (18) And I say also unto thee, That thou art Peter, and upon this rock (upon this truth, that was the fact that Jesus was the Messiah, the Son of God) I will build my church; and the gates of hell shall not prevail against it.”

As predicted, the gates of hell are trying to prevail against that truth, that Jesus is the Son of God.

Matthew 10:33
“But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.”

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

While many religions profess to believe that Jesus is the Son of God, in actual fact, through accepting the doctrine of the trinity or by denying the divinity of the Jesus Christ as the literal, divine Son of God, they deny the Father also.

Is God a Liar?

Did the Father have a Son to send to this world or did He just pretend to have a son, as part of a role-play as the doctrine of the trinity assures us? If it was just a role-playing exercise, where are the Bible texts to support the role-playing doctrine?

Are we expected to believe that John 3:16 is trying to convey that God (3 unrelated, co-equal, co-eternal beings) suggested to one of their peers (an equal cannot be forced) that he become a son at Bethlehem?

Are we expected to believe that three beings so loved the world that They gave Their only begotten Son (who was not really a son, but really one of them – who were really all unrelated persons)?

Are we expected to believe that the Father did not have an only begotten Son prior to Bethlehem?

According to the doctrine of the trinity and tritheism– Yes!

According to the Old Testament prophecies and the words of Jesus – No!

Lucifer Wanted to Be an Equal in Authority with the Divine Son of God

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

It is well known that some prophecies have a duel application and the pioneers considered this to be the case in regard to Ezekiel 28.

Uriah Smith, in Modern Spiritualism, (1896) ch 4, p 67, 68 (published by the Review and Herald Publishing Company) applies the entire 28th chapter of Ezekiel to Lucifer.

Ezekiel 28: 1
"The word of the LORD came again unto me, saying,
Eze.28.2
Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:
Eze.28.3
Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:
Eze.28.4
With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:
Eze.28.5
By thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches:
Eze.28.6
Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;
Eze.28.7
Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.
Eze.28.8
They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.
Eze.28.9
Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.
Eze.28.10
Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord GOD.
Eze.28.11
Moreover the word of the LORD came unto me, saying,
Eze.28.12
Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

Ezekiel 28:13
Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.
Eze.28.14
Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.
Eze.28.15
Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.
Eze.28.16
By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.
Eze.28.17
Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.
Eze.28.18
Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.
Eze.28.19
All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

Uriah Smith, Modern Spiritualism, (1896) ch 4, p 67, 68
"In Isaiah (14:12-14) this being is addressed as Lucifer, or the day-star; and the prophet exclaims, How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" The following verses indicate that the nature of his transgression was self-exaltation and pride of heart: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Paul, in 1Tim.3:6, intimates that it was his pride that caused the ruin of this once holy being. Of an elder he says that he must not be a novice, "lest being lifted up with pride he fall into the condemnation of the Devil," or that sin for which the Devil was condemned. In Ezekiel 28, Satan is again spoken of under the pseudonym of "the prince of Tyrus." Verse 2 shows his pride: "Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God," etc. Verses 12-15 describe his beauty, wisdom, and apparel, and his exalted office as a high cherub, before his sin and fall. Verse 15 reads: "Thou wast perfect in thy ways from the day thou was created, till iniquity was found in thee."

God Doesn't Role Play or Pretend – Satan is the Role-Player and Deceiver

The deceiver, the impostor, the false Christ, has been identified, parading as a divine being, pretending to be God, sitting in the temple of God; ROLE-PLAYING as God.

Here we find, in keeping with the character of the antichrist, Satan himself, is guilty of very crime that he charges against Christ.

The doctrine of the trinity teaches that Christ assumed a role of the 2nd person of the trinity, but in reality it is Satan himself who is the real role-player. He is pretending to be a divine being, the 3rd person of the trinity.

Who Accuses God of Lying?

Three extracts from the church's publications will suffice to demonstrate accurately the current position of the Seventh-day Adventist Church regarding the pre-incarnate divine sonship of Christ.

In 1959, T. H. Jemison organised the publication of "Christian Beliefs'" which states on its title page, "Prepared by the Department of Education, General Conference of Seventh-day Adventists. The book was prepared especially for college students, as the preface indicates.

1. *Christian Beliefs, 1959 p 88*
"*In our discussion of the Godhead we have pointed out that there are mysteries in the divine relationships that are beyond human comprehension. This applies to the eternal and absolute relationship between the Father and the Son. We cannot understand that relationship. Whatever the relationship is, it has existed from eternity**. It is not a biological father-son kinship such as human beings know**; yet when God desired to explain the relationship, He chose to use father-son terms that would be meaningful to us. Thus we catch a glimpse of the love, the unity of purpose, the close fellowship, and the sharing of power that characterize the relation of the Father and the Son."*

Isn't it strange that T. H. Jemison claims God chose the terms "father" and "son" to convey meaning - to explain the closeness of the bond between the Father and the Son, then tells us that we can't understand that relationship? T.H. Jemsion is emphatic that we can't understand the relationship anyway, despite God's best intentions to convey some intelligent meaning through use of those terms. Surely, if God (the trinity) wanted to show us how close all three divine beings were in relationship, it would be clearer to us all, if the remaining divine beings, to be consistent, had assumed the role of the "God the Mother" too. T.H. Jemison provides no proof for his strenuous assertions that no literal relationship exists – not even one Bible text.

2. According to *Adventist Review 1980, What SDA's Believe; a Brief Discussion of Adventist Beliefs: "* ***The term "Son of God" reflects his place in the plan of salvation, a role that was determined before the world was created."***

3. *Week of Prayer issue of the Adventist Review, October 31, 1996*
Gordon Jenson, who was the president of Spicer Memorial College in Pune, India wrote, ***"In order to eradicate sin and rebellion from the universe and to restore harmony and peace, one of the divine Beings accepted, and entered into, the role of the Father, another the role of the Son. The remaining divine Being, the Holy Spirit,… By accepting the roles that the plan entailed, the divine Beings lost none of the powers of Deity… The divine Beings entered into the roles they had agreed upon before the foundations of the world were laid."***

If we abandon the wisdom of the theologians and trust only in the "wisdom of God" (1 Cor 1:24) we find that the true Supreme God, definitely begat a Divine Son and that a literal Father/Son relationship existed prior to Bethlehem.

Since the Father originated the Son, we can understand why the Bible teaches that the Son will always be in voluntary submission to His Father. This is another truth denied by the doctrine of the trinity.

4. Does the Son of God have a Separate Mind, Will, and Consciousness from God the Father?

The Bible teaches that the Father and the Son are independent divine Beings - not hypostases or part of the one Being. Both Father and Son are distinct divine Beings with their own physical forms. eg. Christ is "the express image of His Father's person." The Orthodox trinity version opposes this view, teaching that God is "**ONE BEING"** made up of 3 hypostases or parts."

Hebrews 1:1-3 (referring to the Son of God's coming forth experience)
"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." (**The Son is a different Being from the Father)**

The Father and Son are independent beings, but They are "one" in purpose for they share the same unselfish mind. The thoughts of both Father and Son are ministered to human minds by angel and is how the omnipresent spirit of God dwells in humanity.

Romans 8:9
"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

1 Corinthians 6:17
"But he that is joined unto the Lord is one spirit."

1 Corinthians 12:13
"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

Ephesians 2:18
"For through him we both have access by one Spirit unto the Father."

Ephesians 4:4
"There is one body, and one Spirit, even as ye are called in one hope of your calling."

Desire of Ages (1898) p 208
"Jesus repelled the charge of blasphemy. My authority, He said, for doing the work of which you accuse Me, is that I am the Son of God, one with Him in nature, in will, and in purpose. In all His works of creation and providence, I co-operate with God. "The Son can do nothing of Himself, but what He seeth the Father do." The priests and rabbis were taking the Son of God to task for the very work He had been sent into the world to do. By their sins they had separated themselves from God, and in their pride were moving independently of Him. They felt sufficient in themselves for all things, and realized no need of a higher wisdom to direct their acts. But the Son of God was surrendered to the Father's will, and dependent upon His power. So utterly was Christ emptied of self that He made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will."

Psalm 2:7,8
'I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (**The Father is in authority – He is promising to give the Son an inheritance**).

Luke 22:42
'Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." (**independent, but submissive human will)**

1 Corinthians 15:28
"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (**independent, but submissive, glorified divine will).**

5. Does the Son of God, Worship God?

1 Peter 1:3
"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead:"

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

Hebrews 1:8-9
"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore **God, even thy God,** hath anointed thee with the oil of gladness above thy fellows."

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

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

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

Desire of Ages, 1898 p 21 *"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**."* The Son of God worships a God. It is His Father, not the trinity.

6. To Whom Was the Pre-Incarnate Son of God Subject?

Hebrews 1:5
"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 1:9
"Thou hast loved righteousness, and hated iniquity; therefore **God, even thy God,** hath anointed thee with the oil of gladness above thy fellows."

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

The Pre-incarnate Son of God, honoured His Father and voluntarily submitted His authority. The loving, faithful character of the divine Father was reproduced also in the divine Son.

7. To Whom Was the Incarnate Son of God Subject?

The Bible teaches that Christ's humanity was a true humanity. His flesh was not different from humanity's fallen flesh. During this period of His life, how did the Son of God conduct Himself? The Saviour's life was marked by humility and His life is to be our example.

Apart from voluntarily obeying His earthly parents as was required by the 10-commandment law, Jesus also voluntarily remained subject to the will of His Father in heaven.

Luke 2:51
"And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart."

John 5:26, 27
"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."

John 3:35
The Father loveth the Son, and hath given all things into his hand.

Matthew 28:18
"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

John 17:2
"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

The Son was given life, authority and power from His Father, therefore the "Father is greater" **in authority** than the Son.

John 4:28
"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for **my Father is greater** (#3187) **than I."**

"greater" #3187 MEIZWN meizon *mide'-zone*
irregular comparative of <3173>; ; adj comparative

AV-greater 34, greatest 9, elder 1, more 1; 45
1) **greater, larger, elder, stronger**

The Father is older than His Son. The Father is called "the Ancient of Days" (in Daniel 7:9, 13, 22) and is distinguished from His Son who never bears that title.

8. To Whom is the Glorified Son of God Subject?

1 Corinthians 15:27, 28
"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Manuscript 77, 1899 p 12-15
"**Not until the fullness of the time shall come will the crucified and risen Saviour assume His equality with God.** Patiently He has waited in the heavenly courts in behalf of His people who have suffered for their loyalty to Him. Patiently He waits for the gospel of the kingdom to be preached to all parts of the world until all nations, kindreds, tongues, and people have received the light of God's word."

Philippians 2:5, 6, 9 -11
"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God:…. Wherefore **God also hath highly exalted him**, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that **Jesus Christ is Lord, to the glory of God the Father**.

After sin is eradicated, the Father re-exalts His Son to His former position of glory and honour, however Christ remains voluntarialy subjected to the Father **in authority.** The Father is never subject to the Son.

1 Corinthians 15:27, 28
"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

The voluntary subjection of the Son continues after the sin problem has been resolved. (See Story of Redemption; Patriarchs and Prophets; and Hebrews 1).

9. What is the Rock Upon Which Christ's Church is Built?

Matthew 16:16-18
"And Simon Peter answered and said, **Thou art the Christ, the Son of the living God.** And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and **upon this rock I will build my church**; and the gates of hell shall not prevail against it."

Which doctrine would we logically expect the antichrist system to attack above every other doctrine of God's truth? - The very doctrine that is the foundation of Christ's church – the doctrine that Christ (the Messiah, the anointed One) is the only begotten, pre-incarnate literal Son of the Living God.

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

10. What Doctrine did John say Antichrist Would Deny?

The Bible warns about and identifies the antichrist power. We know from prophecy (Daniel 7, Rev 13) that the antichrist power is the Roman Catholic Church system. However as discussed briefly earlier there is another characteristic identifying antichrist that is not readily seen. John warns us.

1 John 2: 22
"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son.

The Roman Catholic Church does not appear to deny that the Father begat a Son. How then is that system antichrist? Despite usage of the terms "Father" and "Son, " the Roman Catholic Church denies the real Father/Son relationship through its teaching of the "eternal generation of the Son." This theology is intrinsic to the orthodox Trinity doctrine. The correct understanding of "generation" here is most important. The theologians define it as the origin of a living being from a living principle of the same nature. …. Consider, for example, what we profess in the Creed at Sunday Mass: "We believe in one Lord, Jesus Christ, the only Son of God, eternally *begotten* of the Father"; and "We believe in the Holy Spirit...who *proceeds* from the Father and the Son." What does this mean? It means that from all eternity the Father generates the Son, and the Father along with the Son "breathes forth" the Holy Spirit. Thus there are two internal divine processions which give rise to three divine Persons" (International Catholic University, Lesson 6, **http://icu.catholicity.com.icu.htm)**

The doctrine claims that "God the Son" was and is still is and always will be in the process of being eternally, continually generated from the trinity (Jung S. Rhee, **http://jsrhee.hihome.com/thesis1.htm)**. Such theology logically insists that if Christ has never, neither will ever be completely generated, but will eternally remain a "projection" from the trinity, then, despite the claim to the contrary, He cannot truly be a literal Son of the Father. "**The Catholic invention of the eternal generation of the Son is merely an attempt to harmonize the Bible truth that Christ is the only *begotten* Son of God with the false theory that He is co-eternal with (the same age as) His Father. It is neither Biblical, nor consistent with reason.**" (L. Beachy, *God's Love On Trial*)

Despite employing comforting terms, the Orthodox Trinity doctrine in reality denies the existence of a literal pre-incarnate Father and the Son. Thus, by embracing the trinity doctrine, the church meets the criteria for being antichrist - it rejects and refuses to acknowledge the Father and His Son.I

It refuses to accept the "completed-ness" of the divine Father/Son relationship and (through 'eternal generation' theology) insists that the Father/Son relationship is not yet complete and that it will never be completed. This is the sign of antichrist spoken of by John and it exposes the main doctrine of the Roman Catholic Church. This doctrine denies the foundational Christian truth upon which Christ would build His church – that Jesus Christ is the Son of the Living God. And the central doctrine of the antichrist system is the doctrine that denies the foundational truth that Christ is the Son of God.

Remember as stated earlier,

The Roman Catholic Church states: ***"The Mystery of the Trinity is the central doctrine of Catholic Faith. Upon it are based all the other teachings of the Church.***" (*Handbook for Today's Catholic, p. 11).*

And in the Roman Catholic Doctrinal Catechism a question is asked,

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

7 SDA Bible Commentary p 981 (Ellen White states)
"Satan is making desperate efforts to make himself god, to speak and act like God, to appear as one who has a right to control the consciences of men."

From the Council of Nicea in A.D. 325 to the time of the Council of Constantinople in A.D. 381, Satan worked to have true Christians misinterpret two things; "another comforter" and "another day." The "other day" which was adopted, was Sunday, in place of the Bible Sabbath. The "other Comforter" was the adoption of the Holy Spirit being a different person making God into a mysterious trinity, stating the Holy Spirit was a separate person, distinct from the Father and the Son. The church that existed at the time of the Council of Nicea is represented by Pergamos in Rev 2:12-17. This was a time of apostasy in God's professed church. The Dark Ages followed. Both these errors are still in the fallen churches and now the Seventh-day Adventist Church has adopted one of these errors – the doctrine of the trinity.

The Catholic Church introduced the doctrine of the Trinity employing the same reasoning it used to "change" of the Sabbath from the 7th day to the 1st day of the week. According to the Catholic Church's own publications, there is no scriptural support for either doctrine – Sunday sacredness or the doctrine of the Holy Trinity. All other churches and individuals embracing the doctrine of the trinity (a form of which is tritheism held by the SDA church), likewise deny the Father and His Son. The denial of the literal **pre-incarnate Sonship** of Christ to His Father, destroys the truth about the character of God, the nature of Christ and victory over sin "in Christ."

11. Can the Supreme God be Tempted with Sin?

James 1:13
"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."

Colossians 2:9
"For in him (Christ) dwelleth all the fullness of the Godhead bodily."

Colossians 1:19
"For it pleased the Father that in him (Christ) should all fullness dwell."

5 SDA Bible Commentary, p 1129
"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."

(It is interesting to note that the opposite must be true i.e. **His deity could be lost if he failed the test).**

Consider the doctrine of the trinity. How was it possible that the 2nd Person of the trinity Godhead could be tempted if the trinity god (or any divine member which makes up the "triune god") could not be tempted?

Divinity cannot be tempted to sin. The Father and the Son are both divine Beings, so, as Divine Beings, They in their divine nature, are not able to be tempted,
however the Divine Son, Who remained the Divine Son of God after His incarnation, was able to be tempted ***through His human nature***.

12. Could the Divine Son of God have Sinned During his Incarnation?

Hebrews 4:15
"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Hebrews 2:18
"For in that he himself hath **suffered being tempted**, he is able to succour them that are tempted."

Hebrews 10:4
"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, **but a body hast thou prepared me**:"

A human body was prepared so that Christ ***could be*** tempted. It was the devil's plan that through the weaknesses of the humanity of Christ, that the plan of salvation would be overthrown. Satan aspired to overthrow the New Human Representative - Christ. The temptation that Jesus faced in the wilderness was directed toward His divine authority, but it came through His suffering humanity.

Matthew 4:3
"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread."

Ellen White, Manuscript Release # 14, p 334
"The Son of God lived a perfect life of obedience in this world. We need always to keep in view the truthfulness of the humanity of Christ Jesus. When Christ became our substitute and surety, it was as a human being. ***He came as a man, and rendered the obedience of human nature to the only true God****. He came not to show us what God could do, but what God did do, and what man, [when he is] a partaker of the divine nature, can do.* ***It was the human nature of Christ that endured the temptations in the wilderness, not His divine nature.*** *In His human nature He endured the contradiction of sinners against Himself. He lived a perfect human life. Jesus is everything to us, and He says to us, "Without Me ye can do nothing."*

Early Writings, p 155
"Satan took advantage of the sufferings of the Son of God and prepared to beset Him with manifold temptations, hoping to obtain the victory over Him, because He had humbled Himself as a man. Satan came with this temptation: "If Thou be the Son of God, command this stone that it be made bread." ***He tempted Jesus to condescend to give him proof of His being the Messiah, by exercising His divine power."***

Manuscript Releases Volume Eleven, p 344 - Insights into the Incarnation
"The Nature of Christ ***was a combination of the divine and the human.*** *Having all the attributes of God, He also represented the excellencies of humanity and showed that all who believe in Christ as their personal Saviour will perfect a character after Christ's likeness and be qualified to become laborers together with God. By precept and example He uplifts those who are depraved, for through the virtues of Jesus Christ he has become the son of God. His life is like Christ's life, his work is like Christ's work, and he will not fail nor be discouraged, because he is vitalized by the Spirit and power of Jesus Christ.* ***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****. His arm brought salvation. He took humanity, was bone of our bone and flesh of our flesh, and submitted to all the temptations wherewith man would be beset. He showed in the great controversy with Satan that He was fully able to remove the stigma and discount the degradation of sin which Satan had placed upon the human family. By taking humanity and combining it with divinity, He was able to meet every demand of the law of God, to overcome every objection which Satan had made prominent, as standing in the way of man's obedience to God's commandments."*-- Letter 11a, 1894, pp. 7-8. (To Captain Christiansen of the Pitcairn, Jan. 2, 1894.)"

Review and Herald, *The Temptation of Christ,* 4 August 1874, p 13 - 14

> ***"Christ could have worked a miracle on his own account; but this would not have been in accordance with the plan of salvation****. The many miracles in the life of Christ show his power to work miracles for the benefit of suffering humanity. By a miracle of mercy he fed five thousand at once with five loaves and two small fishes.* ***Therefore he had power to work a miracle, and satisfy his own hunger****. Satan flattered himself that he could lead Christ to doubt the words spoken from Heaven at his baptism. And if he could tempt him* ***to question his sonship****, and doubt the truth of the word spoken by his Father, he would gain a great victory. He found Christ in the desolate wilderness without companions, without food, and in actual suffering. His surroundings were most melancholy and repulsive.* ***Satan suggested to Christ that God would not leave his Son in this condition of want and real suffering****.* ***He hoped to shake the confidence of Christ in his Father****, who had permitted him to be brought into this condition of extreme suffering in the desert, where the feet of man had never trod. (continued)*

(continued from previous page)

> ***"Satan hoped to insinuate doubts as to his Father's love that would find a lodgment in the mind of Christ, and that under the force of despondency and extreme hunger he would exert his miraculous power in his own behalf, and take himself out of the hands of his Heavenly Father.*** ***This was indeed a temptation to Christ.*** *But he cherished it not for a moment.* ***He did not for a single moment doubt his Heavenly Father's love****, although he seemed to be bowed down with inexpressible anguish. Satan's temptations, though skilfully devised, did not move the integrity of God's dear Son. His abiding confidence in his Father could not be shaken."*

Review and Herald, 18 August 1874, p 1- 5

> *"Jesus did not condescend to explain to his enemy how he was the Son of God, and in what manner, as such, he was to act. In an insulting, taunting manner Satan referred to the present weakness and the unfavourable appearance of Christ in contrast with his own strength and glory. He taunted Christ that he was a poor representative of the angels, much more of their exalted Commander, the acknowledged King in the royal courts. His present appearance indicated that he was forsaken of God and man.* ***He said if Christ was indeed the Son of God, the monarch of Heaven, he had power equal with God, and he could give him evidence by working a miracle, and changing the stone just at his feet into bread, and relieve his hunger.*** *Satan promised that, if Christ would do this, he would at once yield his claims of superiority, and that the contest between himself and Christ should there be forever ended. Christ did not appear to notice the reviling taunts of Satan****. He was not provoked to give him proofs of his power.*** *He meekly bore his insults without retaliation. The words spoken from Heaven at his baptism were very precious, evidencing to him that his Father approved the steps he was taking in the plan of salvation as man's substitute and surety. The opening heavens, and descent of the heavenly dove, were assurances that his Father would unite his power in Heaven with that of his Son upon the earth, to rescue man from the control of Satan, and that God accepted the effort of Christ to link earth to Heaven, and finite man to the infinite. These tokens, received from his Father, were inexpressibly precious to the Son of God through all his severe sufferings, and terrible conflict with the rebel chief.* ***And while enduring the test of God in the wilderness, and through his entire ministry, he had nothing to do in convincing Satan of his own power****, and of his being the Saviour of the World. Satan had sufficient evidence of his exalted station. His unwillingness to ascribe to Jesus the honor due to him, and manifest submission as a subordinate, ripened into rebellion against God, and shut him out of Heaven.* ***It was not any part of the mission of Christ to exercise his divine power for his own benefit, to relieve himself from suffering****.* ***This he had volunteered to take upon himself. He had condescended to take man's nature, and he was to suffer the inconveniences, and ills, and afflictions, of the human family. He was not to perform miracles on his own account.*** *He came to save others. The object of his mission was to bring blessings, and hope, and life, to the afflicted and oppressed. He was to bear the burdens and griefs of suffering humanity. Although Christ was suffering the keenest pangs of hunger, he withstood the temptations.* ***He repulsed Satan with Scripture****, the same he had given Moses in the wilderness to repeat to rebellious Israel when their diet was restricted, and they were clamoring for flesh-meats, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In this declaration, and also by his example, Christ would show man that hunger for temporal food was not the greatest calamity that could befall him." (end EG White quote)*

"Command that these stones become bread" is not a temptation that is common to man; however, the temptation to eat when hungry ***is*** a temptation that is common to man.

Humanity does not have power **to command** stones to become bread, but Divinity does. When tempting Christ, the devil linked this common human temptation with another temptation - one especially designed to provoke Christ to doubt His Father's love; to doubt His own Divine Sonship and to take Himself out of the Father's hands – ie. Christ was tempted to do his own will instead of submitting to His Father's will. The devil provoked Christ to prove His Divine Sonship by performing a miraculous act for His own benefit, one that was beyond the scope of humanity alone, independent of divine power.

Review and Herald, 1 April, 1875 p3
*"Christ was put to the closest test, **requiring the strength of all his faculties to resist the inclination when in danger, to use his power to deliver himself from peril,** and triumph over the power of the prince of darkness."*

Bible Training School 1 September, 1915, par 7
*"Human nature can endure but a limited amount of test and trial. The finite can only endure the finite measure, and human nature succumbs; but the nature of Christ had a greater capacity for suffering; for **the human existed in the Divine nature,** and created a capacity for suffering to endure that which resulted from the sins of a lost world."*

2 Testimonies to the Church p 201, 202
***"As the human (nature) was upon Him, He felt His need of strength from His Father.** He had select places of prayer. He loved to hold communion with His Father in the solitude of the mountain. In this exercise **His holy, human soul was strengthened** for the duties and trials of the day. Our Saviour identifies Himself with our needs and weaknesses, in that He became a suppliant, a nightly petitioner, **seeking from His Father fresh supplies of strength,** to come forth invigorated and refreshed, braced for duty and trial. He is our example in all things. He is a brother in our infirmities, but not in possessing like passions. **As the sinless One, His nature recoiled from evil.** He endured struggles and torture of soul in a world of sin**. His humanity made prayer a necessity and privilege. He required all the stronger divine support and comfort which His Father was ready to impart to Him**, to Him who had, for the benefit of man, left the joys of heaven and chosen His home in a cold and thankless world. Christ found comfort and joy in communion with His Father. Here He could unburden His heart of the sorrows that were crushing Him. He was a man of sorrows and acquainted with grief....If the Saviour of men, **with His divine strength**, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of prayer--fervent, constant prayer! **When Christ was the most fiercely beset by temptation, He ate nothing.** He committed Himself to God and, through earnest prayer and **perfect submission to the will of His Father**, came off conqueror."*

Advent Review & Sabbath Herald, 5th February 1995, p 4
*"The temptations of Satan were most effective in degrading human nature, for man could not stand against their powerful influence; **but Christ in man's behalf, as man's representative, resting wholly upon the power of God**, endured the severe conflict, in order that he might be a perfect example to us."*

If Christ was tempted through His divinity, which isn't able to be tempted and which cannot sin, then the plan of redemption was a farce and pretence. It would make a mockery of the human life of Christ, downplay the power the evil one used against Christ, and offer no encouragement to the struggling sinner. It would completely destroy the plan of salvation that frees humanity from the power of sin, making victory over sin impossible.

Christ suffered during the temptations. If there is no power in temptations, there is no suffering. An opportunity to eat pork chops has no power over a person who abhors the eating of pork. The temptation must be something that strikes a desire in the heart. For Christ to want to save Himself from torture and death is not sinful and Satan used that desire to strongly tempt the Saviour to take Himself out of the Father's hands. Christ suffered while He was being tempted, but praise God, the Son of God prayed "Not my will but Thine be done." He resisted all temptations by submitting Himself to His Father's will.

(S.D.A. Bible Commentary Vol. 5 – p 1128)
"…but Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity."

General Conference Bulletin, Sermon #17 "The 3rd Angel's Message" p 331 concerning Christ's trail on the night before His crucifixion, Jones writes:

> *"And in His human nature He bore all that, because His divine self was kept back. Was there any suggestion to him, suppose you, to drive back that riotous crowd? To let loose one manifestation of His divinity and sweep away the whole wicked company? Satan was there to suggest it to Him, if nothing else. What did He do? He stood defenceless as the Lamb of God. There was no assertion of His divine self, no sign of it – only the man standing there, leaving all to God to do whatsoever He pleased. He said to Pilate: 'Thou couldst have no power at all against me, except it were given thee from above.' That is the faith of Jesus. And that is what the prophecy means when it says, 'Here are they that keep the commandments of God and the faith of Jesus.' We are to have that divine faith of Jesus Christ, which comes to us in the gift of the mind which He gives. That mind which He gives to me will exercise in me the same faith it exercised in Him. So we keep the faith of Jesus…. But He, by the keeping back of His divine self, caused human nature to submit to it by the power of the Father, who kept Him from sinning. And by that means He brings to us that same divine mind, that same divine power which was in Him being given to us will keep back our natural selves, our sinful selves and we will leave all to God. Then the Father will keep us now in Him, as He kept us then in Him."*

The Character of God

God is Ultimate Unselfishness. God is Love. God's loving character attracts His followers who serve Him in loving response to His love. The government of God is built on unselfish giving to others at expense to Himself.

1 John 4:8, 9-10, 16
"He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. And we have known and believed the love that God hath to us…. God is love; and he that dwelleth in love dwelleth in God, and God in him."

1 Corinthians 13:4-8
“Love suffers long and is kind. Love does not envy, love does not parade itself; is not puffed up, does not behave rudely, seeketh not her own, is not easily provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; Bears all things, believes all things, hopes all things, endures all things.
Love never fails.”

Luke 6:35
“But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.”

Matthew 5:44-46
“But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?”

Satan’s Character

In total contrast to God’s loving character, Satan is totally selfish and hateful. His organisation is based on selfish taking from others for his benefit, at their expense. He uses force and deception in his attempts to receive illicit worship.

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

John 8:44
“Ye are of your father the devil, and the lusts of your father ye will do. He was a **murderer** from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”

Revelation 12:9
“And the great dragon was cast out, that old serpent, called the Devil, and Satan, which **deceiveth** the whole world: he was cast out into the earth, and his angels were cast out with him.”

Righteousness comes to us through the mind or spirit of Christ in God, just as sin comes to us through the mind or spirit of Satan.

Through the doctrine of the trinity, Satan attempts to implant his blasphemous thoughts into our minds and to thus lead us to deny the truth that God sent His only begotten Son to redeem humanity. The Bible truth that God gave His only begotten Divine Son reveals the infinite love of God for us. Satan plans to destroy our understanding of God’s loving character and through the doctrines of the trinity and tritheism he has managed to blind multitudes from seeing the truth of how much God loves them. It is the love of God that draws us to repentance.

2 Corinthians 5:14
“For the love of Christ constraineth us;” (draws us)

If Satan can convince us that God is an uncaring being, He will prevent our desire to approach God for salvation.

1 John 2:11
"But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

1 John 4:8
"He that loveth not knoweth not God; for God is love."

It is no surprise that Satan's chief "Christian" doctrine (the trinity) attacks the truth about the fundamental principle of God's government – the doctrine that reveals the deepest love that Heaven can bestow on the human race.

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

By attacking the truth that reveals God's supreme demonstration of love, Satan reveals his own extreme self-centredness and hatefulness. The self-serving mind of Satan, with its selfish thoughts is what humanity experiences now as the "natural" mind. But this mind was not the true "natural" mind of humanity. The original mind in humanity was the mind of God – the Divine Mind with the thoughts and inclinations toward unselfish serving. The battle between Christ and Satan for the human race, takes place in our minds.

Testimonies to Ministers and Gospel Workers, p 189
"Self will ever cherish a high estimate of self. As men lose their first love, they do not keep the commandments of God, and then they begin to criticize one another. This spirit will constantly be striving for the mastery to the close of time. Satan is seeking to foster it in order that brethren in their ignorance may seek to devour one another. God is not glorified but greatly dishonored; the Spirit of God is grieved. Satan exults, because he knows that if he can set brother to watch brother in the church and in the ministry some will be so disheartened and discouraged as to leave their posts of duty. ***This is not the work of the Holy Spirit; a power from beneath is working in the chambers of the mind and in the soul temple to place his attributes where the attributes of Christ should be."***

The mind of humanity is the great battlefield on which the great controversy between Christ and Satan is being fought. Understanding the gospel is vital to obtaining victory in Christ's strength.

God has given humanity much information outlining how we might surrender to His will and be saved, but unless a solid foundation of truth is made, many won't discern the erroneous doctrines and false gospels that lead to destruction. Correct Bible-based knowledge of the nature of humanity, fallen and unfallen and of the nature of our Saviour's deity and humanity is integral to salvation. When the true gospel is discerned, then the counterfeit gospel is easily detected.

The Nature of Unfallen Humanity

Genesis 1:26
“And God said, Let us make man in our image, after our likeness.”

Even perfect man was created “a little lower than the angels.”

Psalm 8:4, 5
“What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.”

Note the formula for the creation of a soul.

Dust + God’s Breath = a Living Soul

God’s “breath” (His Holy Spirit/Mind) gave the human race, through Adam, the divine, unselfish mind/spirit. The gift of the perfect mind was accompanied by freedom to make moral decisions about whom they would obey.

Genesis 1:31
“And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.”

But even though perfect, man was still created “a little lower than the angels.”

Psalm 8:4, 5
“What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.”

But is the “spirit” only the air that a man breathes? Or is it a separate entitiy? Or is it something entirely different?

13. Does Man Have a Spirit?

The Catholic religion teaches that man has a spirit and defines that spirit as being a separate entity to the human body. The SDA church does not agree with the Catholic interpretation of a spirit, but that the spirit of man is most often simply his breath, although some reference is made to spirit meaning “mood, attitude or state of feeling” (SDA Believe, p 83.) The Bible tells us that man has a different kind of spirit to those understandings.

Zechariah 12:1
“…*saith the LORD, which formeth the spirit of man within him?”*

Job 32:8
“*But there is a spirit in man...”*

Job 34:14,15
“If he set his heart upon man, if he gather unto himself his spirit and his breath; All flesh shall perish together, and man shall turn again unto dust.”

The Concept of the Spirit

Careful Bible study reveals the truth about "the spirit."

Proverbs 20:27
"The spirit (#**05397** - i**ntellect**) of man is the candle **(# 05216** niyr neer – **light**) of the LORD, searching all the inward parts of the belly (# **990**: btn beten - **the seat of mental faculties**)."

In the Hebrew, the word translated as "spirit" is "ruwach" or it is also "nshamah."

The Strong's Concordance defines "ruwach" (#7307) as " wind; by resemblance breath; i.e. a sensible (or even violent) exhalation; life, anger, ..; by resemblance ***spirit, but only of a rational being, including its expressions and functions;"*** air, anger, blast, breath, courage, **mind,** quarter, side, spiritual, tempest, whirlwind, windy."

The Brown-Driver-Briggs Hebrew Lexicon also adds that "ruwach" (#7307): is wind, breath, mind, spirit; as seat or organ of mental acts; as seat especially of moral character; as energy of life; **as manifest in the Shekinah glory;** never referred to as a depersonalised force.

The Strong's Concordance defines "nshamah" (#05397) as a puff, i.e. wind, angry or vital breath, **divine inspiration, intellect**. or (concretely) an animal:--blast, (that) breath(-eth), inspiration, **soul, spirit.** see HEBREW for 05395

In the New Testament, the Greek word translated "spirit" and sometimes, "ghost" in the King James Version, is "pneuma."

The Strong's Concordance defines "pneuma" (#4151) as " a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit i.e. (human) the rational soul, (by implication) **vital principle, mental disposition,** or (superhuman) an angel, demon or (divine) God, Christ's spirit, the Holy Spirit: - ghost, life, **spirit, mind.**

The translators of the KJV chose to apply different English words in various places as they translated the Hebrew word "ruwach" "nshamah" and the Greek word "pneuma." Note that in both Hebrew and Greek definitions, "spirit" is interchangeable with "a sensible exhalation" (words) and "mind" and "intellect."

Which Spirit is in Man?

In reference to the definitions (translated spirit) given in the Strong's Concordance, the Thayer's Greek Lexicon and the Brown-Driver-Biggs Hebrew Lexicon, following are shown some examples of "ruwach" (#7307 - Hebrew), "nshamah" (#5397) and "pneuma" (#4151 - Greek) meaning:

- **Glorified presence of Divinity (the Shekinah glory)**

Genesis 1:2
"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit (#7307) of God moved upon the face of the waters."

- **Angels**

1 Kings 22:19, 21
"And he said, Hear thou therefore the word of the LORD: **I saw** the LORD sitting on his throne, and all **the host of heaven standing** by him on his right hand and on his left… .And there came **forth a spirit** (#7307), **and stood** before the LORD, and said, I will persuade him."

Judges 9:23
"Then God sent an evil spirit (#7307) between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:"

Luke 24:39 (Jesus said)
"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit (#4151) hath not flesh and bones, as ye see me have."

Hebrews 1:7
"And of the angels he saith, Who maketh his angels spirits (#4151), and his ministers a flame of fire."

- **A blast (of air – literally or figuratively)**

  Isaiah 4:4 (ASV, margin – blast of judgment, blast of burning)
  "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit (#7307) of judgment, and by the spirit (#7307) of burning."

- **Verbal expressions**

1 Kings 10:5 (The Queen of Sheba had no more questions).
"And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit (#7307) in her."

1 Kings 22: 22, 23
"And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit (#7307) in the mouth of all his prophets. And he said, Thou shalt persuade (Hebrew: deceive) him, and prevail also: go forth, and do so. Now therefore, behold, the LORD hath put a lying spirit (#7307) in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee."

- **Attitude, thoughts**

Genesis 41:8
"And it came to pass in the morning that his spirit (#7307) was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh."

Genesis 45:27
"And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit (#7307) of Jacob their father revived."

Numbers 5:14
"And the spirit (#7307) of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit (#7307) of jealousy come upon him, and he be jealous of his wife, and she be not defiled:"

1 Kings 21:5
"But Jezebel his wife came to him, and said unto him, Why is thy spirit (#7307 attitude) so sad, that thou eatest no bread?"

John 4:23
"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit (#4151) and in truth: for the Father seeketh such to worship him."

- **Character, mind, intellect**

Genesis 41:38
"And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit (#7307) of God is?"
Exodus 31:3 (Yahweh [Jehovah] speaking)
"And I have filled him with the spirit (#7307) of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship."

Exodus 35:21
"And they came, every one whose heart stirred him up, and every one whom his spirit (#7307) made willing…"

Psalm 32:2
"Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit (#7307) there is no guile."

Ecclesiastes 3:21
"*Who knoweth the spirit* (#7307) *of man that goeth upward, and the spirit* (#7307) *of the beast that goeth downward to the earth?"*

Proverbs 20:27
"The spirit (#5397 - intellect) of man is the candle (light) of the LORD, searching all the inward parts of the belly (seat of the intellect)."

Ecclesiastes 12:7
"Then shall the dust return to the earth as it was: and the spirit (#7307) shall return unto God who gave it."

Acts 7:59
"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit (#4151)." (Stephen's "spirit" is used here to indicate his character – the only thing Christians are able to take with them to heaven.)

Luke 23: 46
"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit (#4151): and having said thus, he *gave up the* ***ghost***."

"***Ghost***" is a mistranslation #1606 – "ekpneo" (to breathe out, breathe out one's life, breathe one's last, expire) which is a combination of #1537 "ek" (out, from, completion) and #4151 "pneuma." (spirit).

1 Corinthians 2:11
”For what man knoweth the things of a man, save the spirit (# 4151) of man which is in him? even so the things of God knoweth no man, but the spirit of God.”

There are many Biblical definitions for the word “spirit” and study of the context is necessary to understand the intended meaning of many Biblical passages, however it is clear that “man” possesses a spirit - a mind that make moral choices. The power of making moral choices distinguishes the mind/spirit of man from the instinctive spirit of animals.

It is interesting to note that the early-organised Seventh-day Adventist church held this position on the “spirit” also and the organisation still today, unlike most other Protestant religions, rejects the concept of an immortal soul.

5 SDA Bible Commentary p 771 (Luke 8:55)
“Spirit Greek, *pneuma*, “wind,” “breath,” or “spirit,” from *pneo* “to blow,” or “to breathe.” Any extension of the word to designate things possessed of intelligence is a figure of speech known as synechdoche, by which a thing is referred to by naming one of its parts, usually that part which is most characteristic of it. **There is nothing inherent in the word *pneuma* by which it may be taken to mean some supposed conscious entity** of man **capable of existing apart from the body**, **nor does the usage of the word** with respect to man in the **NT in any way imply such a concept**. **This concept is based exclusively on the preconceived opinions of those who, a priori, believe that a conscious entity survives the body at death, and who read this preconceived opinion into such words as “spirit” and “soul**.”

AT Jones, 1893 General Conference Sermons #12, p 4
“God made man to start with, at the real start in Eden. Did God put in that man the mind of self? [Congregation: "No, sir."] Whose mind was it in that man? The mind of God. Brother Haskell has read to us in his lessons the wonderful wisdom that was in Adam and that wisdom was of God that was reflected in the life of Adam--his mind, his thoughts, his whole make-up reflecting the Maker. When God said, "Let us make man in our image," it meant a great deal more than the shape; it meant that if you and I could have seen Adam and Eve as they came from the hand of God, we would have seen the image of God reflected and would have been caused to think of somebody back of them, far back of them and far superior to them. Who is that? God.”

Youth’s Instructor, 10 August, p 3
“God said, "Let us make man in our image." He gave to the work of his hands not only a form resembling his own, but a mind capable of comprehending divine things. His understanding, his memory, his imagination,--every faculty of man's mind,--reflected the image of God. In disposition and heart he was qualified to receive heavenly instruction. He possessed a right understanding, a true knowledge of his Creator, of himself, his duty, his obligations in respect to the law of God. His judgment was uncorrupted, unbiased, and disposed to obedience and affection, regulated according to reason and truth. He was capable of enjoying to the utmost capacity the good gifts of God. Everything upon which he looked was transporting to his senses; every sound was as music in his ears. Yet he was not placed beyond the reach of temptation. He stood as the representative of the human race, --a free moral agent.”

Summary:

Unfallen Humanity

At their creation, humanity through Adam and Eve, were given the "spirit" or the mind of their Creator. They thought the same unselfish thoughts that He thought. Created with sinless flesh and filled with the Unselfish Divine Mind (the holy spirit of God), man became a living soul. However, 'perfect humanity" was a human being, not a divine being. Man is created – he is not the Creator. Man's life is dependent on divinity to sustain it. Even perfect human beings were not created with any of the attributes of divinity, though Adam and Eve were created in the image of God, both physically and spiritually. The spirit of God indwelt both. Their thoughts were sinless and reflected the thoughts of their Creator. Human beings at their creation in Eden, were given conditional immortality. They did not possess the ability to create, but they were able to procreate their own species. Humanity was not created omnipotent, omniscient nor was the human spirit (mind) omnipresent. Whilst the divine Beings can appear in other forms (Gen 18), human beings are restricted to remaining in their physical human form.

"Thou Shalt Surely Die"

So, what happened to the righteous spirit (the pure, unselfish mind) of man, when "in Adam" the whole human race sinned?

Genesis 2:16
"And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

The Bible states that all humanity (in Adam) died spiritually. Sin results in spiritual and physical death. Adam and Eve (and the whole human race) died spiritually as soon as they disobeyed God.

The Nature of Sin

Sin is the result of selfishness and is the opposite of God's character. It is self-serving and is a violation of God's government whether corporately, individually knowingly or individually ignorantly committed.

Corporate Sin

Romans 5:12, 19
"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: In Adam, all sinned. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." God created the world through Christ and therefore, God was the rightful owner of the world. At creation, God honoured Adam and gave him dominion over the earth, representing the ownership of the Creator. In this capacity, Adam represented the entire human race. When Adam sinned, Satan claimed dominion of the earth and humanity. Adam's sin was therefore representative of all humanity.

The race - corporately, had rebelled against the government of God and joined the traitorous, satanic opposition. Its first representative, Adam, and the entire human race "in his loins" would have perished immediately except for the intervention of Christ. "In his loins" demonstrates the Jewish corporate mentality as demonstrated also in the Paul's epistle to the Hebrews.

Hebrews 7:9, 10
"And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.
For he was yet in the loins of his father, when Melchisedec met him."

Because Adam represented the entire human race, all his descendents have been "born into" **corporate** sin. e.g. The king of Country 'A' declares war on Country 'B.' By this declaration of war, the king legally "makes" all the citizens of Country 'B' "enemies" and at war against the citizens of Country 'A', regardless of the personal wishes of the citizens of Country 'B.' In such a manner, the human race became the enemies of God's kingdom.

So, in Adam (corporately), the entire human race was condemned. Though all individuals of the human race did not ***personally*** take part in the commission of Adam's sin, all humanity "lost" the holy spirit of God – the Divine Mind of God and inherited instead the mind of Satan. The human race became slaves to Satan. As a result of this sinful inheritance, every child of Adam, would through no private **individual** decision, be born enemies of God.

Until Christ intervened, all humanity (in Adam) was powerless to serve God. The Father and Son recognised that condemnation (in Adam, corporately) was not fair to the individuals (who, at this stage were still in the loins of Adam). Therefore, the pre-arranged plan of salvation was instantly put into effect and Christ's life was substituted for that of the condemned human race. The Son of God was the "anointed one" and as Christ, He became the Lamb slain from the foundation of the world.

Revelation 13:8
"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

(Corporate sin should not to confused with the Roman Catholic doctrine of original sin. The Roman Catholic doctrine claims that all humanity by birth becomes personally guilty and punishable for Adam's sin, whereas the punishment for corporate sin, Christ has already taken upon Himself).

Individual Sin
Individually, human beings become sinners through their own choices, however without the protection of the indwelling Divine Mind human beings are powerless to withstand Satan's temptations.

Romans 6:16
"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Personal Sin in Ignorance
In cases of ignorance of what constitutes "right and wrong," provision is made for repentance and forgiveness as soon as knowledge is gained.

Leviticus 4:22, 23
"When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty; Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:"

Acts 17:30
“And the times of this ignorance God winked at; but now commandeth all men every where to repent:”

Personal Sin with Knowledge
Personal sin (with knowledge) can be either a defiant choice to put self first without regard for the consequences to God and others; or a momentary lapse in submission to the will of God. Personal sin is punishable when, after receiving knowledge of what constitutes “right and wrong,” a choice to serve self is made - regardless of how it affects others.

When Adam sinned, his righteous mind (of God’s unselfishness) was replaced with the selfish mind of Satan. This self-serving mind became the inheritance of every descendant born into the human race. The selfish mind makes it inevitable that every human being will at some stage, make personal, **individual** selfish choices and so will become guilty for sins they have personally committed.

The Sinful Nature - Inherited at Birth
Psalm 51:5 (Green’s Literal Translation)
“Behold, I was brought forth in iniquity (# 5771 from #5753 – twisted, crooked), and in sin my mother conceived me.”

Personal, punishable sin is not committed by being born into a rebellious race.
Taking Oneself “Out of Christ” by the Omission of Known Duties
Personal, punishable sin is committed by not permitting Christ to do righteous acts in us.

James 4:17
“Therefore to him that knoweth to do good, and doeth it not, to him it is sin.”
(sin committed - a choice to put self first without regard for the consequences to God and to others)

Taking Oneself “Out of Christ” by the Transgression of the Law
Personal, punishable sin is committed by not permitting Christ to keep us from sinning.

1 John 3:4
“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”

Proverbs 24:16
“For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

The Nature of Fallen Humanity

When Adam sinned, the whole of humanity, though not yet born, was effected.

Exodus 20:5
“Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.”

The Battle for the Mind

The Divine mind is completely unselfish. When sin entered the world, the previously perfect, sinless, unselfish mind of Adam, the spirit of the inner man, became corrupt and would have been under the complete control of Satan, except that the loving Saviour stepped in to prevent that domination. Since Adam's sin, all human beings have inherited through birth, a mind opposed to the spirit of God/Divine Mind.

AT Jones,General Conference Bulletin 1898 # 17 p 327, 328 para 3, 7
"Adam had the mind of Jesus Christ in the garden; he had the divine mind--the divine and the human were united, sinlessly. Satan came in and offered his inducements through the appetite, through the flesh. Adam and Eve forsook the mind of Jesus Christ, the mind of God that was in them, and accepted the suggestions and the leadings of this other mind. Thus they were enslaved to that and so are we all. Now Jesus Christ comes into the world, taking our flesh, and in His sufferings and temptations in the wilderness He fights the battle upon the point of appetite…. This man at the first had the mind of God; he forsook it and took the mind of Satan. In Jesus Christ the mind of God is brought back once more to the sons of men, and Satan is conquered. Therefore, it is gloriously true, as the word reads in Dr. Young's translation and in the German, as it does in the Greek: 'We know that the Son of God is come and has given us a mind.' Read the last words of 1 Cor. 2:16: "We have the mind of Christ." Put the two transactions together. The German and the Danish and also the Greek are alike. Put the two together: 'We know that the Son of God is come and has given us a mind' and 'We have the mind of Christ.' Thank the Lord!"

Ellen White, Signs of the Times, 17 June 1897 p13
"*As Adam lost the gift of life and immortality by his disobedience, so all born of Adam forfeit this gift. That one transgression opened the flood-gates of woe upon our world. Adam had no power in himself to redeem the past, or to win back the gifts bestowed by Christ."*
Ellen White, Signs of the Times, 1887-11-03.012
"... But there is something which will recommend us to the divine favor; it is a "meek and quiet spirit, which is in the sight of God of great price." This spirit we do not possess by nature….Those who reject the atonement made on Calvary are just where Adam and Eve were after the transgression."

AT Jones, 1893 General Conference Sermons, 3rd Angel's Message,# 12 p 1,3.
"Let this mind be in you which was also in Christ Jesus." Phil 2:5. Now what mind is in us to start with? The mind of self. What does that mind do? It exalts self. What kind of mind is it we have to start with? The natural mind. A man has a natural mind, and he must have another mind. He must have the mind that was in Christ, but that mind that is in Christ only empties of self the one in whom it dwells."

Genesis 3:15
"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

1 Corinthians 15:22
"For as in Adam all die, even so in Christ shall all be made alive."

Romans 5:18, 19
"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Desire of Ages, 1898 p 210
“As soon as there was sin, there was a Saviour.”

By this enmity, Christ again empowered humanity, (through the promise of His perfect life and sacrificial death), to once again enjoy freedom of choice (a probationary period) as to whom, **as individuals**, they would serve.

AT Jones, 1895 General Conference Sermons, #11 p 20, 21
“Now that” (fallen mind of Satan) “mind was accepted by Adam and Eve. And being accepted by them, it took in the whole world, because they, in that acceptance, surrendered this world to Satan and thus he became the god of this world. Accordingly that is the mind of this world; that is the mind that controls the world. This mind of Satan, the mind of the god of this world, is the mind that controls mankind as mankind is in and of this world and is in itself ‘enmity against God, for it is not subject to the law of God, neither indeed can be.’ Now that is why Adam and Eve could not answer that straight question straight. Men could answer that question straight now. But at that time they could not, for the reason that Satan had taken them under his dominion and there was no other power to control them. His control was absolute and there at that moment was "total depravity." But God did not leave him there. He did not leave the race in that condition. He turns next and says to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Thus there are two enmities in this world: one is from Satan and is enmity against God; the other is from God and is enmity against Satan. And through these two enmities come the two mysteries--the mystery of God and the mystery of iniquity.”

EJ Waggoner, Articles on Romans, chapter 5, p 34
“Death Passed upon All Men._Note the justice here. Death passed upon all men, ‘for that all have sinned.’ ‘The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.’ Eze. 18:20. And this is also a necessary consequence of the fact that sin contains death in it, and that death can not come in any other way than by sin.”

EJ Waggoner, General Conference Sermons, 1891 #9 p 10, 11, 15-19
“In regard to the reign of death, I am persuaded that we lose much of the good and the encouragement that there is in this fifth chapter simply by the misapplying of these words —‘death reigned,’ and also the expression ‘death passed upon all men, for that all had sinned.’ Why did death pass upon all men? Because that all had sinned! By one man sin came into the world. There are many who will stop at this point and philosophize and question as to how this could be and try to figure out for themselves the justice of it. They will query why it is that we are here in this sinful condition without having had any choice or say in the matter ourselves. Now we know that there was one man in the beginning, and he fell. We are his children, and it is impossible for us to be born in any higher condition than he was. Some will shut themselves out of eternal life because they cannot figure that thing out to a nicety and see the justice of it. The finite mind of man cannot do this, so it is better for him to leave it alone and devote himself to seeking for the proffered salvation. That is the important point for all to consider. We know that we are in a sinful condition, and that this sinful condition is a lost condition. Seeing then that we are in a lost condition, is it not best for us to devote our energies to seeking to attain to that state whereby we may be in a saved condition….When Adam was placed in the garden of Eden, the Lord told him, "in the day that thou eatest thereof thou shalt surely die." That does not mean "dying thou shalt die," as the marginal reading has it. That expression is neither Hebrew nor English. It means just what it says, that in the day that Adam ate of

the fruit of the true of knowledge of good and evil, in that day he died. In the very day that Adam ate of the fruit, he fell, and the death sentence was passed upon him, and he was a dead man. Sentence was not executed at that moment, and for that matter we know that Adam was a good man and that the sentence never was executed upon him. Christ died for him. But he was in the same condition, after he had eaten of the fruit of the tree that Pharaoh was in after the first-born of all the Egyptians had been killed, when he arose by night and said, 'We be all dead men.' When sentence has been passed upon a murderer, he is to all intents and purposes a dead man. But it was more than that in the case of Adam. He was dead, and the Son of God was to make him alive. It was only a matter of time till he should be blotted out of existence. But Christ comes in to give man a probation and to lift him up. All that Christ has to give to man is summed up in that one word--life. Everything is comprised in that. This fact shows that without Him men have no life. Said Christ to the unbelieving Jews, 'Ye will not come to me that ye might have life.' Probably they replied, 'we do not need to come, because we have life already.' In Ezekiel 13:22 we read, 'Because with lies ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.' ***There is no life to the wicked. They have no life. They are dead. Said Christ, 'He that believeth not the Son shall not see life; but the wrath of God abideth on him.' Christ came to give life to the dead. He gives life only to those who conscientiously lay hold of that life, who bring His life into their lives, so that it takes the place of their forfeited lives. He that hath the Son hath life, and he that hath not the Son hath not life. He is dead. So Adam died, and because of that, every man born into the world is a sinner, and the sentence of death is passed upon him. Judgment has passed upon all men to condemnation, and there is not a man in this world but has been under the condemnation of death. The only way that he can get free from that condemnation and that death is through Christ, who died for him and who, in His own body, bore our sins upon the cross. He bore the penalty of the law, and suffered the condemnation of the law for us, not for Himself, for He was sinless.*** *'As by one man sin entered into the world and death by sin . . . even so by the righteousness of one the free gift came upon all men unto justification of life.' What is the free gift? It is the free gift by grace and it appertaineth unto many. The work of Adam plunged man into sin; the work of Christ brings men out of sin. One man's single offense plunged many into many offenses, but the one man's obedience gathers the many offenses of many men and brings them out from beneath the condemnation of those offenses.'"* (end quote EJ Waggoner)

EJ Waggoner, General Conference Sermons, 1891 #9 p 28
"There never was a time in the life of any man when of himself he had power to resist temptation. We cannot do it. That proves that we must have a life different from our natural life in order to resist sin at all. That must be a life that sin has never touched and can never touch. Repeat the glorious words over and over again, 'His life is mine, I cannot be touched by sin. His strength is my strength; His obedience is my obedience, and His life is my life. That was a sinless life, and by faith I have it, I hold to it, because it is mine, and sin cannot touch it.' That is the only way to resist them, and that will be successful every time."

AT Jones, General Conference Sermons, 1893, #12 p 1-5, 7, 9. 24 -26, 35
Last night we came to this: that in order to have the righteousness of God--which is the latter rain, which is the preparation for the loud cry--we must have the mind of Christ only; it cannot come in any other way. This is precisely the advice that is given to us in the Scriptures: "Let this mind be in you which was also in Christ Jesus." Phil. 2:5,6. What is the thing that that text shows that the mind of Christ does? What did it do in Him? It "emptied himself." When that mind is in us, what will it do there? The same thing. It will empty us of self. Then the first thought that that text gives is that the mind of Christ

empties of himself the one in whom it is. When that mind that was in Christ emptied himself, then what came? God filled Him. When that mind that was in Him is in us and does in us what it did in Him--empties us of self--what then will fill the place? God in Christ will fill us. Then God in Christ dwells in us. But that takes self out of the way. Now what mind is in us to start with? The mind of self. What does that mind do? It exalts self. What kind of mind is it we have to start with? The natural mind. A man has a natural mind, and he must have another mind. He must have the mind that was in Christ, but that mind that is in Christ only empties of self the one in whom it dwells. Therefore as we have a mind to start with and must have another than that, while that other empties of self the one in whom it is, does it not follow inevitably that the mind which we have to start with, is a mind only of self? God made man to start with, at the real start in Eden. Did God put in that man the mind of self? [Congregation: "No, sir."] Whose mind was it in that man? The mind of God. Brother Haskell has read to us in his lessons the wonderful wisdom that was in Adam and that wisdom was of God that was reflected in the life of Adam--his mind, his thoughts, his whole make-up reflecting the Maker. Then God said, 'Let us make man in our image,' it meant a great deal more than the shape; it meant that if you and I could have seen Adam and Eve as they came from the hand of God, we would have seen the image of God reflected and would have been caused to think of somebody back of them, far back of them and far superior to them. Who is that? God. But they did not stay as God made them. Satan came into the garden. God had said to them certain words, his words, the expression of his mind, his thought concerning them. If they had received those words, had retained those words and the thoughts of God in those words, whose mind would they have retained? God's. When this other one, Satan, came and told them other words, expressing his thoughts and the product of his mind and they accepted that and yielded to that, then whose thoughts did they receive and whose mind did they receive? [Congregation: "Satan's"] Then that being so, that being Satan's mind, when he came to our first parents and they received of that mind, what mind was that? The mind of self, because it is the mind of Satan who is self, and the same ambition was set before them that he set before himself that made himself what he is himself. 'Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise.' To be desired to do what? To make one wise. Wise as what? Like God. 'Ye shall be like God,' knowing more than you know now. Knowing such and such things. O yes, then that tree is a tree to be desired to bring to me that knowledge, to give me that wisdom, and this tree is the channel through which I can accomplish that object of being like God. That is it. Then what is the mind that is in us? [Congregation: 'Self.'] The natural mind is the mind of Satan. That is self always…."

"But when God put that hatred of evil there, it also begets the desire for something better than this evil which we hate. But what is that better thing? What is the object of that desire? [Congregation: 'Jesus Christ.'] Because Jesus Christ and His presence, God's mind, comes back to the place whence it has been taken away. God's image comes back to the place from whence it has been banished by this deception of Satan. Christ is the image of God, the express image of His person, and when we receive Jesus Christ in His fulness the image of God is returned to the place where it belongs. Therefore His putting that enmity sets the will--the choice--free, so that man can choose this other mind…. (24-26) Now Romans 8:6,7: 'For to be carnally minded is death.' What is the condition of that man who has only the natural mind? [Congregation: 'Dead.'] 'But to be spiritually minded is life and peace. Because the carnal mind [the natural mind] is' AT enmity with God [Congregation: 'No. IS enmity against God.'] No, it is not at enmity with God, but it itself is enmity. It 'is enmity against God: for it is not subject to the law of God,' until the man is converted? [Congregation: 'Neither indeed can be.'] Can't be? Cannot God make that mind subject to His law? [Congregation: 'No.'] Now, can't the Lord make that mind that is in you and me--the natural mind--can't He make that subject to His law?

*[Congregation: 'No.'] what is that mind? It is enmity against God. Cannot the Lord make that which is enmity against Him--can't He make it love for Him? [Congregation: 'No.'] There is the point: If it were AT enmity, then it might be reconciled, because the thing that would make it at enmity would be the source of the trouble. And therefore take away the source of the trouble, then the thing that is at enmity would be reconciled. WE are AT enmity, but when He takes the enmity away, WE are RECONCILED to God. In this matter of the carnal mind though, there is nothing between; it is the thing itself. That is the root. Then it cannot be subject to the law of God. The only thing that can be done with it, is to destroy it, uproot it, banish it, annihilate it. Whose mind is it? [Congregation: 'Satan's.'] It is the mind of self, and that is of Satan. Well then, what can a man do in the way of righteousness? What can be done in him, even, in the way of righteousness, until that other mind is there? [Congregation: 'Nothing.'] Well, that is the mind that is in all mankind. Now let us see how this carnal mind, this natural man, works in the matter of righteousness in the matter of justification…. (35) What is that but the mind of Satan? Self-existing, like God. Equal with God. What is that then but the action in man of that very mind which in Lucifer in heaven, aspired to be equal with God**? The mind that would exalt self to equality with God. That is the natural mind. That is the mind that is natural in every man in the world. That is the mind of Satan**. *And that is the working of this natural mind in open, bold heathenism. Then does not every such one need another mind--even the mind of Jesus Christ, that thought it not a thing to be seized upon to be equal with God, but emptied Himself? Wherefore God hath highly exalted Him."* (end quote AT Jones)

AT Jones, General Conference Sermons, 1893, #13 p 12, 13
*"We need not go back into the depths of Satan's experience; we all know what it was that caused his fall. What was that? [Congregation: "Pride."] But self was the root of the pride; self is the root of everything; pride is the fruit of self only. Satan looked at himself before he got proud of himself. If he had looked into the face of Him who sits upon the throne he never would have become proud. He would have reflected the image of Him who sits upon the throne, as that image is manifested in Jesus Christ. "But when he turned His look from the face of Him who sits upon the throne and turned it upon himself, then it was that he became proud of himself. Then it was that he considered how beautiful he himself was, and his heart was lifted up because of his beauty, and he began to give himself credit for what he was. What he was came from God. But Lucifer gave himself credit for all that he was and for what he was. Did he not in that count himself as self-existent--in fact put himself in the place of God? But it all came from self, and that is the thought of it all. He said, "I will be like God. I will be like the Most High." He would be in the place of Christ, and anyone who puts himself in the place of Christ puts himself in the place of God, because God is in Christ. Then that being so, that being Satan's mind, when he came to our first parents and they received of that mind, what mind was that? The mind of self, because it is the mind of Satan who is self, and the same ambition was set before them that he set before himself that made himself what he is himself. 'Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise.' To be desired to do what? To make one wise. Wise as what? Like God. 'Ye shall be like God,' knowing more than you know now. Knowing such and such things. O yes, then that tree is a tree to be desired to bring to me that knowledge, to give me that wisdom, and this tree is the channel through which I can accomplish that object of being like God. That is it. Then what is the mind that is in us? [Congregation: 'Self.'] **The natural mind is the mind of Satan. That is self always.** Now the Lord did not leave it there alone. The Lord did not stop right there. If He had stopped there, there never could have been in any man's mind in this world any impulse other than that of Satan himself, because the whole natural mind is of self and Satan only. "But God said, I*

will break that up. 'I will put enmity between thee and the woman and between thy seed and her seed.' ***God put the enmity there, the hatred against Satan's power, the hatred against the things that are in that mind even. God has planted that hatred there, and that is the source of every impulse to good, or to right, or anything of the kind that ever comes into any man's mind in this world.*** *But when God put that hatred of evil there, it also begets the desire for something better than this evil which we hate. But what is that better thing? What is the object of that desire? [Congregation: 'Jesus Christ.']* ***Because Jesus Christ and His presence, God's mind, comes back to the place whence it has been taken away. God's image comes back to the place from whence it has been banished by this deception of Satan. Christ is the image of God, the express image of His person, and when we receive Jesus Christ in His fulness the image of God is returned to the place where it belongs. Therefore His putting that enmity sets the will--the choice--free, so that man can choose this other mind.*** *This is that Light that lighteth every man that cometh into the world. If a man will follow that light he will find Jesus Christ, as Abraham did, as Cornelius did, as everyone does who will follow that ray of light. So He is the Desire of all nations. Haggai 2:7. Christ is that. If your mind or my mind, if your disposition or my disposition or yourself or myself is not in that surrendered condition--that position of surrender unto God--that whenever He speaks in the word there or by His prophets and there is anything in that mind or in that heart that raises up any objection or dissent, then whose mind have we? [Congregation: 'The carnal mind.'] That is the mind that started out to object in the first place. The time has come to get rid of that thing. But I say that a man can have just that kind of a mind whenever and whatever the word of God speaks there is instant response. There is nothing in that mind or about it in the world that can rise up in objection against it. That mind is not natural to a man, but a man can have it, and can know that he has it and that is the mind that we are to have. That is the mind to which the Lord can reveal His righteousness according to righteousness; because it is the mind that receives from God just what God has to give in God's own way and not in any way that I would fix up or modify or discount it."* (end quote AT Jones)

AT Jones, 1895, General Conference Sermons #14 p 36-44
"*The first Adam touched all of us; what he did included all of us. If he had remained true to God, that would have included all of us. And when he fell away from God, that included us and took us also. Whatever he should have done embraced us, and what he did made us what we are. Now here is another Adam. Does He touch as many as the first Adam did? That is the question. That is what we are studying now. Does the second Adam touch as many as did the first Adam? And the answer is that it is certainly true that what the second Adam did embraces all that were embraced in what the first Adam did. What he should have done, what he could have done, would embrace all. Suppose Christ had yielded to temptation and had sinned. Would that have meant anything to us? It would have meant everything to us. The first Adam's sin meant all this to us; sin on the part of the second Adam would have meant all this to us. The first Adam's righteousness would have meant all to us and the second Adam's righteousness means all to as many as believe. "That is correct in a certain sense, but not in the sense in which we are studying it now. We are now studying from the side of the Adams. We will look at it from our side presently. The question is, 'Does the second Adam's righteousness embrace as many as does the first Adam's sin?' Look closely.* ***Without our consent at all, without our having anything to do with it, we were all included in the first Adam; we were there. All the human race were in the first Adam. What that first Adam--what that first man, did meant us; it involved us. That which the first Adam did brought us into sin, and the end of sin is death, and that touches every one of us and involves every one of us. Jesus Christ, the second man, took our sinful nature. He touched us 'in all points.'"*** **(Jones continued over page)**

(AT Jones continued)

"He became we and died the death. And so in Him and by that every man that has ever lived upon the earth and was involved in the first Adam, is involved in this and will live again. There will be a resurrection of the dead, both of the just and of the unjust. Every soul shall live again by the second Adam from the death that came by the first Adam. *"Well,' says one, 'we are involved in other sins besides that one.' Not without our choice. When God said, 'I will put enmity between thee and the woman and between thy seed and her seed,' He set every man free to choose which master he would serve, and since that, every man that has sinned in this world has done it because he chose to. 'If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not.'--not them who had no chance to believe; the god of this world blinds no man until he has shut his eyes of faith. When he shuts his eyes of faith, then Satan will see that they are kept shut as long as possible. I read the text again: 'If our gospel,'--the everlasting gospel, the gospel of Jesus Christ which is Christ in you the hope of glory, from the days of the first Adam's sin until now—'if our gospel be hid, it is hid to them that are lost.' It is hid to them 'in whom the god of this world hath blinded the minds.' And why did he blind the minds? Because they 'believe not.' Abraham, a heathen, born a heathen, as all the rest of us are, and raised a heathen, grew up in a family of heathens, worshiping idols and the heavenly hosts. He turned from it all unto God and opened his eyes of faith and used them, and Satan never had a chance to blind his eyes. And Abraham, a heathen, thus turning from among heathens unto God and finding God in Jesus Christ in the fullness of hope--that is one reason why God has set him before all the world. He is an example of what every heathen on this earth may find. He is a God-set-forth example of how every heathen is without excuse if he does not find God in Jesus Christ, by the everlasting gospel. Abraham is set before all nations in witness of the fact that every heathen is responsible in his own way if he does not find what Abraham found. Therefore, just as far as the first Adam reaches man, so far the second Adam reaches man. The first Adam brought man under the condemnation of sin, even unto death; the second Adam's righteousness undoes that and makes every man live again. As soon as Adam sinned, God gave him a second chance and set him free to choose which master he would have. Since that time every man is free to choose which way he will go; therefore he is responsible for his own individual sins. And when Jesus Christ has set us all free from the sin and the death which came upon us from the first Adam, that freedom is for every man, and every man can have it for the choosing. The Lord will not compel any one to take it. He compels no one to sin and He compels no one to be righteous. Everyone sins upon his own choice. The Scriptures demonstrate it. And every one can be made perfectly righteous at his choice. And the Scriptures demonstrate this. No man will die the second death who has not chosen sin rather than righteousness, death rather than life. In Jesus Christ there is furnished in completeness all that man needs or ever can have in righteousness, and all there is for any man to do is to choose Christ and then it is his." (end quote AT Jones)*

Summary:

Fallen Humanity

Born with sinful flesh, born with the mind of Satan that is drawn to self-pleasing and self-exultation, but with a God-given enmity which supplies freedom of choice. Unable to resist temptation, despite the enmity, humanity needs a new mind – the mind of Christ. i.e. the mind of a born-again Christian.

14. What Happens to the Spirit at Death?

The Bible is clear that when Adam and Eve chose to disobey God, they died spiritually. The Bible also describes the effect that physical death has on the spirit (mind, character) of man.

Jesus said that the first death was a sleep.

John 11:11-13
"These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep."

Psalm 13:3
"Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death."

Matthew 9:24
"He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn."

1 Thessalonians 4:14-16
"For if we believe that Jesus died and rose again, even so them also which **sleep in Jesus** **will God bring with him**. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them **which are asleep**. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: **and the dead in Christ** shall rise first:"

The righteous dead are simply "asleep in Jesus." And God will bring with him, the unconscious spirits (identities, characters) of those righteous dead with Him from heaven when He comes to earth the second time.

The penalty of sin is death. Both the righteous and the wicked "sleep" the 1st death, but only the urepentant wicked die the 2nd death, which occurs after the 1000 years of desolation on earth. (For an in-depth study of the Biblical position and the Bible texts that confirm this position, see appendix "**The Concept of Everlasting Hell-Fire**" - JN Andrew's article, "**The Wicked Dead: Are They Now Being Punished?**)
Satan has made the counterfeit closely resemble the truth and he employs the dangerous and false doctrine of the immortality of the soul. Instead of being a partaker of the divine nature (by character), Satan would have us go a step further and become "divine" in body (substance). "Ye shall be as gods" Satan lies (Genesis 3:5), but human beings can only "be as God" in character - not in substance. **A human** being cannot ever become a **divine** being/person.

The mixture of truth with error is intended to deceive. Truly Christ **does** transform the ungodly **character** when permitted to do so, so it will reflect the divine character of God. This divine character is the glory of God; but there is never a transformation of the human being into the substance of God ie. a human being will never become the Creator God, the Being or Person of God.

This is where the New Age religion (actually paganism) offers the counterfeit.. The New Age and Spiritualists religions teach that **instead of God dwelling in them** (the glory of God's character manifest in their mind) that 'believers' actually **become** gods **in substance.**

The wages of sin is ***death*** – not ***life*** in another sphere.
Romans 6:23
"For the wages of sin is death…"

Ezekiel 18:4
"Behold, all souls are mine; …**the soul that sinneth, it shall die.**"

Articles

The following articles, which concisely states the Biblical position on death as being an unconscious state of sleep, are reproduced with the kind permission of Lynnford Beachy at **www.present-truth.net**

*"The Bible says, 'Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; **in that very day his thoughts perish**.' (Psalms 146:3, 4)*

*When a person dies, their thoughts perish. Solomon wrote, "For the living know that they shall die: but **the dead know not any thing**." (Ecclesiastes 9:5)*

*From these verses it is clear that at the point of death man goes to an unconscious state. The Bible says, "Then shall the dust return to the earth as it was: and **the spirit shall return unto God** who gave it." (Ecclesiastes 12:7)*

*We also read, "Who knoweth **the spirit of man that goeth upward**, and the spirit of the beast that goeth downward to the earth?" (Ecclesiastes 3:21)*

Here we are given a distinction between where the spirit of man and the spirit of a beast goes at death. The spirit of the beast goes down to the earth because a beast will never experience a resurrection, and therefore there is no need for their spirit to be retained. However, regarding man, the Bible says, "there shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15)

In order for man to be resurrected and still retain their peculiar character traits, God preserves their spirit in an unconscious state until the resurrection, when they shall live again. Isaiah wrote, "Thy dead men shall live, together with my dead body shall they arise." (Isaiah 26:19)

God has informed us that our spirit returns to Him at death, that we will be resurrected, and that in the interim we will be unconscious. I have heard people use the analogy of a cassette tape and a tape recorder as a means to illustrate this point. While a cassette tape is in a tape recorder you can record information on it and play back what is written. A faithful copy of what has been recorded is retained on that cassette. Yet, when the cassette is removed from the recorder it is unusable. Information cannot be played nor recorded. You can take the cassette and put it in another tape recorder and again utilize the information stored on the cassette. This is a crude illustration, but I believe it helps to understand how God can retain a man's spirit in an unconscious state until the resurrection where he will be given a new body, but retain the same spirit.

Exactly how God retains man's spirit in an unconscious state is not given for us to know. There is no mention in the Bible of a warehouse, nor a need for such a warehouse. I am content to leave this portion of the question with God. "The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.'" (Deuteronomy 29:29) Lynnford Beachy, ***April 2002 issue of Present Truth*** ***at*** ***www.present-truth.net***

This study also lends itself to answer the question, '**What Happens to a Christian at Death'?**
"The Bible says, 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.' (1 Thessalonians 4:13) The Bible says that after we die, we are asleep.
Where do we sleep after we die? 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' (Daniel 12:2) "All go unto one place; all are of the dust, and all turn to dust again." (Ecclesiastes 3:20) "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Genesis 3:19) When we die we turn into dust again, and sleep until the Lord awakens us. 'Then shall the dust return to the earth as it was: and the spirit [Hebrew: Ruwach] shall return unto God who gave it.' (Ecclesiastes 12:7) When a man dies, there will be a time when he lives again, whether he is raised in the resurrection of the just, or of the unjust. His mind, which contains his life history, will be given to him again at his resurrection. He will come forth from the grave with the same character and manner of thinking that he had before death.

When the dead are raised God will give them back their spirit (mind, or breath), which was in them before. During their sleep in the grave they were not alive anywhere. 'For as the body without the spirit is dead, so faith without works is dead also.' (James 2:26)

When God formed man out of the dust of the earth, He breathed into his nostrils the breath (spirit of man) of life. 'All the while my breath is in me, and the ***spirit*** *[Ruwach] of [or from] God is in my nostrils.' (Job 27:3) The breath of life is that spirit that goes back to God who gave it. Even the wicked—when they die their spirit goes back to God who gave it. 'Who knoweth the* ***spirit*** *[Ruwach] of man that goeth upward, and the* ***spirit*** *[Ruwach] of the beast that goeth downward to the earth?' (Ecclesiastes 3:21)*

The spirit of man goes upward to God who gave it. Whether the man was the vilest of criminals, or whether he was the most righteous saint, his spirit goes back to God who gave it. Man will live again, hence it is necessary for God to keep the record of what that man was like. A beast, on the other hand, will not live again, so his spirit goes down to the earth, never to be revived.

Are dead people conscious right now? The Bible says 'the living know that they shall die: but the dead know not any thing.' (Ecclesiastes 9:5)

'But,' some may say, 'don't the righteous go straight to heaven when they die?' 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. … For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand.' (Acts 2:34) David will be in heaven, but he has not yet ascended to heaven. Peter's argument was 'We know that David is not in heaven, because his sepulchre is still with us.' Peter knew that David's bones were still in the grave.

Christ is risen from the dead. Are His bones still in the tomb where He was buried? No! Anyone who still has bones on this earth could not possibly be in heaven. This is the argument that was made on the day of Pentecost in Acts chapter two. When Christ was raised from the dead, the Bible tells us, many were raised at that time. Are their bones still in the grave? Certainly not!

'And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after His resurrection, and went into the holy city, and appeared unto many' (Matthew 27:52, 53). All those who are in heaven now do not have bones that remain on this earth.

'So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.' (Deuteronomy 34:5, 6) Moses died, and was buried, but no man could find his sepulchre because the Lord raised him from the dead.'

'Yet Michael the archangel, when contending with the devil he disputed about ***the body of Moses****, durst not bring against him a railing accusation, but said, 'The Lord rebuke thee.' (Jude 9) The fact that Moses was raised from the dead is evident by his appearing with Elijah at the mount of transfiguration. Elijah was taken to heaven on a fiery chariot without seeing death. "And, behold, there talked with Him [Jesus] two men, which were Moses and Elias.' (Luke 9:30)*

David, who has not yet ascended to heaven, said, 'As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.' (Psalm 17:15) David will be satisfied when he awakes from death, not during the time that he is dead.

'Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.' (Isaiah 26:19) The first thing we notice about this verse is that the dead men shall, at some time in the future, live again. These people are not living now, but they shall live at some time in the future. Right now they are those who dwell in the dust. We have already seen that when we die we return to dust, there to remain in unconscious sleep until the Lord raises us from the dead. This article appears under "questions and answers" by Lynnford Beachy and was printed in the ***April 2000 issue of Present Truth*****.**
www.present-truth.net

The Character (Spirit) is Preserved (Unconscious) till the Judgment.

The character (identity, spirit) of all beings – whether human, angelic or the divine Son's - is kept on record in heaven and their character, their individual record, is the basis on which all beings are judged.

Acts 7:59
'And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."

Stephen's "spirit" is used here to indicate his character – which Ellen White asserts is the only thing Christians are able to take with them to heaven.

Christ's Object Lessons p 332-333
"A character formed according to the divine likeness is the only treasure that we can take from this world to the next. …The heavenly intelligences will work with the human agent who seeks with determined faith that perfection of character, which will reach out to perfection in action. To everyone engaged in this work Christ says, I am at your right hand to help you. As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings."

Jesus' character has already been judged and was accepted by the Father. His recorded, perfect character is the standard upon which all human beings are being judged.

Desire of Ages, 1898 p 790
*"Mary was about to embrace her Lord's feet on the morning of Christ's resurrection, was told, "But Christ raised His hand, saying, Detain Me not; "for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." And Mary went her way to the disciples with the joyful message. **Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life. The Father ratified the covenant made with Christ,** that He would receive repentant and obedient men, and would love them even as He loves His Son. Christ was to complete His work, and fulfill His pledge to "make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13:12. **All power in heaven and on earth was given to the Prince of Life, and He returned to His followers in a world of sin, that He might impart to them of His power and glory."***

The evil angels' characters have been rejected, found wanting. They will receive the wages of their sins, in the lake of fire.

Matthew 25:41
"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

The question now remains as to whether each human being's character will be accepted as fit to inhabit heaven and worlds unpolluted by sin, or whether they will share in the lake of fire prepared for the devil and his angels.

Death is death - whether of a divine being, an angelic being or a human being. Nothing remains alive to live independently elsewhere. The spirit/character however, is reserved, written in the record books in heaven, unto the Day of Judgment.

For a more in-depth, Scriptural study on the concept of an 'ever-burning' hell, gehenna, sheol, the grave, the state of the dead, the place and punishment of the wicked and of the righteous dead, see the article by JN Andrews and other material by Lynnford Beachy which appears in the appendix of this book, under the title "**The Concept of Everlasting Hell-Fire."**

15. Can the Supreme God Die?

1 Timothy 6:16
"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting."

Abraham, Moses, Enoch and other mortal men saw the Son of God. The Son of God also died. By virtue of these facts, this text must specifically refer to the Supreme Deity, the Father. It is He Whom man has never seen. It is He who cannot die or lay aside His immortality. The Father was the source of the Son's immortal life. This does not deny that the Son now has the Father's immortal "life in Himself" (John 5:26) - both the Father and the Son are Divine Beings and both have life in Themselves, but it is in this sense of being the ultimate source of all life, that Paul speaks of the Father's immortality in 1 Timothy 6:16.

16. Could the Son of God Die?

This concept is extremely important to the Christian's salvation. It is no surprise then that, this doctrine that the Son of God died completely on Calvary, is also denied by the doctrine of the trinity.

Ellen White tells us in Patriarchs and Prophets, 1890 p 63
"In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin--sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race."

The plan of salvation required that the Sacrificed Life be equal in value to God's law/character. The law was a representation of the Father's character; therefore to be of sufficient value to redeem man from the penalty of the broken law, the Sacrifice had to be equal in value to the character of God Himself. It was God's character, through His law, that Lucifer had challenged in heaven.

The Son of God purposed to form a perfect human character in sinful flesh and to live a perfect human life – until death - in order to redeem the condemned human race.

These conditions were legal requirements and to redeem fallen humanity, the Son of God had to meet all the demands of the law. Son of God as He took on the mission to become "sin for us."

Christ to the Rescue

The Father and His Son took pity on the fallen, sinful race and the plan of salvation was put into immediate effect. Christ was given the responsibility of winning back from Satan dominion of the earth. The plan of salvation on earth was 2 pronged in its thrust.
Christ was to:

1. Redeem man by living a perfect human life in sinful flesh -developing a perfect human character and dying for all of humanity's sins; and

2. Represent the Father's character to the world – bringing mercy, forgiveness and healing to humanity.

Recall that the plan of salvation required that the Sacrificed Life be equal in value to God's law/character. The law was a representation of the Father's character; therefore to be of sufficient value to redeem man from the penalty of the broken law, the Sacrifice had to be equal in value to the character of God Himself. It was God's character, through His law, that Lucifer had challenged in heaven.

The Son of God purposed to form a perfect human character in sinful flesh and to live a perfect human life – until death - in order to redeem the condemned human race.

For Christ to fulfil this mission, He had to be incarnated as a human being, while still remaining the Divine Son of God. While there is much that humanity does not know, nor needs to know about the incarnation, some vital points are revealed in the Bible and these need to be understood clearly especially in the light of the formulation of the doctrine of the trinity.

The Nature of Christ's Humanity

Hebrews 2:14-18
"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

Galatians 4:4
"But **when the fulness of the time was come, God sent forth his Son, made of a woman,** made under the law."

The "law" in Galatians 4:4 is the law of heredity contained in the ten commandments.

Exodus 20:5, 6 (the 2nd of the ten commandment moral law).
"Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, **visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me**; And showing mercy unto thousands of them that love me, and keep my commandments."

Patriarchs and Prophets, 1890 p 306
"'Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me." It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not punished for the parents' guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. ***By inheritance and example the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son,*** *to the third and fourth generation. This fearful truth should have a solemn power to restrain men from following a course of sin."*

Desire of Ages, 1898 p 48
"But Jesus accepted humanity when the race had been weakened by four thousand years of sin. ***Like every child of Adam He accepted the results of the working of the great law of heredity.*** *What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life*."

AT Jones, The Consecrated Way to Christian Perfection, *Made Under the Law* p 28-31
"…But, thanks be to God, 'God sent forth His son, made...under the law, to redeem them that were under the law.' Gal. 4:4,5. By His coming He brought redemption to every soul who is under the law. But in order perfectly to bring that redemption to men under the law, He Himself must come to men, just where they are and as they are, under the law. And this 'was made.' He did, for he was 'made under the law;' He was made 'guilty;' He was made condemned by the law; He was 'made' as guilty as any man is guilty who is under the law. He was 'made' under condemnation as fully as any man is under condemnation because of his violation of the law. He was 'made' under the curse as completely as any man in the world has ever been or ever can be under the curse. For it is written: 'He that is hanged ['on a tree'] is accursed of God.' Deut. 21:23. The Hebrew makes this stronger still, for the literal translation is: "He that hangeth on a tree is the curse of God." And this is exactly the strength of the fact respecting Christ, for it is written that He was "made a curse." Thus, when He was made under the law, He was made all that it means to be under the law. He was made guilty; He was made condemned; He was made a curse. But bear in mind forever that all this He 'was made.' He was none of this of Himself, of native fault, but all of it he 'was made.' And He was made it all for us: for us who are under the law; for us who are under condemnation because of transgression of the law; for us who are under the curse because of swearing and lying and killing and stealing and committing adultery and all the other infractions of the roll of God's law that goeth with us and that remaineth in our house. He was made under the law to redeem them that are under the law. He was made a curse to redeem them that are under the curse because of being under the law. But for whomsoever it was done, and whatsoever is accomplished by the doing of it, there must never be forgotten the fact that, in order to the doing of that which was done He had to be 'made' that which those already were for whom the thing was done. Any man, therefore, in all the world, who knows guilt, by that very thing knows also what Jesus felt for him and by this knows how close Jesus has come to him. Whosoever knows what is condemnation in that knows exactly what Jesus felt for him and so knows how thoroughly Jesus is able to sympathize with him and to redeem him. Whosoever knows the curse of sin, 'the plague of his own heart,' in that can know exactly what Jesus experienced for him and how entirely Jesus identified Himself, in very experience, with him. Bearing guilt, being under condemnation and so under the weight of the curse, Jesus, a whole lifetime in this world of guilt, condemnation, and the curse, lived the perfect life of the righteousness of God, without ever sinning at all. And whenever any man knowing guilt, condemnation, and the curse of sin, and knowing that Jesus actually felt in His experience all this just as man feels it;

then, in addition, that man by believing in Jesus can know in his experience the blessedness of the perfect life of the righteousness of God in his life to redeem him from guilt, from condemnation, and from the curse; and to be manifested in his whole lifetime to keep him from ever sinning at all. Christ was made under the law, to redeem them that were under the law. And that blessed work is accomplished for every soul who accepts of that redemption. 'Christ hath redeemed us from the curse of the law, being made a curse for us.' His being made a curse is not in vain: it accomplishes all that was intended by it in behalf of every man who will receive it. For it was all done 'that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.' Gal. 3:14. Still, whatever was intended by it and whatever is accomplished by it, there must always be borne in mind by every soul the FACT that, ***in His condescension, in His emptying Himself and being 'made in the likeness of men' and 'made flesh' He was made under the law, guilty,--under condemnation, under the curse,--as really and as entirely as is any soul that shall ever be redeemed.*** *And having passed through it all, He is the author of eternal salvation and is able to save to the uttermost from deepest loss all who come unto God by Him."* (end quote ATJones; similar statements found in Jones' book, **The Consecrated Way to Christian Perfection,** p 29

In 1901, the General Conference in Session discussed the Holy Flesh Movement of Indiana, EJ Waggoner answered the following questions:

"*Was the Holy Thing born of the virgin Mary born in sinful flesh, and did that flesh have the same evil tendencies to contend with that ours does?"*

Waggoner enthusiastically answered as follows:

"Do you not see that the idea that the flesh of Jesus was not like ours (because we know that ours is sinful) necessarily involves the idea of the immaculate conception of the virgin Mary?… God in Christ, 4000 years this side of creation, lived a perfect spotless life in sinful flesh." (General conference Bulletin, 1901 p 403

EJ Waggoner, *Christ and His Righteousness*, chapter 6 p 10
"We first quote 2 Cor. 5:21: "For He [God] hath made Him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him. This is much stronger than the statement that He was made "in the likeness of sinful flesh." He was made to be sin. Here is the same mystery as that the son of God should die. The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner but actually ***taking upon Himself sinful nature. He was made to be sin*** *in order that we might be made righteousness."*

EJ Waggoner, The Everlasting Covenant
"The Lord wants all to understand that the ***new birth puts men in the same position that Christ occupied on this earth,*** *and He will demonstrate this before the world. The life of Jesus is to be perfectly reproduced in His followers, not for a day merely, but for all time and for eternity. There is danger in delaying to yield to this working of the Lord by His Spirit...."*

Philippians 2:5
"Let this mind be in you, which was also in Christ Jesus."

A T Jones, 1895 General Conference Sermons, #17, p 1
*"Now as to Christ's not having "like passions" with us: In the Scriptures all the way through He is like us and with us according to the flesh. He is the seed of David according to the flesh. He was made in the likeness of sinful flesh. Don't go too far. **He was made in the likeness of sinful flesh, not in the likeness of sinful mind.** Do not drag His mind into it. His flesh was our flesh, but the mind was "the mind of Christ Jesus." Therefore it is written: "Let this mind be in you which was also in Christ Jesus." If He had taken our mind, how, then, could we ever have been exhorted to "let this mind be in you which was also in Christ Jesus?" It would have been so already."*

EJ Waggoner, General Conf. Bulletin, Extra #17, 22 April, 1901 p 404-406
*"He 'suffered being tempted.' Where did he suffer? We read in 1 Peter 4:1. 'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same' - what flesh? 'Arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin: that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. **He was tempted in the flesh, he suffered in the flesh, but he had a mind which never consented to sin.** 'Let [therefore] this mind be in you, which was also in Christ Jesus.' Arm yourself with the same mind, the mind of God, and let that mind have control over the body, and you will experience in your own selves that mystery, the power that Jesus Christ has over all flesh, --the power that God himself has to demonstrate his own perfect righteousness under the very worst possible conditions that the devil could devise; and thus he shows his power over the devil…. For what purpose was this body prepared for Christ, the Son of God, who was in the beginning with God, and who was God, by whom all things were made and in whom all things had origin, "the beginning of the creation of God." "Whose goings forth have been from the days of eternity," when he was in the form of God, but who took the form of man? For what purpose was this body prepared for him? We see by the necessary conclusion from the text that it was for sacrifice. Then again he states that it was in order that he might do the will of God, in it. Two things, then, we have as a reason why the body was prepared for Jesus Christ: or, in other words, why he came in the likeness of man, taking upon him the form of a servant, made in all things like unto his brethren. First, that he might make a full and acceptable sacrifice to God. Second, which is also included in the first, than in that body he might do the will of God. 'Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first.' The first what?--The first will. 'That he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.' That is very clear, as concerns Christ." "He came to do the will of God, and he did the will of God. 'Not my will, but thine, be done,' was his prayer. He established the will of God in the flesh, and established the fact that God's will may be done in any human, sinful flesh. He did all those things that pleased the Father. He established in his own flesh the perfect will of God. Now, if we should leave the matter here we should never get any personal good from the text at all. But we go over it once more and go over it deeper, or higher, whichever way it may be. 'Then said I, Lo, I come to do thy will, O God.' 'A body hast thou prepared me.' For what purpose is the body prepared him? That in it he may do the will of God. What was the body that was prepared for him in which to do the will of God? Every body, your body, and my body, is prepared by God that Christ may do the will of God in it. For what purpose are we allowed to come into this world? Why are we here?--That we might do the will of God."*
(end quote)

Youth's Instructor, 25 April, 1901 p11
"When Christ bowed his head and died, he bore the pillars of Satan's kingdom with him to the earth. He vanquished Satan in the same nature over which in Eden Satan obtained the victory. The enemy was overcome by Christ in his human nature. ***The power of the Saviour's Godhead was hidden****. He overcame in human nature, relying upon God for power. This is the privilege of all. In proportion to our faith will be our victory."*

Signs of the Times, 3 July (**1907**)
"In His humanity Christ was dependent upon the Father, even as humanity is now dependent upon God for divine power in attaining unto perfection of character."

He Emptied Himself - of His Unselfish Mind

Philippians 2:7 states in reference to His divine mind that Christ, "made void, made of none effect, rendered useless, deprived Himself of force" (Strong's Concordance #2758 - kenow). The French version translates the word for emptied as "annihilated." The King James Version of the Bible, Ellen White and AT Jones describe this divesting process as " laid aside, left behind, clothed, held back."

AT Jones, 1893 General Conference Sermons, 3rd Angel's Message, #12 p 1,2
"Last night we came to this: that in order to have the righteousness of God--which is the latter rain, which is the preparation for the loud cry--we must have the mind of Christ only; it cannot come in any other way. This is precisely the advice that is given to us in the Scriptures: "Let this mind be in you which was also in Christ Jesus." Phil. 2:5,6. What is the thing that that text shows that the mind of Christ does? What did it do in Him? It "emptied himself." When that mind is in us, what will it do there? The same thing. It will empty us of self. Then the first thought that that text gives is that the mind of Christ empties of himself the one in whom it is. When that mind that was in Christ emptied himself, then what came? God filled Him. When that mind that was in Him is in us and does in us what it did in Him--empties us of self--what then will fill the place? God in Christ will fill us. Then God in Christ dwells in us. But that takes self out of the way."

AT Jones, General Conference Sermons, 1895 #15 p 2, 58
"If He had come into the world as He was in heaven, being God, manifesting Himself as He was there and God being with Him, His name would not have been 'God with us,' for He would not then have been ourselves. But He emptied Himself…. How full a surrender did He make? He surrendered all Himself. Christ gave up Himself, emptied Himself. The French translation is, 'He annihilated Himself.' "He undid Himself and sank Himself in us in order that God, instead of ourselves and His righteousness, instead of our sinfulness, might be manifested in us in our sinful flesh..."

AT Jones, General Conference Sermons, 1895 #18 p 14
"Christ came in that sinful flesh but did not do anything of Himself against the temptation and the power of sin in the flesh. He emptied Himself and the Father worked in human flesh against the power of sin and kept Him from sinning."

AT Jones, General Conference Sermons, 1895 #17 p 28 –30, 33, 36
"This mind of the flesh is the minding of self. It is enmity against God and is controlled through the flesh. Jesus Christ came into this flesh Himself--the glorious One--He who made the worlds, the Word of God--was made flesh Himself and He was our flesh. And He, that divine One who was in heaven was in our sinful flesh. Yet that divine One, when in sinful flesh never manifested a particle of His divine self in resisting the temptations that were in that flesh but emptied Himself…. 'Let this mind be in you which was also in Christ Jesus,' who emptied Himself. That mind must be in us in order for us to be emptied, for

we cannot of ourselves empty ourselves. Nothing but divinity can do that. That is an infinite thing. Can the mind of Satan empty itself of self? No. Can the mind that is in us, that minding of self, empty itself of self? No. Self cannot do it. Jesus Christ, the divine One, the infinite One, came in His divine person in this same flesh of ours and ***never allowed His divine power, His personal self, to be manifested at all in resisting these temptations and enticements and drawings of the flesh.*** *What was it, then, that conquered sin there and kept Him from sinning?* ***It was the power of God the Father that kept Him.*** *Now where does that touch us? Here. We cannot empty ourselves, but His divine mind comes into us and by that divine power we can empty ourselves of our wicked selves and then by that divine power the mind of Jesus Christ, of God the Father, comes to us and keeps us from the power of temptation. Thus Christ, emptying His divine self, His righteous self, brings to us the power by which we are emptied of our wicked selves. And this is how He abolished in His flesh the enmity and made it possible for the enmity to be destroyed in you and me…. Christ depended in the Father all the time. Christ Himself, who made the worlds, was all the time in that sinful flesh of mine and yours which He took. He who made the worlds was there in His divine presence all the time, but never did He allow Himself to appear at all or to do anything at all that was done. That was kept back, and when these temptations come upon Him, He could have annihilated them all with the assertion--in righteousness of His divine self. But if He had done so, it would have ruined us. To have asserted Himself, to have allowed Himself to appear, even in righteousness, would have ruined us, because we who are only wicked never would have had anything before us then but the manifestation of self. Set before men who are only wicked, manifestation of self, even in divine righteousness, as an example to be followed and you simply make men that much more confirmed in selfishness and the wickedness of selfishness. Therefore, in order that we in our wicked selves might be delivered from our wicked selves, the divine One, the holy One, kept under, surrendered, emptied all the manifestation of His righteous self. And that does accomplish it. He accomplished it by keeping Himself back all the time and leaving everything entirely to the Father to hold Him against these temptations. He was Conqueror through the grace and power of the Father, which came to Him upon His trust and upon His emptying Himself of self….(re: His appearance before Herod) Was there any suggestion to him, suppose you, to drive back that riotous crowd? to let loose one manifestation of His divinity and sweep away the whole wicked company? Satan was there to suggest it to Him, if nothing else. What did He do? He stood defenseless as the Lamb of God. There was no assertion of His divine self, no sign of it--only the man standing there, leaving all to God to do whatsoever He pleased. He said to Pilate: "Thou couldst have no power at all against me, except it were given thee from above." That is the faith of Jesus. And that is what the prophecy means when it says, "Here are they that keep the commandments of God, and the faith of Jesus." We are to have that divine faith of Jesus Christ, which comes to us in the gift of the mind which He gives. That mind which He gives to me will exercise in me the same faith it exercised in Him. So we keep the faith of Jesus"* (end quote AT Jones).

Matthew 8:17
"Himself took our infirmities and bore our sicknesses."
John 5:30
(Jesus said) “I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.”

John 14:10
“…the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”

Jesus said He could do and say nothing except it as it was according to the will of His Father. To act outside His Father's will, would have been to commit sin. Christ emptied Himself of His own mind and was filled with the mind of His Father.

Psalm 8: 4, 5
"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast **made him a little lower than the angels**, and hast crowned him with glory and honour."

Hebrews 2:9
"But we see Jesus, who was **made a little lower than the angels** for the suffering of death.."

Christ, though Divine, was made "a little lower than the angels" as was humanity, but humanity in Adam, fell still lower, and so the Saviour came lower still to meet us at the depth to which humanity had fallen.

Clothing the Divine in the Human

During His test as a human being, Christ emptied Himself of His righteous character and laid aside His divine attributes and took on sinful human flesh. Christ inherited a sinful, human body, but Christ submitted His body to be controlled by the holy spirit (mind) of His Father. At no time did Christ cherish a sinful thought, for to cherish sin, is to sin. Sin begins in the mind (James 1:15) and Christ was without a taint of sin (Heb 4:15).

Though Christ became human and lived His life completely submitted to the will of His Father (as does the born-again Christian), Christ never ceased to be a divine being. Consider the divine attributes of the Son of God **in His humanity**:

- **Divine Authority and Divine Identity**

It was in His divine capacity, with authority as the Divine Son of God, that Christ forgave sins. This act confirms that the Son of God retained His divine authority whilst on earth, for only divinity is able to forgive sins.

> Mark 2:7
> "Why doth this man thus speak blasphemies? who can forgive sins but God only?"
>
> Matthew 16:16,17
> "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."
>
> Matthew 8:29
> "And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?"
>
> Mark 1:27
> "And they were all amazed, insomuch that they questioned among themselves, saying, 'What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him.'"

Whilst Christ “veiled,” “clothed,” or “laid aside” His divinity, the Bible reveals that His divine nature was not removed from Him. Christ had consented to become a divine-human being and to ***restrict Himself*** to the realm of true humanity when enduring temptation and trial as a man.

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

Colossians 2:9
“For in him dwelleth all the fullness of the Godhead bodily.”

The Ellen G. White 1888 Materials, vol. 1 p 332
“Christ could have done nothing during His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity of man cannot define this wonderful mystery – the blending the two natures, the divine and the human. It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature and in this way he can to some degree enter into the mystery.”

Sabbath-School Worker, 1 November 1895, p 1
"*God was in Christ, reconciling the world unto himself." The Son of God clothed divinity with humanity…**God in human nature is the mystery of godliness.** Christ, the only begotten of the Father, was the express image of his Father's person, the brightness of his glory, and he came to the world not to condemn the world but to save it. **God was in Christ in human form**, and endured all the temptations wherewith man was beset; he participated in the suffering and trials of sorrowful human nature in our behalf.”*

5 Bible Commentary p 1124; Letter 106, 1896
*“It was not a make-believe humanity that Christ took upon Himself. He took human nature and lived human nature. **Christ worked no miracles in His own behalf.** He was compassed with infirmities, but His divine nature knew what was in man…. **Just that which you may be, He was in human nature**. He took our infirmities. He was not only made flesh, but He was made in the likeness of sinful flesh. **His divine attributes were withheld from relieving His soul anguish or His bodily pains.”***

The Two-Fold Mission

Christ's mission on earth was two-fold:

- To demonstrate the character of the Father; and
- To rescue fallen humanity in the plan of salvation by demonstrating how sinful humanity could keep the unselfish law of God and develop a perfect human character insinful flesh.

To satisfy the claims of the law, the Sacrifice for sin, had to possess divine, immortal life. Immortal life was required to pay the redemption price for human race's sin for which the penalty was the 2nd death.

- **Inherent immortal life**

> John 5:26
> "For as the Father hath life in Himself, so He hath given to the Son to have life in Himself."
>
> Colossians 2:9
> "For in him dwelleth all the fullness of the Godhead bodily."
>
> 1 John 1:2
> (For the life was manifested, and we have seen it, and bear witness, and show unto you that **eternal life,** which was with the Father, and was manifested unto us;)
>
> Hebrews 9:14
> "How much more shall the blood of Christ, who through the **eternal Spirit** offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Christ offered Himself - **the Eternal Spirit – His immortal life,** to the Father as a sacrifice sufficient to redeem humanity. Christ paid with His immortal life, the wages of sin. If Christ, as a divine-human being, was not immortal, He would not have been able to make the claim:

> John 10:17, 18
> "Therefore doth my Father love me, because I lay down my life, that I might take it (#2983) again. No man taketh it from me, but I lay it down of myself. I have power **(authority #1849)** to lay it down, and I have power **(authority #1849)** to take it again. This commandment have I received (#2983) of my Father."

The Son had authority to lay down His life and He had authority to take it again. That command (authority) was given *by His Father.*

> Review and Herald , 4 September, 1900 p 5
> *"But he 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."*

Luke 8:45, 46
"And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me."

Desire of Ages 1898, p 344, 347
"Looking toward the woman, Jesus insisted on knowing who had touched Him. Finding concealment vain, she came forward tremblingly, (p 347) and cast herself at His feet. With grateful tears she told the story of her suffering, and how she had found relief. Jesus gently said, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace." He gave no opportunity for superstition to claim healing virtue for the mere act of touching His garments. It was not through the outward contact with Him, but ***through the faith which took hold on His divine power, that the cure was wrought****."*

The Desire of Ages 1898, p 406
"Every miracle that Christ performed was a sign of His divinity. He was doing the very work that had been foretold of the Messiah; *but to the Pharisees these works of mercy were a positive offence. The Jewish leaders looked with heartless indifference on human suffering. In many cases their selfishness and oppression had caused the affliction that Christ relieved. Thus His miracles were to them a reproach."*

The miracles were a sign of Christ's divinity because the prophecies predicted that the Messiah would perform such kind and healing works. The prophecies did not advise people to blindly put their faith in a sorcerer or a miracle worker, but they predicted that the Messiah would perform these benevolent acts.

- **Omnipotence**

The Son of God agreed to lay aside the divine attribute of unlimited, infinite power, and to battle as a human being to overcome sin and temptation. Christ could have taken up his divine power at any time, but He chose to **exercise** no power "in Himself" that humanity is unable to access. The divine power to do miracles to help the sick and suffering was supplied by the Father and this source of power is available also to humanity.

John 19:11
"Jesus answered, Thou couldest have no power at all against me, except it were given thee from above."

Although Christ could have used His divine power to free himself from danger, He voluntarily remained within the confines of human limitations. He trusted in His Father's care and would submit to human power if it were the Father's will.

John 11: 41-43
"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth."

The divine, live-giving power involved in this resurrection appears to have come from the Father, who answered the prayer of Jesus.

Mark 5:30
"And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?"

Matthew 28:18 (after His resurrection)
"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

Christ's Object Lessons p 333
"As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings."

Ministry of Healing, 1905 p 91
***"Over the winds and the waves, and over men possessed of demons, Christ showed that He had absolute control**. He who stilled the tempest and calmed the troubled sea spoke peace to minds distracted and overborne by Satan."*

Christ had absolute faith in His Father's will and character. Just as Christ overcame through faith, so too, fallen humanity can overcome when it places its faith in Jesus Christ.

Desire of Ages, 1898 p 336
*"When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He **rested** not in the possession of almighty power. It was not as the "Master of earth and sea and sky" that He reposed in quiet. That power He had laid down, and He says, "I can of Mine own self do nothing." John 5:30. He trusted in the Father's might. It was in faith--faith in God's love and care--that Jesus rested, and the power of that word which stilled the storm was the power of God."*

Review and Herald, 21 January 1873, p 21
*"The angels of God are ever moving up and down from earth to Heaven, and from Heaven to earth. All the miracles of Christ **performed for the afflicted and suffering** were, by the power of God, through the ministration of angels. Christ condescended to take humanity, and thus he unites his interests with the fallen sons and daughters of Adam here below, while his divinity grasps the throne of God. And thus Christ opens the communication of man with God, and God with man. **All the blessings from God to man are through the ministration of holy angels."***

Review and Herald, 1 April, 1875 p3
*"Christ was put to the closest test, **requiring the strength of all his faculties to resist the inclination when in danger, to use his power to deliver himself from peril,** and triumph over the power of the prince of darkness.*

Review and Herald, 5 July, 1887
"Though he walked among men in poverty, scattering his blessings wherever he went, at his word legions of angels would surround their Redeemer and do him homage."

Review and Herald, *The Temptation of Christ,* 4 August 1874, p 13 - 14
*"**Christ could have worked a miracle on his own account; but this would not have been in accordance with the plan of salvation.** The many miracles in the life of Christ show his power to work miracles for the benefit of suffering humanity. By a miracle of mercy he fed five thousand at once with five loaves and two small fishes. **Therefore he had power to work a miracle, and satisfy his own hunger.** Satan flattered himself that he could lead Christ to doubt the words spoken from Heaven at his baptism. And if he could tempt him **to question his sonship**, and doubt the truth of the word spoken by his Father, he would gain a great victory. He found Christ in the desolate wilderness without companions, without food, and in actual suffering. His surroundings were most melancholy and repulsive."*

Christ's Object Lessons, 1900 p 33
*"By the Sea of Galilee a company had gathered to see and hear Jesus--an eager, expectant throng. The sick were there, lying on their mats, waiting to present their cases before Him. **It was Christ's God-given right to heal the woes of a sinful race, and He now rebuked disease, and diffused around Him life and health and peace."***

In Review and Herald, *The Temptation of Christ,* 4 August 1874, p 13, Ellen White states that Christ could have worked a miracle on His own behalf, but that it would not have been in accordance with the plan of salvation.

In fact, had Christ performed such a miracle, He would have had to call off the whole plan of salvation since the divine plan of redemption required Christ to live as a man in fallen, sinful flesh and yet to develop a perfect, lawful, loving, human character.

- **Omniscience**

Ezekiel 11:5
"And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them."

Prior to His incarnation, Christ possessed the divine attribute of being "all-knowing." i.e. Christ was able, by His spirit (thoughts) to be "everywhere present" He knew what was happening in all places and at all times – in the universe and in the minds of His created beings.

During His incarnation, the Son of God could have employed His omniscient knowledge at any time to avoid temptation or to assist Him in His human trials, however Christ elected not to place Himself out of the realm of knowledge available to all humanity in their trials and temptations. However, Christ did employ divine knowledge, sent from His Father through angels, to assist sinners to come to repentance. Likewise, Christ's followers, through their connection with the Son of God, might also receive the gifts of prophecy and teaching etc. as the spirit of God deems necessary in their situation.

Matthew 21:11
"And the multitude said, 'This is Jesus the prophet of Nazareth of Galilee.'"

Mark 6:3, 4
"'Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?' And they were offended at

him. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. “

Luke 24:19; 4:32
“And he said unto them, ‘What things?’ And they said unto him, ‘Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people.” “And they were astonished at his doctrine: for his word was with power.”

Mark 1:22
“And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.”

The Son did not have access to divine knowledge when He insisted, prior to His sacrifice, that He did not know not the day or the hour of His own 2nd coming.

Mark 13:32
“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.” (Question: Why wouldn’t the 3rd Person of the trinity know the time of Christ’s return if He was also omniscient?)

Review and Herald, 30 October, 1900 p 5
*“Christ has given his disciples assurance that special seasons for devotion are necessary. Prayer went before and sanctified every act of his ministry. He communed with his Father till the close of his life… Strength for the performance of daily duties is derived from worshiping God in the beauty of holiness**. The night seasons of prayer which the Saviour spent in the mountain or in the desert were essential to prepare him for the trials he must meet in the days to follow.** He felt the need of the refreshing and invigorating of soul and body, that he might meet the temptations of Satan; and those who are striving to live his life will feel this same need.”*

Bible Echo, 1st February, 1893 p7
*"… Jesus sought earnestly for strength from his Father. He regarded communication with God more essential than his daily food. He has given us evidence that in order to contend successfully with the powers of darkness, and to do the work allotted to us to perform, we must live in communion with God. Our own strength is weakness, but that which God gives will make every one who attains it more than conquerors. **The continued, earnest prayer of faith will bring us light and strength to withstand the fierce assaults of the enemy. The light and strength** of one day will not be sufficient for the trials and conflicts of the next. Satan is now constantly changing his temptations, as he did with Christ. Every day we may be placed in new positions, and may have to meet new and unexpected temptations. It is as consistent to expect to be sustained to-day by food we ate yesterday as to depend upon present light and present blessings for to-morrow's success. **Weak and sinful man cannot be safe unless God shall daily manifest his light and impart to him his strength.”***

Conflict and Courage, p295
*“Like a flash of light, the Saviour's words to the nobleman laid bare his heart. He saw that his motives in seeking Jesus were selfish. His vacillating faith appeared to him in its true character. In deep distress he realized that his doubt might cost the life of his son**. He knew that he was in the presence of One who could read the thoughts**, and to whom all things were possible. "*

Advent Review and Sabbath Herald, 7 July, 1896 pr 3
"It was evident that he had a thorough knowledge of the Old Testament Scriptures, and that he presented truth that was unmingled with the sayings and maxims of men. The old truths fell upon their ears like a new revelation. The people had never before heard the gospel of the Old Testament presented with such simplicity and fervor, spoken with a voice so full of melody and tenderness. They were thrilled to the very depths of their souls, and they marveled at his wisdom. ***Jesus read the question in their hearts, and answered the suggestions of their thoughts****. He said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."*

Desire of Ages 1891 p 461 (woman taken in adultery)
"Jesus looked for a moment upon the scene,--the trembling victim in her shame, the hard-faced dignitaries, devoid of even human pity. His spirit of stainless purity shrank from the spectacle. Well He knew for what purpose this case had been brought to Him. ***He read the heart, and knew the character and life history of everyone in His presence.*** *These would-be guardians of justice had themselves led their victim into sin, that they might lay a snare for Jesus. Giving no sign that He had heard their question, He stooped, and fixing His eyes upon the ground, began to write in the dust."*

The Desire of Ages, *At Jacob's Well* ,1898 p 187, 188
"The listener (the woman of Samaria) trembled. A mysterious hand was turning the pages of her life history, bringing to view that which she had hoped to keep forever hidden. ***Who was He that could read the secrets of her life?*** *There came to her thoughts of eternity, of the future Judgment, when all that is now hidden shall be revealed."*

The Desire of Ages, *(Before Annas and the Court of Caiaphas)*1898 p 707
*"****For a moment the divinity of Christ flashed through His guise of humanity****. The high priest quailed before the penetrating eyes of the Saviour.* ***That look seemed to read his hidden thoughts,*** *and burn into his heart. Never in afterlife did he forget that searching glance of the persecuted Son of God."*

2 Spirit of Prophecy, (*The Marriage at Cana*) p 113
"*Jesus* ***read the inmost thoughts*** *of those who were before him, and met their questioning with this relation of events in the lives of the prophets."*

The Spirit of Prophecy Volume Two, p 372 - Mary's Offering
(In reference to the apostate Jews)
"As the time passed, they became excited and restless, fearing that after all Jesus might not come to Jerusalem. They were fearful that he had read their purposes against him, and would therefore remain away. They remembered how often he had ***divined their thoughts,*** *exposed their hidden motives, and baffled their murderous designs."*

- **Omnipresence**

Prior to the incarnation, Christ was able to know all things at all times and to communicate His thoughts (via angels – the messengers) to all beings at all times . By His spirit i.e. His divine thoughts and words, Christ was able to be "everywhere present" (Ezekiel 11:5) and His thoughts were ministered to humanity through the holy angels (Psa 104:4; Heb 1:4,7).

After His incarnation on earth, the Son of God could not be prevented from resuming the omniscient attribute of divinity, but Christ voluntarily laid that ability aside in order to live as a human being. Christ never availed Himself of this divine attribute to overcome sin or to escape temptation. To do so, would have been to act outside of the realm of His trial and testing as a human being. So instead of trusting in His own divine powers to remove Himself physically from danger, Christ completely relied on His Father for protection, accepting His will in every situation. This is the same position that every converted human being must take to overcome sin. Christ chose to develop and practice that saving faith necessary for humanity to exercise. Christ lived a life, fully submitted to the Father's will just as does the truly, converted Christian.

In Christ's life, ***the spirit of His Father***, through the angels, ministered to the Son of God. Christ's faith was firmly fixed in the Father's love.

John 8:59
"Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

John 10:39
"Therefore they sought again to take him: but he escaped out of their hand."

2 Spirit of Prophecy, p 26 Walking on the Water (EG White)
(Referring to the disciples)
"They were strong men and accustomed to the water, but now their hearts failed them with terror; they longed for the calm commanding presence of the Master, and felt that were he with them they would be secure. But Jesus had not forgotten his disciples. ***From the distant shore, his eye pierced the darkness,*** *saw their danger, and read their thoughts. He would not suffer one of them to perish. As a fond mother watches the child she has in kindness corrected, so* ***the compassionate Master watched his disciples****; and when their hearts were subdued, their unholy ambition quelled, and they humbly prayed for help, it was given them.* ***At the very moment*** *they believed themselves lost, a flash of lightning revealed the figure of a man walking toward them upon the water…. Immediately upon Jesus taking his place in the boat they were at the land. The tempest had ceased, and the night of horror was succeeded by the light of dawn. The disciples, and others who were also on board, bowed at the feet of Jesus with thankful hearts, saying, "Of a truth thou art the Son of God!'"*

Certainly miracles occurred when the holy angels were sent to minister to the Son of God and to assist His disciples, and yet this same power is available to Christians today.

Review and Herald, 21 January 1873, p 21
"The angels of God are ever moving up and down from earth to Heaven, and from Heaven to earth. All the miracles of Christ ***performed for the afflicted and suffering*** *were, by the power of God, through the ministration of angels. Christ condescended to take humanity, and thus he unites his interests with the fallen*

sons and daughters of Adam here below, while his divinity grasps the throne of God. And thus Christ opens the communication of man with God, and God with man. ***All the blessings from God to man are through the ministration of holy angels****."*

Second Advent Review and Sabbath Herald, 16 October, 1883 para 11

"The Pharisees standing by were filled with greater bitterness by the Saviour's words, and said within themselves, "Why doth this man thus speak blasphemies? ***who can forgive sins but God only****?" Jesus then gave them most striking evidence of his* ***divine character by showing that he read the thoughts of their hearts as an open book****. "Wherefore," said he, "think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk****? But that ye may know that the Son of man hath power (authority) on earth to forgive sins,*** *(then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." The sufferer arose and departed to his house. "But when the multitude saw it, they marveled, and glorified God, which had given such power unto men."*

AT Jones, 1895 GCB#17 p 331

The divine Son emptied Himself at the incarnation – He "*held back His divine self*" and endured the temptations and assaults of Satan as a man.

*Signs of the Times 2 August (**1905**); 1SM p. 226*

*"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."*

Signs of the Times, 23 July, (1896) p 9

"The conviction is forced upon the unprejudiced student of the Bible that Jesus in human flesh is the only-begotten Son of the Father. He is that rock which was smitten in the desert by the rod of Moses, and from which streams of pure water gushed forth."

Desire of Ages, 1898 p 770

"Disease and death had ***recognized His authority****, and had yielded to Him their prey. The sun had known Him, and at the sight of His dying anguish, had hidden its face of light. The rocks had known Him, and had shivered into fragments at His cry. Inanimate nature had known Christ, and* ***had borne witness to His divinity.*** *But the priests and rulers of Israel knew not the Son of God."*

While Christ veiled His divinity, it in order to rescue fallen humanity, He could not have been devoid of his divinity. As the Son of God, Christ retained the prerogative of exercising His divine abilities at any time, but to do so would have meant the He had to withdraw from the plan of salvation (which required that He meet temptation as a human being).

Did Christ Access His Divine Powers in the Incarnation?

The question has been asked, “Did Christ use or have access to His divine attributes when He lived on earth as a human being?” The question can only be answered when it is realised why the plan of salvation was necessary and what that plan involved.

Ellen White explains that Satan brought certain charges against God's character, the law of unselfish love, the concept of which is demonstrated by the 10 commandments.

Signs of the Times, 16 January, 1896
*“**Satan declared that it was impossible for the sons and daughters of Adam to keep the law of God, and thus charged upon God a lack of wisdom and love**. **If they could not keep the law, then there was fault with the Lawgiver.** Men who are under the control of Satan repeat these accusations against God, in asserting that men can not keep the law of God. Jesus humbled himself, clothing his divinity with humanity, in order that **he might stand as the head and representative of the human family,** and **by both precept and example condemn sin in the flesh, and give the lie to Satan's charges**. He was subjected to the fiercest temptations that human nature can know, yet he sinned not; for sin is the transgression of the law. **By faith he laid hold upon divinity, even as humanity may lay hold upon infinite power through him**. **Altho tempted upon all points even as men are tempted, he sinned not. He did not surrender his allegiance to God, as did Adam.”***

Desire of Ages 1898, p 308
*“Since 'the law of the Lord is perfect,' every variation from it must be evil. Those who disobey the commandments of God, and teach others to do so, are condemned by Christ. The Saviour's life of obedience maintained the claims of the law; **it proved that the law could be kept in humanity, and showed the excellence of character that obedience would develop**. All who obey as He did are likewise declaring that the law is "holy, and just, and good." Rom. 7:12. On the other hand, **all who break God's commandments are sustaining Satan's claim that the law is unjust, and cannot be obeyed.** Thus they second the deceptions of the great adversary, and cast dishonor upon God. They are the children of the wicked one, who was the first rebel against God's law. To admit them into heaven would again bring in the elements of discord and rebellion, and imperil the well-being of the universe. **No man who willfully disregards one principle of the law shall enter the kingdom of heaven**.”*

Ellen White, Review and Herald, 15 July, 1890
*“We must inquire what captain we are following, under whose banner we are standing. Satan was the first transgressor of the law of Jehovah. We read in the Bible how sin entered into the world. **Satan was the first one who ever questioned the holy will of God, and his very first work was to transgress God's law,** and then he came to Adam and Eve in Eden, and through his temptations caused them to break the commandments of God. **Satan thought to win the human family to his side that they might war against the family in heaven. It was Satan's plan to war against the God of heaven. God has a constitution and laws to govern those whom he has created,** and it would be a terrible thing if any of us should be found on the wrong side, warring against the government of Heaven.”*

Signs of the Times, 29 August, 1892
*"There are many who in their hearts murmur against God. They say, **"We inherit the fallen nature of Adam, and are not responsible for our natural imperfections." They find fault with God's requirements, and complain that he demands what they have no power to give. Satan made the same complaint in heaven,** but such thoughts dishonor God..."*

For these reasons, Christ's life during the incarnation transpired in two spheres; one sphere involved Christ's identity, authority and work as the Son of God; while the other concerned His identity, authority and work as the Son of Man.

These two spheres were both vital to the plan of salvation.

Christ's Divine Identity and Authority

At some point in the infinity of time, Christ came forth from the Father - the literal, only begotten, divine Son of God. As God's Son, Christ was invested with **authority** by His Father. The Father's authorisation has never been revoked (Patriarchs and Prophets p 36, 366; Hebrews 1:1-11; Phil 2:4-11; 1 Cor 15:27, 28; John 5:26; Matt 28:18).

Christ's Human Identity and Authority

Christ's Identity
Galatians 4:4
"But when the fulness of the time was come, God sent forth his Son, made of a woman, **made under the law.**"

Philippians 2:5-7
"Let this **mind** be in you, which was also in Christ Jesus: (6) Who, being in the form of God, thought it not robbery to be equal with God: (7) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:"

Hebrews 2:16-18
"For verily he took not on him the nature of angels; but he **took on him the seed of Abraham**. (17) Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. (18) For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

Ellen White, Bible Echo, 1 February, p 2
"Christ was the representative of humanity. He had laid aside his glory, stepped down from his throne, clothed his divinity with humanity, that **with his human arm He might encircle the race, and with his divine arm reach the throne of the Infinite."**

As demonstrated in Ellen White's preceding statement, it was in order to refute the charges which Satan laid against the character (law) of God, (and his accusation that sinful humanity could not keep that law), that it was required that Christ combine the two natures of divinity and humanity – "**to make in himself of twain one new man"** (Ephesians 2:15).

Christ's participation in the plan of salvation required that He would:

- **as the Son of God – represent His Father's government by revealing to the world the true character of His Father, [11]and;**

- **as the Son of Man – reproduce through faith in the Father's character, a sinless character *in sinful human flesh*. [12]**

Christ was **authorised** by His Father, to participate in the plan of salvation, **retaining His identity** as the divine Son of God while He was also the human Son of Man.

That the Father authorised His Son is revealed in the Bible.

John 14:31
"But that the world may know that I love the Father; and as the Father **gave** me commandment, even so I do."

John 5:30
"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

John 8:29
"And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

Whilst on earth as a human being, Christ always **chose** to do those things that pleased His Father, so it is clear that everything Christ did was sinless and within the parameters of the plan of salvation.

Christ's Authority

As the Son of God, Christ ***could*** have chosen to employ His divine ***authority*** – **and He did**. However, on the occasions where Christ did use His divine authority, it was pleasing to the Father for the Father had authorised His Son to represent His heavenly government (i.e. "in His name").

Exodus 23:21
"Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."

Two examples of Christ utilising His divine ***authority*** during His incarnation are:
- He forgave sins;
- He received worship and such worship was not rebuked; and
- He performed miracles

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11 Review and Herald, 1 November, 1892, p 12
"Christ came to reveal to the world the knowledge of the character of God, of which the world was destitute. This knowledge was the chief treasure which he committed to his disciples to be communicated to men."

12 EG White, Bible Echo, 20 July, 1896, p 7
"He assumed human nature to demonstrate to the fallen world, to Satan and his synagogue, to the universe of heaven, to the worlds unfallen, that human nature, united with His divine nature, could become entirely obedient to the law of God."

However, Christ's divine identity was not revealed by use of His own divine power, but by the Father's power.

Christ's divinity – His identity and authority – were revealed to humanity through ***prophecy*,** through His ***Father's declarations*** and ***in His pure character***.

Divinity Flashed Through Humanity

At times when the '***divinity of Christ flashed through humanity***,' it was then that ***the Father*** was revealed in the character of Jesus Christ, the divine Son of God. By this means, **the Father witnessed that He had given and sanctioned Christ's authority.**

Ellen White, Signs of the Times, 17 January, 1878
"Philip perceiving but dimly the meaning of his Lord said to him, 'Lord, show us the Father and it sufficeth us.' Philip, and also the other disciples were filled with apprehension and doubt, and they desired that Jesus should give them a last convincing **proof of his divinity by showing them the Father**. Christ appeared in the disguise of humanity as a servant. But ***those who were partakers of his divine nature had eyes to perceive his divinity, the glory of which had upon special occasions, flashed through his human disguise, revealing indeed the Father***. Sad indeed was it that one of his disciples who had been his companion, and witnessed his mighty works, had so failed to discern **the character of his Saviour** as to ask him for another sign."

Christ retained His divine authority when He became mortal, because He retained His identity as the Son of God. He was the same Divine Being, but clothed in a sinful, human body.

However, the question remains: ***Did Christ utilise His divine authority to combat temptation in such a way that all of humanity cannot employ?***

No.

Ellen White's preceding statements clearly show that when ***Christ's divinity flashed through humanity***, ***the character of the Father was revealed.***

Ellen White, Signs of the Times, 18 September, 1893
"Satan came to Christ in the wilderness of temptation and presented before him in a magnificent panoramic view the splendors of the kingdoms of the earth, and promised all their power to Christ if he would but assent to the superiority of the prince of evil. ***Satan pretended to doubt the divinity and mission of Christ, and asked of him a sign of his authority and power****. He had said, "If thou be the Son of God, command this stone that it be made bread;" "If thou be the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But at his audacious request that Christ should bow down and worship him,* ***divinity flashed through humanity,*** *and Jesus said, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."* ***Satan had the evidence he desired*** *in his summary dismissal, and, under the rebuke of Him who was equal with God, he fled from the field of conflict, a conquered foe."*

James 4:7
"Submit yourselves therefore to God. Resist the devil and he will flee from you."
Jesus upheld the principle of true worship as given in the law of God He and resisted the devil's temptation. The devil therefore was forced to flee.

Why? Did Christ use His own divine powers to conquer Satan?

No.

John 14:30
(Jesus said) "... for the prince of this world cometh, and hath nothing in me."

Satan could not find any sinful thought that Christ would agreed to cherish.

When, in the final temptation which Satan posed to Jesus in the wilderness, **divinity flashed through humanity,** ***it was the Father who gave the evidence to Satan***, that indeed, Christ was His only begotten Son.

The Son of God, as in every other incidence where divinity flashed through humanity, did not perform this miracle. It was the Father's action. Three times, the Father confirmed that "this is my beloved Son" by flashing His (the Father's) divinity through Christ's humanity. [13]

Christ did not 'flash' or visually demonstrate his own divine 'brightness' to convince others of His divinity. Christ's character demonstrated His divinity.

An example given by Ellen White reveals that it is the close relationship between divinity and the human being that causes the 'flashing' or lighting up of the face of the human being.

Life Sketches, p 245
"The close intercourse which Moses had with God, and the glorious manifestation vouchsafed to him, ***caused his face to shine so brightly with heavenly luster that the people of Israel could not look upon him. He appeared like a bright angel from heaven****."*

Acts of the Apostles, p 99
"As Stephen stood face to face with his judges to answer to the charge of blasphemy, ***a holy radiance shone upon his countenance, and "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Many who beheld this light trembled and veiled their faces****, but the stubborn unbelief and prejudice of the rulers did not waver."*

The faces of human beings may radiate the light of the Father's presence, but the Father not only **'flashed' or visually demonstrated to eyewitnesses that Christ was indeed His only begotten, divine Son; but in fact He stated this fact aloud and added that humanity should "Hear ye Him." Such an awesome declaration from the Father clearly reveals that Christ was entrusted with His Father's authority.**

13 On the mount of transfiguration, Peter recalls that the Father was the source of Christ's brilliantly bright appearance. 2 Peter 1:17, 18 *"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. (18) And this voice which came from heaven we heard, when we were with him in the holy mount."*

Attributes of Divinity

The attributes of divinity are said to be omnipotence, omnisience, omnipresence and inherent immortality.

During the incarnation when Christ lived on earth as a man, He certainly could have resumed use of (taken up again) His divine attributes – (those attributes that sinful human beings do not possess) – IF He chose to permanently abandon the plan of salvation.

Christ could not represent the human race and meet Satan's accusations (that the law could not be kept by those with sinful natures[14]), IF He stepped outside of the human realm to resist temptation. According to Ellen White, the divine power that enabled Christ to resist temptation and overcome sinful human nature, are freely available to humanity.

Signs of the Times, 10 April, 1893
"We need not place the obedience of Christ by itself as something for which he was particularly adapted, because of his divine nature; for he stood before God as man's representative, and was tempted as man's substitute and surety. ***If Christ had a special power which it is not the privilege of a man to have, Satan would have made capital of this matter.*** *But the work of Christ was to take from Satan his control of man, and he could do this only in a straightforward way.* ***He came as a man, to be tempted as a man, rendering the obedience of a man.*** *Christ rendered obedience to God, and overcame as humanity overcomes. We are led to make wrong conclusions because of erroneous views of the nature of our Lord.* ***To attribute to his nature a power that it is not possible for man to have in his conflicts with Satan, is to destroy the completeness of his humanity. The obedience of Christ to his Father was the same obedience that is required of man. Man cannot overcome Satan's temptations except as divine power works through humanity. The Lord Jesus came to our world, not to reveal what God in his own divine person could do, but what he could do through humanity****. Through faith man is to be a partaker of the divine nature, and to overcome every temptation wherewith he is beset. It was the Majesty of heaven who became a man, who humbled himself to our human nature; it was he who was tempted in the wilderness and who endured the contradiction of sinners against himself."*

Home Missionary, 1 August, 1894, p 2
"But the truth must be brought into the inner sanctuary of the soul. We must by living faith grasp the arm of Omnipotence; for Christ has said, 'Without me ye can do nothing.' "

It is only as humanity reaches outside itself through faith, 'to grasp the hand of Omnipotence' that victory over sin is possible. Christ, as the New Head of the human race, left humanity His perfect example which demonstrates that the only way possible that sinful flesh can form perfect characters, is through faith in the loving character and divine power of the Father, which is made available to humanity through Jesus Christ. It is certain then, that in order to fulfil the two requirements of the plan of salvation mentioned previously, Christ was required to lay aside His divine attributes (which only divine beings possess) prior to His incarnation. The challenge of Satan had been that humanity, hampered by it's sinful, fallen flesh, could not keep the unselfish law of God. Christ, as the New Head of the human race, was required to prove that Satan's accusation was false and that humanity, in fallen, sinful flesh, could in fact, keep God's law – if and only if - the sinless, unselfish mind/(also called the holy spirit) of God was restored in that sinful flesh.

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14 Ellen White, Desire of Ages 1898, p 308
"*... all who break God's commandments are sustaining Satan's claim that the law is unjust, and cannot be obeyed. No man who willfully disregards one principle of the law shall enter the kingdom of heaven."*

Thus it was vital that Christ be born into the human family and that He receive sinful, human flesh AND the holy spirit of God – the perfect mind. In this way, Christ would meet Satan– not alone in sinful human flesh, but united with the divine power of God. It would not have answered the challenge of Satan (that sinful humanity could not keep the law of God), if Christ was equipped with His divine, omnipotent attributes, or if He possessed sinless human flesh.

An examination of the pioneer Seventh-day Adventist literature proves to be supportive of this position.

AT Jones, General Conference Sermons, 1895 #15 p 2, 58
"If He had come into the world as He was in heaven, being God, manifesting Himself as He was there and God being with Him, His name would not have been 'God with us,' for He would not then have been ourselves. But He emptied Himself…. How full a surrender did He make? He surrendered all Himself. Christ gave up Himself, emptied Himself. The French translation is, "He annihilated Himself." He undid Himself and sank Himself in us in order that God, instead of ourselves and His righteousness, instead of our sinfulness, might be manifested in us in our sinful flesh..."

EJ Waggoner concludes that Christ's humanity was that of a converted Christian.

The Everlasting Covenant, (chapter : The Sanctuary of God), p 367
"Jesus Christ was the perfect temple of God; but if He were to be the only one in whom such fulness is revealed, then the too common idea that Jesus was an unique specimen, not made in all things like unto His brethren, and that it is impossible for anybody else to be in all things like Him, would be warranted; and ***Satan would not fail to charge God with incapacity and failure, saying that He is not able to take a man born in sin, and bring him to perfection. Day after day he is making this charge through men who, either despondently, or in self-justification, say that "Christ was different from us, for He was begotten by the Holy Ghost, and being born sinless had the advantage of us." The Lord wants all to understand that the new birth puts men in the same position that Christ occupied on this earth,*** *and He will demonstrate this before the world. The life of Jesus is to be perfectly reproduced in His followers, not for a day merely, but for all time and for eternity. There is danger in delaying to yield to this working of the Lord by His Spirit...."*

EJ Waggoner is describing the humanity of Christ. He clearly demonstrates that Christ inherited a sinful body like ours, but His mind was that of the divine, sinless mind.

As already quoted, Jones states that Christ's flesh and blood was inherited through Mary, and that flesh was sinful. The inheritance from His Father was His divine, pure mind. The same inheritance has been secured for the world, but sadly, many reject the gift that Christ has already purchased for them.

Regarding Christ's position as the Son of God, Ellen White warned the ministers including 'Brother Baker,' '*not to make Christ altogether human like ourselves'* or "*of making Christ altogether human, such an one as ourselves: for it cannot be.*" (13 MR 19.1; 5 SDA Bible Commentary p 1128).

How was Christ different from ourselves? Ellen White revealed to Brother Baker that Christ did not develop sinful propensities for His mind refused to consent to sin – just as every converted Christian can resist sin through faith in God's character for God has pledged to grant His omnipotent power to save His people from the power of sin.

EJ Waggoner and AT Jones both were sent with a message 'from the throne room of heaven' and instructed that while Christ inherited a sinful, human body through Mary, He did not take the sinful human mind. Instead, God's mind filled His Son. The same process occurs for sinners at conversion or the 'new birth' experience.

Christ was the Son of God incarnate - in human flesh, but His mind never consented to sin and therefore He never formed evil propensities as has every human being who ever lived. Christ's mind was pure, as He was from birth connected to the divine mind of His Father. In this way, Christ was 'separate from sinners' but in His humanity, Christ was our 'brother.'

Certainly Christ was truly divine and truly human, but concerning His experience as the Son of Man and overcoming temptation, it is also clear that Christ's divine attributes were voluntarily 'off-limits' to Him during the incarnation.

It is clear that if Christ decided to resume His divine attributes 'at any time', He would have, by the same decision, also have had to resign as the representative of the human race. He would not be able to continue with the plan of salvation for He would no longer fulfil the necessary criteria to prove Satan's claims (that God is unloving and that His law is faulty) to be false.

It was only following the Son's successful mission on earth, the Father resurrected His Son and willingly authorised Christ to resume all the attributes which He had previously, voluntarily laid aside.

Hebrews 2:9
"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

Soon after His resurrection, Christ clearly instructed His disciples that " all power is given to me, in heaven and on earth" (Matthew 28:18). Christ had received back His divine attributes at that time.

Ellen White states that when Christ took on humanity, He became mortal.

Review and Herald , 4 September, 1900 p 5
"But he 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."

Ellen White again confirms that there were two phases of Christ's ministry – mortality of the sinful human flesh combined with immortality of divinity. She emphasises that through His divinity, Christ was immortal, maintaining that Christ could even have borrowed from His divinity, (which would have destroyed the plan of salvation). But to carry out the plan of salvation, Christ had to lay aside this attribute of divinity. When did Christ lay aside that power? Prior to the incarnation. When was that power restored? After His resurrection and initial ascension to the Father.

Some Bible students note that Ellen White stated that Christ's strongest temptations were those when He was tempted '*in times of danger to use His divine power to escape.'*

Review and Herald, 4 January,1875 p3
"Christ was put to the closest test, requiring the strength of all his faculties to resist the inclination when in danger, ***to use his power*** *to deliver himself from peril, and triumph over the power of the prince of darkness."*

IF Christ decided to employ His divine powers, it would have been necessary for Him to abandon His 'true' humanity and the plan of salvation.

Christ would have had to retire from the plan of salvation; resign from the test, withdraw from His role as the representative of the human family. He would have also had to assume His powers again without the prior consent of His Father, which would reveal not submission to His Father's will, but independence of that will.

To have a Saviour who was never was truly mortal, never really powerless (without His Father's divine intervention); to have a 'Representative' who did not know what it was like to be tempted in sinful flesh - is ***not*** to have a High Priest who is anything like His brethren or sisters.

Hebrews 4:14, 15
"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. (5) For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Human beings don't have the option to use our own 'divine' powers to escape danger. However, Jesus did possess that opportunity – but not because He had 'super' humanity, but because He was the Son of God and He retained His authority as the Son of God. The angels recognised His authority. [15]

Therefore as God's Son and retaining His divine authority, Christ could have commanded angels to come to His aid and to save Him from dangerous situations.

Humanity cannot command angels. But authority to command angels was Christ's right as the Son of God. Christ never stopped being the Son of God, though He was also the Son of Man, but His humanity limited (or encumbered) His behaviour as a Divine Being.[16]

Apart from retaining His divine authority through His divine identity as the Son of God, it does not appear that Christ retained or utilised any other divine attributes. In deed the plan of salvation required that those powers were laid aside until the test was completed.

The divine authority which Christ laid down to become a human being, could have taken up at any time - but the plan of salvation would have been abandoned and its benefits nullified.

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15 Hebrews 1:6 *"And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."*

16 Ellen White, MSR# 1084 – 7; MS 5a, (**1895**) "Cumbered with humanity, ***Christ could not be in every place personally*** ..."

If Christ had have decided to utilise His divine powers and perform outside the human sphere (by commanding angels to deliver Him from danger) – such actions would have **'broken' the rules of the plan of salvation because Christ would no longer be living with the limitations of a human being.**

The Bible does not indicate that at any time Christ, the Commander of all heaven's angels, instructed the holy angels to do any task, while He was a human being on earth.

Could the incarnated Christ insist and command or force angels to come to His aid? No, not if He was going to remain a human being within the framework of the plan of salvation. Even Satan recognised this limitation which the Saviour imposed upon Himself. When Satan endeavoured to snare Christ with his wilderness temptations, he suggested that Christ cast Himself down from the temple "for He (the Father) shall give His angels charge over thee." Satan didn't suggest that Christ command holy angels to save Him. Was it obvious to Satan, that as a human being, Christ had laid aside that power?

It appears so, for again in the Garden of Gethsemane, Jesus rebuked Peter for using violence as a means of protection. Christ asked Peter, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? (Matthew 26:53). If Christ had not laid aside the omnipotent power by which He command (force?) angels to come to His rescue, wouldn't He have told Peter that He, the Messiah could save Himself by commanding angels to rescue Him?

However, Christ did perform miracles in commanding demons to leave those who were demon-possessed and afflicted.

In whose power did Christ perform those miracles? Ellen White reveals that Christ performed those miracles with the Father's power.

Review and Herald, 21 January 1873, p 21
*"All the miracles of Christ **performed for the afflicted and suffering** were, by the power of God, through the ministration of angels. .... **All the blessings from God to man are through the ministration of holy angels**."*

However, recognising His divine ability to step outside the human sphere and to resume His divine powers which He had previously laid aside, posed a powerful temptation to the Son of God, as it would to anyone who possessed a 'way of escape' but was not permitted to utilise it for one reason or another.

Christ's love for sinners and for His Father, prevented Him from abandoning His humanity and the whole human race. Love prevented Him saving Himself.

Some students suggest that Jesus retained His omniscience. Jesus did state that He 'saw Nathiel' and that was the reason why Nathiel accepted Christ as the Messiah.

John 1:48
"Nathanael saith unto him, 'Whence knowest thou me?' Jesus answered and said unto him, 'Before that Philip called thee, when thou wast under the fig tree, I saw thee.' "

Ellen White's rendition of this event in the Desire of Ages clearly reveals that Nathaniel would never have accepted Christ if he had not been looking for the Messiah and studying the prophecies of Moses. These actions and Nathanael's prayer of faith, was what Christ praised.

Some Bible students appear to suggest that Nathanael believed that Jesus was the Messiah, because of a miracle – i.e. Jesus revealed that He saw Nathaniel praying under the fig tree. But Jesus did not praise His followers for trusting in miracles. Instead He gave encouragement to acts of faith, based on the Messianic prophecies.

Consider Christ's words in the instance when Thomas doubted that Christ had been resurrected. When finally confronted with the resurrected Saviour, Thomas exclaimed, "My Lord and my God." Jesus did not praise Thomas for this exclamation, but rebuked him for not believing what the prophets had foretold. Again, on the road to Emmaeus, Jesus revealed to the two disciples that it is faith, grounded on the Messianic prophecies, which is be commended.

Another rebuke came upon the two disciples travelling to Emmaeus, whom Jesus said were "slow to believe all that the prophets have spoken" (Luke 24;25).

In the last days, God's people are warned not to put their trust in miracles. Ellen White says that people will not be able to trust their own eyes.

Instead, God's people can trust in the prophecies that have been given as a 'sure word.'

Some Bible students also use the following quote by Ellen White from the Atlantic Union Gleaner to support their position regarding Christ's omniscience with Nathaniel.

The Atlantic Union Gleaner (1909-06-09.008)
"Never should the Bible be studied without prayer. Before opening its pages, we should ask for the enlightenment of the Holy Spirit, and it will be given. When Nathaniel came to Jesus, the Saviour exclaimed, "Behold an Israelite indeed, in whom is no guile." Nathaniel said, "Whence knowest thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." And Jesus will see us also in the secret place of prayer, if we will seek him for light, that we may know what is truth. Angels from the world of light will be with those who in humility of heart seek for divine guidance."

However note the importance placed on Nathanael's searching of the Messianic prophecies in Ellen White's statement from the Desire of Ages.

Desire of Ages, p 140
"At the time when Philip called him, Nathanael had withdrawn to a quiet grove ***to meditate upon the announcement of John and the prophecies concerning the Messiah.*** *He prayed that if the one announced by John was the deliverer, it might be made known to him, and the Holy Spirit rested upon him with assurance that God had visited His people and raised up a horn of salvation for them.* ***Philip knew that his friend was searching the prophecies,*** *and while Nathanael was praying under a fig tree, Philip discovered his retreat. They had often prayed together in this secluded spot hidden by the foliage."*

It is clear that Christ wasn't endeavouring to impress Nathanael by performing a miracle with His divine omniscience which some suppose occurred. It is obvious from Ellen White's statements that Nathanael, having read the prophecies, prayed in faith, asking God to reveal the Messiah to him. In answer to the prayer of faith, the Father directed His angels to convey the scene (of Nathanael praying under the fig-tree) to Christ. Christ saw Nathanael by virtue of His Father's omnisience.

In modern times, similar statements are made. Ellen White often stated, "I saw....." Truly she did see things which were hidden from the sight of other people, because God revealed these secret things to her and caused her to 'see' them, but not with her own physical eyesight. Rather, information was conveyed to her by angels she 'saw' it in her mind.

Jesus said without contradiction, in reference to His miracles, "Greater things will ye do than these." [17]

John 14:12
"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Jesus is credited with raising the dead, healing the sick, casting out demons and multiplying food, calming storms etc. all before He was resurrected. These miracles were done on His own authority as the only begotten Son of God.

Acts 2:22
"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know."

Recall that Ellen White states that ALL the miracles of Christ to relieve the suffering and affliction of others, were performed by the Father through angels[18].

Did Christ perform any miracles that weren't to benefit others? Did He perform any miracles for selfish reasons? No. Therefore all the miracles that Christ performed must have been performed NOT by His own omnipotence (divine power) - for humanity, without divine power, cannot perform those miraculous acts which were done by Christ. The power that Christ was given to perform miracles is the same as is available to every person who puts their trust in Him.

However, this does not mean to suggest that Christ was powerless to resume His divine omnipotent powers at any time, if He chose to abandon humanity and exit the plan of salvation. This is the point precisely where Christ's strongest temptations were felt. [19]

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17 EG White, Review and Herald, 26 October, 1897
"'Verily, verily, I say unto you,' Christ continued, 'he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.' By this Christ did not mean that the disciples would make any more exalted exertion than he had made. He meant that their work would have greater magnitude. He did not refer merely to miracle-working, but to all that would take place under the working of the Holy Spirit. Christ's work was largely confined to Judea. But though his personal ministry did not extend to other lands, people from all nations listened to his teaching, and carried the message to all parts of the world."

18 Review and Herald, 21 January 1873, p 21
"All the miracles of Christ **performed for the afflicted and suffering** were, by the power of God, through the ministration of angels. .... **All the blessings from God to man are through the ministration of holy angels**."

19 Review and Herald, 4 January,1875 p3
"Christ was put to the closest test, requiring the strength of all his faculties to resist the inclination when in danger, **to use his power** to deliver himself from peril, and triumph over the power of the prince of darkness."

RF Cottrell, 1861 The Established Faith of the Body (on Perfection)
WW WIG III. The established faith of the body page 107 paragraph 2, 3
*“If we view him as living in our stead, and resisting temptations for us as God, we are likewise confronted with such statements as these; "And Jesus increased in wisdom and stature, and in favor with God and man." "Therefore in all things it behooved him to be made like unto his brethren." "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "I will put my trust in him." "I can of mine own self do nothing." "I seek not mine own will, but the will of the Father which hath sent me." "My doctrine is not mine, but his that sent me." These, with other passages, make it clear that in living as humanity he did not live by virtue of his divine power, but by faith in his Father, as we live by faith. None but "Immanuel" (God with us), "God manifest in the flesh," could fulfill these seemingly conflicting scriptures in his life. As man, he was tempted in all points as we are, and lived a life of faith, as we are privileged to do. As God, he performed miracles, received worship, and forgave sins while here upon earth. He was even worshiped while an infant by both men and angels. He did not exercise divine power to resist temptation or in his own behalf, but for the good of others (paragraph 3). In harmony with the above, I will quote the following from "Christ Our Saviour," Page 46: "But the Saviour had to suffer as man suffers. Had he exercised his divine power and worked a miracle, it would have been contrary to his mission. His miracles were all for the good of others." His manner of working miracles was different from that of his disciples. His was by **his own divine power**, while theirs were wrought by his power. He received worship as God, while they directed all adoration to him in whose name the work was wrought, as stated in "Spirit of Prophecy," Vol.3, p.277:*

Spirit of Prophecy," Vol.3, p.277
“The manner of Jesus in working his miracles was very different from that of his apostles. His language was that of one who possessed power in himself. 'Be thou clean.' 'Peace, be still.' Neither did he hesitate to accept the honor offered him on these occasions, nor seek to divert the minds of the people from himself, as though his miracles were not wrought by his own power, for his own glory. But the apostles wrought miracles only in the name of Jesus, and refused to receive the least honor to themselves. They claimed to be only instruments of that Jesus whom the Jews had crucified, but whom God had raised and elevated to his right hand. He was to receive all the honor and praise.”

The preceding quotes demonstrate that miracles were performed by Christ in His own **authority (power). Christ performed miracles as the representative of His Father's government – the Highest Power of all. He spoke with the Father's authority. Christ had also received the Father's authority to be worshipped as the Son fo God, while still in heaven, well prior to the incarnation.**

God has never and will never withdraw the divine authority and position which He vested in His Son. Several verses confirm Christ's authority during various stages of the universe's history.

Hebrews 1:1-13
“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets (2) Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds...(4) Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. (5) 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? (6) And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.... (8) But unto the Son he saith, Thy throne, O God, is for ever

and ever: .....(9) ..... therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows....(13) But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?"

Christ did not need to ask for power (authority) to be given Him 'in the name of the Father' or in the name of any other being, but could command miracles, on the basis of His own authority as the Son of God, which Paul just demonstrated in Hebrews chapter 1, was vested in Him lawfully by His Father prior to the earth's creation.

John demonstrates the same concept when he recorded Christ's words during His life on earth as a human being. Christ possessed the Father's divine authority – in Himself – while as a human being on earth.

John 10:17,18
"Therefore doth my Father love me, because I lay down my life, that I might take it (#2983) again. No man taketh it from me, but I lay it down of myself. I have power **(authority #1849)** to lay it down, and I have power **(authority #1849)** to take it again. This commandment have I received (#2983) of my Father."

The words translated "might take it" and "received" are the same.

John 10:17,18
"Therefore doth my Father love me, because I lay down my life, that I might take it (#2983) again. No man taketh it from me, but I lay it down of myself. I have power **(authority #1849)** to lay it down, and I have power **(authority #1849)** to take it again. This commandment have I received (#2983) of my Father."

The words translated "might take it" and "received" are the same. Christ demonstrated that His divine authority was not affected by His earthly mission to save humanity.

John 5:25-27
"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. (26) For as the Father hath life in himself; so hath he given to the Son to have life in himself; (27) And hath given him authority to execute judgment also, because he is the Son of man."

In the future, after sin is destroyed forever, Christ will still possess divine authority in Himself.

1 Corinthians 15:27, 28
"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. (28) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

In the light of Christ's divine authority the following quotes penned by Ellen White can be examined.

Review and Herald, *The Temptation of Christ,* 4 August 1874, p 13 -14
*"**Christ could have worked a miracle on his own account; but this would not have been in accordance with the plan of salvation**. The many miracles in the life of Christ show his power to work miracles for the benefit of suffering humanity. By a miracle of mercy he fed five thousand at once with five loaves and two small fishes. **Therefore he had power (authority) to work a miracle, (as a DIVINE BEING) and satisfy his own***

***(HUMAN) hunger**. Satan flattered himself that he could lead Christ to doubt the words spoken from Heaven at his baptism. And if he could tempt him **to question his sonship**, and doubt the truth of the word spoken by his Father, he would gain a great victory. He found Christ in the desolate wilderness without companions, without food, and in actual suffering. His surroundings were most melancholy and repulsive. **Satan suggested to Christ that God would not leave his Son in this condition of want and real suffering**. **He hoped to shake the confidence of Christ in his Father**, who had permitted him to be brought into this condition of extreme suffering in the desert, where the feet of man had never trod. **Satan hoped to insinuate doubts as to his Father's love that would find a lodgment in the mind of Christ, and that under the force of despondency and extreme hunger he would exert his miraculous power in his own behalf, and take himself out of the hands of his Heavenly Father.** **This was indeed a temptation to Christ.** But he cherished it not for a moment. **He did not for a single moment doubt his Heavenly Father's love**, although he seemed to be bowed down with inexpressible anguish. Satan's temptations, though skilfully devised, did not move the integrity of God's dear Son. His abiding confidence in his Father could not be shaken."*

The example of Satan's first temptation to Christ in the wilderness, confirms that the Saviour of course had access to His divine powers - but that access could only be realised if Christ chose to reverse His divine decision to become a human being.

Christ could have decided to take back his own miraculous power, but this could only occur **if He was to resume the power which He had laid aside to participate in the plan of salvation**. (Phil 2).

The plan of salvation involved the Son of God laying aside His divine attributes and power to become a human being. The plan of salvation required that Christ overcome sin whilst in **human** sinful flesh, by the power of the divine mind - by faith in the Father's character. The tempation (to turn bread into stones), was set up by Satan to cause Christ to distrust His Father's love. If Satan achieved in causing Christ to doubt that His Father would care for His needs, then the Son could be urged to take matters into His own **DIVINE** hands - in other words to reverse His decision to become part of the human family, which would have then caused the universe to doubt the Father's loving character which is the basis of His government. However, if Christ had have made the decision to resume employment of His powers, which He had laid down in heaven, He could have resumed possession of all His divine attributes. Then He could perform miracles just as He had done when He created the world (unhampered by His humanity (see below -MSR# 1084 – 7; MS 5a, [1895]). If Christ had chosen to make this decision , He would also have had to abandon the plan of salvation as a HUMAN BEING.

The same sentiment, which contrasts Christ's divinity with His humanity, is expressed in the following statement: by Ellen White.

Review and Herald , 4 September, 1900 p 5
"*But he 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."*

If Christ had have taken up His divine powers prior to His death as a human being, He could not have accurately represented the human race. Christ could have renounced His humanity at any time, but He would not have been able to save humanity unless He remained within the confines of human nature.

Some claim that Christ was **omnipresent** in His humanity. The omnipresence of God is a doctrine held by pantheists, and is also a belief of spiritualism. Of course it also exists in the Roman Catholic religion and in general Protestant religions, and now is in the SDA church's beliefs.

But the pioneers of the SDA church were very clear that such was not the case.

Ellen White, MSR# 1084 – 7; MS 5a, (**1895**)
*"Cumbered with humanity, **Christ could not be in every place personally** therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself divested** of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent."*

James White, The Sabbath God (Review and Herald, 7 March, 1854)
"Does not God say he fills immensity of space? We answer, 'No.' Ps.139:7,8. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, &c. God by his Spirit may fill heaven and earth, &c. Some confound God with his Spirit, which makes confusion." Cited in
The Personality and Presence of God in Early Adventism by Mr David Sims at:
http://www.bibletruth.or.kr/englishindex.html

In conclusion, Ellen White makes a very clear statement that in His experience as a human being, Christ, while during the incarnation, did not take up again any powers which He had previously laid down until His ascension to His Father after His resurrection. Christ did not have any special powers that it is not the privilege of a man to have.

Signs of the Times, 10 April, 1893, p 3
*"We need not place the obedience of Christ by itself as something for which he was particularly adapted, because of his divine nature; **for he stood before God as man's representative,** and was tempted as man's substitute and surety. **If Christ had a special power which it is not the privilege of a man to have, Satan would have made capital of this matter**. But the work of Christ was to take from Satan his control of man, and he could do this only in a straightforward way. **He came as a man, to be tempted as a man, rendering the obedience of a man.** Christ rendered obedience to God, and overcame as humanity overcome. We are led to make wrong conclusions because of erroneous views of the nature of our Lord. **To attribute to his nature a power that it is not possible for man to have in his conflicts with Satan, is to destroy the completeness of his humanity. The obedience of Christ to his Father was the same obedience that is required of man. Man cannot overcome Satan's temptations except as divine power works through humanity. The Lord Jesus came to our world, not to reveal what God in his own divine person could do, but what he could do through humanity.** Through faith man is to be a partaker of the divine nature, and to overcome every temptation wherewith he is beset. It was the Majesty of heaven who became a man, who humbled himself to our human nature; it was he who was tempted in the wilderness and who endured the contradiction of sinners against himself."*

As a divine being, Christ was different from humanity. He was 'not altogether like us' for He retained in His possession, as His identity, the divine authority of the Son of God.

Contemplate:

- **Christ was never de-authorised as the Son of God. He was always a divine being. His divinity was never revoked, and therefore, neither was His divine authority;**

- **If, during the incarnation, Christ had no authority over nature and angels, He would have been powerless to "call off the test" and return to heaven in His own power or to 'work a miracle in His own right;'**

- **If Christ was de-authorised during the incarnation, the Father's intervention would have been required in order for Christ to resume His position. This was not the case, however as Christ retained His authority, but voluntarily submitted that power of divinity, to the Father's will at all times. After the Son's resurrection, the Father 'highly exalted' Him again ie. He authorised that Christ resume possession of the divine attiributes which He had laid aside before He took on sinful, human flesh. Those attributes were omnipresence, omniscience and omnipotence and immortality (Phil 2:4-11);**

- **The Saviour was severely tempted "to use His power (authority) to deliver Himself from peril" (Review and Herald, 1 April, 1875 p3). Ellen White again states "His divine attributes were withheld from relieving His soul anguish or His bodily pains." (5 Bible Commentary p 1124; Letter 106, 1896). The Son retained His divine authority, so who could have been able to without the Saviour's divine attributes from relieving His soul anguish or His bodily pains? No-one. Only Christ Himself had that ability;**

- **If Christ had no means of accessing His divine creative power, and utilising that power through His authority as the Son of God, then Satan's temptations in the wilderness to "command that these stones become bread" would have been pointless. Christ could have resumed His divine power and performed the miracle, but that decision would have caused the Son of God to abandon His position as the new representative of the human family. As a human being, Christ was still divine and retained His divine authority, but all other divine powers He had laid aside to become human;**

- **If Christ was unable to resume His abilities of divine omnipotence, Satan would not have had reason to present Christ with the provocative temptation. However, IF Christ could not resume His divine creative attributes while on earth, where would be the strength of the temptation? Would Satan hope that the Son of God might petition His Father to perform the creative miracle on His behalf? What would have resulted? Christ would have had to doubt God's loving character and then venture outside His Father's expressed will. Would the Father have consented to perform a miracle (creating bread out of stones) that would assist Satan to triumph over His Son? Thus, the temptation would have been weak and ineffective if Christ had not retained His divine authority as the Son of God and through that authority, been able to resume His power which had been laid aside.**

- **In the temptations in the wilderness, Satan tempted Christ to resume use of His divine attributes which He had laid aside in order to become a human being. It was integral that Christ laid aside His divine attributes to become human and**

thus that condition was vital to the operation of the plan of salvation. Satan realised this and all his temptations to Christ were aimed to break up the plan of slavation which required divinity to remain in humanity. In the tempation which Satan presented to Christ, tempting Him to perform the creative miracle of turning the stones to bread for His own benefit, Christ was tempted through the weakness of His humanity. The tempation however, concealed a 'hook.' If Christ consented to perform the creative act and prove that He was indeed the divine Son of God and to satisfy His human need for food in that manner, then He would have had to abandon the plan of salvation in the same instant. Divinity must remain in the bounds of humanity or the plan of salvation would have been made void. This was the thrust and strength of all Satan's tempations in the wilderness. If he could persuade Christ to voluntarily 'take matters into His own hands" which necessiated not trusting the Father, then Satan would have scored a victory over the Son of God and over all humanity. Ellen White considered that the temptation to "take matters into His own hands to save Himself from danger" was the most powerful temptation to Christ; and

- **If Christ had decided to "opt out" of the test prior to His death, what was to stop Him abandoning the human race and returning, sinless, to heaven? Which Being could force Him to remain powerless? Christ's divinity was omnipotent – equal with the Father's power. Furthermore, even if it *were* possible for the Father to force the Son to remain powerless (which it would not have been), it is certainly not in keeping with the Father's character to use force against His sinless, beloved Son. And only the Father would have had the power to challenge the Son.**

Summary:

Christ – the divine Son of God emptied Himself of His divine Mind, was filled with the Mind of His Father and was then incarnated. He was "MADE" to inherit just what fallen humanity inherits, condemnation, guilt because as man was, so Christ was made under the law; however the divine spirit of the Father filled Christ's humanity and Christ submitted to the expressed will of His Father. Thus, in keeping with the sentiments expressed by EJ Waggoner, Christ, as the human 'Son of Man' was placed in the same position as a "born again" Christian, but as a divine Being, He forever retained His divine authority as the 'Son of God' and His ability to abandon the plan of salvation by resuming His omnipotence and omniscience and immortality.

Nature of Converted Humanity

God announced that He would put enmity between Satan and humanity. God promised another probationary opportunity to resist the temptations of the devil. He restored the power of choice to man.

The mind of man however, if not dwelt in by the spirit of God, still finds it easy to follow Satan's selfish suggestions, however, Christ's perfect life, sacrifice and intercession have made it possible for fallen human beings to once again possess a divinely connected mind or as the Psalmists says, "a right spirit."

Psalm 51:10
"Create in me a clean heart, O God; and renew a right spirit within me."

Romans 12:2
"And be not conformed to this world: but be ye transformed by **the renewing of your mind,** that ye may prove what is that good, and acceptable, and perfect, will of God."

Ephesians 3:16
"That he would grant you, according to the riches of his glory, to be strengthened with might **by his Spirit in the inner man.**"

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

The Signs of the Times, 25 March, 1889 para 3 - *Come Ye Buy and Eat*
"Our lives can be so connected with God that we can have this oneness with Christ. ***Our thoughts, inclinations, desires, and appetites may all be on the Lord's side****. Then we shall have nothing separate and distinct from Christ. There will be perfect harmony between our hearts and his, so that we shall be one with him as he is one with the Father."*

EJ Waggoner
Articles on Romans, chapter 8, p 17
"The Flesh and the Spirit"
'For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." Note that this depends on the preceding statement, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The things of the Spirit are the commandments of God, because the law is spiritual. The flesh serves the law of sin (see the preceding chapter, and Galatians 5:19-21, where the works of the flesh are described). ***But Christ came in the same flesh, to show the power of the Spirit over the flesh****. "They that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of Christ dwell in you.'"*

Conversion

If sinners repent and accept Christ's sacrifice on their behalf, they are then able to receive divine assistance. In the Bible, this assistance is referred to as:

- The Holy Spirit
- The new birth;
- The new mind;
- The holy spirit of God;
- "Christ in you"
- The spirit of Christ
- Renewing of the mind
- Living according to the spirit
- The Word in your Heart

Christ gives the victory. How can human beings access that victory?

Psalm 119:11
"Thy word have I hid in mine heart, that I might not sin against thee."

Hebrews 8:10
"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:"

Ellen White, Our High Calling, p 138
"The law of God given from Sinai is a copy of the mind and will of the Infinite God."

Great Controversy, 1888 p 469
"By the word and the Spirit of God are opened to men the great principles of righteousness embodied in His law. And since the law of God is "holy, and just, and good," a transcript of the divine perfection, it follows that a character formed by obedience to that law will be holy. Christ is a perfect example of such a character. He says: "I have kept My Father's commandments." "I do always those things that please Him." John 15:10; 8:29. The followers of Christ are to become like Him--by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification."

Review and Herald 20 April, 1895 p 3
"Christ is our living example. He kept his Father's commandments…. 'The law of the Lord is perfect, converting the soul;' and this law is the foundation of his spiritual kingdom, the transcript of the divine character."

John 1:1
"In the beginning was the Word (Logos # 3056) and the Word (Logos #3056) was with God and the Word was God."

Strong's Greek Concordance #3056:
3056 logos log'-os from 3004; something said (including the thought);

Christ is the "Logos," #the Spoken Word and Thoughts of His Father.

Desire of Ages, 1898 p 19
"By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,--God's thought made audible."

The Father dwelt in Christ. Christ obeyed His Father. He made manifest His Father's character. He spoke the words of His Father. He kept His Father's law. He set an example for us to follow in His footsteps. Christ did it all - and now all we need is Christ – in us.

Colossians 1:27
"Christ in you, the hope of glory."

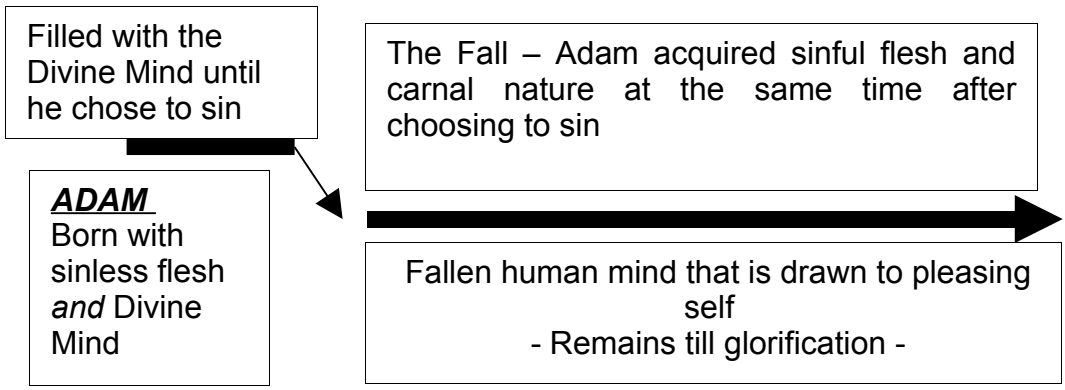
Romans 7:24, 25
"O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

Summary:

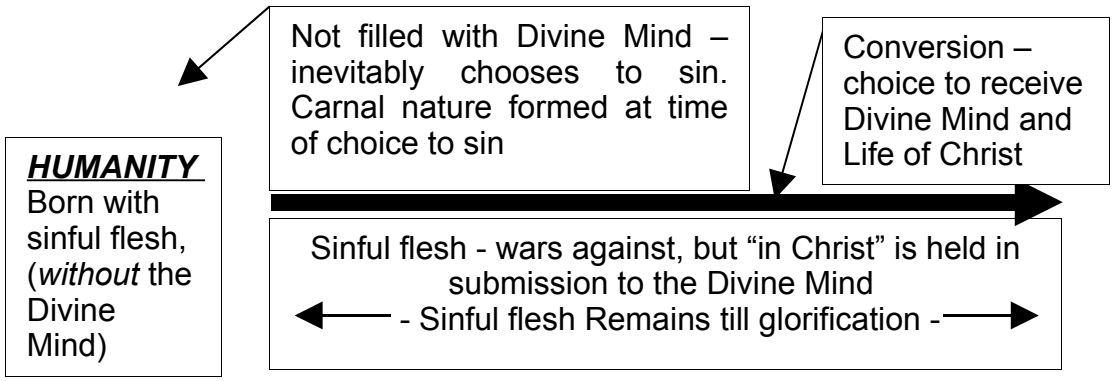
Nature of Converted Humanity
Colossians 1:27 "Christ in you, the hope of glory."

HUMANITY BEFORE SIN AND AT THE FALL

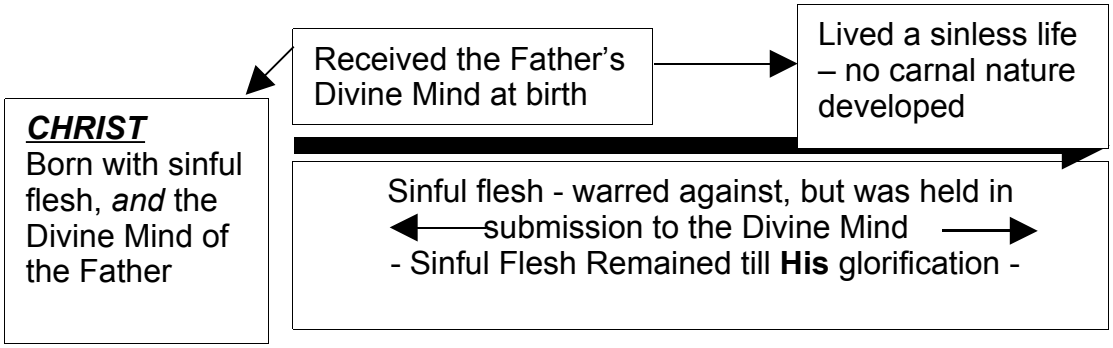
ADAM – the head of the human race



HUMANITY AFTER SIN (and after Christ put enmity)



CHRIST – THE SECOND ADAM



Quality	**Definition**	**Unconverted Humanity**	**Converted Humanity**	**Christ**
Enmity	Resistance to, hostility, hatred against something – Biblically refers to resistance to either God and truth or resistance to Satan and evil	Romans 8:7 Yes, the carnal mind is enmity against God: for it is not subject to the law of God	Gen 3:15 Yes, converted humanity receives enmity to evil when connected with divinity	Luke 1:35 Eph 2:15, 16;1 John 3:9 The divine nature is enmity against sin
Sinful Flesh	Inherited from birth liability to sin, not having committed personal sin, but condemned since the human race sinned "in Adam."	Born with sinful flesh	Born with sinful flesh	Exodus 20:5 Gal 4:4 Born with sinful flesh
Carnal Mind	Mind inherited from birth, which at some point **consents** to accept selfishness in some way	Yes, natural mind dictates the actions and sinful choices result in the development of a carnal mind.	No, carnal mind is taken away and Christ's Divine mind given to the converted humanity	No, although Christ felt the pull of the flesh, He never consented to sin.
Mind	Character and thoughts	Yes, inherit evil tendencies that soon sins and receives the mind of Satan – the carnal mind	Yes, inherits liabilities to sin, and develops a carnal mind, but at conversion receives the mind of Christ	Yes, inherited liabilities to sin, but was filled from birth with His Father's divine mind – same condition as a born again Christian
Spirit/ spirit	Thoughts and character	Mind of Satan Rom 8:6 "to be carnally minded is death"	Mind of Christ 1 Cor 2:16 "We have the mind of Christ"	Mind of God Phil 2:5 "Let this mind be in you which was also in Christ Jesus"
Cons-cience	Christ in you, Holy Spirit, Mind of Christ; divine awareness of right/wrong	1 Tim 4:2 "conscience seared with a hot iron" Titus 1:5 "conscience is defiled"	1 Tim 1: 5 "pure heart and good conscience" Heb 10:2 "no more conscience of sins"	1 Peter 2:22 "did not sin, neither was guile found in his mouth"

1 John 2:15, 16
“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”

Lust of the Flesh	Selfish thoughts arising from the desires of the body that are **cherished** in the mind	Rom 8:5 “walk after the flesh”	Rom 8:4 “walk not after the flesh but after the spirit”	1 Peter 1:19 “without spot or blemish”
Lust of the Eyes	Selfish thoughts arising external to the body that are cherished in the mind	2 Pet.2.14 “Having eyes full of adultery, and that cannot cease from sin;”	Luke 11:34 “when thine eye is single, thy whole body also is full of light”	1 Peter 1:19 “without spot or blemish”
Pride of Life	Selfish sufficiency which is idolatry	1Tim 3:6 “being lifted up with pride… fall into the condemnation of the devil.”	2 Chr 7:14 ”If my people, shall humble themselves… then will I hear from heaven, and will forgive their sin...”	Phil 2:6,7 “Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation and took upon him the form of a servant”

The Life and Character of Christ Endured till Death

Christ overcame all temptations in His weak human flesh, including the torture He suffered on the cross, by trusting in the loving character of His Father.

Zechariah 6:13
"and the counsel of peace shall be between them both."

Hebrews 5:8
"Though he were a Son, yet learned he obedience by the things which he suffered."

The Son of God suffered super-human agony, yet He learned obedience through these trials.

Desire of Ages, 1898 p 753
*"Satan with his fierce temptations wrung the heart of Jesus. **The Saviour could not see through the portals of the tomb**. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. **He feared that sin was so offensive to God that Their separation was to be eternal**. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God."*

The Desire of Ages, 1898 p 754
*"In the thick darkness, God veiled the last **human agony** of His Son. All who had seen Christ in His suffering had been convicted of **His divinity.** That face, once beheld by humanity, was never forgotten. As the face of Cain expressed his guilt as a murderer, so the face of Christ revealed innocence, serenity, benevolence, --the image of God."*

Jesus did not give in to the temptations of Satan to deliver Himself by calling on His Father to send Him "12 legions of angels" to deliver Him from danger or to work miracles to evidence his Divine Identity to Satan or to unholy men. Christ's faith in His Father's love was so great that, though it appeared to the Son that it might cost His eternal existence, He chose to submit to the Father's will. The sacrifice of Christ was 'an infinite sacrifice" - He gave His total existence.

As Christ's experience at Gethsemane and Calvary reveal, knowledge of God's character is vital in the conflict with the forces of evil. At the most desperate times, it was only through faith in His Father's loving character that Christ was able to overcome. Christ's faith enabled Him to render obedience to His Father's will and He formed a perfect character in divine image of His Father.

2 Testimonies to the Church p 210
*"**Faith and hope trembled in the expiring agonies of Christ because God had removed the assurance He had heretofore given His beloved Son of His approbation and acceptance. The Redeemer of the world then relied upon the evidences which had hitherto strengthened Him, that His Father accepted His labors and was pleased with His work.** In His dying agony, as He yields up His precious life**, He has by faith alone to trust in Him** whom it has ever been His joy to obey. He is not cheered with clear, bright rays of hope on the right hand nor on the left. All is enshrouded in oppressive gloom. Amid the awful darkness which is felt by sympathizing nature, the Redeemer drains the mysterious cup even to its dregs. Denied even bright hope and confidence in the triumph which will be His in the future, He cries*

*with a loud voice: "Father, into Thy hands I commend My spirit**." He is acquainted with the character of His Father, with His justice, His mercy, and His great love, and in submission He drops into His hands.** Amid the convulsions of nature are heard by the amazed spectators the dying words of the Man of Calvary."*
This amazing and heart-stirring victory that the Son of God won on Calvary as described by Ellen White and the pioneer church, is diminished and destroyed in current SDA publications. Many "books of a new order" have been written and these deny that Christ took on Himself, fallen, sinful flesh despite Paul's explicit statement s to the contrary in Hebrews 2:16 and Philippians 2:1-11.

LeRoy Froom
Movement of Destiny, 1971, chapter 30 p 465
"And the lingering "sinful-nature-of-Christ" misconception was remedied by expunging the regrettable note in the revised Bible Readings of 1949."

The doctrine of the sinful nature of Christ has been attacked and re-attacked in *Questions on Doctrines (1956-57,* republished in *2003* by Andrew's University, USA).

The alteration of the doctrine of the nature of Christ was necessary to prop up the erroneous central doctrine of Apostate Protestantism - the trinity - which also teaches that Christ did not completely die on Calvary.

The Trinity Doctrine Teaches Christ Did Not Truly Die

The Bible says the Son of God completely died - His soul died, but the trinity doctrine says He did not completely die. This doctrine claims that only His physical, human body died, but that "something" – did not die. This is the doctrine of the immortality of the soul – which is spiritualism.

Tritheists reason thus: the Bible states that God is immortal and cannot die (1 Timothy 6:16). Since Jesus is the Supreme God (as part of the "Trinity") then Jesus could not completely die – the divine immortal part of Jesus must have remained alive since the three divine beings in the trinity are considered immortal. Furthermore, the doctrine of the trinity also teaches that Christ did not come in real human flesh according to the Scripture – this flesh was so "unhuman" that Christ couldn't even really die.

Pope John Paul 2nd
The Trinity and Christ's Passion, General Audience, 3 May 2000
"As the Catechism of the Catholic Church teaches: "Jesus did not experience reprobation as if he himself had sinned. But in the redeeming love that always united him to the Father, he assumed us in the state of our waywardness of sin" (n. 603)."It is a confirmation that this was a real, and not merely an apparent, death. His soul, separated from the body, was glorified in God, but his body lay in the tomb as a corpse." http://www.cin.org/jp2/jp000503.html

Pope John Paul 2nd,
He Descended into Hell, General Audience 11 January, 1989
"During the three (incomplete) days between the moment when he "expired" (cf. Mk 15:37) and the resurrection, ***Jesus experienced the a state of death", that is, the separation of body and soul, as in the case of all people.*** *.... By dying on the cross, Jesus had delivered his spirit into the Father's hands.... If death implies the separation of the soul from the body, it follows that in Christ's case also there was, on the one hand, the body in the state of a corpse, and on the other, the heavenly glorification of his soul from the very moment of his death..... It is Christ-laid in the tomb as regards the body, but glorified in his soul admitted to the fullness of the beatific vision of God-..... As dead- and at the same time as alive "forevermore" - Christ has a the keys of death and Hades."* http://www.catholicculture.org/docs/doc_view.cfm?recnum=5549

This belief is not new theology. It is called Gnosticism and Dr Thomas Holland describes the same doctrine about Christ's nature and His death, in an excerpt from his book, *Crowned With Glory*. ©2000, used with permission.

"The Gnostics taught that Jesus and Christ were two separate entities. Jesus, they said, was born of Joseph and Mary and was physical. At his baptism the Christ, who was spiritual, was said to have entered into him. At this point, according to the Gnostics, Jesus became Jesus Christ. At his crucifixion, the Gnostics claimed that the Christ left, leaving only Jesus to die. At the resurrection, the disciples saw the spirit Christ, but the mortal Jesus remained dead." (end quote, Dr Thomas Holland, section title, The Preeminence of Christ) **http://av1611.com/kjbp/articles/holland-preeminence.html**

The Gnostic belief and the doctrine of the trinity both endeavour to separate the true person of Christ into a human Jesus and a divine Jesus, but all of Christ had to die or the penalty of sin was not completely paid.

Both doctrines of the trinity and Gnosticism destroy the value of the atonement. It was Christ the Son of God who died the 2nd death for us, but the trinity doctrine reduces the value of that supreme divine, Sacrifice to only a human sacrifice.

JH Waggoner (EJ Waggoner's father)
The Atonement in the Light of Nature and Revelation 1884, p 166
"No matter how exalted the pre-existent son was; no matter how glorious, how powerful, or even eternal; if the manhood only died, the sacrifice was only human…. the doctrine of a trinity degrades the Atonement, resting it solely on a human offering as a basis."

The Son of God truly died just as every other being dies as a result of sin. Christ died completely, but not for any sin of His own. He did not sin, but He died a complete death to redeem sinners. Prior to His incarnation, it would not have been possible for the Son of God to die. For the purpose of dying and suffering, a human body was required to house the Divine Son of God. A body was needed also for the Son of God to fulfil His mission of connecting divinity with humanity.

Hebrews 10:5
"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me."

Hebrews 2:9
"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

Even during His incarnation, Christ retained his divinity – as the divine Son of God.

Charles S. Longacre, 1947 #17, The Deity of Christ, p 12
"Thus and only thus, can it be true that the sacrifice which Christ made for all the sins of the world was "an infinite sacrifice" and not a mere human or finite sacrifice. Christ both human and divine. His Deity did not die, for Deity we are told in the Spirit of Prophecy "cannot die." An immortal being cannot die. But immortality after it is bestowed can be withdrawn. He who imparts immortality to a being that God brought into existence can withdraw that gift. What God gives He can take back. Lucifer was created an immortal being. Though he sinned, he has not yet died because of his sin, nor have the angels died who sinned, but finally God will destroy Satan and his angels in the lake of fire and their immortality will be taken from them and returned to God who gave it to them. The righteous saints in the resurrection shall put on immortality and be made equal to the angels who have never sinned. God does not bring a free moral agent into being and make it impossible for Him to get rid of him if he is disobedient and rebellious. All life which God imparts, be it mortal or immortal, may be withdrawn and return to Him who gave it in the beginning. While the Deity of Christ did not die, He laid it down and was willing to surrender it for all eternity and so He made an "infinite sacrifice' for the sins of the world. No angel could make an atonement for sin. All the angels combined could not make an atonement for sins of the world. They were all finite beings and the total number of finite beings added together can never measure up to infinity. We are told it required an "infinite sacrifice' to atone for the sins of the world, and the divine Son of God, who was infinite because He had life in Himself – the same life the Father had in Himself, was the only One who could ransom the lost human race. He did it by laying down both His Deity and His corporeal body as an "infinite sacrifice," surrendered if God so required for all eternity. The transgression of God's law demanded the life of every sinner and in order to save all the sinners of the world, it was necessary that an "infinite sacrifice" be made to satisfy infinite justice and save God's law and the sinner both."

Consider again the truth demonstrated earlier by the quote from 5 SDA Bible Commentary, p 771,

> ***"There is nothing inherent in the word pneuma by which it may be taken to mean some supposed conscious entity*** *of man* ***capable of existing apart from the body****,* ***nor does the usage of the word*** *with respect to man in the* ***NT in any way imply such a concept****.* ***This concept is based exclusively on the preconceived opinions of those who, a priori, believe that a conscious entity survives the body at death, and who read this preconceived opinion into such words as "spirit" and "soul."***

The Bible Commentary applies strong statements about the spirit **of man** not surviving death as a separate, living entity and this is Biblically correct, however, in addition to that truth, no evidence exists in the original language to suggest the survival of **any kind** of "spirit" entity, whether that being is human, angelic, or divine.

Just as living, human beings have minds; so also, do the Divine Beings, the Father and the Son. But there cannot be in existence, a rational, **conscious** mind separate and apart from "a being," whether divine or human. The unbiblical doctrine of the immortality of the soul teaches that such a separation of the physical body and the "spirit" (the mind, the consciousness). The doctrine of the trinity applies the doctrine of the immortality of the soul to the incarnated Son of God.

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

Ellen White explains that it was **Satan** who denied that Christ could die.

3 Spirit of Prophecy p 231 (1878)
"Peter was naturally forward and impulsive, and Satan had taken advantage of these characteristics to lead him astray. When Jesus had opened before his disciples the fact that he must go to Jerusalem to suffer and die at the hands of the chief priests and scribes, Peter had presumptuously contradicted his Master, saying, "Be it far from thee, Lord; this shall not be unto thee." He could not conceive it possible that the Son of God should be put to death. Satan suggested to his mind that if Jesus was the Son of God he could not die."

Patriarchs and Prophets, 1890 p 66
"They (Adam and Eve) were told that since the law of Jehovah is the foundation of His government in heaven as well as upon the earth, even the life of an angel could not be accepted as a sacrifice for its transgression. Not one of its precepts could be abrogated or changed to meet man in his fallen condition; but the Son of God, who had created man, could make an atonement for him."

The Two Deaths

The Bible speaks of two "deaths," but then it distinguishes and defines those deaths.

The Death of Christ

The Bible speaks of two “deaths,” but then it distinguishes and defines those deaths. Which death did Christ die?

Bible commentator JM Stephenson wrote an article which is available from from http://www.adventistarchives.org/docs/RH/RH1854-V06-02/index.djvu

Stephenson's article is titled, **Atonement and Reconciliation Differ** and was published in the magazine ***Review and Herald,*** 22 August 1854. Stephenson states:

> *Having briefly investigated the nature of the atonement, I will now consider:-*
> *II. The difficulties in the way of man's salvation, which renders an atonement necessary. They are:-*
>
> *1. The penalty of God's law for Adamic, or original transgression.*
>
> *2. The penalty for individual, or personal transgression.*
>
> *To have clear views of the relation these penalties sustain to the atonement, it is of great importance that we understand, first, the relation they sustain to each other. They are denominated by some writers, a first and second death. But the terms first and second, are relative terms, pointing out the order in which the events specified occur. They are in all cases dependent on the supposed or actual existence of each other. A second supposes a first, and a first supposes a second. Death, being the negative of life, must be preceded by life, hence a first and second death must be preceded by a first and second life. It would, therefore, be just as proper to call the rewards of the gospel a first and second life, as to call the penalties of the law a first and second death. The same that would make these a first and second would those also. There must be two lives and two deaths, to make either a first or a second, But had not the scheme of redemption been devised, man would never have lived a second life, consequently, could never have died a second death. What, in such case, would the penalty have been for the sin of our first Parents? Would it have been a first death? Nay, verily; because no second would ever succeed it; hence it could not be a first. But, from the fact that man is actually exposed to two deaths, we call the one that occurs first, a first death, and the one that occurs second, a second death, just as we speak of a first and second life, a first and second birth, and a first and second Adam, simply to denote their order, and not their nature.*
> *The penalty of God's law for original sin is death, (not a first death.) Mark the import of the language in which the first penalty is clothed! "For in the day that thou eatest thereof thou shalt surely die." "As in Adam all die," &c. The penalty for personal sin is equally explicit. "The wages of sin is death." (Not a second death, but simply death.) "Sin when finished bringeth forth death." To illustrate: The penalty in the State of Illinois for murder is death. Now, suppose a man to be executed according to their law, then to be raised from the dead, and executed a second time, for another offense, would the fact of the same man being put to death a second time, make the penalty in that State, for murder, a first death? Certainly not. But, in case the same man should die a second time, it would be, in reference to its order, a first death.*
>
> *Christ not having died a previous death, and not being exposed to a subsequent death, could die neither a first nor a second death, but, as the Scriptures plainly teach, "He died the death of the cross." "For if when we were sinners, we were reconciled to God by the death of his Son," &c. Not a first, or a second death, but "the death." This brings us to consider the difficulties in the way of man's salvation:-”*
> *(Stephenson continued over page)*

(Stephenson continued)

"1. The penalty of the law of God for the sin of our first parents, or the death threatened Adam in the Garden of Eden. The investigation of the nature of this penalty properly belongs to another part of this subject. The actual existence of such a penalty, or the fact of man's being exposed to death for Adam's transgression, is all I propose investigating under this head.

God having created man, appointed to govern him by a just, wise, and holy law, the reward of which was eternal life, the penalty of which was death. This reward and penalty was represented by two trees, i.e., the "tree of life," and the "tree of knowledge of good and evil." Man's will was left free to choose the one and to refuse the other. Eating the fruit of these trees involved the great principles of obedience or disobedience; hence by eating of the fruit of the tree of life, Adam would have received the promised reward for obedience, which was eternal life; but, by eating of the tree of the knowledge of good and evil, he must suffer the penalty which was death. Gen.ii,16,17. 'And the Lord God commanded the man, saying, 'Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.' By this passage, we learn that the penalty of the law of God threatened Adam for disobedience was death. But did Adam disobey? He did. Chap. iii,1-14. Did he suffer the penalty? He did. Chap. v,5. "And all the days that Adam lived were nine hundred and thirty years; and he died." Some may object to this view, because Adam did not die a literal death in the day he ate of the forbidden tree; he must, therefore, have died a spiritual death. This objection will be noticed in connection with the nature of the penalty threatened Adam.

But what relation do Adam's posterity sustain to this penalty? Are they exposed to the same death? Ans. They are. To this, the whole Scriptures bear testimony. The decree has never been repealed, that "dust thou art and unto dust shalt thou return." Mark the doom of Adam's immediate posterity. They shared their father's fate. The record reads thus: "And all the days of Seth were nine hundred and twelve years; and he died." "And all the days of Enos were nine hundred and five years; and he died." "And all the days of Cainan were nine hundred and ten years; and he died." "And all the days of Mahalaleel were eight hundred ninety and five years; and he died." "And all the days of Jared were nine hundred sixty and two years; and he died." "And all the days of Methuselah were nine hundred sixty and nine years; and he died." "And all the days of Lamech were seven hundred seventy and seven years; and he died." Gen.v,8-31. Noah died; [Chap. ix,29;] Abraham, Isaac and Jacob died; [Chaps. xxv,8; xxxv,29; xlix,33; Heb.xi,13;] David, a man after God's own heart, must also die; 1Kings ii,10; Acts ii,29. Time would fail to speak of Joshua, Samuel, and all the Prophets, who died in the hope of a "better resurrection." Heb.xi,35. Job declares the grave to be the final destination of all living. "For I know that thou wilt bring me to death, and to the house appointed for all living." Job xxx,23.

The apostle Paul places the question beyond the possibility of a doubt: he plainly teaches that Adam's sin involved his whole posterity in death. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom.v,12. Not that all have sinned "after the similitude of Adam's transgression;" [verse 14;] but by, or through Adam, as our representative, all have sinned. Adam sinned personally, whereas, his posterity sinned by proxy, or by their representative. *(Stephenson continued over page)*

(Stephenson continued)

Adam, being the representative of the entire human race, as a natural consequence, entails his own nature and destiny upon all his posterity. Having, therefore, incurred a mortal, corruptible, dying nature, he entails the same nature upon the generations proceeding from him. Of course he could give his children no better nature than that which he himself possessed. Again, the same Apostle says, "For as in Adam all die;" [1Cor.xv,22;] thereby teaching that all mankind suffer the penalty threatened Adam in the garden of Eden.

a. Enoch and Elijah are excepted; and the righteous living at the Advent of our blessed Redeemer, will be exceptions to this statement, unless those did, and these will, undergo a change equivalent to death. Who dare say they did not, and these will not?

b. The first penalty, or the death it inflicts, is unconditional. There were no conditions, or provisoes attached to the penalty. The language in which it is expressed, excludes the possibility of pardon, without setting the law and its penalty aside. "For in the day that thou eatest thereof thou shalt surely die." "For dust thou art, and unto dust shalt thou return." It is inflexible; it must have the life of its victim.

c. It being unconditional, the righteous suffer it as well as the wicked; hence all die, (infants not excepted,) irrespective of moral character. "In Adam all die."

d. This death being entailed upon the human family by their first parents, or by an act over which they had no control, they are not personally responsible. This brings me to notice:-

The penalty of the law of God for personal sins. It is death. Both Testaments represent man as being exposed to death for personal sins. But, inasmuch as all die for original sin, none can die for personal sin, without a resurrection to a second life; hence the Bible teaches that there will be a resurrection of the dead, "both of the just and the unjust." To be preceded by a second life, it must, in the nature of things, be a second death; hence while the penalty for personal sin is only one death, yet in reference to its relation to the penalty for original sin, it will be a second death. When I speak of this death as a second death, I wish to be distinctly understood as having no reference whatever to the nature of the penalty for personal sin, but only its relation to a previous death. This must be the only sense in which the Bible speaks of it as a second death.

*That man is exposed to die a second time is evident from many very explicit texts of Scripture. Moses makes the most solemn and touching appeal to the children of Israel, saying, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." This was a life which might be obtained by obedience; and a death that would be incurred by disobedience; hence it cannot refer to the first life or first death; for these are not conditional. Prov.xix,16. "He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die." All die the first death whether they "despise his ways" or not. Eze.xviii,4. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." Verse 20. All die the first death, whether they sin or not; it must therefore refer to a second, or another death. Chap. xxxiii,11. "Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel."**(Stephenson continued over page)*

(Stephenson continued)

The death threatened Adam cannot be averted by turning to God, consequently, this text must refer to another death. Jer.xxi,8. 'And unto this people thou shalt say, Thus saith the Lord, behold I set before you the way of life, and the way of death.'"

"Jesus Christ says, 'For if ye believe not that I am he, ye shall die in your sins.' John viii,24. This was a death that might be averted by faith; hence it must refer to another death, besides the one all men die, whether they believe or not. Paul addresses personal agents who are responsible for their own actions, and tells them that the wages of sin is death. Rom.vi,23. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Man cannot have eternal life in the present life, it must therefore refer to a future life; the death here threatened refers to the same state; hence both must be in the world to come, when man receives his reward for obedience or disobedience. See John v.28,29; Mark x,28-31; Rom.ii,7; Tit.i,2. Life and death are also contrasted in Chap. viii,13. Sin when finished bringeth forth death. James i,15. "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Personal sins will not finish their work until man is raised to a second life, to die again. But they that shall be accounted worthy to attain to that resurrection ('the resurrection of the just,' Luke xiv,14,) and the world to come (Mark x,30,) will not die again, but be as the angels. Luke xx,35,36. 'But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more.' This is the peculiar privilege of none but the righteous: 'They which shall be accounted worthy,' &c. The unworthy will have part in the second resurrection [Rev.xx,4,5,6,] and the second death.

2. "Neither can they die any more." This cannot mean more and most death; but, that they cannot die again. We are plainly told that all who do not overcome (are not worthy) shall die again, i.e., a second time. Rev.ii,11. "He that hath an ear, let him hear what the Spirit saith unto the Churches; He that overcometh, shall not be hurt of the second death." The converse is, he that does not overcome shall be hurt of the second death. See also Chap. xx,6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power," &c; the opposite of which is, cursed and unholy is he that hath part in the second resurrection: on such the second death shall have power.

The lake of fire produces the second death. Rev.xxi,8. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." The Bible nowhere teaches a resurrection from this death.

a. This is a second death, not to denote the penalty for personal sins, (that is death,) but to denote its relation to a previous death, which the same characters will have died.

b. The penalty for personal sins is inexorable. There are no conditions, or provisos, attached to it, whereby it may be enforced, or set aside as the judge may choose. It must be inflicted, if justice be maintained. The penalty is inflicted, if a substitute be accepted, the same as though the guilty suffer it. It must be suffered, either by the guilty, or by a substitute. And the only difference between the penalty threatened Adam, and that threatened his posterity, is, the Judge would accept no substitute in that case; (Adam and his posterity must die,) whereas, in this, he freely offers to accept the death of his Son in our stead.

c. *Those who die in infancy, not being personal sinners, the law will have no claims on them for personal transgressions; hence not being subject to die again, when made alive by the second Adam, they will live forever. Now, until these difficulties be removed, there can be no permanent salvation for fallen man. Any salvation wrought out for him in the present life, can avail but little while death remains back to captivate its victim. Any salvation in the future life, will be of little value, while another death remains still back, to drag its hapless victim down to irretrievable ruin." (end quotation by Stephenson)*

Summary

The First Death

The first death is a consequence for Adam's sin which was transferred to the entire human race. As in Adam, all die (Romans 5). It happens in a sinful, selfish world. The innocent suffer from the evil that was brought into the world by humanity's choice to sin. The first death has nothing to do with the leagal wages for sin. The first death is a consequence of living in a sinful world and is simply referred to as a "sleep."

John 11:11-13
"These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep."

1 Corinthians 15:51, 52
Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

The Second Death

Revelation 2:11
"He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death."

Revelation 20:14
"And death and hell were cast into the lake of fire. This is the second death. "

Revelation 21:8
"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

It is clear that the wages of unrepentant sin is the second death – an eternal death.

Romans 6:23
"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. "

Revelation 20:5, 6
"**But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy** is he that hath part in the first resurrection: on **such the second death hath no power**, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

At the second coming of Christ, the righteous are raised from their first death "sleep" to eternal life (1 Cor 15: 51, 52; Rev 20:4), while the wicked are raised (1000 years later - Rev 20:5) to suffer eternal death - their 2nd or final death.

Christ Swapped Wages with Humanity

Christ, though innocent of any sin, accepted to live a perfect human life until death in order to pay in full, the penalty for the sins of the human race.

Isaiah 53 tells us that Christ received our punishment so we could receive what He deserved.

Isaiah 53:5
"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Ellen G White, The Faith I Live By, p 50
"He who died for the sins of the world was to remain in the tomb the allotted time. He was in that stony prison house as a prisoner of divine justice. He was responsible to the Judge of the universe. He was bearing the sins of the world, and His Father only could release Him."

Because of His righteous, sinless life, Christ deserved eternal life. Because of humanity's sin and rebellion against God, the human race deserved – earned- eternal death - complete death. Christ accepted the wages of the sinful race in His own body and laid down His life, prepared to suffer eternal death to save humanity.

The Power of Death?

Revelation 20:6
"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power,"

If the second death has no power on the blessed and holy, upon whom ***has*** the second death power?

Unrepentant sinners.

Ezekiel 18:4, 20
"The soul that sinneth, it shall die."

Christ was MADE to become sin for us. The complete death that Christ died had no power over Him Whose life was sinless, but He voluntarily suffered the death owing to all sinners – complete death.

2 Corinthians 5:21
"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Christ became sin for us, but He Himself did not become a sinner, so death could have no power (authority, claim or victory) over Him. He paid the full penalty for our sins – complete death - but Christ Himself never came under the penalty of death of His own doing, for He never sinned.

Legally, though He laid down His holy, eternal life as a payment for our sins, He Himself never "owed" a debt for sin. His righteous life never “earned” Him “the wages of sin.” Christ was MADE subject to complete death ***on our account***, but He could not be held by death because He did no sin of Himself.

The penalty of lawbreaking is incurred immediately that the law is broken. The wages of sin is never described in the Bible as a ***partial*** death or a bodily, physical death only, (with some additional spiritual suffering added on to it) This would not be death. It would be life – life in suffering torment.

Revelation 20:6 informs us that there is no resurrection from the second death. This terms “first death” and “second death” refers to the chronological order of the two death, spoken of in the Bible. The first death occurs at or prior to the second coming of Jesus. The second death occurs after the 1000 years of the earth being desolate, however, besides the chronological or time difference, there is also another important difference in the two deaths.

Comparison

Jesus called the first death “a sleep,” (Matt 9:24; John 11:11-14) from which all would be raised to life again to face “the judgment” (Heb 9:2; John 11:24)7) of their character (words and actions Matt 12:37). The “first death” -takes place when all the unrepentant, wicked people - of the entire world - die prior to or during the second coming of Christ. The world's unrepentant wicked will die when they are exposed to the unveiled glory of the Father, Son and holy angels (Mark 8:38). This is called the first death. **Although in the first death, all conscious life is extinguished (Eccl 9:5; 19:10; Psa 6:5), a record of the character 'returns to God' and is recorded in heaven** (Eccl 12:7).

The second death refers to the permanent death which takes place when Christ returns to the earth. At this time, judgment is executed on the wicked (John 5:27; Jude 14,15; Rev 20:12, 13; 22:11,12). As just stated, the final or second death, is an executive judgment. Fiery execution of the wicked - takes place after the 1000 years are expired, during which time the earth has been desolate (Eze 28:16-18; Rev 20:5, 9. In this complete death, the record of sinners' lives and characters is destroyed. The spirit (character) which was recorded in heaven, is finally extinguished. At this time, unrepentant sinners cease to exist (Rev 21:4; Nah 1:9; Psa 104:35).

In the judgment when all the world is evaluated on their character, (demonstrated by their thoughts, words and actions), unrepentant sinners will come under the condemnation of complete death. Christ did not come under personal condemnation of death because He had no sin in Himself. He lived a righteous life. Death had no power over Him. He laid down His life, but no one could take it from Him.

John 10:17,18

“Therefore doth my Father love me, because I lay down my life, that I might take it (#2983) again. No man taketh it from me, but I lay it down of myself. I have power **(authority #1849)** to lay it down, and I have power **(authority #1849)** to take it again. This commandment have I received (#2983) of my Father.”

The words translated “might take it” and “received” are the same word in Greek.

Strong's Concordance # 2983. LAMBANW lambano
1d) to take 1d1) to admit, receive 1d2) to receive what is offered
In other words Christ stated that His Father gave Him divine authority to surrender His life and also to activate His life again.

If Christ sinned, He would have become subject to the 2nd death, as would any other sinner, evil angels included. Death would have gained power over Christ as the wages of His personal sin.

1 Corinthians 15:55
"O death, where is thy sting? O grave, where is thy victory?"

Death could only have power (victory, authority) over Christ if He became a sinner – if He personally consented to sin (Rom 6:23).

Unrepentant sinners die twice. The first time they die it is called a sleep – i.e. there is a resurrection for them. However the second time unrepentant sinners die they receive the wages for their unforgiven sins - in the fires of eternal destruction – the second, or permanent death.

Christ did not become a SINNER. He did not commit sin. Instead He took our penalty into His own body and He laid down His holy life. He was not compelled to die – for He was not a sinner. e.g. **I might pay out a debt owed by my children, but in paying the debt, I do not then become a debtor for doing that act of kindness. In this way, Christ paid humanity's debt for sin, but did not become a sinner by paying the debt.**

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

Signs of the Times, 27 February, 1893 p 1
*"Through the death of Christ a door of hope was opened for fallen man. Man was under sentence of death for the transgression of the law of God. He was under condemnation as a traitor, as a rebel; but Christ came to be his substitute, to die as a malefactor, to suffer the penalty of the traitors, **bearing the weight of their sins upon His divine soul.** He descended lower and lower, till there were no lower depths of humiliation to sound, in order that He might lift up those who would believe in Him, and cleanse the guilty from moral defilement, and impart to them His own righteousness. **He died to make an atonement**, to redeem, cleanse, restore, and exalt man to a place at His right hand."*

If Christ were not raised (a victor over sin) , we would be still "in our sins." So too, would we still be, "in our sins," if Christ had not completely, truly died.

17. Did the Son of God Die Completely on Calvary?

The Evidence of Christ's Complete Death

It was Biblically demonstrated earlier that a soul is composed of two components – body and breath (spirit/mind).

Isaiah 53:12
"The Saviour "hath **poured out his soul (body and mind/spirit) unto death**…"

Acts 2:31
"He seeing this before spake of the resurrection of Christ, **that his soul (body and mind/spirit) was not left in hell**, neither his flesh did see corruption."

Note that Christ's soul, not just his body, was in hell i.e. the grave.

Romans 5:6, 8
"For when we were yet without strength, in due time Christ died for the ungodly….But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Matthew 26:38
"Then saith he unto them, My **soul** (body and spirit/mind) is exceeding sorrowful, even unto death…"

Isaiah 53:8
"He was cut off out of the land of the living."

If a human being dies, all that makes that individual human dies.

The divinity that Christ possessed as a human being was in his blended divine/human existence. Two natures blended to become one nature – the divine with the human.

At His death, Christ's human brain died, His mind ceased to function. However, the character/spirit that was developed by the once-functioning mind of Christ was recorded in heaven. At the point of death, Christ had called, "Father into Thy hands I commend my spirit." The record of Christ's righteous character was protected and attested to by universal witnesses. Just as the spirits (character, identities) of humanity are "reserved" in a state of unconsciousness – a sleep - unto the day of judgment, so too was the spirit of Christ, unconscious during His time in the tomb.

The plan of salvation revealed that the Son of God's divine existence was at stake. But Christ did not fail the test. He did not sin, so His divinity was not lost at His death. The Divine Being, the Son of God completely died – His divinity becoming unconscious in the sleep of death.

When Christ's humanity died – His body and His brain died. The human brain housed the Christ's holy mind, but a mind without/outside a brain cannot function. However a record of His mind's thoughts - His character is stored in Heaven. At the point of His death, the Son Himself commended His spirit (identity, character) to His Father's keeping. If Christ had committed any sin, death would have claimed victory over Him also. Then **the life, which the Father had "invested" in His Son, the life which the Father gave His Son the authority to lay down; that life would have been lost eternally as a consequence of His choice to sin.**

Christ paid the full penalty for humanity's sin. He lived the perfect human life, until His human body could no longer sustain life.

He felt the fatal separation from His Father as the consequence of the sin that was laid on Him, however that suffering is not payment for sin – it is a consequence of sin.

There is a Roman Catholic doctrine which teaches that suffering is a form of payment for the forgiveness of sin. It is called- penance. The Bible says that sins certainly can be forgiven, but not by any works (penance) which any human being can do.

Death - not eternal suffering - is the wages of sin. Jesus paid the **full** penalty of the wages of sin. He lived a loving, righteous and holy life up to the point of his death. Christ certainly suffered while He lived that perfect life and formed a perfect human character, but His suffering was not the penalty of death, but a consequence of the actions of sinful human beings and demons. Christ endured severe suffering, but in spite of the intense, constant suffering, He lived a perfect human life up to His last breath. That was the victory over sin and death which Christ won for humanity.

The realisation that the Father and His Son agreed for the Son risk His eternal, immortal existence for the salvation of humanity, demonstrates the incredible risk accepted and the amazing sacrifice given by the Father and Son to redeem the world.

EJ Waggoner explained the circumstances of Christ's death as follows:

The Difference Between the First Death and the Second Death
"A questioner had asked Waggoner, "*Please explain how you say that Adam brought the race of mankind under the sentence of eternal death, when he did not die an eternal death? Did he suffer less than the penalty of the law?"* The following is Waggoner's reply.

> *"In answer to the second question we answer, Yes; and that really answers the whole. If Adam had suffered the penalty of the law, he would have died an eternal death; for "the wages of sin is death." This means death simple and absolute, with no hope of resurrection. The penalty of the law has fallen upon only One being, and that was Christ. "But He did not die an eternal death." No; He died for us, that we might be partakers of His life. His death is a part of the great mystery of the gospel, for it is impossible for us to understand how the divine Son of God, the Creator, who had life in Himself, could die. But as He, who knew no sin, took our sin upon Himself, - was made to be sin for us, - so* ***He voluntarily became obedient unto that death which sin brings****. He died for us, however, and not for Himself; and since there was no stain of sin upon Him, it was not possible that death should hold Him* ***(Acts 2:24),*** *for it is sin alone that gives power to death. He had life enough for Himself and for all the world besides; therefore when He laid down His life as a forfeit to the violated law, He could take it again. To all who accept Him He imparts His own life, which has triumphed over death, and they receive the penalty of the law in Him; but when the law demands the life of an unrepentant sinner, as a penalty for its violation, it takes all that he has, and there is no possibility of his living again.*
>
> *Death, then, is to the Christian in reality only an incident in his life, - a short sleep. "The sting of sin is death;" and when sin has been removed through Christ, of course death has no power to harm. The Christian only sleeps in Jesus. His life has not been taken, for, says Paul to all Christians, "Ye are dead, and your life is hid with Christ in God."* ***Col. 3:3****. "This is the record, that God hath given us eternal life, and this life is in His Son."* ***1 John***

***5:11**. That which Christ has in His keeping is beyond the reach of Satan or his agent. Therefore it is certain that the death which those die who believe in Christ (among whom we, as well as our correspondent, place Adam), is not the penalty of the law of God.*

*This is made very plain by the words of Christ: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." **John 5:24.***

*But death is common to all mankind. The righteous and the wicked both die alike, the only difference being that "the righteous hath hope in his death." But it is certain that the death which even wicked men now die is not the death which is the wages of sin, for the wicked as well as the righteous are to have a resurrection, when they will receive according to that which they have done. Judgment is not executed upon the ungodly until the Lord comes. **Jude 14,15.***

The words of Christ, recorded in John 3:16-18, throw great light upon the whole question: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." This of itself proves that all men who are without Christ are under the sentence of death.

This makes it evident that when Paul says that "by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12), he refers to that death which is the wages of sin. It was because Christ saw all the world in this condemnation, that He gave Himself for the world, so that all who would believe in Him could be freed from the condemnation. That they were condemned to perish is shown by the fact that God gave His Son to save them from perishing; and those who believe not are condemned already.

This sentence of death was made known to Adam as soon as he was placed in the garden of Eden, as a warning against sin. When he sinned, he at once came under condemnation, doomed to suffer the threatened penalty. But right here came in the gospel. The sacrifice of Christ was just as efficacious the day that Adam sinned as it is today; He is the Lamb slain from the foundation of the world. For all practical purposes Christ was crucified as soon as Adam fell, for God "calleth those things which be not as though they were." Christ was given at that time. The sacrifice on the part of God to give His only begotten Son was already made; God loved the world then just as much as He did four thousand years later.

*If it had not been that Christ was given for man's redemption, death would have ended all for Adam, and for all the human race. But the promise of the Redeemer carries with it another probation, and so the execution of the sentence was suspended until it would be seen what use men would make of that probation. God has appointed a day in which He will judge the world in righteousness by Jesus Christ. (Acts 17:81); and until that time the sentence will be held in abeyance. Christ has suffered it, and all who receive Him, receive the penalty in Him, and His life answers for theirs. But those who reject the Son shall not see life, but the wrath of God will abide on them. They will receive the penalty in themselves, and thus the course of sin will be brought to a close, and the law will be vindicated. (*Published as "The Penalty of the Law," Signs of the Times, August 4, 1890).

E.J. Waggoner – 1891 General Conference Sermons, Study #16 p 12 (Studies in Romans)

"The everlasting gospel carries with it all truth. It is the power of God. It is summed up in Jesus Christ and Him crucified, and, of course, risen again. We have nothing else to proclaim, whether we be preachers, Bible workers, colporteurs, or canvassers, or simply people who in the humble sphere of their own home let the light shine. All that any of us can carry to the world is Jesus Christ and Him crucified.

Says one, That is an extreme view; are we going to throw away all the doctrines we have preached? Throw them away? No, by no means. Preach them in season and out of season, but nevertheless, preach nothing but Christ Jesus and Him crucified. For if you preach those things without preaching Christ and Him crucified, they are shorn of their power, for Paul says that Christ sent him to preach the gospel, not with words of man's wisdom, lest the preaching of the cross of Christ should be made of none effect. The preaching of the cross and that alone is the power of God,…..and the cross is the center of the gospel. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Galatians 6:14. To Paul there was nothing else worthy of glorying in .....The whole gospel has reference to the inheritance of the saints. The inheritance is obtained, not by the law but through faith in Jesus Christ. If we are Christ's then are we heirs according to the promise. What is there in the preaching of the saints inheritance, if we do not carry with it Christ, as the One "in whom we have obtained the inheritance." The promise to Abraham was that in him should all the nations of the earth be blessed. In making that promise to Abraham, Paul says that God preached the gospel unto him. See Galatians 3:8. ....In Christ is the law and the Sabbath; in Him is the inheritance. Christ crucified and risen again is the means by which we can obtain the glorious home."

Robbing the Gospel

What suffering did the death of a human body cause the god of the trinity? If the divine spirit-part of the 2nd Person of the Trinity was immediately reunited with the other two members of the Trinity, there was not even a minute separation to endure. Where was the agonising separation of one divine being from another that caused Jesus the Son of God to ooze drops of blood in the Garden of Gethsemane and on the cross to cry out to His Father "Abba (Daddy) "My God! My God! Why hast thou forsaken me?"

The doctrine of the trinity, which embraces the spiritualistic doctrine of the immortality of the soul, robs the gospel of a demonstration of the utmost love between God the Father and His only begotten Son.

Mark 1:11 (Jesus' baptism)
"And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. "

2 Peter 1:17 (Mount of Transfiguration)
"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased."

John 10:17
"Therefore doth my Father love me, because I lay down my life, that I might take it again. "

John 14:31
“But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.“

John 15:9, 10
“As the Father hath loved me, so have I loved you: continue ye in my love. 10
If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.”

The doctrine of the trinity also robs the gospel of the ultimate demonstration of divine love for our hostile, rebellious, human race.

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

Who would want to deny that the Father sent the Messiah - His only begotten Son - from His immediate presence in heaven, down into this world? Who would want to deny that the Son of God loved us so much, that He elected to completely lay down His own immortal life on our behalf - to die for the creatures that both Father and Son loved? Who would want to deny such love exists? The Bible tells us.

1 John 2:22
“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.”

Since the doctrine of the trinity teaches that Christ did not come in real human flesh according to the Scripture – it is logical for trinitarians to believe that part of Christ did not die – that there was some divine part of Christ that remained alive while the human body of Christ was in the grave.

The doctrine of the trinity insists that Christ’s divinity did not die on the cross, for the 2nd Person of the Godhead was immortal and so His divine spirit could not die.

Humanity Died - Divinity Did Not Die

Ellen White states in Youth's Instructor, 4 August, 1898 that "Humanity died: divinity did not die." How can these statements be harmonised with the Bible and her other previous statements?

The Gnostic and the Trinitarian doctrines both appear to be in agreement with some of the following statements by Ellen White that the divine part of Christ "did not die." How is this possible? There is much confusion on this important topic and this is reflected in the "apparently" conflicting writings of Ellen White, but with a correct knowledge of the gospel and what happens at death to the spirit, these quotations are seen to be harmonious. Christ's divine spirit/mind was simply unconscious, non-functional – quiescent, for the 3 days that He (the divine/human being) was dead. His Father gave Him a command to "come forth" which awoke the Saviour's unconscious mind and the Son, being given commandment, obeyed the instruction of His Father and came forth to life that was then again, "in Himself."

1. **RH.1887-07-05.005**
"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."

2. **RH.1887-07-05.005**
"... 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."

3. **ST.1915-01-05.013**
"Through the death of Christ a door of hope was opened for fallen man. Man was under sentence of death for the transgression of the law of God. He was under condemnation as a traitor, as a rebel; but Christ came to be his substitute, to die as a malefactor, to suffer the penalty of the traitors, **bearing the weight of their sins upon His divine soul.**

4. **2SP.011.001**
"...The salvation of fallen man was procured at such an immense cost that angels marvelled, and could not fully comprehend the divine mystery that the **Majesty of Heaven, equal with God, should die for the rebellious race."**

5. **ST.1884-04-03.007**
"It is a mystery that One equal with the eternal Father should so abase himself as to suffer the cruel death of the cross ..."

6. **RH.1872-12-17.004**
"The divine Son of God was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law."

7. **Letter 280, 1904; 5BC p 1113**
"When Christ was crucified, it was His human nature that died. **Deity did not sink and die;** that would have been impossible."

8. **MS 153, 1898; 7BC 907**
"Men need to understand that **Deity suffered and sank** under the agonies of Calvary."

9. **YI.1898-08-04.001**
"I am the resurrection, and the life." He who had said, "I lay down my life, that I might take it again," came forth from the grave to life that was in himself. **Humanity died: divinity did not die.**"

10. **MS 131, 1897** (Emphasis supplied); 5BC 1113
"When the voice of the mighty angel was heard saying, Thy Father calls Thee," He who said, "I lay down My life, that I might take it again," "Destroy this temple, and in three days I will raise it up,"came forth from the grave **to** life that was in Himself. **Deity did not die. Humanity died** ..."

EJ Waggoner
Daily Bulletin of the General Conference, Vol 4, # 9, 16 March 1891, p 130
"Christ was immortal before he came to earth. He was God. What is the essential attribute of divinity? Life. ***If Christ was immortal, and therefore had life, how could he die? I don't know.*** *That is a mystery, but I am so glad that one did die for us who had life that could not be touched by anything, and that was successful in resisting the attacks of the enemy. Then so powerful was he that he could lay his life down and take it up again. Why was it that no one could take life away from Christ?*

Because he was sinless, and if there ever had been another man on earth who lived without sin, he too could never die. But there never was but the one who trod this earth, who was perfectly sinless, and that was Jesus Christ of Nazareth.

No one could take life away from Christ. The wicked had no power to kill him. He laid his life down. If he had not chosen to do that, no one ever could have taken it from him. God raised him up, "having loosed the pains of death; because it was not possible that he should be holden of it." It was not possible that death should hold Christ. He had power in his life that defied death. He laid life down, and took death upon himself, that he might show his power over death. He defied death, he entered right into the realms of death - the grave - to show that he had power over it. Christ laid down his life; and when the time came for him to do so, he took it up again. Why was it that death could not hold him? - Because he was sinless. Sin had spent all its force on him, and had not marred him in the least. It had not made a single blot upon his character. His was a sinless life, and therefore the grave could have no power over him. ***It is that same life which we have when we believe on the Son of God. There is victory in that thought. We can have it by believing on the Son of God."***

Because the Son of God never sinned, death could not hold Him in the grave and Christ, ever obedient to the command of His Father, came forth to life that was in Himself. Paul refers to the resurrection process as being another "begotten" experience for Christ in Acts 13:33, so clearly the Father's divine command was involved in the resurrection. Over 30 texts state that the Father raised His Son from the grave. The final or permanent death (often called the second death), provides no escape for unrepentant sinners, but Christ was pure and undefiled and He conquered the power of sin -which is death -by the righteous character which He continued to develop - even as His humanity expired on the cross.

1 Corinthians 15: 54(b) - 57
"Death is swallowed up in victory. (55) O death, where is thy sting? O grave, where is thy victory? .(56) The sting of death is sin; and the strength of sin is the law. .(57) But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

18. Who is the Holy Spirit?

Finding the identity of the Holy Spirit (at first glance) appears to be very confusing. There are many traits given in the Bible, that appear to refer to the Holy Spirit as both an impersonal force and then there are many other traits that are most definitely personal traits. However, James White, a founding member of the SDA church, answered a Biblical question on the topic of the Holy Spirit.

James White, The Sabbath God (Review and Herald, 7 March, 1854)
"Does not God say he fills immensity of space? We answer, 'No.' Ps.139:7,8. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, &c. God by his Spirit may fill heaven and earth, &c. Some confound God with his Spirit, which makes confusion."Cited in
The Personality and Presence of God in Early Adventism by Mr David Sims at:
http://www.bibletruth.or.kr/englishindex.html

The SDA pioneers did not define "omnipresence" as referring to God's physical body being present in de-materialised "gaseous or particles" scattered over the earth. Neither was the term used to refer to millions of "Christ clones" as being physically and bodily present all through the universe. The pioneers realised that it was through God's divine **ability to know all things**, **at all times**, and His **ability to communicate His thoughts with all** creatures in the universe at all times, which qualified Him to be spoken of as "being everywhere present by His representative the Holy Spirit."

Divine knowledge is complete knowledge, spanning time and space. No being in the universe can hide from God for God is everywhere present – knowing all things, at all times. Nothing in the universe can be hidden from the Father or the Son, for "The eyes of the LORD are in every place, beholding the evil and the good." (Proverbs 15:3). "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" (Psalm 139:7)

In the following Bible study, it might be well to keep in mind the historical SDA understanding of the spirit of Christ, and that the Holy Spirit was simply Christ's divine thoughts and words relayed through angels to human minds.

Bible Echo, 5 August,1901 p 4; also Signs of the Times, 1 May 1901 p 7
"Yes; in giving the Holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. **The Holy Spirit is the vital presence of God,** and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. **The restoration of the Spirit is the covenant of grace."**

The following section contains extracts from *"Is Your Foundation Right About God*?" by Mark Smith; 2004 (email: danusha@iprimus.com.au)

Impersonal Traits of the Holy Spirit

The Holy Spirit:

- is a gift - Acts 10: 45, 1 Timothy 4:14
- can be quenched – 1 Thessalonians 5:19
- can be put into humanity by God – Isaiah 63:11
- can be poured out and supplied (#4130) – Acts 2:17, 33; Acts 2:4
- can baptise humanity – Matthew 3:11
- can be breathed on humanity – John 20:22
- believers can drink it – John 7:37-39
- believers can partake of it – Hebrews 6:4
- believers can be filled with it – Acts 2:4; Ephesians 5:18
- believers can love others through it – Romans 15:30
- renews humanity – Titus 3:5
- must be stirred up within believers – 2 Timothy 1:6
- is called "the Holy Spirit of promise," "the guarantee of our inheritance" and "the spirit of wisdom and revelation" – Ephesians 1:13,14

The above traits do not appear to be characteristics of a person in the sense in which we commonly understand the Father and the Son to exist. The Bible clearly explains that the Father and the Son both have personal forms, for humanity was made in the divine image. We know also that neither the Son nor the Father, in Their personal form would be "poured out" "stirred up" "breathed on." However, the Bible presents other, more personal traits.

Personal Traits of the Holy Spirit

The Holy Spirit:

- searches - 1 Corinthians 2:10
- works – 1 Corinthians 12:11
- omniscience (all knowing) – John 16:13; Eze 11:15
- speaks – Acts 1:16; 8:29; 10:19; Revelation 2:7
- grieved and seals– Ephesians 4:30
- moves – Genesis 1:2
- directs – Acts 8:29; 11:12; 16: 6,7; 10:20; 20:28
- refers to Himself as "me" and "I" – Acts 13: 2,4
- vexed – Isaiah 63:10
- is able to be insulted – Hebrews 10:29
- gives clearness of speech, gift of tongues – Acts 2:4
- transports humans to other places – Acts 8:39
- is able to be blasphemed – Mark 3:29
- groans and intercedes for humanity – Romans 8:26
- can be 'shed abroad' in the heart – Romans 5:5; and
- 'poured out upon all flesh' - Joel 2:28.

In contrast to the Father and Son, who are consistently compared to human beings in Their form and shape, the holy spirit is consistently represented by various symbols and manifestations in a completely different manner. The Holy Spirit is compared to:

- wind – Acts 2:2
- fire – Acts 2:3
- water – John 4:14; 7:37-39
- oil – Psalm 45:6; Acts 10:38; Matthew 25:1-10
- dove – Matthew 3:16
- down-payment (earnest) on eternal life – 2 Corinthians 1:22; 5:5 Ephesians 1:13-14
- words – John 6:63
- life – Romans 8:10

More confusing again is the fact that in His incarnation, Jesus was conceived by the Holy Spirit, but Christ always referred to the Father as His Father (Matthew 10:32, 22; 11: 25-27; 12:50). (end of extract from *Is Your Foundation Right About God*? by Mark Smith – email: **danusha@iprimus.com.au**).

In his book Truth in Translation, **Jason David BeDuhn**, (2003: p135-136), the following statement is made:

"The books of the New Testament were written by and for people who were much more accustomed to speak of 'spirits' than we are today. The vocabulary of "spirit" was used broadly, and covered just about everything that occurred beyond the realm of the physical senses. Of course, we still speak of 'spiritual' things, and still have expressions such as 'the human spirit.' But the relative rarity of such expressions in our daily speech skews our understanding of the biblical language of 'spirit.' Because we have effectively narrowed the range of 'spirit' in our thinking when compared to that of the New Testament world, we tend to run together in our mind the distinct things called 'spirit' in the New Testament. This tendency collaborates with the historical development of Christian theology, which has over the centuries elaborated the idea of the Holy Spirit, and consolidated many references to 'spirit' in the New Testament within this idea. ***Later Christian theology also applied the technical status of a 'person' on the Holy Spirit, which has lead modern translators and readers to think of the Holy Spirit in human terms as a "who," even a 'he' rather than as an 'it' that transcends human measures of personhood. As a result of these conditions, many modern translators read the Holy Spirit into passages where it does not actually appear, verses where 'spirit' is used to refer to other 'spiritual' things. At the same time they confine the Holy spirit within human concepts of personhood by altering the meaning of Greek pronouns from neuter to masculine. The real danger here is that the Holy spirit as it is actually found in the New Testament will be misunderstood and distorted by adding ot it qualities it does not have and attributing to it acts that the biblical authors actually ascribe to other kinds of 'spirit.'*** *It is essential that the New Testament texts be read with an understanding of their own manner of expression. It is the duty of translators to convey to modern readers the exact way in which the New Testament speaks of the Holy Spirit and other spirits, and not to distort the texts by reading into them biased interpretations rooted in our later position in history."*

Dr BeDuhn gives an example of Acts 8:15. The King James Version translates the verse as follows:

Acts 8:15
"Who, when they were come down, prayed for them, **that they might receive the Holy Ghost:"**

But Jason BeDuhn points out that the literal Greek translation reads,
"that they might receive <u>a holy spirit</u> (pneuma hagion)."

Acts 8:17-19
"Then they placed their hands upon them and they received **<u>a holy spirit</u>** *(pnuema hagion*). And when Simon saw that through the placement of the hands of the apostles **<u>the spirit</u>** (*to pneuma*) is given, he offered them money, saying, 'Give to me also this authority, so that on whoever I might place my hands they might **<u>receive a holy spirit</u>** (*pneuma hagion*).

Other examples are also given by Jason BeDuhn.

Acts 10:38
"Jesus of Nazareth, how God anointed him with/by **<u>a holy spirit</u>** (*pneumatti hagion*) and power.

Luke 11:13
"The Father from heaven will give a holy spirit to those who ask him." (*ho pater ex ouranou dosei pneuma hagion tois aitousin auton.)*

John 20:22
"And when he had said this, he breathed on them and said to them, ' Receive a holy spirit.'" (*labete pneuma hagion).*

Acts 19:2
"And he said to them, 'Did you receive a holy (*pneuma hagion elabete*) when you believed? And they (said) to him, 'We have not even heard if there is a holy spirit (*pneuma hagion).*'"

Luke 2:25
"And a holy spirit was upon them."

Acts 5:32
"We are witnesses of these things and (so is) the holy spirit, which (ho) God has given to those who obey him."

Ephesians 4:30
"And do not cause grief to the holy spirit of God, by which you are sealed for a day of redemption.:"

1 Corinthians 6:19
"Don't you know that your body is a temple of the holy spirit ***<u>in you,</u>*** which you have from God."

Jason BeDuhn (ibid., 2003:140, 141) also demonstrates that according to the grammatical rules of Greek, the holy spirit of God is an '***it'*** not a '***he***' and that the changes that different translations put on these verses "*have no foundation whatsoever in the Greek words of the biblical text.*" Jason BeDuhn is a trinitarian, yet in his book, Truth in Translation, where he compares 9 Bible versions, he concedes that the spirit of God is not correctly translated as neuter (an 'it') in most Bible versions.

In conclusion Jason BeDuhn states:
"It is not the theology of the translators to which I object, but the habit of imposing that theology on the biblical text. Their theological interpretation of the character of the Holy

spirit may be right. But it can only be right if it is based on an unbiased reading of the Bible, which is supposedly the authoritative source."

Putting tradition aside, we find the identity of the Holy Spirit clearly revealed in the Bible and that explanation harmonises the seemingly conflicting impersonal and personal traits of the Holy Spirit.

Father and Son are "Spirit"

John 4:23, 24 (the Father)
"But the hour cometh, and now is, when the true worshippers shall worship the **Father** in spirit and in truth: for the Father seeketh such to worship him. **God is a spirit (#4151 - pneuma)** and they that worship him must worship him in spirit **(#4151- pneuma)** and in truth."

Acts 22:6-8 (Christ)
"Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest."
(Christ appeared to Saul in His glorious spirit form – blinding light)

1 Corinthians 15: 45, 47 (Christ)
"And so it is written, The first man Adam was made a living soul; **the last Adam was made a quickening spirit…. The first man is of the earth, earthy: the second man is the Lord from heaven."**

There is no mention of the 3rd Person of the Holy Trinity, the Holy Spirit, being a "personal spirit" or that "the 3rd being" is "in the express image of the Father's person" or form.

The Father *Has* a Spirit

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

The Son *Has* a Spirit

2 Corinthians 3:17
"Now the Lord (**#2962**) is that Spirit: and where the Spirit of the Lord **(#2962)** is, there is liberty."

Strong's Greek Concordance: #2962 kurios - **Lord; master, supreme in authority** #1203 despotes – Lord; an absolute ruler)

The "Lord" is identified as the Lord Jesus Christ, the Son of God in Jude 1:4,14.

Jude 1:4, 14
"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord (#1203) God, and our Lord (#2962) Jesus Christ. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord (#2962)_cometh with ten thousands of his saints."

Notice the Greek words identify "the only Lord God" - the only "absolute ruler"- as the Father and "our Lord Jesus Christ," (who is supreme in authority over us).

The Holy Spirit Has no Spirit

The 3rd person of the Godhead has no bodily physical form and no spirit. The question is pending; can a spiritless, formless being exist at all?

The true holy spirit of God and Christ is simply the Divine Mind; (Divine thinking), which when communicated to humanity, represents the actual presence of the two divine Beings.

The Father Sends the Spirit – the Son Sends the Spirit
(But There is Only One Spirit)

Luke 11:13
"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly **Father give the Holy Spirit** to them that ask him."

John 15:26
"But when the Comforter is come, whom **I will send** unto you **from the Father**, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

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

Genesis 6:3

"And the LORD (#3068 Yahweh, the Self-Existing One) said, **My spirit** shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."

Yahweh (Jehovah) is the Divine name of God, shared by both Father and Son.

Ephesians 1:17, 18
"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. For through him we both **have access by one Spirit unto the Father**."

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

EJ Waggoner, Christ and His Righteousness, chapter 5, p 8 (1888 sermons)
"Finally, we know the Divine unity of the Father and the Son from the fact that both have the same Spirit. Paul, after saying that they that are in the flesh cannot please God, continues: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ.

The Mind of Christ – the Mind of the Spirit

Just as a man's spirit is his mind, his character, and the intrinsic identity of a man, so the spirit of God is the divine mind, the words, the thoughts, the divine Identity and Character, which belong to the Father and the Son. The gift of the spirit of God refers to the communicative process whereby divine thoughts/mind/spirit are ministered by angels to receptive human minds.

1 Corinthians 2:11, 16
"For what man knoweth the things of a man, save the spirit (#4151) of man which is in him? even so the things of God knoweth no man, but the Spirit (#4151) of God….For who hath known the **mind of the Lord,** that he may instruct him? But we have the **mind of Christ."**

Isaiah 40:13
"Who hath directed the **Spirit of the LORD**, or being his counsellor hath taught him?"

Advent Review and Sabbath Herald, 26 April 1892 para 9
"O if you were hidden in Christ, if you were on the Rock of Ages, when you are brought before kings and great men, it would be evident that Jesus was at your side, and you would know just what answer to give, for the Spirit would give you what you should utter."

Christ Led the Israelites - The Holy Ghost/Spirit Led the Israelites

1 Corinthians 10:4
"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that **Rock was Christ**."

Hebrews 3:7-12
"Wherefore (as the **Holy Ghost** saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted **me**, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So **I sware in my wrath, They shall not enter into my rest.)** Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

Hebrews 4:5-8
"And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will **hear his voice**, harden not your hearts. For **if Jesus had given them rest,** then would he not afterward have spoken of another day."

Christ Preached - the Spirit Preached

1 Peter 3:18-20
"For **Christ** also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened **by the Spirit: By which also he went and preached unto the spirits in prison**; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

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

2 Peter 1:20, 21
"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by **the Holy Ghost**."

The spirit of Christ, the Holy Ghost (sic, Spirit) was in the prophets who wrote the Old Testament of the Bible, this holy spirit of Christ caused them to prophecy.

Christ was the Rock - The Spirit of the Lord was the Rock

2 Samuel 23:2, 3
"The **spirit of the LORD** spake by me, and his word was in my tongue. **The God of Israel said, the Rock of Israel** spake to me, He that ruleth over men must be just, ruling in the fear of God."

1 Corinthians 10:4
"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and **that Rock was Christ**."

Christ, in His pre-incarnate form (the Holy Spirit/divine mind – ministered through angels), taught/preached to the minds of the antediluvians and to the Jews in their wilderness wanderings. After His death and ascension, Christ preached to the Jewish nation as – the Spirit of Christ, which was given to the disciples at Pentecost. This gift was also the divine thoughts/ mind/spirit of Christ and it was also ministered by angels to humble, receptive, repentant human minds.

The Lord's Hand Transports Humans- the Spirt Transports Humans

1Kings 18:46
"And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel."

Acts 8:39
And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Christ is the Great Teacher – the Holy Spirit is the Great Teacher

Special Testimonies on Education p.141 (Australia, March 21, 1895).
*"The disciples of Christ are not called upon to magnify men, but to magnify God, the source of all wisdom. Let educators give the Holy Spirit room to do its work upon human hearts. **The greatest Teacher is represented in our midst by his Holy Spirit**."*

Christ is the Great Teacher

6 Testimonies for the Church, p 159, 160

*"**The Great Teacher** who came down from heaven has not directed teachers to study any of the reputedly great authors. He says: 'Come unto Me. . . . Learn of Me; . . . and ye shall find rest unto your souls.' Matthew 11:28, 29. Christ has promised, and in learning lessons of Him we shall find rest. **All the treasures of heaven were committed to Him** that He might give these gifts to the diligent, persevering seeker. **He is of God made unto us 'wisdom, and righteousness, and sanctification, and redemption**.' 1 Corinthians 1:30. Teachers must understand what lessons to impart, or they cannot prepare students to be transferred to the higher grade. **They must study Christ's lessons and the character of His teaching.** They must see its freedom from formalism and tradition, and appreciate the originality, the authority, the spirituality, the tenderness, the benevolence, and the practicability of His teaching. Those who make the word of God their study, those who dig for the treasures of truth, will themselves become imbued with the Spirit of Christ, and by beholding they will become changed into His likeness. Those who appreciate the word will teach as disciples who have been sitting at the feet of Jesus and have accustomed themselves to learn of Him. In the place of bringing into our schools books containing the suppositions of the world's great authors, they will say: Tempt me not to disregard the **greatest Author and the greatest Teacher**, through whom I have everlasting life. He never mistakes. **He is the great Fountain head whence all wisdom flows**. Then let every teacher sow the seed of truth in the minds of students. **Christ is the standard Teacher.**"*

Christian Education 1893 p 108

*"The best educated in the sciences are not always the most effective instruments for God's use. There are many who find themselves laid aside, and those who have had fewer advantages of obtaining knowledge of books, taking their places, because the latter have a knowledge of practical things that is essential to the uses of every-day life; while those who consider themselves learned, often cease to be learners, are self-sufficient, and above being taught, even by **Jesus, who was the greatest teacher the world ever knew**."*

5 Testimonies for the Church, p 253

*"When Jesus delivered the Sermon on the Mount, His disciples were gathered close about Him, and the multitude, filled with intense curiosity, also pressed as near as possible. Something more than usual was expected. Eager faces and listening attitudes gave evidence of the deep interest. The attention of all seemed riveted upon the speaker. His eyes were lighted up with unutterable love, and the heavenly expression upon His countenance gave meaning to every word uttered. Angels of heaven were in that listening throng. There, too, was the adversary of souls with his evil angels, prepared to counteract, as far as possible, the influence of the heavenly Teacher. The truths there uttered have come down through the ages and have been a light amid the general darkness of error. Many have found in them that which the soul most needed--a sure foundation of faith and practice. **But in these words spoken by the greatest Teacher the world has ever known** there is no parade of human eloquence. The language is plain, and the thoughts and sentiments are marked with the greatest simplicity. The poor, the unlearned, the most simple-minded, can understand them. The Lord of heaven was in mercy and kindness addressing the souls He came to save. He taught them as one having authority, speaking the words of eternal life."*

Special Testimonies on Education,1895 p 232
*"**Jesus Christ is the knowledge of the Father, and Christ is our great teacher sent from God.** Christ has declared in the sixth chapter of John that he is that bread sent down from heaven. 'Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.' **The disciples did not comprehend his words. Says Christ, 'It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.'"***

Southern Worker, 15 September, 1908, p 5
*"In the midst of the solemn instruction that Christ had given, this man had revealed his selfish disposition. He could appreciate that ability of the Lord which might work for the advancement of his own temporal affairs; but spiritual truths had taken no hold on his mind and heart. The gaining of the inheritance was his absorbing theme. Jesus, the King of glory, who was rich, yet for our sake became poor, was opening to him the treasures of divine love. The Holy Spirit was pleading with him to become an heir of the inheritance that is "incorruptible, and undefiled, and that fadeth not away." He had seen evidence of the power of Christ. **Now the opportunity was his to speak to the great Teacher,** to express the desire uppermost in his heart...."*

Special Testimonies on Education,1897 p 206,
*"The religion of Jesus Christ never degrades the receiver, it never makes him coarse or rough, discourteous or self-important, passionate or hard-hearted. On the contrary, it refines the taste, sanctifies the judgment, and purifies and ennobles the thoughts, by bringing them into captivity to Jesus Christ. God's ideal for his children is higher than the highest human thought can reach. **The living God has given in his holy law a transcript of his character. The greatest teacher the world has ever known is Jesus Christ. And what is the standard he has given for all who believe in him to reach? - "Be ye therefore perfect, even as your Father which is in heaven is perfect." As God is perfect in his high sphere of action, so man may be perfect in his human sphere. The ideal of Christian character is Christlikeness**. There is opened before us a path of continual advancement. We have an object to reach, a standard to gain, which includes everything good and pure and noble and elevated. There should be continual striving and constant progress onward and upward toward perfection of character."*

Review and Herald, 12 May,1896, p5
"The Spirit of God is appealing to men, presenting to them their moral obligation to love and serve him with heart, might, mind, and strength, and to love their neighbors as themselves. The Holy Spirit moves upon the inner self until it becomes conscious of the divine power of God, and every spiritual faculty is quickened to decided action. Jesus said, "I will send you another Comforter, that he may abide with you forever." A deep, thorough work is to be wrought in the soul, which the world cannot see. Those who know not what it is to have an experience in the things of God, who know not what it is to be justified by faith, who have not the witness of the Spirit that they are accepted of Jesus Christ, are in need of being born again. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." What can the world know of Christian experience?--Verily, nothing. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." **The great Teacher explained this instruction**, saying, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Review and Herald, 3 June,1890 p 10

*"**Those who stand in vindication of the law of God, are in a position where they need much of the Spirit of God.** If ministers are wanting in meekness, if they are easily irritated when opposed, it is evident that they need divine enlightenment. Men must manifest the grace of Christ as they labor for souls. **The truth as it is in Jesus** will have altogether a different influence upon the minds of unbelievers, from that which it has had when presented as a theory or as a controversial subject. If we do our very best to present the truth in its stirring character, crossing the opinions and ideas of others, it will be misinterpreted, misapplied, and misstated, to those who are entertaining error, in order to make it appear in an objectionable light. There are few to whom you bring the truth, who have not been drinking of the wine of Babylon. It is hard for them to comprehend the truth, therefore the necessity of teaching it as it is in Jesus. **Those who claim to be lovers of truth can afford to be meek and lowly of heart, as was the great Teacher**. Those who have been diligently working in the mines of God's word, and have discovered the precious ore in the rich veins of truth, in the divine mysteries that have been hidden for ages, will exalt the Lord Jesus, the Source of all truth, by revealing in their characters the sanctifying power of what they believe. **Jesus and his grace must be enshrined in the inner sanctuary of the soul. Then he will be revealed in words, in prayer, in exhortation, in the presentation of sacred truth, for this is the great secret of spiritual success.** When self is woven into our labors, then the truth we bear to others does not sanctify, refine, and ennoble our own hearts; it will not testify that we are fit vessels for the Master's use. **It is only through fervent prayer that we may hold sweet fellowship with Jesus, and through this blessed communion the words and the spirit are made fragrant with the spirit of Christ.** There is not a heart that will not bear watching. Jesus, the precious Saviour, enjoined watchfulness. The oversight of self must not be relaxed for a moment. The heart must be kept with diligence, for out of it are the issues of life. Watch and discipline the thoughts, that you may not sin with your lips."*

Kress Collection, p 82

*"God desires to see the souls of His people in Africa mastered by heaven-born purposes. But what a work needs to be done there! **The people have not learned of the great Teacher**. Human nature, when unsubdued, unsanctified and depraved, is a very curious and wonderful thing. It assumes a great many forms because it is not worked by the Holy Spirit. **But when the Lord Jesus is an abiding presence in the soul, none need to question the value of the human being, man or woman."***

Special Testimonies PTB09.016.001

"A religious education is greatly needed by all who act a part in the work of Jesus Christ. They are to be laborers together with God, engaged in a sacred, solemn work. Each is to have an individual experience in being taught by the Great Teacher, and individual communion with God. There is to be imparted a new life, and that life is to be nourished by the Holy Spirit. When there is a spiritual union with the Lord Jesus, He will move and impress the heart. He will lead, and in the life there will be a growth of fellowship with Christ."

Review and Herald, 19 January,1897, p 8

*"The institutes that have been held for the instruction of ministers have accomplished a good work, but a work that has not been half appreciated. Had those who received instruction in these institutes spent the time, instead, in giving light and truth to those who have no knowledge of it, in starting the work in new localities, in opening the Scriptures to families by house-to-house labor,--had they moved out in simple, trusting faith, saying at every step, I must have **Jesus** with me,--they would have received an education from **the great Teacher himself**. In the day of final reckoning it will be seen that the salvation of every soul is dependent upon the fruit borne in good works."*

The Holy Spirit is the Great Teacher
Special Testimonies on Education, p 203 (1896)
*"Have you not been afraid of **the Holy Spirit**? At times it has come with all-pervading influence into the school at Battle Creek, and into the schools at other localities. Did you recognize it? Did you accord it the honor due to a heavenly messenger? When the Spirit seemed to be striving with the youth, did you say, Let us put aside all study; for it is evident that we have among us a heavenly guest? Let us give praise and honor to God. Did you, with contrite hearts, bow in prayer with your students, pleading that you might receive the blessing which the Lord was presenting to you? **The Great Teacher himself was among you**. How did you honor him? Was he a stranger to some of the educators? Was there need to send for some one of supposed authority to welcome or repel this messenger from heaven? **Though unseen, his presence was among you.** But was not the thought expressed that in school the time ought to be given to study, and that there was a time for everything, as if the hours devoted to common study were too precious to be given up for the working of the heavenly messenger?*

Review and Herald 8 October, 1895, p 6
*"God has promised to give wisdom to those who feel their need of it. He says, 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' We must feel our need of wisdom daily, or else we shall not seek it, and will become filled with self-sufficiency, self-importance, and thus be unfitted to learn the lesson that Christ has given in regard to becoming meek and lowly of heart. All need wisdom to understand that it is true greatness to keep company with Jesus Christ, to walk in meekness and humility with God, cultivating single-hearted simplicity, and being ever ready to receive instruction **from the great Teacher**. **God has promised his Holy Spirit, which is sufficient to teach us,** illuminating to our minds the word of God, which, if practiced, will thoroughly furnish a man unto all good works. God's commandments are exceeding broad."*

Pamphlet: Individual Responsibility and Christian Unity,16 January, 1907, p 22
*"While respecting authority and laboring in accordance with wisely-laid plans, every worker is amenable to **the Great Teacher** for the proper exercise of his God-given judgment and of his right to look to the God of heaven for wisdom and guidance. **God is Commander and Ruler** over all. **We have a personal Saviour, and we are not to exchange His Word for the word of any man. In the Scriptures the Lord has given instruction for every worker. The words of the Master-Worker should be diligently studied; for they are spirit and life**. Laborers who are striving to work in harmony with this instruction, are **under the leadership and guidance of the Holy Spirit**, and need not always, before they make any advance move, first ask permission of some one else. No precise lines are to be laid down. **Let the Holy Spirit direct the workers**. As they keep looking unto Jesus, the author and finisher of their faith, the gifts of grace will increase by wise use."*

The Divine Mind/Word/Spirit of the Son is Offered to His Followers
Philippians 2: 5
"Let this mind be in you, which was also in Christ Jesus."

1 Corinthians 2:16
"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

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

Ephesians 3:16
"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

Colossians 3:16
"Let the word of Christ dwell in you richly in all wisdom."

Letter B -107, 1898
"What does the Holy Spirit do for the receiver? It gives him the mind of Christ."

AT Jones
General Conference Bulletin, The 3rd Angel's Message, 1893 #11 p 28, 31
"Where do we get that mind? [Congregation: "In Christ."] Then is it possible for any man, by any possible means, to render to the ten commandments what they require and what only they will accept, without having the mind of Jesus Christ itself? [Congregation: 'No, sir.'] Well, can I have the mind of Christ without the rest of Him? No, I cannot"…. We receive the promise of the Spirit through faith; but what brings it? The Spirit of God; and when we have that, Christ dwells in the heart. ***Then it is the Holy Spirit that brings the personal presence of Jesus Christ, and in bringing His personal presence to us, He brings Himself. Then it is the mind of Christ,*** *by which we may comprehend, investigate, and revel in, the deep things of God which He reaches down and brings forth to our understanding and sets them before us in their plainness.* ***That is what we must have, in order to have the presence of Christ****, in order to have the righteousness of Christ, in order that we may have the latter rain, in order that we may give the loud cry."*

Who is the "Parakletos" – the Comforter, the Advocate?

Who is the Comforter? Who is the Advocate? Who is the Mediator? Who is the Intercessor?

How can it be explained that the Holy Spirit (the supposed 3rd Person of the Trinity god) mediates & intercedes for us AND that Christ also mediates and intercedes for us and draws us to the Father WHEN, the Bible explicitly states that there is only ONE mediator?

The difficulty seems to arise because the Greek word ***"parakletos" is used to refer to both* Christ *and* the Holy Spirit.** This word "***parakletos***" (Strong's Concordance #3875 conveys the meaning of : "**intercessor, consoler, advocate, comforter."**

Biblical Uses of *Parakletos*

1 John 2:1 (**Jesus Christ – the Advocate**)
"And if any man sin, we have an **advocate** (Strong's #3875 *parakletos*) with the Father, **Jesus Christ** the righteous" (Strong's Greek Concordance: ***-#3875 parakletos-* Comforter, Advocate, Intercessor,Consoler*).***

John 14:16, 18, 26 (Jesus - the Comforter; The Holy Ghost – the Comforter)
"And I will pray the Father, and he shall give you another Comforter, (# 3875) that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. ***I will not leave you comfortless: I will come to you.*** But the Comforter (#3875) which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.***" (Strong's Greek Concordance #3875 parakletos* -Comforter, Advocate, Intercessor,Consoler**)

1 Timothy 2:5 (**Christ Jesus - the Mediator)**
"But there is **ONE mediator** **(#3316)** between God and man, the man **Christ Jesus**."
(Strong's Greek Concordance: **#3316 *mesites* – one who intervenes in order to make peace between two parties)**

Isaiah 53:12 (**Christ – the Intercessor**)
"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made **intercession** (#6293) for the transgressors. (Strong's Hebrew Concordance:**#6293 *paga* –to entreat, to interpose)**

Genesis 6:3 (**The LORD's spirit – the Intercessor)**
"And the LORD said, My spirit shall not always **strive** (#1777) with man, for that he also is flesh: yet his days shall be an hundred and twenty years.(Strong's Hebrew Concordance **#1777 *diyn* – plead)**

Hebrews 7:22-25 (**Jesus Christ - the Intercessor**)
"By so much was **Jesus** made a surety of a better testament. 23 And they truly were many priests, because they were not suffered to continue by reason of death: 24 But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he (Christ) is able also to save them to the uttermost that come unto God by him, **seeing he ever liveth to make intercession (#1793) for them**."(Strong's Greek Concordance **#1793 *entugchano* – to entreat, to make intercession**)

Romans 8:26-27, 34 (**Spirit the Intercessor - Jesus Christ the Intercessor)**)
"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but **the Spirit itself maketh intercession (#1793)** for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.... 34 Who is he that condemneth? It is **Christ** that died, yea rather, that is risen again, who is even at the right hand of God, **who also maketh intercession (#1793)** for us."

(Strong's Greek Concordance **#1793 *entugchano* - to entreat, to make intercession; # 2532** "also" *kai* apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words:--and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet.. Therefore the phrase conveys the cumulative sense of "as well as standing in the presence of the Father, He intercedes for us too. ("# 2532 *kai)*

Ellen White confirms that Christ is our Advocate/Comforter and Intercessor; and uses the terms interchangeably. She states that the Holy Spirit is the Advocate and Intercessor in heaven. On earth, the Comforter is "an equivalent for Christ's visible presence." These statements harmonise when it is understood that ***Christ*** is the Comforter – the facility whereby divine thoughts from heaven are communicated through angels, to humanity.

Bible Echo and Signs of the Times, 1 August 1887 par 10
*"The disciples rejoiced, not that they were deprived of their Master and Teacher, for this was to them a cause for personal mourning rather than joy; but **Jesus had assured them that he would send the Comforter, as an equivalent for his visible presence**. He had said: "If ye loved me, ye would rejoice because I said, I go unto the Father." They rejoiced because Jesus had wrought out salvation for man; he had answered the claims of the law, and had become a perfect offering for man; he had ascended to heaven to carry forward the work of atonement begun on earth. **He was man's Advocate, his Intercessor with the Father."***

Sabbath-School Worker, 1 February 1896 p 3 (**Jesus Intercedes in Prayer**)
*"The human agent whom Christ has died to save importunes the throne of God, and **his petition is taken up by Jesus,** who has purchased him with his own blood."*

MSR 17 p 193, 1888 Materials p 1592 (**Holy Spirit intercedes in Prayer**)
"The Holy Spirit will work upon minds if we will hearken to its faintest whispers. It is the voice of your Advocate in the heavenly courts."

Question:

Are two separate beings, Christ and the 3rd Person of the Trinity performing the same mediatory, intercessory, comforting, advocate work? This is not possible, for the Bible states that there is ONE Mediator who intercedes. There is only ONE Advocate and Only ONE Comforter.

All stated titles refer to different aspects of Christ's work. Some work occurs in heaven and some of Christ's work occurs on earth.

Heavenly Work: - Mediator, Intercessor, Advocate
Earthly Work: - Comforter,

It is Christ's ministry today which, **on earth** is ***represented by the thoughts of His divine mind*** –. His holy spirit. Christ communicates His thoughts (His spirit) to His disciples on Earth, mostly via the angels, but in Heaven He also ministers in the heavenly sanctuary. Thus the Son of God carries on all the work of our Mediator, our Advocate, our Intercessor and our Comforter. It is the Son of God who via His omniscience (all-knowing mind) is humanity's only Advocate, (1 John 2:1) the only Mediator (1 Tim 2:5) only Intercessor (Heb 9:24; Isa 53:12) and only Comforter (John 14:18).

Pray to the Father, in Christ's Name, for the Infilling of the Spirit of God

Matthew 6:9
"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name."

John15:16; 16:23 (Jesus said) .
"…that whatsoever ye shall ask of the Father in my name, he may give it you…. Whatsoever ye shall ask the Father in my name, he will give it you.."

Luke 11:13 (the Father gives **His** Spirit)
"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Romans 8:9-11 (**Christ lives in humanity – in His mind/spirit/thought form**)
"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."
Ephesians 1:17, 18
"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened that ye may know what is the hope of his calling, …"

Father and Son Dwell in Human Minds

John 14:10, 11, 16-20, 23;15:7

"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day ye shall know that I am in my Father, and ye in me, and I in you. 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

John 1:3

"That which we have seen and heard declare we unto you,..**truly our fellowship is with the Father, and with his Son Jesus Christ."**

Isaiah 57:15

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, **with him also** that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

John 14:20 (**Father in Son; Son in humanity – in spirit/thought form**)

"At that day ye shall know that I am in my Father, and ye in me, and I in you."

2 Corinthians 5:19

"To wit, that God was in Christ, reconciling the world unto himself."

Romans 12:2

"And be not conformed to this world: but **be ye transformed by the renewing of your mind,** that ye may prove what is that good, and acceptable, and perfect, will of God."

Colossians 3:16 **(the mind of Christ dwells in us – the divinity of Christ**)

"Let **the word of Christ** dwell in you richly in all wisdom."

1 Corinthians 6:19

"What? know ye not that your body is the temple of the **Holy Ghost which is in you,** which ye have of God, and ye are not your own?"

Colossians 1:27

"**Christ in you,** the hope of glory."

Philippians 2:5

"**Let this mind be in you**, which was also in Christ Jesus."

Romans 8:9

"But ye are not in the flesh, but in the Spirit, if so be that the **Spirit of God dwell in you.** Now if any man has not **the Spirit of Christ,** he is none of his."

Bible Echo, 8 October 1894 p 6

*"Dissensions will not enter here; for you will be one as Christ is one with His Father. Your old passions will be put away, the soul temple will be cleansed by the work of the Holy Spirit, and **Christ will abide in the heart**…"*

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

1 John 3:23-24
"And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."

Isaiah 57:15
"For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy: **'I dwell** in the high and holy place, and **also with him** who is of a contrite and lowly spirit, to revive the spirit of the lowly, and to revive the heart of the contrite."

2 Corinthians 6:16
"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as **God hath said, I will dwell in them**, and walk in them; and I will be their God, and they shall be my people."

Ephesians 3:17
"That **Christ may dwell in your hearts** by faith…"

2 Timothy 1:14
"That good thing which was committed unto thee keep by the **Holy Ghost which dwelleth in us."**

Philippians 1:19
"For I know this shall turn my salvation through your prayer and the supply of the **Spirit of Jesus Christ."**

Hebrews 13:5
"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."

The General Conference Bulletin 1 October 1899 para 12, (Christ Our Example)
*"By his heavenly gifts the Lord has made ample provision for his people. An earthly parent cannot give his child a sanctified character. He cannot transfer his character to his child. God alone can transform us. 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**."*

EG White, Counsels to Parents, Teachers, and Students, p. 22.
"God hath from the beginning chosen you to salvation,' the apostle Paul writes, 'through sanctification of the Spirit and belief of the truth' (2 Thessalonians 2:13). In this text the two agencies in the work of salvation are revealed-the divine influence, and the strong,

living faith of those who follow Christ. It is through the sanctification of the Spirit and belief of the truth that we become laborers together with God. Christ waits for the cooperation of His church. He does not design to add a new element of efficiency to His word; He has done His great work in giving His inspiration to the word. ***The blood of Jesus Christ, the Holy Spirit, the divine word, are ours.*** *The object of all this provision of heaven is before us-the salvation of the souls for whom Christ died; and it depends upon us to lay hold on the promises God has given, and become laborers together with Him. Divine and human agencies must cooperate in the work."*

Alonzo T. Jones clearly expressed the concept of that the Holy Spirit is the personal presence of Christ. This concept was understood and accepted by the early SDA church.

AT Jones, General Conference Bulletin Quarterly 1895 Vol 7, 4 February, 1895. # 17, p 299, 331 (the Third Angel's Message)
"This is shown in Romans, eighth chapter: "They that are after the flesh do mind the things of the flesh," because they do the works of the flesh; the mind follows in that way. "But they that after the ***Spirit [mind],*** *the things of the Spirit." And "if any man have not the* ***Spirit of Christ,*** *he is none of his." That which brings to us the* ***mind of Jesus Christ is the Holy Ghost.*** *Indeed, the* ***Spirit of God brings Jesus Christ himself to us. By the Holy Ghost the real presence of Christ is with us, and dwells in us. Can he bring Christ to us without bringing the mind of Christ to us?*** *- Assuredly not. So, then, in the nature of things, there* ***is the mind of Christ, which he came into the world to give to us****…. And in His human nature He bore all that, because His divine self was kept back. Was there any suggestion to him, suppose you, to drive back that riotous crowd? To let loose one manifestation of His divinity and sweep away the whole wicked company? Satan was there to suggest it to Him, if nothing else. What did He do? He stood defenceless as the Lamb of God. "There was no assertion of His divine self, no sign of it - only the man standing there, leaving all to God to do whatsoever He pleased. He said to Pilate: 'Thou couldst have no power at all against me, except it were given thee from above.' That is the faith of Jesus. And that is what the prophecy means when it says, 'Here are they that keep the commandments of God and the faith of Jesus. We are to have that divine faith of Jesus Christ, which comes to us in the gift of the mind, which He gives. That mind which He gives to me will exercise in me the same faith it exercised in Him. So we keep the faith of Jesus…. But He, by the keeping back of His divine self, caused human nature to submit to it by the power of the Father, who kept Him from sinning. And by that means He brings to us that same divine mind, that same divine power which was in Him being given to us will keep back our natural selves, our sinful selves and we will leave all to God.* ***Then the Father will keep us now in Him, as He kept us then in Him."*** (parentheses in original- end quote by AT Jones).

SN Haskell, (Seventh-day Adventist pioneer who cared for Ellen White's child while she was on speaking tour writes in **The Cross and its Shadow** p 14, 232:
"The one who allows nothing to break his connection with heaven becomes an earthly dwelling-place for the Most High; "for thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit." ****18*** *He who separates from sin and puts it far from him, becomes a temple of the Holy Ghost.* ****19*** *God loves to dwell in the hearts of His people,* ****20*** *but sin cherished in the heart prevents His Spirit from abiding there.* ****21*** *Christ knocks at the door of every heart, inviting all to exchange sin for righteousness, that He may come in and abide with them.* ****22 ….The same Christ who once walked the earth, clothed in human form, will by His divine Spirit, dwell in every human being who will open wide the door of his heart and bid Him enter.*** *He who will meditate upon Christ, and study His sinless life, by beholding the glory of the Lord will be "changed into the same image from glory to glory."*

William E. Richardson, (Seventh-day Adventist) professor of religion and chairman of the undergraduate religion department at Andrew's University, states in his book, Paul Among Friends and Enemies, p 135 Pacific Press; 1992 (in reference to the Holy Spirit):
"As is common with Paul, his use of the term for Spirit takes several turns throughout the chapter (chapter 8) but his predominant meaning seems to be the empowering influence that works out within us the pleasing of God. This power brings about peace and life (verse 6) and is synonymous with "Christ ... in you" (verse 10). Furthermore, Christ, by His Spirit, does not merely give us the power to fulfil the demand of righteousness. It is not that He gives me the strength and I do the work. Verse 3 must be kept before us: "God has done..." What is worked out in the Christian's life is the fruit of the Spirit, not the fruit of the Christian. At the same time, although the Spirit fulfils the requirement of the law "in us" (verse 4), our continuing Christian experience is affected by how we use our minds. ***The text literally says that those who "are" according to the flesh put their mind on the things of flesh, and the same is true for those of the Spirit. So, while Christians "are' of the Spirit, there must also be a following and a yielding to Him that begins in the mind.*** *Victorious Christians then, can be described as those persons whose minds are daily turned toward the Spirit and who, by that Spirit which "dwells in you" (verse 9) are then empowered to be "sons (and daughters) of God."* (verse 14). End (quote by William Richardson).

Summary

Both Father and Son are constantly present with humanity in a non-bodily form, by virtue of their omniscient (all-knowing) divine mind. Father and Son communicate Their thoughts to all beings in the universe through the ministry of the angels, who also receive thoughts from the divine mind of the Father through His Son. This divine facility of communication is called the Holy Spirit of God/Christ and in early SDA theology it was referred to as the Father's representative, the Holy Spirit. (1889 SDA Yearbook). Christ will place His thoughts/mind into human minds and guide human thoughts if permitted and thus repentant humanity will be filled with the spirit of Christ.

The Renewed Spirit/Mind - the Basis of Christian Unity

Humanity post-fall, inherited a "natural" or sinful, self-serving mind.

Colossians 1: 21 (KJV with Strong's Concordance Numbers)
[21]And<2532> you<5209>, that were<5607>(5752) sometime<4218> alienated<526>(5772) and<2532> enemies<2190> in *your* mind<1271> by<1722> wicked<4190> works<2041>, yet<1161> now<3570> hath he reconciled<604>(5656) ***(in...: or, by your mind in)***
[22]In<1722> the body<4983> of his<846> flesh<4561> through<1223> death<2288>, to present<3936>(5658) you<5209> holy<40> and<2532> unblameable<299> and<2532> unreproveable<410> in his<846> sight<2714>:

Ephesians 4:23
"And be renewed in the **spirit of your mind**."

Philippians 1:27; 2:2
"…that ye stand fast in **one spirit (#4151 – breath, mental disposition), with one mind (#05590: psuche –breath, affections)** striving together for the faith of the gospel….Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of **one mind (#5426)**."

Strong's Concordance: #04151 – pneuma – breath, mind
4151 pneuma - a current of air, i.e. **breath** (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, **mental disposition,** etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:--ghost, life, spirit(-ual, -ually), **mind.** Compare 5590. see GREEK for 4154 see GREEK for 5590

Thayer's Greek Lexicon: #05590 - psuche - mind
AV-soul 58, life 40, mind 3, heart 1, heartily + <1537> 1, not tr 2; 105

1) **breath**
1a) the breath of life
1a1) the vital force which animates the body and shows itself in breathing
1a1a) of animals
1a1b) of men
1b) **life**
1c) that in which there is life
1c1) a living being, a living soul
2) the soul
2a) **the seat of the feelings, desires, affections, aversions (our heart, soul** etc.)
2b) the (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life

Thayer's Greek Lexicon: #05426 – phroneo - **mind**

1) **to have understanding, be wise**
2) to feel, to think
2a) to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty
2b) to think or judge what one's opinion is
2c) to be of the same mind i.e. agreed together, **cherish the same views, be harmonious**
3) to direct one's mind to a thing, to seek, to strive for
3a) to seek one's interest or advantage
3b) to be of one's party, **side with him** (in public affairs)

Strong's Concordance: #03661: homothumadon; **unanimously:--with one accord (mind).**

Romans 15:6
"That ye may with **one mind** (#3661- harmonious thoughts) and **one mouth** (words) glorify God, even the Father of our Lord Jesus Christ."

Thayer's Greek Lexicon: #04750: stoma – **mouth, words**

AV-mouth 73, face 4, edge 2; 79

1) the mouth, as part of the body: of man, of animals, of fish, etc.
1a) **since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished**
2) the edge of a sword

1Corinthians 6:17; 12:13
"But he that is joined unto the Lord is one spirit (#4151)…. For by **one Spirit** (#4151- divine mind) are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into **one Spirit** (#4151 – Christ is the living water)."

Ephesians 2:18
"For through him we both have access by **one Spirit** (#4151 – Christ's divine mind) unto the Father." (Christ said in John 14:6 that "No man cometh unto the Father, but by Me").

Ephesians 4:3-6
"Endeavouring to keep the unity of the Spirit (#4151 – harmony of mind) in the bond of peace. There is one body, and one Spirit (#4151 – one divine mind), even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."

Colossians 3:16
"Let the word of Christ dwell in you richly in all wisdom."

Christian unity is achieved when Divine Mind/Word/Spirit (the holy spirit of the Father, through Christ) dwells in the minds of His believers. Christ gives humanity the mind/spirit of God.

The Father's Spirit Renews the Mind - Christ's Spirit Renews the Mind

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

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

Romans 8:9, 10
"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Philippians 2:5
"Let **this mind** be in you which was in Christ Jesus."

Colossians 3:16
"Let the word of Christ dwell in you richly in all wisdom."

John 14:23
"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

John 14:10, 11
"Believest thou not that **I am in the Father, and the Father in me**? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me **that I am in the Father, and the Father in me."**

John 17:21-23
"That they all may be one; as **thou, Father, art in me, and I in thee**, that they also may be one in us: that the world may believe that thou hast sent me, And the glory which thou gavest me I have given them; that they may be one, even as we are one: **I in them, and thou in me**, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

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

Matthew 18:20; John 14:18 (Jesus said)
"For where two or three are gathered together in my name, there am I in the midst of them."(John 14:18) **"I** (Jesus, in human form) will not leave you comfortless: I (Jesus)' will come to you" (represented by His thoughts and power -His spirit) via angels' ministration).

Special Testimonies Concerning the Work and Workers in the Pacific Press, 1897 #152 p 43
"… the Gospel of Christ is, 'Be not conformed to this world [and the preventative is given]; but be ye transformed by the renewing of your mind.' You must have a changed mind, a renewed mind. The power of the Holy Spirit must be felt working upon the heart and character, producing a new man in Christ Jesus."

Signs of the Times, 17 April, 1893 p 7 "Obedience is the outgrowth and fruit of **oneness with Christ and the Father**."

Christ's Words are Spirit – Christ is the Word of God

Revelation 19:13 (referring to the risen and glorified Son of God)
"And he was clothed with a vesture dipped in blood: and his name is called The Word of God."

John 1:1
"In the beginning was the Word and the Word was with God and the Word was God."

John 6:63
"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Matthew 10:20
"For it is not ye that speak, but **the Spirit (# 4151 – pneuma – spirit, mind) of your Father which speaketh in you.**"

Luke 12:11,12
"And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say; For the Holy Ghost (# 4151 – pneuma – spirit, mind) shall teach you ...what ye ought **to say"** (words).

John 15:7
If ye abide in me, **and my words abide in you,** ye shall ask what ye will, and it shall be done unto you.

Colossians 3:16
"Let the word of Christ dwell in you richly in all wisdom."

John14:6
"**Jesus** saith unto him, I am the way, **the truth**, and the life: no man cometh unto the Father, but by me."

John 15:26
"But when the Comforter is come, whom I will send unto you from the Father, even **the Spirit of truth**, which proceedeth from the Father, he shall testify of me."

Hebrews 3:7
"Wherefore as the **Holy Ghost** (# 4151 – pneuma – spirit, mind) saith, "Today if ye will hear **His voice** harden not your hearts."

John 10:27 (Jesus said:)
"My sheep **hear my voice** and I know them and they follow Me."

Sabbath-School Worker, 1 February 1896 *Prayer Effectual*, para 3
"To the true seeker through the mediation of Christ the gracious influences of the Holy Spirit are imparted in order that the receiver may impart a knowledge of saving truth."

The Paulson Collection of Ellen G. White Letters p 129
"The truth stated calmly, clearly, will enter into the mind of the receiver, and become a part of their very nature. The Comforter, the Holy Spirit, remolds the character, making a new man in Christ Jesus. The thoughts, the ideas, the principles, are sound, sensible, bearing with them a weight of influence that flows in the new and divine channel."

The Son of God Shed His Blood - Through His Spirit, He Offers His Blood

1 John 1:7
"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of **Jesus Christ his Son** cleanseth us from all sin."

Acts 20:28
"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he (Christ) hath purchased **with his own blood**."

Hebrews 9:14
"How much more shall the blood of Christ, who **through the eternal Spirit** (His divine mind/character) offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Hebrews 9: 11, 12
"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by **his own blood he entered** in once into the holy place, having obtained eternal redemption for us."

Early Writings p 38
"I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, 'My blood, Father, My blood, My blood, My blood!' Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, 'Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads.'"

Christ – the Eternal Spirit – and Our High Priest, offered His blood in the heavenly sanctuary.

19. Does the "Spirit of Satan" Refer to a Separate Being Apart from Satan?

Review and Herald 13 April, 1911 p 6
"If the majesty of heaven guards his every word lest he should stir up the spirit of Satan and the fallen angels, how much more careful should we be in all things in connection with his work?"

Signs of the Times, 2 September 1897 p13
"Then let us look the future decidedly in the face, and say, "I can do all things through Christ which strengtheneth me." **We must cherish the presence of Christ,** for we need him in the less as well as the greater trials.…When we are called to imprisonment and shame, when degraded by our fellow-beings, who are **inspired by the spirit of Satan,** God will give his grace to sustain us. His promise is, "As thy days, so shall thy strength be."

3 Sprit of Prophecy p 379, 380
"Day after day, as they went to their devotions, a woman with the spirit of divination followed them, crying, "These men are the servants of the most high God, which show unto us the way of salvation." This woman was a special agent of Satan; and, ***as the devils were troubled by the presence of Christ, so the evil spirit, which possessed her, was ill at ease in the presence of the apostles.*** *Satan knew that his kingdom was invaded, and took this way of opposing the work of the ministers of God. The words of recommendation uttered by this woman were an injury to the cause, distracting the minds of the people from the truths presented to them, and throwing disrepute upon the work by* ***causing people to believe that the men who spoke with the Spirit and power of God were actuated by the same spirit as this emissary of Satan****….When the woman was* ***dispossessed of the spirit of the devil****, and restored to herself, her masters were alarmed for their craft."*

These statements demonstrate that Ellen White supports the view that the "spirit of Satan" is Satan himself – not some other independent being which would constitute a "twin-ity of evil." The mind and character of Satan constitute his personality. Why then do trinitarians claim, that when used in reference to God, the spirit of God means a separate being?

Mind Possession – by Spirit of God or by Spirit of Satan
Seventh-day Adventists have long been aware that there are only two classes of people on the earth – those who are possessed by the holy spirit of God and those who are possessed by the unholy spirit of Satan.

Matthew 12:30
"He that is not with me is against me; and he that gathereth not with me scattereth abroad."

Matthew 25:32
"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

Mark 5:5
"And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and **in his right mind**: and they were afraid."

2 Timothy 1:7
"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Special Testimony to Ministers and Workers, No.6, p 8, 1896
"The world is the chief enemy of religion. The satanic forces are constantly at work through the world, and those who are professed Christians, yet associated with the world in close fellowship, are so much ***one in spirit,*** *aims, and principles of working, ….How pitiable and sad to see men who have known something of the* ***Spirit of God****, fall so completely into the arms of the world…. There are but two classes in our world. Then listen to the words of One who knows: "Ye are of God, little children, and have overcome them: because* ***greater is he that is in you, than he that is in the world****…1 John 4:4."*

5 SDA Bible Commentary, p 576
"To whatever degree or in whatever form demons gain control of a human being, they do so through the sensory nervous system. ***Through the higher powers of the mind – the conscience, the power of choice and the will – Satan possesses the person.*** *Through the motor nervous system the evil one exercises control over his subjects.*

*Demon possession cannot occur except through the nervous system, for through it **Satan gains access to the mind** and in turn controls the body cf. (Luke 8:2; Desire of Ages p 568) …. In each case the expulsion of the evil spirits was accompanied by an instantaneous and evident change – there was a restoration of mental equilibrium and physical health where these had been impaired. Intelligence returned (Desire of Ages p 256, 338), the afflicted ones were clothed again and **in their right minds** (Mark 5:15; Luke 8: 35; Desire of Ages 338) and their reason was restored (Desire of Ages p 429, 568)."*

Great Controversy, 1888, p 514
*"The fact that men have been possessed with demons, is clearly stated in the New Testament. The persons thus afflicted were not merely suffering with disease from natural causes. Christ had perfect understanding of that with which he was dealing, and he recognized the **direct presence and agency of evil spirits."***

Desire of Ages 1898, p 256
*"The same evil spirit that tempted Christ in the wilderness, and that possessed the maniac of Capernaum, controlled the unbelieving Jews. But with them he assumed an air of piety, seeking to deceive them as to their motives in rejecting the Saviour. Their condition was more hopeless than that of the demoniac, for they felt no need of Christ and were therefore **held fast under the power of Satan**."*

Desire of Ages, 1911 p 459
*"The priests and rulers, on first coming into **the presence of Christ**, had felt the same conviction. Their hearts were deeply moved, and the thought was forced upon them, "Never man spake like this Man." But they had stifled the conviction of the **Holy Spirit**."*

Great Controversy, 1911 p 663
*"Now Satan prepares for a last mighty struggle for the supremacy. The wicked are Satan's captives…. **In rejecting Christ** they have accepted the rule of the rebel leader. ….**The presence of Christ** having been removed, **Satan** works wonders to support his claims. He makes the weak strong and **inspires all with his own spirit** and energy."*

Just as the unholy spirit of Satan possesses the minds of those who do not surrender completely to Christ, so the holy spirit of God possesses the minds of His people.

2 Spirit of Prophecy, 1877 p 128
"So is the experience of every one who is born of the Spirit. The mind is an invisible agent of God to produce tangible results. Its influence is powerful, and governs the actions of men. If purified from all evil, it is the motive power of good."

2 Spirit of Prophecy, 1877 p 128 (continued)
*"The regenerating **Spirit of God, taking possession of the mind,** transforms the life; wicked thoughts are put away, evil deeds are renounced, love, peace, and humility take the place of anger, envy, and strife. **That power which no human eye can see**, has created a new being in the image of God."*

Sabbath-School Worker 1 February 1896 para 3
*"The Lord Jesus loves his people, and when they put their trust in him, depending wholly upon him, he strengthens them. **He will live through them, giving them the inspiration of his sanctifying Spirit, imparting to the soul a vital transfusion of himself.** He acts through their faculties, and causes them to choose his will and to act out his character. With the apostle Paul they then may say. "I am crucified with Christ; nevertheless I live;*

*yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." **Christ impresses upon the mind of believers the fact that they are to have the glory which the Father has given him, in order that all who love and serve him may be one with God**. …. 'Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory [character], which thou hast given me; for thou lovedst me before the foundation of the world.'"* (Parentheses in original)

Advent Review and Sabbath Herald 9 November 1897 para 4
*"**Man has no right to the name of Christian unless he will become Christlike in words, in spirit, and in action.** To be a Christian means culture after the divine character of Christ. That mind which was in Christ Jesus cannot be correctly represented by untrained powers, which result in an unfurnished mind. The untrained powers of those who claim to be followers of Christ dishonor him who has paid the price for their redemption. A narrow mind and dwarfed character cannot meet the mind of God**. **Passion manifested by a professed Christian is a denial of Christ; it gives victory to Satan, and enthrones him in the heart.** Such a man gives testimony to the world that Satan has more power over him than has Christ. His words, spirit, and character testify that the molding and fashioning hand of Satan is upon him, making of him a vessel that will dishonor God."*

Advent Review and Sabbath Herald14 June, 1892 para 3 Gospel Hearers--#3
*"**The beginning of yielding to temptation is in the sin of permitting the mind to waver, to be inconsistent in your trust in God. The wicked one is ever watching for a chance to misrepresent God**, and to attract the mind to that which is forbidden. If he can, he will fasten the mind upon the things of the world. He will endeavor to **excite the emotions, to arouse the passions, to fasten the affections** on that which is not for your good; but **it is for you to hold every emotion and passion under control, in calm subjection to reason and conscience.** Then **Satan loses his power to control the mind**. The work to which Christ calls us is to the work of progressive conquest over spiritual evil in our characters. Natural tendencies are to be overcome; for the natural disposition is **to be transformed by the grace of Christ.** Appetite and passion must be conquered, and **the will must be placed wholly on the side of Christ**. This will not be a painful process, if **the heart is opened to receive the impression of the Spirit of God.** 'Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.'"*

2 Mind, Character, and Personality p 800; Lt 73, 1899
"We are to cultivate the talents given us by God. They are His gifts and are to be used in their right relation to each other so as to make a perfect whole. God gives the talents, the powers of the mind; man makes the character. The mind is the Lord's garden, and man must cultivate it earnestly in order to form a character after the divine similitude."

Christ's Object Lessons, p 311- Without a Wedding Garment
*"Christ was obedient to every requirement of the law…. By His perfect obedience He has made it possible for every human being to obey God's commandments. **When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life.** This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah."*

The Great Controversy, 1911 p 43
"Among the twelve apostles was a traitor. Judas was accepted, not because of his defects of character, but notwithstanding them. He was connected with the disciples, that, through the instruction and example of Christ, he might learn what constitutes Christian character, and thus be led to see his errors, to repent, and, by the aid of divine grace, to purify his soul "in obeying the truth." But Judas did not walk in the light so graciously permitted to shine upon him. ***By indulgence in sin he invited the temptations of Satan. His evil traits of character became predominant. He yielded his mind to the control of the powers of darkness****, he became angry when his faults were reproved, and thus he was led to commit the fearful crime of betraying his Master. So do* ***all who cherish evil under a profession of godliness hate those who disturb their peace by condemning their course of sin.*** *When a favourable opportunity is presented, they will, like Judas, betray those who for their good have sought to reprove them."*

20. Who is the Father of Jesus?

The Holy Spirit overshadowed Mary. Did the Son have two fathers – the Father in Heaven and the 3rd Person of the trinity (the Holy Spirit) at Bethlehem?

The Roman Catholic Church states:
"But as man He was conceived of the Holy Ghost as the active principle of His conception, but not unto likeness of species, as a man is born of his father. Therefore Christ is not called the Son of the Holy Ghost."
http://www.newadvent.org/summa/403203.htm

The SDA original doctrine taught that the Son of God was begotten in eternity, and was the express image of His Father's likeness. Obviously the Father is the Father of Christ in both experiences when the Son was begotten.

21. Who Does Ellen White say is the Holy Spirit, the Comforter?

The early SDA church pioneers recognised the God was omnipresent. However they defined the word "omnipresent" as the means whereby the divine thoughts/mind/spirit of the Deity dwelt in humanity, via the ministration of angels. The early church's denominational Principles of Faith described the Father as "being everywhere present by His representative the Holy Spirit.

Both Father and Son are "spirit," (John 4:24). This demonstrates that both Father and Son are intelligent thinking Beings. Just as Adam was created in the image of God", - an intelligent mind housed in a physical body - so both Father and Son also have a divine spirit housed in a physical, bodily form.

Early Writings, 1882 p 77
"I have often seen the lovely Jesus, that He is a person. I asked Him if His Father was a person and had a form like Himself. Said Jesus, "I am in the express image of My Father's person."

6 Bible Commentary, p 1068
"There is a personal God, the Father; There is a personal Christ, the Son."

The reason that the Holy Spirit was not mentioned in this statement was not because of an oversight. Ellen White taught that the Holy Spirit was simply ***"the personal presence of Christ to the soul."*** Home Missionary, 1 November, **(1893)** p 28. **The Holy Spirit was recognised as the mind, the thoughts and therefore actual presence of the glorified Son of God, Jesus Christ.**

19 MR p 296, July 6-31, 1892; Preston, Melbourne, July 23, 1892
"*The nights are long and painful, but **Jesus is my Comforter** and my Hope."*

Vol 2 Sermons and Talks ,p 148, 149 (**Christ, Our Loving Comforter and Restorer)**
*"That Comforter is with us today. Letters come to me in which the writers ask me to pray for them. But **Christ is praying** for them. All they need is to carry their soul-distress to Jesus. He says, 'I am at thy right hand to help thee.' This is what I try to write to them. I tell them not to go to any human being for the **help that Christ alone can give.** He says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."*

R&H Vol 2, p 422; Reflecting Christ, p 21; R&H, 26 August 1890, para 10; The Ellen G White 1888 Materials p 696
*"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."*

Testimonies to Ministers and Gospel Workers, p 176
*"…believers rely upon the divine promise, and **the Holy Spirit is a comforter as well as a reprover."***

MS 548:6
***"The Saviour is the Comforter** - this I have proved Him to be."*

Notebook Leaflets from Elmshaven Library, Letter 32 (1903)
*"Receive **the Holy Spirit**, and your efforts will be successful. **Christ's presence** is that which gives power."*

This Day with God p 305
*"I am praying that **the Lord will reveal Himself to you as a personal Comforter.** The eyes of the soul must be kept open, in order to recognize the great mercies of our heavenly Father. **Jesus is a bright and shining light. Let Him reflect His bright beams into the heart and mind.** Do not forget thanksgiving. "Whoso offereth praise glorifieth me" (Ps. 50:23). Look to Him, and lay before Him all your necessities. Is anything too **hard for the Lord**? He is the Great Physician."*

MS 20, (1892); Sons and Daughters of God, p 124
*"How essential that we have the enlightenment of the Spirit of God; for thus only can we see the glory of Christ, and by beholding become changed from character to character in and through faith in Christ. . . . He has grace and pardon for every soul. As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving us **Jesus the Comforter."***

2 Selected Messages p 270
"'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' (Rom. 8: 11). O how precious are these words to every bereaved soul! ***Christ is our Guide and Comforter, who comforts us in all our tribulations."***

Sons and Daughters of God, p 152
"God wants the youth and those of mature age to look to Him, to believe in ***Jesus Christ whom He has sent, and to have Him abiding in the heart****; then a new life will quicken every faculty of the being.* ***The divine Comforter will be with them,*** *to strengthen them in their weakness, and guide them in their perplexity. . . . It will make plain to them the path of life."*

MR vol. 14, p 179, 11 June (1891) Letter to Brother Chapman
"John 14: 16-17 (quoted) This refers to the ***omnipresence of the Spirit of Christ, called the Comforter."***

1 Selected Messages, p 93
"Let those who have a knowledge of the truth arise and shine. "Cry aloud, spare not, lift up thy voice like a trumpet" (Isa. 58:1). No longer mutilate the truth. Let the soul cry out for the living God. Cease ye from man, whose breath is in his nostrils. ***The Comforter will come to you, if you will open the door to Him."***

John 10:7
"Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep."

This Day With God, p 34
"'When Christ, who is our life, shall appear, then shall ye also appear with him' (Col 3:4). ***Let the peace and comfort of the Holy Spirit come into your hearts. Open the door of your hearts, that Jesus may enter as an honored guest, and you will have a Comforter."*** **(Note: "*both" Jesus and the Holy Spirit enter the heart …. But you will only have ONE Comforter).**

Reflecting Christ p 285
Pour out Praise and Thanksgiving
"And Jesus said He would give us the Comforter. What is the Comforter? It is the Holy Spirit of God. ***What is the Holy Spirit? It is the representative of Jesus Christ, it is our Advocate that stands by our side and places our petitions before the Father all fragrant with His merits.*** *There He accepts the petition of the humblest saint."*

Review and Herald, 16 June 1896, par 4
"Through the mysterious plan of redemption, ...the imperfect work of the human agent may be accepted in the name ***of Jesus our Advocate."***

The Signs of the Times, 2 September, 1889 para 3
"You cannot teach others of Jesus and his righteousness, you cannot portray his matchless love, and the fullness of his grace, you cannot picture him as the Christian's all in all, ***as the comforter and guide of man****, unless your own heart is filled with his love."*

Home Missionary, 1 November, (**1893**) p 28
"The work of the ***Holy Spirit*** *is immeasurably great. It is from this source that power and efficiency come to the worker for God; and* ***the holy Spirit is the Comforter, as the personal presence of Christ to the soul****."*

Review and Herald 26 October, 1897 p 15
*"**There is no comforter like Christ**, so tender and so true. He is touched with the feeling of our infirmities. **His Spirit** speaks to the heart. …But no circumstances, no distance, can separate us from **the heavenly Comforter**."*

Review and Herald 26 October, 1897 p 15
*"Wherever we are, wherever we may go, he is always there, one given in Christ's place, to act in his stead. He is always at our right hand, to speak soothing, gentle words; to support, sustain, uphold, and cheer. **The influence of the Holy Spirit is the life of Christ in the soul.** This Spirit works in and through every one who receives Christ. Those who know the indwelling of this Spirit reveal its fruit,--love, joy, peace, long-suffering, gentleness, goodness, faith."*

The Desire of Ages 1898, p 391
*"By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. **They will find that Christ is a personal Saviour. As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter**. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means to live "by every word that proceedeth out of the mouth of God." This is eating the Bread that comes down from heaven."*

Life Sketches of Ellen White p 252, 253
*"When I stood by my first-born, and closed his eyes in death, I could say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' And I felt then that I had **a comforter in Jesus**."*

R&H 4 October, 1902, p 11
*"….To all who desire to be **recipients of his Spirit, the virtue flows out from Christ.** And it is in this way that the **character of God, the perfection of Christ and the Father, is brought before the world**. The human agent is complete in Christ. Learning in the school of Christ, daily studying his life, we become one with him, and reflect the virtues of his character."*

Steps to Christ, p 74, 75
*"**Henceforth through the Spirit, Christ was to abide continually in the hearts of His children.** Their union with Him was closer than when He was personally with them. The light, and love, and power of **the indwelling Christ shone out through them**, so that men, beholding, "marveled; and they took knowledge of them, that they had been with Jesus."* Acts 4:13.

The Signs of the Times, 23 July, 1896 par 2
*"(Jesus said) "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" When he should ascend to the Father, then the Comforter which the Saviour promised to send would come. **Jesus promised to manifest himself through the Holy Spirit** to every individual who shall seek him and believe on him."*

Great Controversy, 1888, p 350
*"…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**..."*

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

Youth's Instructor, 9 January, 1896 p 4
*"What a shame it is that Satan is allowed to work so successfully among us! Why do we permit gossips to pour into our ears complaints and reproaches concerning our brethren and our friends? Why do we take up a reproach and stir up strife, instead of making peace? This **grieves God's Holy Spirit,** and causes love to leak out of the heart as water out of a leaky vessel. Let us have a practical religion. Look to Christ by faith, and behold his purity, his mercy, and his love, and bring our actions into harmony with **the divine Spirit**. Let us have **the Spirit of Jesus** in our homes. Let us sing and make melody unto the Lord in our hearts. If the praise of God is in our household, there will be no danger of discord in the church. Where there are peacemakers, **there is the ministry of holy angels.** Be converted; repent; realize what religion is. Open your hearts, and **let the Lord Jesus in.** We cannot be half-hearted in the service of God, and be prepared to stand in the judgment. **We must have Christ in the inward parts, and his sacred presence will create a pure atmosphere in the home and in the church.** If **he** abides with us, sweet music will come from our hearts, and our prayer and praise circle will be enlarged. Have little Bible classes among yourselves, and make them interesting. Go out and behold God in nature, and when you glorify God, he will honor you. Unless **we give ourselves entirely to Christ**, Satan will take control."*

Desire of Ages, p 790 (1898)
"Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life. The Father ratified the covenant made with Christ,** that He would receive repentant and obedient men, and would love them even as He loves His Son. Christ was to complete His work, and fulfill His pledge to "make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13:12. **All power in heaven and on earth was given to the Prince of Life, and He returned to His followers in a world of sin, that He might impart to them of His power and glory."

How did Christ, the Prince of Peace return to His followers in a world of sin? The Son of God returned as the spirit of Christ. Christ's divine mind/thoughts/ spirit which was ministered by angels and placed in the minds of His disciples.

God's Spirit Brings the Divine Mind and Actual Presence

8 Testimonies for the Church, 1904, p 46
*"To our physicians and ministers I send the message: ….Shall we not wrestle with God in prayer, **asking for the Holy Spirit** to come into every heart? The **presence of Christ,** manifest among us, would cure the leprosy of unbelief that has made our service so weak and inefficient. We need the **breath of the divine life breathed into us**. We are to be channels through which the Lord can send light and grace to the world. ….Floods of **spiritual power** are to be poured forth upon those prepared to receive it."*

Early Writings, 1882 p 54-56
*"Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, **"My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath** was light, power, and much love, joy, and peace."*

Youth Instructor, 18 July 1901
*"**The divine presence of Christ** could bring to the aid of the Israelites a power which, when combined with human effort, would sanctify them to God. So today, **this presence can bring us power** to consecrate ourselves wholly to God."*

Review and Herald, 7 August,1888 p 5
*"Our very thought, word, and action, should be subject to the will and mind of Christ. Levity is not appropriate in meetings where the solemn work and word of God are under consideration. Let every one consider that he **is in the presence of Christ.** The prayer has been **offered that Christ shall preside in the assembly and impart his wisdom**, his grace, and righteousness. Is it consistent to take a course that will be **grievous to his Spirit,** and contrary to his work? Let us bear in mind that **Jesus is in the midst.** Then there will be no levity, jesting, or lightness. An elevating, **controlling influence from the Spirit of God,** will pervade the assembly. **Unfaltering truth, as a counselor,** will be beside every one who is truly interested in the welfare of the cause."*

Review and Herald, 19 May, 1904 p 10
*"Christ declared that the **divine influence** was to be with his followers to the end. But the promise is not accepted and believed by God's people; therefore its fulfilment is not seen. The promise of **the Spirit** is a matter little thought of."*

Signs of the Times, 3 October 1895 p 9
*"Faith must center in the word of God, which is spirit and life. Every page of the sacred word is illumined with the beams of the Sun of Righteousness. The word of God is to be the support of the afflicted, the comfort of the persecuted. God himself speaks to the believing, trusting soul; for **God's Spirit is in his word,** and a special blessing will be received by those who accept the words of God **when illuminated to their mind by the Holy Spirit.** It is thus that the believer eats of Christ, the Bread of Life. Truth is seen in a new light, and the soul rejoices **as in the visible presence of Christ."***

God and His Son Dwell in Us in the Renewed Mind

Signs of the Times, 2 September 1897 p14
*"The righteous have ever obtained help from above.…Christ is our present, all-sufficient Saviour. In him all fulness dwells. It is the privilege of Christians to know that **Christ is in them** of a truth."*

Review and Herald, 21 October, 1884 p 16
*"Sometimes the manifestations of the **Spirit of God,** lifting the soul above self and away from everything earthly, may be transient; but it is our privilege to have an **abiding sense of the presence of Christ, who dwells in the heart** by living faith."*

Review and Herald 3 July,1894 p 5
*"They had had the abiding **presence of Christ** in their hearts; they had been **imbued with his Spirit**, and without conscious effort on their part; they had been serving **Christ in the person of his saints,** and had thereby gained the sure reward."*

Review and Herald, 4 December 1894 p 7
*"What is the joy of the Christian?--It is the result of the consciousness of the **presence of Christ**. What is the love of the Christian?--It is the reflection of the love of Christ. It **is the effect of the operation of the Holy Spirit**…Jesus is all in all, and without him we can do nothing. **Without Christ, spiritual life would be impossible.** But **this union of Christ with the soul** is the union which Satan is ever seeking to disturb."*

Review and Herald, 2 September, p 3
*"To labor for the conversion of souls is the highest, noblest work in which the human agent can engage. But in our working for this object must be revealed the fact that we are laying hold of the grace of Christ, that we are guided and **controlled by the Spirit of God**. His holiness, his power, his unbounded love, revealed in the human instrument, will convict and convert souls. **When the presence of Christ fills the life, the worker has a sense of divine power with him.**"*

The Holy Spirit draws us; Christ draws us (but there is only one Being - the Mediator between God and man - 1 Tim 2:5)

Signs of the Times, 14 April, 1909 p 4
*"Yes, **Christ has become the medium of prayer between man and God**. He has also become the medium of blessing between God and man. He has united divinity with humanity. God's appointments and grants in our behalf are without limit. **The throne of grace itself is occupied by One who permits us to call Him Father**."*

Bible Echo 15 February, 1893 p3
*"Turn to Jesus, and tell Him all your trouble; **Christ** sees all your circumstances, knows all your temptations and sorrows. You are to yield to the **drawing power of Christ's love** to-day, and come to Him as you are. As you come, **He** will continue to draw you, until every thought shall be brought into captivity to Jesus.'"*

Review and Herald, 4 March, 1890 p 1
"The exhortation is given to "draw nigh to God, and he will draw nigh to you." We should seek to understand what it means to draw nigh to God. We are to come near to him, not to stand a great way off; for in that case we shall not be able to feel the **influence of his divine Spirit.** Those who came into **the presence of Christ**, drawing nigh to him, could more readily **breathe** in the atmosphere that surrounded him, **catch his spirit,** and be impressed with his lessons. We are engaged in a serious, solemn work, and we should seek to be in that humble position, to have that teachable spirit, that **the Lord can impress our hearts, and that we may feel his drawing power**. We never draw nigh to God but that he is drawing us."

Review and Herald 9 May, 1893 p3
"This grace had moved upon the heart of Cornelius. The Spirit of Christ had spoken to his soul; Jesus had drawn him, and he had yielded to the drawing. His prayer and alms were not urged or extorted from him; they were not a price he was seeking to pay in order to secure heaven; but they were the fruit of love and gratitude to God."

Review and Herald, 12 February 1895 p 5
*"In the plan of restoring in men the divine image, it was provided that **the Holy Spirit should move upon human minds**, and be as **the presence of Christ**, a molding agency upon human character."*

Review and Herald, 30 April 1908 p 3, 11
*"The Christian church began its existence by praying for the **Holy Spirit.** It was in its infancy, without the **personal presence of Christ**…. Mark the word, 'The multitude of them that believed were of one heart and one soul.' The **spirit of Him who died** that sinners might live **animated** the entire congregation of believers."*

Counsel to Ministers, Discourse, Minneapolis, Minnesota, 21 October, 1888 - Ms 8a, 1888
*"Oh, how much we all need the baptism of **the Holy Ghost.** Then we shall always **work with the mind of Christ,** with kindness, compassion, and sympathy, showing love for the sinner while hating sin with a perfect hatred. A work needs to be done for many who are assembled here."*

MR vol. 14, p 179, 11 June (**1891**)
*"John 14: 16-17 (quoted) This refers to the **omnipresence of the Spirit of Christ, called the Comforter."***

R&H, 12 February, 1895.
*"We do not become witnesses for Christ by maintaining a mere form of godliness, but we are his witnesses when we make that confession of Christ which is approved and accepted of the Father. To make such a confession, we must represent Christ in a holy life and blameless conversation. Jesus says, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." **But no one can confess Christ unless the Spirit of Christ abides within him as a living principle**."*

1Testimonies for the Church p 152 (1855-1868)
*"I saw that many would have to learn what it is to be a Christian--that it is not in name; but it is **having the mind of Christ,** submitting to the will of God in all things."*

Christ - the Spirit of Christ Transforms our Characters.

Signs of the Times, 17 April 1893 p 6
"The Holy Spirit is to be our helper. Of what avail would it have been to us that the only-begotten Son of God had humbled himself, endured the temptations of the wily foe, and wrestled with him during his entire life on earth, and died, the just for the unjust, that humanity might not perish, if the Spirit had not been given as a constant working, regenerating agent to make effectual in our cases what had been wrought by the world's Redeemer?"

Steps to Christ 1892, p73
*"Even John, the beloved disciple, the one who most fully reflected the likeness of the Saviour, did not naturally possess that loveliness of character…. Day by day his heart was drawn out toward Christ, until he lost sight of self in love for his Master. His resentful, ambitious temper was yielded to the molding power of Christ. The regenerating influence of the **Holy Spirit** renewed his heart. **The power of the love of Christ** wrought a transformation of character. This is the sure result of union with **Jesus**. When **Christ abides** in the heart, the whole nature is transformed. **Christ's Spirit, His love**, softens the heart, subdues the soul, and raises the thoughts and desires toward God and heaven."*

Signs of the Times 17 April, 1893 p 6
*"It is the **Holy Spirit that works to transform character**…"*

Spaulding and Magan Collection, p 107
"The Spirit of Jesus Christ ever has a renewing, restoring power upon the soul that has felt its own weakness and fled to the unchanging One who can give grace and power to resist evil."

Christ's Object Lessons p 419, 420
"The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with ***the graces of the Holy Spirit****. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with* ***the abiding presence of Christ. When Christ reigns in the soul****, there is purity, freedom from sin…..The revelation of His own glory in the form of humanity will bring heaven so near to men that the beauty* ***adorning the inner temple will be seen in every soul in whom the Saviour dwells.*** *Men will be captivated by the glory of an abiding Christ. And in currents of praise and thanksgiving from the many souls thus won to God, glory will flow back to the great Giver."*

1 Corinthians 6:19
"What? Know ye not that your body is the temple of the **Holy Ghost which is in you**, which ye have of God and ye are not your own?"

Steps to Christ 1892, p 44
"When **Christ** dwells in the heart, the soul will be so filled with His love, with the joy of communion with Him, that it will cleave to Him; and in the contemplation of Him, self will be forgotten. Love to Christ will be the spring of action."

Desire of Ages, 1989 p 161
"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:16, 17. No man can of himself cast out the evil throng that have taken possession of the heart. **Only Christ can cleanse the soul temple. His presence will cleanse and sanctify the soul,** so that it may be a holy temple unto the Lord, and 'an habitation of God through the Spirit.' Ephesians 2:21, 22"

Steps to Christ, 1892 p 25-28,
"A repentance such as this, is beyond the reach of our own power to accomplish; it is obtained only from ***Christ,*** *who ascended up on high and has given gifts unto men …The Bible does not teach that the sinner must repent before he can heed the invitation of Christ, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28.* ***It is the virtue that goes forth from Christ, that leads to genuine repentance.*** *Peter made the matter clear in his statement to the Israelites when he said, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. We can no more repent without the* ***Spirit of Christ to awaken the conscience*** *than we can be pardoned without Christ.* ***Christ is the source of every right impulse****.* ***He is the only one that can implant in the heart enmity against sin.*** *Every desire for truth and purity, every conviction of our own sinfulness, is an evidence* ***that His Spirit*** *is moving upon our hearts…. In dying for sinners, Christ manifested a love that is incomprehensible; and as the sinner beholds this love, it softens the heart, impresses the mind, and inspires contrition in the soul. It is true that men sometimes become ashamed of their sinful ways, and give up some of their evil habits, before they are conscious that they are being drawn to Christ.*
But whenever they make an effort to reform, from a sincere desire to do right, it is the ***power of Christ*** *that is drawing them. An influence of which they are unconscious works upon the soul, and the conscience is quickened, and the outward life is amended. And* ***as Christ draws them to*** *look upon His cross, to behold Him whom their sins have pierced,*

*the commandment comes home to the conscience….The **same divine mind** that is working upon the things of nature is speaking to the hearts of men and creating an inexpressible craving for something they have not. The things of the world cannot satisfy their longing. **The Spirit of God** is pleading with them to seek for those things that alone can give peace and rest--the grace of Christ, the joy of holiness. Through influences seen and unseen, **our Saviour** is constantly at work to attract the minds of men from the unsatisfying pleasures of sin to the infinite blessings that may be theirs. To all these souls, who are vainly seeking to drink from the broken cisterns of this world, the divine message is addressed, "Let him that is athirst come. And whosoever will, let him take the water of life freely **Rev 22:17**."*

Desire of Ages, 1898, p 251
*"God takes men as they are, and educates them for His service, if they will yield themselves to Him. **The Spirit of God, received into the soul,** will quicken all its faculties. Under the guidance of the **Holy Spirit,** the mind that is devoted unreservedly to God develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and His disciple that the Christian becomes like Him in mind and character. Through a connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced. He who longs to be of service to Christ is so quickened by **the life-giving power of the Sun of Righteousness** that he is enabled to bear much fruit to the glory of God."*

Desire of Ages, 1898 p 330-332
*"It is the love of self that brings unrest. When we are born from above, the same mind will be in us that was in **Jesus,** the mind that led Him to humble Himself that we might be saved… The value of our work is in proportion to the impartation of the **Holy Spirit.** Trust in God brings holier qualities of mind, so that in patience we may possess our souls. The yoke is placed upon the oxen to aid them in drawing the load, to lighten the burden. So with the yoke of **Christ.** When our will is swallowed up in the will of God, and we use His gifts to bless others, we shall find life's burden light. He who walks in the way of God's commandments is walking in company with **Christ,** and in His love the heart is at rest."*

The Signs of the Times, 3 September 1902 para 3; **2 Mind, Character, and Personality**, p 428 (Individuality)
*"Those who desire to be transformed in mind and character are not to look to men, but to the divine Example. God gives the invitation, 'Let this mind be in you, which was also in Christ Jesus.' **By conversion and transformation men are to receive the mind of Christ.** Every one is to stand before God with an individual faith, an individual experience, knowing for himself that **Christ is formed within**, the hope of glory."*

Colossians 3:16
"Let the word of Christ dwell in you richly in all wisdom."

The Holy Spirit is Truth – Christ is the Truth

(Jesus said) **"I am the way, the truth and the life.** No man cometh unto the Father but by Me."

John 14:17
"Even the **Spirit of truth**; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

John 15:26
"But when the Comforter is come, whom I will send unto you from the Father, even the **Spirit of truth**, which proceedeth from the Father, he shall testify of me."

Ephesians 5:9
"For **the fruit of the Spirit is** in all goodness and righteousness and **truth."**

1 John 4:6
"We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the **spirit of truth**, and the spirit of error."

Advent Review and Sabbath Herald, 3 June 1890, para 8
*"We shall never reach a period when there is no increased light for us. The sayings of **Christ** were always far-reaching in their import. Those who heard his teachings with their preconceived opinions could not take in the meaning attached to his utterances. **Jesus was the source, the originator of truth."***

Gospel Workers, p 310
*"The impression was not made by the power or influence of the man, but by the Comforter, of whom Jesus said, "When he, the Spirit of truth, is come, he will guide you into all truth." (1 John 16:13). **The Holy Spirit is called both the Comforter and the Spirit of truth,** because there is comfort and hope in the truth. A falsehood cannot give genuine peace; but through the truth we become partakers of the peace that passeth understanding."*

The Holy Spirit is the Comforter – Christ is the Comforter

Review and Herald 26 October, 1897 p 15
*"**There is no comforter like Christ."***

MS 548, p 6
*"**The Saviour is the Comforter** - this I have proved Him to be."*

Lift Him Up, p 221; letter 153a, 1897
*"**Christ is everything to those who receive Him. He is their Comforter**, their safety, their healthfulness. Apart from Christ there is no light at all. There need not be a cloud between the soul and Jesus. . . . His great heart of love is longing to flood the soul with the bright beams of His righteousness."*

Review and Herald, 16 May 1896
*"**Jesus said**: 'The Spirit of the Lord God is upon me; because **the Lord hath anointed me** to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . **to comfort all that mourn**; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;'"*

Reflecting Christ, p 21; R&H, 26 August 1890, para 10;
The Ellen G White 1888 Materials p 696
*"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."*

AT Jones
General Conference Bulletin 1893 # p 29
"What is it that brings to you and me the personal presence of Jesus Christ? The Spirit of God. Turn to two texts, one in John and one in Ephesians, and I think that will be all we will have time to read tonight. John 14:18, "I will not leave you comfortless; I will come to you." He does not leave us comfortless, that is without a comforter. So He says, I will come to you, but when He comes to us thus, we are not without a Comforter. Then He does come to us by the Comforter, which is the Holy Ghost."

The Holy Spirit is the Omnipresence of Christ

Christ was given the responsibility of winning back from Satan dominion of the earth. The plan of salvation on earth was 2 pronged in its thrust. Christ was to:
1. Redeem man by living a perfect human life in sinful flesh -developing a perfect human character and tested to the point of death for our sins; and
2. Represent the Father's character to the world – bringing mercy, forgiveness and healing to humanity.

However, the plan of salvation did not reach completion on earth. There was another 2 pronged phase of the plan of salvation in Heaven where the Saviour continued in His mediatorial work as:
1. Our High Priest - to apply the benefits of His divine death and sacrifice – for our justification – payment for past sins; and
2. The Comforter – to apply the benefits of His divine life and character – our sanctification – empowering us to overcome sin each moment.

For this task, the Son of God divested Himself of the limitations of humanity in order to complete final tasks in the plan of redemption. The Son of God's thoughts, (when relayed to the ministering angels for sharing with humanity), were referred to as His representative, the Holy Spirit of God.

John 7:39
"(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet (~~given~~); because that Jesus was not yet glorified.)" (given – supplied word, not in original text)

The Spirit of Christ was not able to be given to Christ's followers while He was still "hampered" by the restrictive forms of his humanity. When Christ's inauguration was completed in heaven 50 days after his death, the spirit of Christ was sent to assist His followers. Thoughts from His divine mind represented His presence to His disciples.

Matthew 28:20
(Jesus said)
"Lo, I am with you always, even unto the end of the world."

Ellen White, MSR# 1084 – 7; MS 5a, (**1895**)
*"Cumbered with humanity, Christ could not be in every place personally therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself divested** of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent."*

The Ellen G. White 1888 Materials p 933
Vision at Salamanca
*"**Jesus says, ' I will send you the Comforter. My Spirit alone is competent for the task of saving the world**, if they will accept of the provisions of My grace. The Comforter shall convince the world of sin, of righteousness, and of judgment'."*

The Adventist Home, p 350
*"Keep cheerful. Do not forget that you have a **Comforter, the Holy Spirit**, which Christ has appointed. You are never alone. If you will listen to the voice that now speaks to you, if you will respond without delay to the knocking at the door of your heart, "Come in, **Lord Jesus**, that I may sup with Thee, and Thee with me," the heavenly Guest will enter. **When this element, which is all divine, abides with you,** there is peace and rest."*

The Great Controversy, p 350
*"…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…"***

Desire of Ages, 1898 p 330-332
*"When Moses prayed, "Show me now Thy way, that I may know Thee," the Lord answered him, "**My presence** shall go with thee, and I will give thee rest." Those who take **Christ** at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when **Jesus** makes them glad **by His presence**. As through **Jesus** we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal. Heaven is a ceaseless approaching to God **through Christ.** The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness. **As we walk with Jesus** in this life, we may be filled with His love, satisfied with **His presence**."*

The Signs of the Times 2nd September 1903 para 3
*"Let every word you utter, every line you write, give evidence of unwavering faith. Do not think of Jesus as the friend of some one else, but as your personal friend. Never are you left to struggle alone. **Christ says, 'Lo, I am with you alway.' And angels are your helpers. The Comforter that Jesus promised to send abides with you."***

Youth's Instructor, 17 November 1892 p 7
*"Dear youth … Pray that the **Holy Spirit may be poured** upon you… Pray that **the sanctifying influence** may come upon you, that **the presence of Christ may abide with you;** for **Jesus has said, "Without me ye can do nothing**."*

Youth's Instructor, 19 July, 1894 p 11
*"Wickedness prevails on every hand; for Satan has come down having great wrath, knowing that he hath but a short time. He is a persevering, diligent, untiring worker, and if ever there was a time when men needed **the presence of Christ** at their right hand, it is now, so that when the enemy shall come in like a flood, **the Spirit of the Lord** shall lift up a standard against him. We need the **Captain of our salvation continually by our side**."*

Review and Herald, 15 December 1885; NBL.046.001
"All are to remember that they are in the presence of Christ, and in no case are they to utter a word that will grieve the Holy Spirit. They must show to the world that they are sons of God, that because they have chosen and believed on Christ, He has given them power to become the sons of God."

Youth's Instructor, 8 December 1892 p 1
"As many as are led by the Spirit of God, they are the sons of God." Those who consent to be led by the Spirit of God will be illuminated and sanctified."

Desire of Ages, 1898 p 339
"We have not the opportunity of turning from the ***person of Christ*** *as had the Gergesenes; but still there are many who refuse to obey His word, because obedience would involve the sacrifice of some worldly interest. Lest* ***His presence*** *shall cause them pecuniary loss, many reject His grace, and drive* ***His Spirit*** *from them."*

Our High Calling, p 41
*"****Then let your imagination dwell on the thought that you are in the presence of Jesus, walking with God, your life hid with Christ in God. . . .*** *Then you will not glorify Satan by imagining yourself weak and helpless. You will keep yourself uplifted into a pure and holy atmosphere****. You will receive the Holy Spirit as a comforter, as a sanctifier. . . . You will have a calm, restful spirit in God. You will say, "Jesus lives, and because He lives I will live also. He has conquered Satan in my behalf, and I will not be conquered by the devil once."***

Colossians1:27
"…Christ in you, the hope of glory:"

It is the omnipresence of Christ (the Divinity of His character – the Divine Mind) in us that is our hope of glory - not the presence of some other mysterious spirit identity.

The Spirit of the Lord

The spirit of humanity has been demonstrated to be the mind and character of a rational being.

Humanity is not capable of being present in non-bodily form, although people often say, "I'm with you in spirit" while they simply mean their "thoughts are with them" or they are thinking about the person despite being separated from them physically.

Angels are able to be invisible or visible to human sight, and also able to take on different physical forms. (Angels have wings, faces - Exo 25:18,20; Ezekiel 41:18) and hands (Ezekiel 10:7) However, unlike sinful humanity, angels are able to move in ways in which humanity are unable (fly - Rev 14:6). They are also able to appear in varied physical forms (e.g. Satan appeared as a serpent to Eve - Gen 3:1; holy angels appeared as men to Abraham – Gen 18:22; as a shining being to Zacharias – Luke 1:18) both visible and invisible to human sight (Baalam - Numbers 22:23, 25,27,31). Angels however, don't have flesh and bones as does humanity.

The Divine Father and Son have unlimited knowledge, and can personally observe all that is occurring in the entire universe all the time. They know the thoughts of every person and They communicate Their thoughts to the minds of humanity through the angels. Divinity is not restricted to appearing in any single physical form (Rev 10:1; Joshua

5:13,14, Dan 7:9) and can appear directly to humanity if They choose to do so (Ex 20; Acts 9:3-6; Gen 18) although if sinful beings are exposed to the Father's unveiled divine glory, they will “cease to exist.” (2 Thessalonians 2:8; Early Writings, p 54)

Divinity is represented as being present, when divine thoughts are sent via ministering angels and placed in the minds of believers. This process does not create another divine being called “the Holy Spirit.” The Personhood of the divine Being – either Father or Son, is still valid. Divinity does not become a different ‘physical being.’ The physical presence of Christ is representative of His ***thoughts, mind and character.*** **These divine *spiritual qualities,* are representative of Christ's actual *physical* presence.**

As shown by the word study “spirit” has many Biblical meanings. Definitions of the words “ruwach,” “nshamah” and “pneuma,” the word “spirit” convey that very often its meaning is synonymous with “mind, character” or “intellect.” Also it reveals that the mind and character (the spirit) comprise the identity of a being. This awareness assists us to understand how the Son of God is, “the Word of God” and “the thoughts of God made audible.”

The Word of God – the Father’s Audible Thoughts

John 1:1
“In the beginning was the Word, and the Word was with God, and the Word was God.”

Colossians 3:16
“Let the word of Christ dwell in you richly in all wisdom.”

Youth’s Instructor, 28 June, 1894 p9
“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.**

Desire of Ages, 1898, p 19
*“By coming to dwell with us, Jesus was to reveal God both to men and to angels. **He was the Word of God,-- God's thought made audible.”***

The Divine Mind of the Father was Given to His Son

The Father’s spirit – His divine mind, His character, His inherent life, was given unto His Son, not by measure, but completely poured out.

John 3:34, 35
“For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand.”

Filled with the Father's Spirit – the Anointing

Christ voluntarily "emptied Himself." His Divine Mind was put aside and Christ received the Divine Mind of his Father - the anointing with the spirit of God - at His human incarnation. Every true follower of Christ must experience the same process of receiving the anointing with the spirit of God – the new birth experience - for without the imparting of the divine mind - which is Christ in you the hope of glory – there can be no victory over sin. Just as every child of God needs to be filled with the Spirit of God in order to partake of the divine nature, so also did Christ in His humanity.

The Pre-incarnate Son of God tells us that He was anointed and ordained from everlasting with the holy spirit/mind of His Father; which is why the Son is called the "Word of God."

Proverbs 8:23
"I was set up from everlasting;"

set up (#**5258**) nacak naw-sak' to pour out, especially a libation i.e. the pouring out of wine or other liquid in honour of a god, or to cast (metal); by analogy, **to anoint a king**:-- cover, melt, offer, (cause to) pour (out), set (up).

David employs the same word "nacak" to describe the appointing of a king – The Son of God as the Christ, the Messiah.

Psalm 2:6,7
"Yet have I **set** (**#5258** -nacak – **installed, anointed**) my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee."

Isaiah 61:1
"The spirit of the Lord GOD is upon me; because the LORD hath **anointed** (#**04886 –** mashach, **consecrated, anointed**) me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;"

Hebrews 1:2, 9
"Hath in these last days spoken unto us by *his* Son, whom he hath **appointed** (**# 05087 -** establish, ordain) heir of all things, by whom also he made the worlds…. Thou hast loved righteousness, and hated iniquity; therefore God, **even thy God**, hath **anointed** (**#5548** chiro – anoint, consecrate) thee with the oil of gladness above thy fellows. (Psalm 45:7)"

Adam Clarke's Commentary on the Bible
Therefore *God*, even *thy God*] The original, diatoutoechrisese otheos otheos sou, may be thus translated: ***Therefore, O God, thy God hath anointed thee*.** The form of speech is nearly the same with that in the preceding verse? but the sense is sufficiently clear if we read, ***Therefore God, thy God, hath anointed thee.***

With the oil of gladness] *We have often had occasion to remark that, anciently, kings, priests, and prophets were consecrated to their several offices by anointing? and that this signified the gifts and influences of the Divine Spirit.*

(Adam Clarke's Commentary continued)
Christ, ochristos, signifies ***The Anointed One*****,** the same as the Hebrew Messias? and he is here said to be ***anointed with the oil of gladness above his fellows***. None was ever constituted ***prophet, priest*****, and *king***, but himself? some were kings only, prophets only, and priests only? others were kings and priests, or priests and prophets, or kings and prophets? but none had ever the *three offices* in his own person but Jesus Christ, and none but himself can be a King over the universe, a Prophet to all intelligent beings, and a Priest to the whole human race. Thus he is infinitely exalted ***beyond his fellows*****-**all that had ever borne the regal, prophetic, or sacerdotal offices."

Luke 4:18
"The Spirit of the Lord is upon me, because **he hath anointed me** (**#05548)** to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

Strong's Greek Concordance #5548 chrio khree'-o probably akin to 5530 through the idea of contact; to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service:--anoint. see GREEK for 5530

Adam Clarke's Commentary on the Bible, Luke 4:18
"[He hath anointed me] I have been designed and set apart for this very purpose; my sole business among men is *to proclaim glad tidings to the poor*..."

John 3:34
"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."

Christ was also anointed with the spirit of God in His mission as the Lamb slain from the foundation of the world. (Revelation 13:8)

5 SDA Bible Commentary, p 1124 (1896)
"He was compassed with infirmities, but His divine nature knew what was in man. He needed not that any should testify to Him of this. **The spirit was given Him without measure; for His mission on earth demanded it."**

The Bible teaches that the Father dwelt in the Son by way of the Son accepting the Father's Divine Mind/thoughts - the Holy Spirit. - communicated to Him by angels.

John 14:10, 11, 20
(Jesus said) "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake….At that day ye shall know that I am in my Father, and ye in me, and I in you."

Philippians 2:5-7 (Green's Literal Version)
"Let this mind be in you, which was also in Christ Jesus: who subsisting in the form of God thought *it* not robbery to be equal with God, but emptied Himself taking *the* form of a slave, having become in *the* likeness of men."

AT Jones
1893 *General Conference Sermons*, 3rd Angel's Message, #12 p 1-9
"Last night we came to this: that in order to have the righteousness of God--which is the latter rain, which is the preparation for the loud cry--we must have the mind of Christ only; it cannot come in any other way. This is precisely the advice that is given to us in the Scriptures: "Let this mind be in you which was also in Christ Jesus." Phil. 2:5,6. What is the thing that that text shows that the mind of Christ does? What did it do in Him? It "emptied himself." When that mind is in us, what will it do there? The same thing. It will empty us of self. Then the first thought that that text gives is that the mind of Christ empties of himself the one in whom it is. When that mind that was in Christ emptied himself, then what came? God filled Him. When that mind that was in Him is in us and does in us what it did in Him--empties us of self--what then will fill the place? God in Christ will fill us. Then God in Christ dwells in us. But that takes self out of the way."

EJ Waggoner
Manifestation of the Life of Jesus: The Sanctuary of God in *The Everlasting Covenant* (1900) p 367
*"Jesus Christ was the perfect temple of God; but if He were to be the only one in whom such fulness is revealed, then the too common idea that Jesus was an unique specimen, not made in all things like unto His brethren, and that it is impossible for anybody else to be in all things like Him, would be warranted; and Satan would not fail to charge God with incapacity and failure, saying that He is not able to take a man born in sin, and bring him to perfection. Day after day he is making this charge through men who, either despondently, or in self-justification, say that "Christ was different from us, for He was begotten by the Holy Ghost, and being born sinless had the advantage of us**." The Lord wants all to understand that the new birth puts men in the same position that Christ occupied on this earth,** and He will demonstrate this before the world. The life of Jesus is to be perfectly reproduced in His followers, not for a day merely, but for all time and for eternity."*

WW Prescott
R&H 14 April 1896 p 232
*"As Christ was twice born, once in eternity, only begotten of the Father **and again here in the flesh**, thus uniting the divine and the human in that second birth, so we, who have been born once already in the flesh, are to have the second birth, being born again of the spirit, in order that our experience may be the same, the human and the divine being joined in a life union."*

Christ indeed formed a perfect human character. His flesh was fallen, sinful, but His mind was the mind of a born-again Christian – filled with the thoughts of His Father. That Divine Mind filled the emptied self of Christ and Christ lived a perfect human life, by submitting His flesh to the expressed, unselfish will of the Father. This process is one that all human beings can choose to undergo also and thereby, through Christ's sacrifice and perfect life, come into close communion with God.

The Doctrine of the Nature of Christ is Effected by the Trinity

Since the doctrine of the trinity is acclaimed as the central, foundational doctrine upon which all other church doctrines are based, it is not surprising that the doctrine of the nature of Christ is greatly effected also and altered from the position held by the SDA, non-trinitarian pioneers' religion. This change in stance is very important when we realise that the nature of Christ is another doctrine that the antichrist system attacks. The antichrist system teaches that Christ did not come "in the flesh."

1 John 4:2, 3
Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

On page 11 of the book, *Handbook for Today's Catholic*, we read,
"The mystery of the Trinity is the central doctrine of the Catholic Faith. Upon it are based all the other teachings of the Church."

The trinity doctrine, in either the Catholic Orthodox version or the Apostate Protestant version teaches that Christ came as a human being with different flesh – not the sinful flesh the Bible describes that contains weaknesses and tendencies to sin. Such flesh, every child of Adam inherits and according to the SDA's early-published works, so did our Lord Jesus Christ.

AT Jones *The Consecrated Way to Christian Perfection* p 38
"Thus it is given in the words of Cardinal Gibbons:-- 'We affirm that the Second Person of the Blessed Trinity, the Word of god, who in His divine nature is, from all eternity, begotten of the Father, consubstantial with Him, was in the fullness of time again begotten, by being born of the virgin, thus taking to himself from her maternal womb a human nature of the same substance with hers. As far as the sublime mystery of the incarnation can be reflected in the natural order, the blessed Virgin, under the overshadowing of the Holy Ghost, by communicating to the Second Person of the adorable Trinity, as mothers do, a true human nature of the same substance with her own, is thereby really and truly His mother.' – **Faith of Our Fathers**, p 198, 199."

AT Jones *The Consecrated Way to Christian Perfection* p 38 (continued)
"Now put these things together. First, we have the nature of Mary defined as being not only 'very different from the rest of mankind,' but 'more sublime and glorious than all natures:' thus putting her infinitely beyond any real likeness or relationship to mankind as we really are. Next, we have Jesus described as taking from her a human nature of the same substance as hers. Thus From this theory it therefore follows as certainly as that two and two make four, that in His human nature the Lord Jesus is 'very different' from the rest of mankind; indeed, His nature is not human nature at all. Such is the Roman Catholic doctrine concerning the human nature of Christ. ***The Catholic doctrine of the human nature of Christ is simply that that nature is not human nature at all, but divine; 'more sublime and glorious than all natures.' It is that in His human nature Christ was so far separated from mankind as to be utterly unlike that of mankind, that His was a nature in which He could have no sort of fellow-feeling with mankind. But such is not the faith of Jesus."***

The Roman Catholic version of the trinity teaches that Mary, the mother of Jesus, was born with sinless flesh and so she was unable to pass on any "sinful" flesh to her Son. The Apostate Protestant version of the trinity doctrine teaches that Jesus took upon Himself the "sinless nature of Adam, before the fall."

This creates a “Saviour” who was not “able to be touched with the feelings of our infirmities,” was not “in all points tempted like as we are” and who was not able to even die completely as a man.

Seventh-day Adventists Believe, p 49 # 6
“Christ took upon Himself our nature with all its liabilities, but He was free from hereditary corruption or depravity and actual sin. Jesus had not evil propensities or inclinations or even sinful passions.”

Certainly Christ did not possess evil propensities (the carnal mind that has already committed a sinful act). Nor did Christ develop or cultivate sinful passions through participating in sinful acts or thoughts. However, Christ certainly inherited self-serving *tendencies and inclinations* in His human flesh.

Hebrews 2:16-18
“For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”

Christ never did commit sin because in spite of being born with sinful flesh, He was filled with the Divine Mind of His Father to which He submitted from birth. Christ was born into fallen humanity and we too are born with a fallen nature into this rebellious human race. We are born with the tendencies to sin, a tendency to be self-pleasing - planted in our minds leaving us defenceless against the devil’s control. But Christ’s mind was filled from birth with the thoughts of His Divine Father and because of Christ’s constant submission to the Father, His life was the epitome of unselfishness. Christ’s humanity was connected with the divine unselfish Mind of the Father, which was placed in His fallen, sinful body of human flesh. This experience is available to all humanity.

The disguised suggestion questions whether Christ can supply the power to resist temptation, when the real battle is over the willingness of the human to submit his/her will to Christ’s will. The new theology, based on the doctrine of the trinity, denies complete victory over sin is possible – covertly claiming that Christ does not have power to enable repentant humanity to overcome sinful tendencies. Instead, the real focus should be on the reluctance of the human being to completely submit to the Divine Will.

The doctrine of the trinity affirms that Christ has been made “different to us” in very important ways and therefore, because we are “sinful” – sold under sin –(while Christ is completely free of sinful flesh) we are not able to overcome sin and will be “sinning till Jesus comes” and yet still be saved. This is of course totally unbiblical and a fatal error. It is one of fermented wines of Babylon.

Romans 7:14
“For we know that the law is spiritual: but I am carnal, sold under sin.”

Romans 8:7
“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.”

Romans 3:23
“For all have sinned, and come short of the glory of God.”

Romans 5:19 (Green's Literal Version)
"For as through the one man's disobedience the many were constituted sinners, so also through the obedience of the One the many shall be constituted righteous."

When Christ took on His divinity, human nature, it was impossible that He fail to inherit the race's sinful flesh.

Galatians 4:4
"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,"

The law referred to is the law of heredity contained in the 2nd commandment. That law specifically explains that the sinful tendencies and inclinations are transferred from generation to generation.

Ellen White states,
Desire of Ages, 1898 p 117
*"For four thousand years the race had been decreasing in physical strength, in mental power, and in **moral worth**; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation."*

AT Jones
1895 General Conference Bulletin, The Third Angel's Message #14 p 266-267
"Now every man is tempted, you know 'when he is drawn away of His own lust and enticed.' James 1:14….Thus in the flesh of Jesus Christ –not in Himself, but in His flesh – our flesh which he took in the human nature --- there were just the same tendencies to sin that are in you and me. And when He was tempted, it was the 'drawing away of these desires that were in the flesh.' These tendencies to sin that were in His flesh drew upon Him and sought to entice him, to consent to the wrong. But by the love of God and by His trust in God, He received the power and the strength and the grace to say, "No," to all of it and put it all under foot. And thus being in the likeness of sinful flesh He condemned sin in the flesh." (end quote AT Jones)

Differences Between Christ's Humanity and Ours

There was a difference between the Divine/Human Son of God and every other human being that is born into this world.

Adam and Eve were created filled with the sinless, unselfish Divine Mind (the Holy Spirit), but they lost this blessing when they yielded to Satan's temptations in the Garden of Eden. In the place of that Divine Mind, the human race was then filled with the mind and thoughts, the spirit of disobedience and supreme selfishness of Satan. This way of thinking is identified as:

- "sinful flesh,"
- the carnal mind,"
- "tendencies to sin"

SDA Original Principles of Faith (1874)
17. *"That as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration, or conversion."*

5 S.D.A. Bible Commentary p 1128 (quoting Ellen White's letter to Baker)
(Ch. 14:30; Luke 1:31-35; 1 Cor. 15:22, 45; Heb. 4:15.)
"Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden."

As a "birthright" all humanity receives selfish flesh. When a human body was prepared for Christ in the womb of Mary, that body came complete with "sinful flesh," tendencies to self-pleasing in his body - weaknesses, which Christ inherited through his mother's humanity (Hebrews 2:16; Exodus 20:5; Galatians 4:4).

But Christ was to stand as the new representative of the human race – the second Adam. How? A human mind that was naturally inclined to selfishness could never stand the trial which Christ withstood.

The difference was that Christ was filled from birth with the His Father's divine mind – the Holy Spirit. Thus Christ came as a converted Christian (with the difference, that Christ NEVER sinned and converted Christians have committed personal sin). Christ possessed a sinless mind, housed in His sinful human flesh. In this way, the holy spirit/mind of God – was corporately returned to the human race. Christ offers victory over sin to the human race through the plan of salvation – the acceptance of this converted, holy mind into the Christian's life. When this new mind is accepted by the Christian, Christ dwells within and sin's power is broken.

John 8:34
"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."

1 John 3:8, 9
"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Romans 6:14
"For sin shall not have dominion over you: for ye are not under the law, but under grace."

Romans 7:25
"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

The Trinity Denies Christ Was Tempted Through His Flesh

It is important to notice the similarity between the doctrine of the trinity and the "new SDA theology" on the human nature of Christ. The Catholic Church has stated that its version of the human nature of Christ (the immaculate conception) is based upon its doctrine of the trinity. And likewise, so is the "sinless human nature of Christ" theology, based on the trinity version of Apostate Protestants. Both organisations hold the teaching that Jesus' flesh had to be sinless. It is claimed that Jesus was tempted only from outside or external to His body and that He did not suffer the temptations arising from within his flesh as is common to man. The doctrine of the sinless human nature of Christ has been especially designed to suggest that Christ had an advantage over other human beings and it was because of this "holy" advantage (which is inaccessible to humanity) that Christ did not sin.

Did the Son of God Have an Advantage?

In reality, Christ came with a distinct **disadvantage** rather than an advantage over the rest of humanity. Christ, the Divine Son of God was tempted by Satan to use His divine power and authority while He was incarnated – these temptations are not "common to man."

Matthew 4:3
"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread."

Review and Herald, 4 January,1875 p3
"Christ was put to the closest test, requiring the strength of all his faculties to resist the inclination when in danger, **to use his power** to deliver himself from peril, and triumph over the power of the prince of darkness."

If Christ had employed His divine power (authority) to escape from danger or to prove His divine status, He would have stepped outside of the boundaries of the plan of salvation i.e. that Christ would live a perfect *human* life and develop an unfailing faith in His Father, trusting in His Father to protect Him from danger as He saw fit, as all human beings must learn to do.

It is interpreted by some, that Christ had an "advantage" over the rest of humanity in that Christ was born filled with the spirit of God i.e. already connected to Divinity, whereas other human beings only receive that Divine Mind at conversion, after they have already established evil habits and sinful practices. Because of practiced sin, the carnal nature is strengthened. Christ never developed the carnal mind because He never consented to begin to sin. Because of His resolute stand against sin, the devil tried the Saviour's character more severely than any human being will be permitted to be tempted. These tests were severe disadvantages that Christ bore.

Desire of Ages, 1898, p116
*"Many look on this conflict between Christ and Satan as having no special bearing on their own life; and for them it has little interest. But within the domain of every human heart this controversy is repeated. Never does one leave the ranks of evil for the service of God without encountering the assaults of Satan. The enticements which Christ resisted were those that we find it so difficult to withstand. **They were urged upon Him in as much greater degree as His character is superior to ours**. With the terrible weight of the sins of the world upon Him, Christ withstood the test upon appetite, upon the love of the world, and upon that love of display which leads to presumption. These were the temptations that overcame Adam and Eve, and that so readily overcome us."*

Christ's mission was completely selfless and voluntary. Not only did He consent to leave behind the perfect happiness and worship He received in Heaven, but He also consented to take on the form of one of His creatures – sinful humanity. Still further, Christ consented to die to offer pardon to His rebellious creation, sinners who hated Him. Is this an advantage over the rest of humanity? Not by any stretch of the imagination!

Comparison of Christ's Humanity with Our Humanity

The Mind of Christ
Philippians 2:5
"Let this mind be in you, which was also in Christ Jesus."

The Carnal Mind of Humanity
Romans 8:7
"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

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

Ephesians 4:23, 24; 5:18
"And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness." "And be not drunk with wine, wherein is excess; but be filled with the Spirit."

Romans 8:4 - 6
"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace."

1 John 4:13, 15
"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit…. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

Christ Performed Miracles with Divine Power

John 2:11
"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

Acts 2:22
"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:"

Early Writings p 157
"Satan exulted when Jesus laid aside His power and glory and left heaven. He thought that the Son of God was then placed in his power. The temptation took so easily with the holy pair in Eden that he hoped by his satanic power and cunning to overthrow even the Son of God, and thereby save his own life and kingdom. **If he could tempt Jesus to depart from the will of His Father, his object would be gained."**

2 Redemption p53 (1887-1888)
"When Jesus left Heaven, and there left his power and glory, Satan exulted."

Desire of Ages, 1898 p 336
"When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the "Master of earth and sea and sky" that He reposed in quiet. **That power He had laid down, and He says, "I can of Mine own self do nothing."** John 5:30. He trusted in the Father's might. **It was in faith--faith in God's love and care--that Jesus rested, and the power of that word which stilled the storm was the power of God."**

Review and Herald 21 January, (1873) p 16
"The angels of God are ever moving up and down from earth to Heaven, and from Heaven to earth. **All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministration of angels.** Christ condescended to take humanity, and thus he unites his interests with the fallen sons and daughters of Adam here below, while his divinity grasps the throne of God. And thus Christ opens the communication of man with God, and God with man. **All the blessings from God to man are through the ministration of holy angels."**

8 Testimonies to the Church, p 202
"The great Medical Missionary took away the sins of the paralytic and then presented him to God as pardoned. And He gave him also physical healing. **God had given His Son power to lay hold of the eternal throne.** While Christ stood forth in His own personality, He reflected the luster of the position of honor that He had held within the enriching light of the eternal throne."

Divine Power is Given to the Followers of Christ.
John 14:12, 14
"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. If ye shall ask any thing in my name, I will do it."

Matthew 17:20
"And Jesus said unto them…for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

General Conference Bulletin, 17 May, (1909) p 6
"It is of the greatest importance that you abide in Christ, and **that in your humanity you lay hold upon divinity. Unless you take hold by living faith of his divine power,** you will miss that life that measures with the life of God."

Signs of the Times 16 January (1896) p 2
"By faith he laid hold upon divinity, even as **humanity may lay hold upon infinite power through him."**

Christ Had Authority to Command Demons and Disease

Mark 5: 8, 13
“For he (Jesus) said unto him, Come out of the man, thou unclean spirit…..And the unclean spirits went out.”

Matthew 4:24
“And his (Jesus) fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.”

Matthew 8:16
“When the even was come, they brought unto him many that were possessed with devils: and he (Jesus) cast out the spirits with his word, and healed all that were sick:”

Review and Herald 1 September, p 12 (1874)
“Jesus said to this wily foe, "Get thee hence, Satan; for it is written, thou, shalt worship the Lord thy God, and him only shalt thou serve." Satan had asked Christ to give him evidence that he was the Son of God, and he had in this instance the proof he had asked. **At the divine command of Christ he was compelled to obey**. He was repulsed and silenced. He had no power to enable him to withstand the peremptory dismissal. He was compelled without another word to instantly desist and to leave the world's Redeemer.”

Authority Over Demons and Disease is Given to the Followers of Christ.

James 4:7
“Submit yourselves therefore to God. Resist the devil, and he will flee from you.’

Matthew 10:1
“And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.”

Mark 3:5
“And to have power to heal sicknesses, and to cast out devils:”

Acts 4:30 (Peter prays for divine power on the Day of Pentecost)
“By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.”

Summary

Christ’s humanity was the same humanity as experienced by a born-again Christian, except for the fact that Christ had never committed any personal sin, but He bore the guilt of sin when He became “sin for us.”

The Doctrine of the Trinity Distorts the Sanctuary Doctrine

Ellen White foretold that the heavenly sanctuary doctrine would be attacked - (R&H,5 May, 1905) and it certainly is being attacked - although few SDA members realise that the doctrine of the trinity has a devastating effect on the sanctuary doctrine - because they haven't studied the doctrine of the trinity.

In the Sanctuary	***Christ***
Psalm 77:13 "Thy way, O God, is in the sanctuary."	John 14:6 Christ states "I am the Way, the Truth and the Life."
Exo 25:8 "And let them make me a sanctuary; that I may dwell among them. "	Heb 10:5 "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:" Christ, the divine Son of God came in human flesh and dwelt among humanity.
Isaiah 8:14 "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel."	Christ is the chief stone of temple 1 Peter 2:7, 8
Veil of the sanctuary (Exo 26:31)	Christ was the veil (Eph 2:5);
Showbread (Exo 25:30)	Christ is the Bread of Life (John 6:48)
Candlestick (Exo 25:31)	Christ is the true Light of the world (John 1:9);
Sacrificial lamb (Exo 29:39)	Christ is the Lamb of God (John 1:29, 36; Rev 13:8)
Fire on altar (Exo 29:18, Duet 4:24)	Christ is a consuming fire to sin (Heb 12:29)
Gate to the sanctuary (Exo 27:14)	Christ is the door (John 10:9)
Priest interceded with Incense (Exo 30:1)	Christ is the Priest whose intercession makes a Sweet Savour (2 Cor 2:15)
Glory of the Lord over the Ten Commandments in Ark of Covenant (Exo 25:22; 29:43)	Christ is glorified (Matt 17:2; 2 Cor 3:18, John 17:1).
Consecrated high priest (Lev 21:10-15)	Christ is our sinless Apostle and High Priest; (Hebrews 3:1; 4:15)
Laver with cleansing water (Exo 30:18)	Christ washes away our sin (Eph 5:26) Christ is the Living Water (John 4:14)
Ark of the Covenant (Exo 25:21)	Christ is the Truth which sits in the Tabernacle (John 14:6; Isa 16:5)
Day of Atonement – Judgment (Lev 23:27)	Christ is the Judge (John 5:27)
First born (Exo 22:29)	Christ is the Firstborn from the Dead (Rev 1:5)

There are other parallels that could be made, but this table demonstrates the point that Christ is the foundation, the centre and the entirety of the sanctuary.

- **The doctrine of the trinity teaches that the divine Lamb didn't really die**. ie. the trinity teaches that the divine spirit (part) of Christ did not die, but carried on its existence while the human body only died. But the penalty for sin was death - not eternal existence in another sphere. The sanctuary services required the lamb to die completely and so also, was the divine Lamb of God required to die completely to pay the penalty of sin. A divine law had been broken, and only a divine Being could pay the penalty of sin.

- **The doctrine of the trinity denies the sanctuary truth of the nature of Christ**. It claims that Christ did not come as a 'real' human being. It claims Christ was tempted from without but not from within. Well, if Christ came like that, then He wasn't a real human being – one of us. But Christ was like us – not in every way, because He never consented to sin as all humanity has, but like us in that He had human sinful flesh - but not the sinful mind. He had the divine mind of His Father and that placed Christ in the same position as converted human beings. Converted humanity constantly submits their natural (carnal) fleshly desires to control of the divine Mind. This is how Christ overcame also. This truth is confirmed by the sanctuary doctrine which goes into detail after detail in the construction of the tabernacle to prove that Christ was human AND divine - "making of twain, one new man." (Ephesians 2:15) He combined humanity with divinity - never to be divided - not even at death. The doctrine of the trinity denies this fact. It claims that at death, the divine part of Christ, separated from the human being. (see section – Humanity died – Divinity did not die). It is interesting that antichrist also denies that Christ came in the "flesh" (1 John 2:22)- sinful flesh - the same flesh as is possessed by sinful humanity. Even the Catholic church, which was, by historic SDA's, acknowledged as “Babylon,” and “the antichrist system,” (1874-1930 principles of faith) accepts that Christ came as a human being outwardly, but not with a sinful fleshly nature. They hold that Christ did not come "in the flesh" – sinful, like ours.- tempted from without, but not from within by the fleshly desires.

- **The doctrine of the trinity denies the judgment message of the day of atonement**, which is the equivalent of the 1st, 2nd & 3rd angels' messages (Rev 14:6-12). The day of atonement demonstrated to the Israelites that a judgment was coming. The day of atonement revealed that putting off sin was not only possible but necessary. The blowing of the trumpets warned the Israelites that they needed to prepare for the judgment. Anyone who continued sinning during the day of atonement and who hadn't already prepared their hearts and made restitution for their sins, were cut off from the Israelite people. Likewise the Bible teaches that the 144,000 redeemed from the earth, will have perfected characters (through the indwelling Christ), but the doctrine of the trinity denies perfection of character is achievable, even with the power of the supposed 3rd person of the trinity.

- **The doctrine of the trinity denies the sanctifying aspect of the ministry of Christ**. The trinity doctrine teaches that it is another person altogether – not Christ - who is the priestly intercessor between humanity and God. The doctrine of the trinity states that the 3rd person of the trinity intercedes “with groanings unutterable” on earth, but the sanctuary doctrine is definite that it is Christ, Our High Priest. who makes complete intercession for humanity - both in heaven and on earth. The sanctuary services identify that it is Christ who dwells in His people,- as the Holy Spirit (both before and after the death of the Lamb of God). The Holy Spirit is the divine mind/thoughts/spirit of Christ ministered by angels to the mind of humanity.

The Divine Presence Dwells with Humanity (B.C. and A.D.)

Before Christ was incarnated

Leviticus 26:12
”And **I will walk among you**, and will be your God, and ye shall be my people.”

Zechariah 2:10,11
“Sing and rejoice, O daughter of Zion: for, lo, I come, and **I will dwell in the midst of thee**, saith the LORD.”

Ezekiel 43:7,9
”And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell**<07931>** in the midst of the children of Israel for ever... 9Now let them put away their whoredom and the carcases of their kings, far from me, and I will dwell**<07931>** in the midst of them for ever.”

Exodus 29:45
”And I will dwell **<07931>** among the children of Israel, and will be their God.”

Strong's Hebrew Concordance
- # 7931 - shakan *shaw-kan'* (to reside or permanently stay (literally or figuratively):-- abide, continue, (cause to, make to) dwell(-er), have habitation, inhabit, lay, place, (cause to) remain, rest, set (up).

After Christ was Incarnated

2 Corinthians 6:16
“*I will dwell in them, and walk in them.”*

Remarking on 2 Corinthians 6:16, Adam Clarke states in hi's Commentary on the Bible: “The words are very emphatic: ενοικησωεναυτοις. “*I will inhabit in them*.”

John 6:48 (see John 6:47-58)
“I am that bread of life.”

Christ makes it very clear to the Pharisees that He is the Bread of Life which was symbolised by the bread on the table of the showbread (literally “table in the presence of”) in the sanctuary. Christ strongly asserts that He is the One Being who must be “taken into” the body as the bread and the wine as were consumed by the priests in the sanctuary services. Christ dwells today in His followers by His Spirit (His divine mind/thoughts abide in humanity when ministered by angels), just as surely as He dwelt in glorious form - the Shekinah glory revealing His divine presence - in the first Jewish temple.

In heaven, Christ ministers the benefits of His life on earth. - His payment of the penalty of sin equates with justification. On earth He ministers to us the benefits of His victorious life – power over sin (His divinity in fallen humanity). This equates with sanctification.

Christ Himself has been seen to be represented by the entire sanctuary – including the ceremonies, the furniture, the building itself, the animals and the priests. Anciently, He wanted to dwell in His people, the Israelites (Exodus 25:8; 2 Corinthians 6:16; John 6:47-58; Leviticus 26:12; Zechariah 2:10,11; Ezekiel 43:7,9; Exodus 29:45). To the Israelites, Christ's presence was indicated by the Shekinah glory in the Most Holy Place. (Exodus 40:34) But shortly before His death, Christ promised that He would be with His people

and in them. The spirit (mind) of Christ was to be the Comforter that would come from the Father. Christ says, “I will come to you” (John 14:11-18). And “I will never leave you, nor forsake you, even unto the end of the world” (Matthew 28:20). He says "there I am in the midst of them" (Matthew 18:20).

How is Christ going to be present – ***in the midst of them*** - while He is physically in the heavenly sanctuary? Christ's non-bodily presence would be represented by His holy spirit. Christ's divine mind, His pure thoughts would be ministered by angels to human minds. This was the promise of the Comforter/Advocate (same Greek word – *parakletos* # 3875 Strong's Greek Concordance).

Just as the entire sanctuary services pointed to Christ in every detail, so Christ is the complete Saviour and our complete Priest.

Hebrews 3:1
“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.”

Christ is our only Comforter (John 14:18); our only Mediator (1 Tim 2:5); our only Intercessor (Heb 9:24; Isa 53:12); and our only Advocate (1 John 2:1).

The Trinity Affects the Doctrine of Character Perfection

The Bible teaches that Christ formed a perfect human character whilst plagued with sinful human flesh. Every human being has the opportunity and ability to form a righteous character in the same manner as our Saviour did – through the indwelling of the Divine Mind/ the holy spirit of God.

However, based on the doctrine of the Trinity, the Roman Catholic Church teaches that man is incapable of forming a righteous character, even with the assistance of the "powerful" trinity. The rituals of penance, repeating "Hail Mary's" or "Our Father's" as punishments to receive forgiveness for committing sin illustrate the concept that sins need only to be forgiven, but are not able to be overcome. Paying money for a relative to be "prayed by the priest" out of purgatory is another ritual that illustrates that the Roman Catholic Church believes that victory over sin is not a requirement to enter into Heaven. As Simon the Sorcerer thought he could purchase the power of the spirit of God to cast out demons, so poor Catholic worshippers believe the priest when he claims that he can, for a price, "pray" their departed loved one "out of purgatory."

2 Timothy 3:5
"Having a form of godliness, but denying the power thereof: from such turn away."

Following the leader, the "new theology" of Apostate Protestantism also claims that the formation of a righteous character is impossible and that the saved "will be sinning until Jesus comes." This is a fatal, satanic deception. The Bible clearly teaches that the entry requirement to Heaven is a righteous character – Christ's righteous character as it is reflected and relived in His believers' lives.

Revelation 22:11, 12, 14,15
"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Ezekiel 18:4
"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."

Ezekiel 33:14, 15
"Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die."

Revelation 3:21
"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Christ Overcame in Sinful Flesh – *by the indwelling of His Father's Divine Mind*

Christ overcame by being "filled with the spirit of God."

Luke 2:40
"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

John 3:34
"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."

Hebrews 4:15
"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Revelation 3:21
"… I (Jesus) also overcame, and am set down with my Father in his throne."

The Signs of the Times, 29 October, 1894, par 9
To Abide in Christ the Will Must Be Surrendered
"When we resist the devil, he will flee from us, and we will rise above the human weakness in a way that will be a mystery even to ourselves. The judgment day is not that which will decide our eternal interests; but it is the yielding to influences that either subject our character to the moulding of Christ, or oppose our will to the will of God. The one absorbing aim of the life of Christ was to do the will of his heavenly Father. He did not become offended with God; for he lived not to please himself."

The Signs of the Times, 29 October, 1894, par 9 (continued)
"The human will of Christ would not have led him to the wilderness of temptation, to fast, and to be tempted of the devil. It would not have led him to endure humiliation, scorn, reproach, suffering, and death. His human nature shrank from all these things as decidedly as ours shrinks from them. He endured the contradiction of sinners against himself*. The contrast between the life and character of Christ and our life and character is painful to contemplate. What did Christ live to do? It was the will of his heavenly Father. Christ left us an example, that we should follow in his steps. Are we doing it?"*

Christ indeed formed a perfect human character. His flesh was fallen, sinful, but His mind was the mind of a born-again Christian – filled with the thoughts of His Father. Christ lived a perfect human life, by submitting His flesh to the expressed, unselfish will of the Father. This process is one that all human beings can choose to undergo also and thereby, through Christ's sacrifice and perfect life, come into close communion with God.

Humans Can Overcome in Sinful Flesh – *When filled with the Divine Mind*

When human beings totally submit to Christ they receive His divine mind - the spirit of the Lord. Then, through faith in the love of the Father and His Son, those human beings are empowered by "Christ in them" to overcome sin - to resist giving in to Satan's temptations.

1 John 3:9
"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Philippians 4:7
"And the peace of God, which passeth all understanding, shall **keep your hearts and minds through Christ Jesus**."

Philippians 4:13
"I can do all things through Christ which strengtheneth me."

Ephesians 6:16
"Above all, taking the shield of faith, wherewith **ye shall be able to quench all the fiery darts** of the wicked."

Philippians 1:6
"Being confident of this very thing, that he which hath begun a good work in **you will perform it until the day of Jesus Christ:"**

Jude 1:24
"Now unto him that **is able to keep you from falling**, and to present you faultless before the presence of his glory with exceeding joy"

1 Peter 1:16
"Because it is written, Be ye holy; for I am holy."

Matthew 5:48
"Be ye therefore **perfect, (#5046)** even as your Father which is in heaven is perfect (#5046). "

Strong's Concordance "perfect" # 5046 TELEIOJ teleios *tel'-i-os*

from <5056>; adj

AV-perfect 17, man 1, of full age 1; 19

1) brought to its end, finished
2) **wanting nothing necessary to completeness**
3) perfect
4) that which is perfect
4a) consummate human integrity and virtue
4b) of men
4b1) full grown, adult, of full age, mature

Philippians 3:15
"Let us therefore, as many as be perfect, **be thus minded:** and if in any thing ye be otherwise minded, God shall reveal even this unto you."

1 John 5:4, 5
"For whatsoever is born of God **overcometh** the world: and this is the victory that **overcometh** the world, even our faith. Who is he that **overcometh** the world, but he that believeth that Jesus is the Son of God?"

Revelation 2:7
"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that **overcometh** will I give to eat of the tree of life, which is in the midst of the paradise of God."

Revelation 2:17
"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that **overcometh** will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

Revelation 2:26
"And he that **overcometh**, and keepeth my works unto the end, to him will I give power over the nations."
Revelation 3:5
"He that **overcometh**, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

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

Revelation 3:21
"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Revelation 12:11
"And they **overcame** him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

Revelation 21:7
"He that **overcometh** shall inherit all things; and I will be his God, and he shall be my son."

Matthew 1:21
"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people **from** (#575) their sins."

"From" Strong's Concordance # 575 - apo - several meanings, one of which is:
"any kind of separation of one thing from another by which the union or fellowship of the two is destroyed."

2 Testimonies for the Church, p 286
"Christ overcame all the temptations of Satan, and so may your children."

Signs of the Times, 29 October 1902, p 1
"Christ saw that it was not possible for man to overcome in his own strength; therefore He came in person from the throne of glory, and bore the test that Adam failed to bear. In man's behalf He resisted the temptations of the enemy, and made it possible for man, by faith in Him, to overcome in his own behalf."

5 Bible Commentary, p 1124 (1896)
"Christ's life represents a perfect manhood. Just that which you may be, He was in human nature."

Advent Review and Sabbath Herald 28 April 1891 para 2
*"**To be sanctified is to become a partaker of the divine nature, catching the spirit and mind of Jesus**, ever learning in the school of Christ. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as of the Lord the Spirit." **It is impossible for any of us by our power or our own efforts to work this change in ourselves. It is the Holy Spirit, the Comforter, which Jesus said he would send into the world, that changes our character into the image of Christ;** and when this is accomplished, we reflect, as in a mirror, the glory of the Lord. That is, the character of the one who thus beholds Christ is so like his that one looking at his sees Christ's own character shining out as from a mirror. Imperceptibly to ourselves, we are changed day by day from our own ways and will into the ways and will of Christ, into the loveliness of his character. Thus we grow up into Christ, and unconsciously reflect his image."*

The Youth's Instructor, 28 December 1899 par 8 Tempted in All Points Like As We Are, Part II
*"When Satan fails to lead men into sin by the first two temptations, those of appetite and presumption, he besets them with the third, the love of the world; and in almost every case he leads them into apostasy by this means. It is the glory of this world that attracts and ensnares. But we have reason to thank God that the Captain of our salvation was made perfect through suffering, and came off conqueror in our behalf. **Every son and daughter of Adam may have this divine strength.** The promise of the Comforter has been given us. "He that believeth on me," said Jesus, "the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." **The power that came to Christ as a representative of the human race will come to every member of the human family who will make God his strength."***

Signs of the Times 10 April, (1893) p 3, 4
"We need not place the obedience of Christ by itself as something for which he was particularly adapted, because of his divine nature; for he stood before God as man's representative, and was tempted as man's substitute and surety. If Christ had a special power which it is not the privilege of a man to have, Satan would have made capital of this matter. But the work of Christ was to take from Satan his control of man, and he could do this only in a straightforward way. He came as a man, to be tempted as a man, rendering the obedience of a man. Christ rendered obedience to God, and overcame as humanity overcome. We are led to make wrong conclusions because of erroneous views of the nature of our Lord. To attribute to his nature a power that it is not possible for man to have in his conflicts with Satan, is to destroy the completeness of his humanity. The obedience of Christ to his Father was the same obedience that is required of man. Man cannot overcome Satan's temptations except as divine power works through humanity. The Lord Jesus came to our world, not to reveal what God in his own divine person could do, but what he could do through humanity. Through faith man is to be a partaker of the divine nature, and to overcome every temptation wherewith he is beset. It was the Majesty of heaven who became a man, who humbled himself to our human nature; it was he who was tempted in the wilderness and who endured the contradiction of sinners against himself." (p 4)

"We are not to serve God as if we were not human, but we are to serve him as those who have been redeemed by the Son of God and through the righteousness of Christ we shall stand before God pardoned, and as though we had never sinned. We shall never gain strength in considering what we might do if we were angels; but as obedient children we are to turn in faith to Jesus Christ, and show our love to God through obedience to his commands.

Jesus "was in all points tempted like as we are, yet without sin." Jesus says, "Follow me." "If any man will come after me, let him deny himself, and take up his cross, and follow

me." Jesus leads the way. Do not wait and continue in disobedience, hoping circumstances may change, making it easier for you to obey. Go forward, for you know the will of God."

I**n Heavenly Places,** The Highest Culture **p 141**
"God's ideal for His children is higher than the highest human thought can reach. The living God has given in His holy law a transcript of His character. The greatest Teacher the world has ever known is Jesus Christ. And what is the standard He has given for all who believe in Him to reach? "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). As God is perfect in His high sphere of action, so man may be perfect in his human sphere. The ideal of Christian character is Christ likeness. There is opened before us a path of continual advancement. We have an object to reach, a standard to gain which includes everything good and pure and noble and elevated. There should be continual striving and constant progress onward and upward toward perfection of character."

The "how-to" of character perfection; being "in Christ," is the heart of the 1888 message which was presented by AT Jones and EJ Waggoner.

AT Jones 1895 General Conference Bulletin #17 p 66-69
"If man has in any sense a more trying conflict to endure than had Christ, then Christ is not able to succour him when tempted. Christ took humanity with all its liabilities. He took the nature of man with the possibility of yielding to temptation, and he relied upon divine power to keep him. The union of the divine with the human is one of the most mysterious, as well as the most precious, truths of the plan of redemption. It is of this that Paul speaks when he says, "Without controversy great is the mystery of godliness: God was manifest in the flesh." 1 Tim. 3:16. While it is impossible for finite minds fully to grasp this great truth or fathom its significance, we may learn from it lessons of vital importance to us in our struggles against temptation. ***Christ came to the world to bring divine power to humanity, to make man a partaker of the divine nature.*** *You see, we are on firm ground all the way, so that when it is said that he took our flesh but still was not a partaker of our passions, it is all straight; it is all correct, because* ***His divine mind never consented to sin. And that mind is brought to us by the Holy Spirit that is freely given unto us.*** *"We know that the Son of God has come, and hath given us a mind" and "we have the mind of Christ." "Let this mind be in you, which was also in Christ Jesus."*
(end quote AT Jones)

EJ Waggoner, *Christ and His Righteousness*, chapter 6 paragraph 14 - 16
"But someone will say, "I don't see any comfort in this for me. To be sure, I have an example, but I can't follow it, for I haven't the power that Christ had. He was God even while here on earth; I am but a man." Yes, but you may have the same power that He had if you want it. He was "compassed with infirmity," yet He "did no sin," because of the Divine power constantly dwelling within Him. Now listen to the inspired words of the apostle Paul and learn what it is our privilege to have: 'For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.' Ephesians 3:14-19. Who could ask for more? Christ, in whom dwelleth all the fullness of the Godhead bodily, may dwell in our hearts so that we may be filled with all the fullness of God. What a wonderful promise! He is "touched with the feeling of our infirmity." That is, having suffered all that sinful flesh is heir to, He knows all about it and so closely does He identify

Himself with His children that whatever presses upon them makes a like impression upon Him and He knows how much Divine power is necessary to resist it, and if we but sincerely desire to deny "ungodliness and worldly lusts," He is able and anxious to give to us strength "exceeding abundantly, above all that we ask or think." ***All the power which Christ had dwelling in Him by nature, we may have dwelling in us by grace, for He freely bestows it upon us****."*

AT Jones, Advent Review and Sabbath Herald, 3 August 21, 1900
Galatians 5:
"And there is the way to Christian perfection. It is the way of crucifixion, unto destruction of the body of sin, unto freedom from sinning, unto the service of righteousness, unto holiness, unto perfection in Jesus Christ by the Holy Ghost, unto everlasting life.

Let us look again at the statement that the gifts are for the perfecting of the saints, "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." There is the pattern. The way that Christ went in this world of sin and in sinful flesh--your flesh and mine, burdened with the sins of the world, the way He went in perfection and to perfection, is the way set before us.

He was born of the Holy Ghost. In other words, Jesus Christ was born again. He came from heaven, God's first-born, to the earth, and was born again. But all in Christ's work goes by opposites for us: He, the sinless one, was made to be sin in order that we might be made the righteousness of God in Him. He, the living One, the Prince and Author of life, died that we might live. He whose goings forth have been from the days of eternity, the first-born of God, was born again in order that we might be born again. If Jesus Christ had never been born again, could you and I have ever been born again? No. But He was born again, from the world of righteousness into the world of sin; that we might be born again, from the world of sin into the world of righteousness. He was born again and was made partaker of the human nature that we might be born again and so made partakers of the divine nature. He was born again, unto earth, unto sin, and unto man, that we might be born again unto heaven, unto righteousness and unto God."

"Brother Covert says that makes us as brethren. It does certainly make us as brethren. And He is not ashamed to call us His brethren, either.

"Then He was born again, by the Holy Ghost, for it is written and was spoken to Mary, 'The Holy Ghost shall come upon thee, and 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.'

"Jesus, born of the Holy Ghost, born again, grew 'in wisdom and stature,' unto the fullness of life and character in the world, to where He could say to God, 'I have glorified thee on the earth: I have finished the work thou gavest me to do.' God's plan and mind in Him had attained to perfection.

"Jesus, born again, born of the Holy Ghost, born of flesh and blood, as we were, the Captain of our salvation, was made 'perfect through sufferings.' For 'though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.' Heb. 2:10; 5:8,9. Jesus thus went to perfection in human flesh, through suffering; because it is in a world of suffering that we in human flesh must attain perfection." (end quote AT Jones)

Summary:

Christ was humanity's example. He demonstrated that humanity could choose to be filled with the holy spirit of God (through Christ and thus overcome, in His power, all hereditary weaknesses to sin.

Ministration of the Angels – Work of the Holy Spirit

Holy angels bring the mind of Christ to the believer and it is in this way that the omnipresent mind of both Father and the Son dwell in the Christian. A study of the ministration of angels further convinces us, that as the evil angels bring the spirit or mind of Satan to unbelievers, so the holy angels through their ministration bring the spirit or mind of Christ to His people.

Ellen White makes it clear in her letter to Brother Chapman, 11 June 1891 that the Holy Spirit is **NOT** an angel. In reference to the John 14: 16,17, Ellen White tells Brother Chapman that the angel Gabriel is not the Holy Spirit. "This refers to the omnipresence of the spirit of Christ, called the Comforter..." We know that the spirit of Christ is His mind – the principles of unselfish love that motivate all He says or does. Holy angels **bring** the mind – these loving, unselfish thoughts and Christ's power, i.e. the holy spirit of Christ, to believers.

Testimonies to Ministers and Gospel Workers p 510
"From the two olive trees, the golden oil was emptied through golden pipes into the bowl of the candlestick and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence, His Spirit is the holy angelsimparted to human instrumentalities that are consecrated to His service. The mission of the two anointed ones is to communicate light and power to God's people. It is to receive blessing for us that they stand in God's presence. As the olive trees empty themselves into the golden pipes, so the heavenly messengers seek to communicate all that they receive from God. The whole heavenly treasure awaits our demand and reception and as we receive the blessing, we in our turn are to impart it. Thus it is that the holy lamps are fed, and the church becomes a light bearer in the world."

Hebrews 1:7
"And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire."

Acts of the Apostles p 495; Signs of the Times, 30 January, 1879 p 19
"To Adam in his innocence was granted communion, direct, free, and happy, with his Maker. After his transgression, God would communicate to man only through Christ and angels."

Patriarchs and Prophets 1890, p 67
"Man was still cut off from direct approach to his Creator, but God would communicate with him through Christ and angels."

Psalm 104:4 (in reference to God)
"Who maketh his angels spirits; his ministers a flaming fire."

Acts 2:3, 4
"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

8 Testimonies for the Church p 23
"Christ dispatches His messengers to every part of His dominion to communicate His will to His servants. He walks in the midst of His churches. He desires to sanctify, elevate, and ennoble His followers."

The Holy Spirit (mind, thoughts) of Christ - Brought by Holy Angels

Review and Herald, 12 February, 1895 p 5
*"In the plan of restoring in men the divine image, it was provided that the Holy Spirit should **move upon human minds**, and be as the presence of Christ, a molding agency upon human character."*

Counsels to Writers p 140
*"There are many who desire to know the truth. The angels of heaven are **moving upon human minds** to arouse investigation in the themes of the Bible."*

Jesus' (divine mind) is present by His spirit; holy angels; His saints

Desire of Ages, 1989 p 136
*"Often the presence of Christ and the ministering angels is manifest in the assemblies of the people, and yet there are many who know it not. They discern nothing unusual. But to some the **Saviour's presence** is revealed. Peace and joy animate their hearts. They are comforted, encouraged, and blessed."*

Manuscript Release, #954 (His representative the Holy Spirit represents Jesus)
*"When God's people search the Scriptures with a desire to know what is truth, **Jesus is present in the person of His representative the Holy Spirit,** reviving the hearts of the humble and contrite ones." (see section "Ellen White Defines Representative" and Ellen White's 'Trinitarian' Statements"#3)*

6 Testimonies for the Church, p 461
*"Since there is decided sympathy between heaven and earth, and since God commissions **angels to minister** unto all who are in need of help, we know that if we do our part, these **heavenly representatives of omnipotent power** will give help in this time of need. If we will become one in mind and heart with the heavenly intelligences, we can be worked by them."*

Christ; the Holy Spirit; and Holy Angels - "Heavenly Intelligencies" – Work on Human Hearts

Maranatha, 29 August; MS 396 p 1
"From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating with men. Christ officiates in the sanctuary. We do not follow Him into the sanctuary, as we should. Christ and angels work in the hearts of men."

Youth's Instructor, 5 July, 1894 p 5
*"A measure of the Spirit is given to every man to profit withal. **Through the ministry of the angels, the Holy Spirit is enabled to work upon the mind and heart of the human agent, and draw him to Christ**, who has paid the ransom money for his soul, that the sinner may be rescued from the slavery of sin and Satan. But **the Spirit of God** does not interfere with the freedom of the human agent. The **Holy Spirit is given to be a helper**, so that the human agent may cooperate with the divine intelligences; and it is its province to draw the soul, but never to force obedience. **Christ is ready to impart all heavenly influences**."*

7 Testimonies for the Church, p 148
"The love and fear of God, the sense of His goodness, His holiness, will circulate through every institution. An atmosphere of love and peace will pervade every department. Every word spoken, every work performed, will have an influence that corresponds to the

influence of heaven. Christ will abide in humanity, and humanity will ***abide in Christ.*** *In all the work will appear, not the character of finite man, but the character of the infinite God.* ***The divine influence imparted by holy angels*** ***will impress the minds*** *brought in contact with the workers; from these workers a fragrant influence will go forth."*

Review and Herald, 28 April, 1903 ,p 11
"The fear of God, the sense of his goodness, his holiness, will circulate through every institution. An atmosphere of love and peace will pervade every department. Every word spoken, every work performed, will have an influence that corresponds to the influence of heaven. Christ will abide in humanity, and humanity will abide in Christ. In all the work will appear not the character of finite men, but the character of the infinite God. ***The divine influence imparted by holy angels will impress the minds brought in contact with the workers; and from these workers a fragrant influence will go forth to those who choose to inhale it****. The goodly fabric of character wrought through divine power will receive light and glory from heaven, and will stand before the world as a witness, pointing to the throne of the living God."*

Youth's Instructor, 3 August 1893 p 4
"The ***powers of darkness*** *from beneath are moving upon human agents, and evil men are cooperating with* ***evil angels*** *to war against the commandments of God and the faith of Jesus; at the same time* ***a power from above*** *is moving upon those who will yield to divine influences, and the people of God are cooperating with* ***heavenly intelligencies****."*
The ***Spirit of Jesus Christ*** *ever has a renewing, restoring power upon the soul that has felt its own weakness and fled to the unchanging One who can give grace and power to resist evil."*

Christian Education 1893 p 150
"If when things occur in the family …which ruffles their peace and provokes their tempers, they lay every circumstance before God, and continue their request, supplicating his grace before they shall engage in their daily work as teachers, and know for themselves the power and grace and ***love of Christ abiding in their own hearts*** *before entering upon their labors,* ***angels of God*** *are brought with them into the schoolroom. But if they go in a provoked, irritated spirit to the schoolroom….They need to learn in the day's work that on such a day they were destitute of the abiding* ***presence of Christ,*** *and that they should have been corrected and punished in place of the children for their perversity, for they merely caught the spirit of the teacher -- the* ***Satanic spirit*** *surrounding their own souls works upon the children, and the children reflect back these influences."*

6 Testimonies for the Church, p 461
"Since there is decided sympathy between heaven and earth, and since God commissions ***angels to minister*** *unto all who are in need of help, we know that if we do our part, these* ***heavenly representatives of omnipotent power*** *will give help in this time of need. If we will become one in mind and heart with the heavenly intelligences, we can be worked by them."*

Desire of Ages, 1898, p 143
"The angels of God are ever passing from earth to heaven, and from heaven to earth. The miracles of Christ for the afflicted and suffering were wrought by the power of God through the ministration of the angels. ***And it is through Christ, by the ministration of His heavenly messengers****, that every blessing comes from God to us. In taking upon Himself humanity, our Saviour unites His interests with those of the fallen sons and daughters of Adam, while through His divinity He grasps the throne of God. And thus Christ is the medium of communication of men with God, and of God with men."*

Christ; Holy Spirit; Grace of Christ; a Motive Power; and Angels – "Heavenly intelligences" that Expel Sin from the Soul

Review and Herald, 25 April, 1893 p 2
*"It is through the mighty agency of **the Holy Spirit** that the government of Satan is to be subdued and subjected. It is the **Holy Spirit that convinces of sin, and expels it from the soul** by the consent of the human agent. The mind is then brought under a new law, and that law is the royal law of liberty. **Jesus** came to break the shackles of sin-slavery from the soul; for sin can triumph only when the liberty of the soul is extinguished. **Jesus** reached to the very depth of human woe and misery, and his love attracts man to himself. **Through the agency of the Holy Spirit, he lifts the mind up from its degradation**, and fastens it upon the eternal reality."*

Special Testimonies to Ministers and Workers, No 8, 1897, p 24
*"Let every man who enters the pulpit know that he has angels from heaven in his audience. And when these angels empty from themselves the golden oil of truth into the heart of him who is teaching the word, then the application of the truth will be a solemn, serious matter. The **angel messengers will expel sin from the heart,** unless the door of the heart is padlocked and Christ is refused admission."*

Review and Herald, 11 April 1893 p 2
*"Unless the **transforming grace of Christ** cleanses and purifies the soul, they will go on from darkness to greater darkness."*

Signs of the Times 13 October, 1898 p 6
*"A **motive power** is working within to transform the character. **The love of Jesus** with its redeeming power has come into the heart to conquer the entire being, body, soul, and spirit. When counter-influences work to oppose the grace of Christ which bringeth salvation, this love masters every other motive, and raises the human being above the corrupting influences of the world."*

Christ, Spirit of God and Angels Bring Things to Remembrance

Review and Herald, 10 January, 1907 p 3; Great Controversy 1911 p 600
*"But the teachings of Christ must previously have been stored in the mind in order for **the Spirit of God** to bring them to our remembrance in the time of peril."*

Christ's Object Lessons, 1900 p 148
*"**Angels** are watching with intense interest to see how man is dealing with his fellow men. When they see one manifest Christlike sympathy for the erring, they press to his side and bring to his remembrance words to speak that will be as the bread of life to the soul."*

Christ; Holy Spirit - Convict of Sin

Desire of Ages, 1898 p 172
*"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. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as **the Spirit comes** with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of **long wooing by the Spirit of God,--**a patient, protracted process."*

Review and Herald 4 November, 1902 p 10
"Reconciliation one with another is the work for which the ordinance of feet washing was instituted. By the example of our Lord and Master, this humiliating ceremony has been made a sacred ordinance. Whenever it is celebrated, Christ is present by his Holy Spirit. ***It is this Spirit that brings conviction to hearts****. As Christ celebrated this ordinance with his disciples, conviction came to the hearts of all save Judas.* ***So we shall be convicted as Christ speaks to our hearts****."*

Signs of the Times, 17 April,1893 p 6
"It is the ***Holy Spirit*** *that presents before the mind the moral standard of righteousness and* ***convinces of sin."***

Holy angels are included in Ellen White's usage of the term "the three powers in heaven."

Fred Allaback in **No New Leaders, No New Gods** p 68, 69 states:

"'If it is true that, "The Father and Son alone are to be exalted" (SD-58); that the Holy Spirit is not a third separate and distinct "God," then why does Ellen White talk about the "three" powers of heaven? Notice the following quotes where it talks about "three," not two.

Evangelism p 617
"We are to co-operate with the ***three highest powers in heaven****, -the Father, the Son, and the Holy Ghost, —and these powers will work through us, making us workers together with God."*

MR-#411 p1 1904.
"His commission is, Go throughout the world and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost...There is to be the imprint of the sacred name, baptizing the believers in the name of the ***threefold powers in the heavenly world****...*
The ***three great and glorious heavenly characters*** *are present on the occasion of baptism. All the human capabilities are to be henceforth consecrated powers to do service for God in representing the Father, the Son, and the Holy Ghost upon whom they depend.* ***All heaven is represented by these three*** *in covenant relation with the new life."*

Ellen White did, just what several Bible writers have done: She uses the term "Holy Spirit" on many occasions to "include" the ministry of Holy angels. If the Holy Spirit ministered through angels was NOT included under the term "Holy Ghost," then "All heaven" would NOT be "represented by these three." The ministry of angels would be left out. The work of the Spirit of Christ, through His ministering angels, is the third distinct "agency" working for human beings.

MS 27 1/2,1900.
"Three distinct agencies, *the Father, the Son, and the Holy Ghost, work together for human beings. They are united in the work of making the church on earth like the church in heaven."*

Are the heavenly angels involved in this work?
CT-549.
*"****The angels of God,*** *who minister to those who shall be heirs of salvation, will help you to make your family a model of the heavenly family."*

MR-# 311
"Two great armies are engaged in warfare. Satan with his great army is in conflict with ***Christ and God and the heavenly host.****"*

3RH - 272
"The liberty that comes through a knowledge of truth is to be proclaimed to every creature. Our ***Heavenly Father, Jesus Christ, and the angels*** *of heaven are all interested in this grand and holy work."*

6T - 306
"In fellowship with ***God, with Christ, and with holy angels*** *they are surrounded with a heavenly atmosphere,...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 on heart and mind."*

7T -14
"God and Christ and the heavenly angels *are working with intense activity to hold in check the fierceness of Satan's wrath..."*

TM -18
"The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies..."

1888 Materials -1764.
"The heavenly host are filled with an intense desire to work through human agencies to restore in man the moral image of God. They are ready and waiting to do this work. The combined power of the Father, the Son, and the Holy Ghost is pledged to recover man from his fallen state. Every attribute, every power, of divinity has been placed at the command of those who unite with the Saviour in winning men to God."

Australasian Union Conference Record, 1 June 1900.
"By the power of His love, through obedience, fallen man, a worm of the dust, is to be transformed, fitted to be a member of the heavenly family, ***a companion, through eternal ages, of God and Christ and the holy angels.*** *Heaven will triumph; for the vacancies made by the fall of Satan and his host will be filled by the redeemed of the Lord."* (end of quote by Fred Allaback).

Angels **are not the holy spirit of God**, but holy angels are also filled with the spirit/mind of God and it is this influence (God's holy words and thoughts) that they bring to humanity.

John 6:63
"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

The Truth About the Holy Spirit of God - Revealed to the Pioneers

Neither the pioneers, nor the denominated early SDA church - until informally in 1931 (long after the prophet's death in 1915) - held the Trinitarian belief that the Holy Spirit was a separate being with "his" own mind and body – a person -, another god; another being, separate from the Father and the Son. The pioneers' understanding of the agency of third person of the Godhead was the divine intelligences that carried the divine mind, and influence of Christ in to human minds e.g. In 1903, G.I. Butler, General Conference President had the following dialogue with John Harvey Kellogg.

J.H. Kellogg to G.I. Butler: 28 October, **1903**

> "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 so many words that the Holy Ghost is the third person of the Godhead. How the Holy Ghost can be a third person and not be a person at all is difficult for me to see."**

J.H. Kellogg to G.I. Butler: 21 February, 1904

> "I believe this Spirit of God to be a personality, you don't. But this is purely a question of definition. **I believe the Spirit of God is a personality; you say, No, it is not a personality. Now the only reason why we differ is because we differ in our ideas as to what a personality is. Your idea of personality is perhaps that of semblance to a person or a human being."**

G.I. Butler to J.H. Kellogg: 5 April, 1904

> "*God dwells in us by His Holy Spirit, as a Comforter, as a Reprover, especially the former. When we come to Him, we partake of Him in that sense, because the Spirit comes forth from him; it comes forth from the Father and the Son. **It is not a person walking around on foot, or flying, as a literal being, in any such sense as Christ and the Father are – at least, if it is, it is utterly beyond my comprehension of the meaning of language or words."***

In fact, Ellen White wrote to Kellogg stating in Letter 300 Ellen White Biography Vol 5, p 292 (1903)

> *"You are not definitely clear on the personality of God, which is everything to us as a people. You have virtually destroyed the Lord God **Himself**."*

Very soon after the Autumn Council in 1903 and the rejection of his book "The Living Temple," Dr Kellogg experienced a rapid conversion to trinitarianism.

If Ellen White **had** begun teaching the protestant version of the trinity in 1898, with the publication of the Desire of Ages as some believe, why didn't the prophet congratulate Dr Kellogg on his conversion to the trinitarian doctrine?

Ellen White, October 1903,(Spalding/ Magan Collection p. 334).
"The Lord still has thoughts of mercy toward John Kellogg, but the fallen angels are close by his side, communicating with him."

It is unlikely that fallen angels seen by Ellen White would have lead Kellogg to the truth about God and His only begotten Son – rather it is expected that they would have lead him into gross error about God's identity.

One is left to ponder Ellen White's words written to Union Conference Presidents, and Leading Medical Missionaries on 23 June; 1904 – ***after*** Kellogg converted to trinitarianism:

> *"Dr. Kellogg is now in a more dangerous condition than before the meeting. Every ray of light rejected leaves him more surely fastened in Satan's coils."*

As could be expected, it was not long before Dr Kellogg was disfellowshipped from the SDA church on doctrinal differences.

During the lifetime of the prophet, the SDA church held neither of Kellogg's beliefs i.e. pantheism or trinitarianism. Neither were either of these beliefs reflected in the church's denominated Principles of Faith which were annually published in the SDA Yearbook until the un-voted, trinitarian statement appeared in the 1931 Yearbook.

We would not knowingly worship Satan, but remember even the very elect will be deceived if not grounded on Bible truth. The vision of the 1844 experience (open/shut door) illustrates that **there are two "beings** – Creator God and the counterfeit god – Satan, receiving worship. Two different spirits are being received by the worshippers– one holy influence (the spirit which proceeds from the Son of God); one unholy influence (spirit) which originates from Satan.

Early Writings 1882, p 54-56
*"Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us **Thy Spirit**." Then Jesus would breathe upon them the **Holy Ghost. In that breath** was light, power, and much love, joy, and peace. I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us **Thy Spirit**." Satan would then **breathe upon them an unholy influence**; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children."*

Satan Personates Christ Physical and Spiritual Return.
We know that Satan will impersonate Christ's physical (bodily) 2nd coming from heaven. Is it so unthinkable that, as the Early Writings vision demonstrates, Satan will imitate, and already is, imitating Jesus' spiritual coming as the Comforter – the trinitarian concept of the separate being called the Holy Spirit?

The Divine Names

A name can represent a being's identity, authority, nature or character traits.

Identity and Divine Nature

Exodus 20:7, 11

"Thou shalt not take the **name** of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his **name** in vain…. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it." (Creator)

John 1:1

"In the beginning was the Word, and the Word was with God, and the Word was God." (The Word - the Son of God was a divine being. See page252).

Character

Exodus 34:5, 6

"And the LORD descended in the cloud, and stood with him there, and proclaimed **the name of the LORD**. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth"

Psalm 66:2

"Sing forth the honour of his **name:** make his praise glorious."

Authority

Exodus 23:20-21

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."

Matthew 28:19 (Jesus said)

"Go ye therefore, and teach all nations, baptizing them in the **name** of the Father, and of the Son, and of the Holy Ghost:" (baptizing them in MY name" is the actual, original rendering – refer to page 272).

Acts 2:38

"Then Peter said unto them, Repent, and be baptized every one of you in the **name** of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Acts 4:12

"Neither is there salvation in any other: for there is **none other name** under heaven given among men, whereby we must be saved."

Revelation 3:12

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

Defining the Concept of "Name"

Hebrew definition of Name

Brown-Driver-Briggs Hebrew Lexicon – "name" **#08034**:ùéù shem *shame*
a primitive word [perhaps rather from <07760> through the idea of definite and conspicuous position; n m

AV-name 832, renown 7, fame 4, famous 3, named 3, named + <07121> 2, famous + <07121> 1, infamous + <02931> 1, report 1, misc 10; 864

1) name
1a) name
1b) **reputation, fame, glory**
1c) the Name (as designation of God)
1d) memorial, monument

Greek definition of "Name"

Strong's Greek Concordance – "name"
 # 03686: onoma on'-om-ah from a presumed derivative of the base of 1097 (compare 3685); a "name" (literally or figuratively) (**authority, character**): --called, (+ sur-) name (-d). see GREEK for 1097 see GREEK for 3685

Thayer's Greek Lexicon – "name"
#**03686**: ονομα onoma *on'-om-ah*

from a presumed derivative of the base of <1097> (cf <3685>); n n

AV-name 193, named 28, called 4, surname + <2007> 2, named + <2564> 1, not tr 1; 229

1) name: univ. of proper names
2) **the name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc.**
3)persons reckoned up by name
4) the cause or reason named: on this account, because he suffers as a Christian, for this reason

As the definitions demonstrate, a name can represent many facets of a being, such as character, position, reputation,
e.g.

- God = divinity; divine being
- Holy One = sacred character
- Almighty = powerful being
- Yahweh = inherent life, timeless being

Significance of the Divine Names

Since a name identifies a person; demonstrates the character of the person, we can especially note how the Divine Beings' names reflect Their qualities and identify Them. This is especially helpful when studying the nature of the Son of God for His names and titles reveal His true position and identity. There are no special names allocated for the 3rd Person of the Trinity, although some might argue that the name "Comforter" applies. However as we have seen in Scripture and from Ellen White, the name "Comforter" refers to the "spirit of Christ" (9T 189., 1909); "the divinity of the character of Christ." (R&H 5 April, 1906); to Jesus' divine mind/spirit.

John 14:18 "I will not leave you comfortless: I will come to you."

The Son of God inherited His Father's nature i.e. His divinity. He was brought into existence from the Divine Father and therefore was a Being as Divine as was the Father. In a similar manner, the child of a human being is born human. **Christ was therefore entitled to inherit the Father's name as Christ was begotten in the "express image of His Father's person."**

Hebrews 1:3, 5
"Who being the brightness of his glory, and the express image of his person…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?"

EJ Waggoner, Christ and His Righteousness, ch 5 p 8
"Christ 'is in the bosom of the Father' being by nature of the very substance of God and having life in Himself. He is properly called Jehovah, the self-existent One and is thus styled in Jeremiah 23:56, where it is said that the righteous Branch, who shall execute judgment and justice in the earth, shall be known by the name of Jehovah-tsidekenu--THE LORD, OUR RIGHTEOUSNESS."

The Son of God was NOT a "little god" or a "lesser god" as some suppose. Ellen White states that the Son of God was verily God (divine) and in the highest sense, but she emphasises His pre-incarnate Divine Sonship.

Review and Herald 5 April,1906 para 6-8
*"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, 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." **There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid."***

In the New Testament the word “theos” is translated as God.
Strong’s Concordance #2316 – theos. In the Old Testament there are many words equivalent to the Greek word “theos.”

Greek	Hebrew		Translation
02316:			
theos	00047	avir	Mighty
theos	00136	adonai	Sovereign, Lord, Master, Owner
theos	00410	el	Strength
theos	00430	elohim	Divinity
theos	00433	eloah	Deity
theos	00457	elil	An idol
theos	03068	Jehovah	The Self-Existing One
theos	05943	illai	Supreme God
theos	06091	atsav	Idol, Image
theos	06697	tsur	Rock, Refuge, Strength
theos	06944	qodesh	Holiness
theos	07706	shaddai	Almighty

430 - El, Elohiym (Hebrew)
God as divine; a powerful Deity (Genesis 1:1; Exodus 20:2)

5945 - El Elyon, Elyon (Hebrew)
Most/ High God (Gen 14:18-20, Isa 14:14)

#136 - Adonai (Hebrew)
Lord, Almighty Ruler (Isa 6:1; Ps 35:23)

#7706 Shadday shad-dah'-ee (Hebrew)
The Almighty:--Almighty (Gen 28:3; 43:14; 48:3; Ex 6:3; Ps 91:1)

#3841 - Pantokrator pan-tok-rat'-ore (Greek)
The all-ruling God (as absolute and universal sovereign):--Almighty, Omnipotent (Rev 16:7;Rev 4:8).

#3069 – YHWH, Yahweh (Hebrew)
LORD (Ex 15:2, 3; Duet 9:26;Hosea 12:5,6;Rev 16:7; 4:3; 11:17; 15:3; 19: 15; 21:22)

7067 Gna qanna' *kan-naw'* (Hebrew)
Jealous is my name (Exodus 34:14)

6635 tsaba' tsaw-baw' or (feminine) tsbadah tseb-aw-aw (Hebrew)
The LORD of Hosts (Jeremiah 31:35)

6918 qadowsh *kaw-doshe'* (Hebrew)
His name is Holy (Isaiah 57:15)

Divinity, in the form of both the Father and the Son, is also referred to as Father. Christ is the Father of the human race, standing in the place of the second Adam, (1Cor.15.45) while Christ instructed us to pray with Him, to "Our Father."

1 ▪ 'Ab Awb (Hebrew);
Father (Exodus 4;22; Duet 32:6; 1 Chron 28:6 Isa 63:16; Jer 31:9; Mal 2:10;)

3962 pater pat-ayr (Greek)
Father (Matthew 6:9; Romans 8:15; Gal 4:6;1 John 3: 1, 2)

Names that are not Shared

God the Father (John 6:27) – Father only
the Ancient of Days (Daniel 7:9,13,22) – Father only
Which Art, and Was and Shalt Be (Rev 16:5) Father only?

the Son of God – (Mark 1:1)– Son only
the Son of Man (Daniel 7:13; John 6:27) – Son only
the Lamb of God - (John 1:29, 36; Rev 5:13; 6:16; 7:10) - Son only
the Beginning of the Creation of God - (Rev 3:14) – Son only
the Amen - (Rev 3:14) Son only
the Faithful and True Witness - (Rev 3:14) Son only
the Mighty God – (Isaiah 9:6) – Son only
the Word of God (Rev 19:13) – Son only

Christ, in His ministry of salvation, is also referred to as:
my Shepherd (Psalm 23:1)
my Rock, (2 Sam 22:2)
my Fortress, (2 Sam 22:2)
my Deliverer; (2 Sam 22:2)
my Shield, (2 Sam 22:3)
the Horn of my Salvation, (2 Sam 22:3)
my High Tower, (2 Sam 22:3)
my Refuge, (2 Sam 22:3)
my Saviour; (2 Sam 22:3)
the Foundational, Corner Stone (Matthew 21:42)
the Rock the church is built on (Matthew 16:18)
the Living Water, (John 7:37, 38)
the Bread of Life (John 6:35)

This list is not exhaustive, but serves as a sample only.

Names that are Shared

YHWH

Lynnford Beachy, **http://www.presenttruth.info**

"It is true that the proper name for God the Father is hwhy *(YHWH) which is often pronounced Yahweh or, as some say, Jehovah. However this name is not exclusively used for God the Father. There are times when this name is applied to the Son of God. For example: "And the LORD [Yahweh] spake unto Moses face to face, as a man speaketh unto his friend." (Exodus 33:11) We know this is the Son of God here, for a few verses later God said, "Thou canst not see my face: for* ***there shall no man see me, and live.*** *And the LORD [Yahweh] said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen." (Exodus 33:20-23) John wrote, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (John 1:18) For another example of where the Son of God is called Yahweh read Genesis 18:1-19:1"* (end quote Lynnford Beachy).

El Shaddai (Hebrew) or Pantokrator (Greek) - God Almighty

Genesis 17:1 (the Son of God)
"And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God (El Shaddai) ; walk before me, and be thou perfect."

Exodus 6:3 (the Son of God)
(To Moses) "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, (Hebrew: # 7706 - El Shaddai - Almighty) but by my name JEHOVAH (Hebrew: # 3068 - self-existent, eternal One) was I not known to them."

Revelation 4:8 (the Father - Rev 1:4, 5; Pantokrator equivalent to El Shaddai),
(Ellen White states that the same title can also refer to the Son of God)
"And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, (Greek #3841 - Pantokrator: equivalent to Hebrew #7706 - El Shaddai), which was, and is, and is to come."

Counsels to Parents Teachers and Students 1913, p 402
"I am instructed to say to students, In your search for knowledge climb higher than the standard set by the world; follow where Jesus has led the way. And to teachers I would say, Beware how you sow the seeds of unbelief in human hearts and minds. Cleanse yourselves from all filthiness of the flesh and spirit. **The crowning glory of Christ's attributes is His holiness. The angels bow before Him in adoration, exclaiming, "Holy, holy, holy, Lord God Almighty.**

Revelation 15:3 (the Father)
"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty (Greek #3841 - Pantokrator: equivalent to Hebrew #7706 - El Shaddai; just and true are thy ways, thou King of saints."

Revelation 16:7 (the Father – see verse 5)
"And I heard another out of the altar say, Even so, Lord God Almighty (Greek #3841 - Pantokrator: equivalent to Hebrew #7706 - El Shaddai), true (**# 00228**) and righteous are thy judgments."

Revelation 16:14 (the Father)
“For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” (#3841 - Pantokrator: equivalent to Hebrew #7706 - El Shaddai)

Saviour
Titus 3:4-6
“But after that the kindness and love of **God our Saviour** toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through **Jesus Christ our Saviour;”**

The Alpha and Omega
Revelation 1:11- 13 (The Son of God)
“Saying, I am **Alpha and Omega,** the first and the last: ..And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man…”

Revelation 2:11 (The Glorified Son of God)
“He that hath an ear, let him hear what **the Spirit** saith unto the churches; He that overcometh shall not be hurt of the second death.”

Christ is identified as the speaker in chapter 1:11-13. The Spirit is Christ's words, ministered to John in prophetic vision, who then ministered the divine words to others.

Revelation 21:6 (The Glorified Son of God)
“And he said unto me, It is done. I am **Alpha and Omega, the beginning and the end**. I will give unto him that is athirst of the fountain of the water of life freely.”

John 4:14 (The Incarnate Son of God said)
“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. “

Revelation 22:12, 13 (The Glorified Son of God)
“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. **I am Alpha and Omega, the beginning and the end, the first and the last.”**

Isaiah 44:6 (The Pre-Incarnate Son of God)
“Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the **first, and I am the last**; and beside me there is no God.”

Either the Son of God is the entire trinity or the Son of God was speaking in Isaiah 44:6 as the official representative of His Father’s government.

The First and the Last

Isaiah 44:6 (the Son of God representing His Father's government)
"Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God."

Isaiah 48:12, 13
"Hearken unto me, O Jacob and Israel, my called; I *am* he; I *am* the first, I also *am* the last. (13) Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: *when* I call unto them, they stand up together."

Exodus 23:21 (name represents authority and character)
"Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."

Revelation 1:11-13 (the Glorified Son of God)
"Saying, I am Alpha and Omega, the **first and the last:** and, What thou seest, write in a book, and send it unto the seven churches which are in Asia….And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the **Son of man,** clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Revelation 1:17, 18 (the Glorified Son of God)
"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the **first and the last**: I am he that **liveth, and was dead;** and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Revelation 2:8 (the Glorified Son of God)
"And unto the angel of the church in Smyrna write; These things saith **the first and the last, which was dead, and is alive;"**

Revelation 22:12, 13 (the Glorified Son of God)
"And, behold**, I come quickly; and my reward is with me,** to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, **the first and the last."**

In harmony with the rest of the Bible, Christ is seen to be the authority representing His Father's government. He is the first and last of everything to do with our salvation, for the Father has invested Him with this authority. **The Holy Spirit 3rd Person of the Trinity isn't invested with authority as is Christ.**

John 13:3
"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God…"

1 Corinthians 15:27, 28
"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.
And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Ephesians 4:4-6
"There is one body, and one Spirit, even as ye are called in one hope of your calling; (5) One Lord, one faith, one baptism, (6) One God and Father of all, who is above all, and through all, and in you all."

Was and Is and Is to Come **(No Title for 3rd Person of the Trinity)**
(Means "Timeless Being", similar meaning to Yahweh –"Self-Existent")

Many, including the translators of the KJV conclude that the Being speaking in Revelation 1:8 is Jesus. However, in Revelation 1:4, 5, we see the title, "which is and which was and which is to come" refers to the Father.

Revelation 1:4, 5 (the Father)
"John to the seven churches which are in Asia: Grace be unto you, and peace, from him **which is, and which was, and which is to come***;* and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."

Revelation 1:8 (some disagreement over the identity of the Speaker)
"I am Alpha and Omega, the beginning and the ending, saith the Lord, **which is, and which was, and which is to come, the Almighty."**

Revelation 4:8 (Ellen White quotes this text in reference to the Son of God)
"And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which **was, and is, and is to come.**"

King of Kings – King of Glory
(The Holy Spirit 3rd Person of the Trinity is not referred to as a King of Glory)
Psalm 24:7-10 (the Son of God)
"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the **King of glory** shall come in. Who is this **King of glory**? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the **King of glory** shall come in. Who is this **King of glory?** The LORD of hosts, he is the **King of glory.** Selah."

1Timothy 6:15, 16 (the Father)
"Which in his times he shall show, who is the blessed and only Potentate, the **King of kings,** and **Lord of lords;** Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."

God (Divinity)
The Father is the Supreme God (supreme in **authority** - for the Son of God worships the Father, but the Father does not worship the Son), however the Father recognises the true Divinity of His Son. In this discussion, no mention is made of the Holy Spirit, 3rd Person of the trinity, neither is "He" called God in this conversation. **The Glorified Son worships His Father, but the 3rd Person of the trinity never worships the Father, nor the Son, nor vice versa.**

Hebrews 1:8, 9 (Pre-Incarnate Son is God, but the Father is the Son's God)
"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; **therefore God, even thy God, hath anointed thee** with the oil of gladness above thy fellows."

John 20:17 (Post-Incarnate Son of God Worships the Father, His God)
“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

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

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

Christ comes from heaven in glory:

- “His Father’s glory” (Matthew 16:27)
- “His own glory” (Matthew 25:31)
- “the glory of all the holy angels” (Matthew 25:31)

Judge
The Father is the Supreme Judge, however the Father has given all judgment of the earth into the hands of his Son. **The 3rd person of the trinity, the Holy Spirit is not mentioned as a judge.**

Hebrews 12:23, 24 (the Father)
“To the general assembly and church of the firstborn, which are written in heaven, and to **God the Judge of all**, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”

Great Controversy p 479 (1911) (the Father)
“Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the **Judge of all the earth**, and to every man should be rendered "according to his works." **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.”**

Genesis 18:25 (the Pre-incarnate Son of God)
“That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the **Judge of all the earth** do right?”

John 5:27 (the Incarnate Son of God)
“And hath given him authority to **execute judgment** also, because he is the Son of man.”

2 Timothy 4:8 (the Glorified Son of God)
“Henceforth there is laid up for me a crown of righteousness, **which the Lord, the righteous judge**, shall give me at that day: and not to me only, but unto all them also that love his appearing.”

Thrones - Authority
Thrones demonstrate authority. The Father highly exalted His Son and gave Him "all power" so it is no surprise that the Son carries titles that equal those of His Father in the description of "Timeless Being" and "Power." Both Father and Son and overcomers sit in thrones and this represents a certain amount of authority. **To a Trinitarian, it must be a surprise to see no reference that the 3rd Person of the trinity, the Holy Spirit sitting on a throne.**

Revelation 4:2 (**the Father sat on His Throne**)
"And immediately I was in the spirit; and, behold, a throne was set in heaven, **and one sat on the throne.**"

Pre-incarnate Son of God Sits in His Father's Throne
Patriarchs and Prophets 1890, p 36
*"The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. **The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both**. About the throne gathered the holy angels, a vast, unnumbered throng--"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will."*

Glorified Son of God Sits Beside His Father's Throne
Hebrews 12:2
"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, **and is set down at the right hand of the throne of God."**

Glorified Son Sits with the Father in His Father's Throne
Revelation 3:21
"To him that overcometh will I grant to sit with me in **my throne**, even as I also overcame, and **am set down with my Father in his throne.**"

Glorified Son Sits in the Midst of His Father's Throne
Revelation 7:15 – 17
"Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. **For the Lamb which is in the midst of the throne** shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Glorified Son Sits on the Throne
Revelation 20:11
"And I saw a **great white throne, and him that sat on it,** from whose face the earth and the heaven fled away; and there was found no place for them."

Revelation 21:5
"And **he that sat upon the throne** said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

Glorified Son Sits <u>with the Father in</u> His Father's Throne
The Day Star, 15 February, 1846 p 1
"I saw a throne, and on it sat the Father and his Son Jesus Christ. *I gazed on Jesus' countenance and admired his lovely person. The Father's person I could not behold for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself; He said he had, but I could not behold it; for, said he, 'if you should for once see the glory of his person, you would cease to exist.'"*

<u>Overcomers Sat Upon Thrones to Judge</u>
Revelation 20:4
"And I saw thrones, and they sat upon them, and judgment was given unto them: …and they lived and reigned with Christ a thousand years."

Revelation 3:21
"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Even human overcomers sit on thrones, so why is there no mention that the Holy Spirit, 3rd Person of the Trintiy, sits on a throne?

<u>Faithful and True Witness</u>
The Son of God was the only True Witness Who could give evidence of His Father's character.

Revelation 1:5
"And from Jesus Christ, who is the **faithful witness,** and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,"

Revelation 3:14
"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God."

1 Timothy 5:21
"I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."

(**The 3rd Person of the trinity is not called upon to be a witness, but the elect angels are. Why is the 3rd Person of the trinity missing?)**

As a son inherits His Father's surname by birth, so too the Divine Son inherited and shares some – but not all of His Father's titles. The Son speaks with the authority of His Father since He has been invested with authority (John 5:26, 27; Matthew 28:18; P&P p 36 & 366). The Father is the Law Giver. The Son speaks in the Name of the LawGiver and represents the Father. Christ is representative of the Father's authority, government, law and character.

Patriarchs and Prophets, 1890 p 366
"***In all these revelations of the divine presence the glory of God was manifested through Christ. Not alone at the Saviour's advent, but through all the ages after the Fall and the promise of redemption, "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19…The Father has given the world into the hands of Christ, that through His mediatorial work He may redeem man and vindicate the authority and holiness of the law of God. All the communion between heaven and***

the fallen race has been through Christ. It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. *They looked for salvation through man's Substitute and Surety. These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face. Christ was not only the leader of the Hebrews in the wilderness--the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host--but it was He who gave the law to Israel. Amid the awful glory of Sinai,* ***Christ declared in the hearing of all the people the ten precepts of His Father's law.*** *It was He who gave to Moses the law engraved upon the tables of stone.* ***It was Christ that spoke to His people through the prophets.*** *The apostle Peter, writing to the Christian church, says that the prophets "prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow."*

Christ is the True Witness to the Father's character in the Old Testament.

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

Revelation 19:10
"The testimony of Jesus is the spirit of prophecy."

Christ is the True Witness to the Father's character in the New Testament.

Revelation 2:18, 27-29
"And unto the angel of the church in Thyatira write; These things saith **the Son of God**… And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of **my Father.** And I will give him the morning star. He that hath an ear, let him hear what **the Spirit saith** unto the churches."

Christ is the True Witness – the Spirit who witnesses to us in our daily lives, through the angels which bring His pure thoughts to humanity.

The Saints Also Inherit the Father's Name and Some Authority.

The saints who will be translated victorious at Christ's return will also be given certain authority because they have the Father's name in their foreheads.

Revelation 14:1
"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

Revelation 5:10
"And hast made us unto our God kings and priests: and we shall reign on the earth."

Sharing the Same Spirit

The Father and the Son share many names and titles. They also share the same mode of being everywhere present – the same holy spirit or mind – the Divine Mind. Consider the following passage taken from "Green's Literal Version" (Parentheses mine).

Isaiah 63:7–16

[7]I will mention the mercies of Jehovah (**the Father**), the praises of Jehovah, according to all that Jehovah has benefited us, and the great good to the house of Israel, *by* which He benefited them according to His mercies, and according to the multitude of His loving-kindness. [8]For He said, Surely they *are* My people, sons that do not lie, and He (the Father) is their Savior. [9]In all their affliction, He *was* not a foe; and the Angel of his Face ("Presence" – KJV - **Christ, the Archangel Michael)** saved them. In His love and in His pity He redeemed them. And He bore them, and carried them all the days of old. [10]But they rebelled, and provoked His **(Jehovah's i.e. the Father's**) Holy Spirit, so He was turned *to be* their enemy; He fought against them. [11]Then His people remembered the days past *of* Moses *and* His people, *saying* , Where *is* He who brought us up from the sea with the shepherd of His flock. Where *is* He (**the Father**) who put His Holy Spirit (the Father's Thoughts – i.e. the Spoken Word of God – **Christ's thinking**) within him; [12]who (**Christ**) led them by Moses' right hand, with His glorious arm, dividing the water before them, to make for Him an everlasting name? [13]He led them through the deeps; like the horse in the wilderness, they did not stumble. [14]As the cattle go down into the valley, *so* the Spirit of Jehovah (**divine words/representative presence of Christ** - the Father's expressed Thought/Word of God) caused him to rest; so You (**Jehovah, Father**) led Your people, to make a glorious name for Yourself. [15]Look down from Heaven and peer from the place of Your holiness and your glory. Where *is* Your zeal and Your might? The stirring of Your affections and Your mercies toward me, are they held back? [16]For **You *are* our Father,** though Abraham does not know us, and Israel does not acknowledge us; **You, Jehovah, *are* our Father, our Redeemer;** Your name is from everlasting."

Luke 10:22
"All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."

Matthew 10:20
(Jesus said) "For it is not ye that speak, but the Spirit of your Father which speaketh in you."

Mark 13:11
(Jesus said)"But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost."

Luke 21:12
(Jesus said) "But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

John15: 26
"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

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

Romans 8: 9
"**But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.**"

John 3:5
"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

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

1 Corinthians 1:24
"But unto them which are called, both Jews and Greeks, **Christ the power of God, and the wisdom of God**."

Ephesians 1:7
"That the God of our Lord Jesus Christ, the Father of glory, may give unto you **the spirit of wisdom** and revelation in the knowledge of him."

EJ Waggoner, Christ and His Righteousness, chapter 5, p 8 (1888 sermons)
"Finally, we know the Divine unity of the Father and the Son from the fact that both have the same Spirit. *Paul, after saying that they that are in the flesh cannot please God, continues: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Romans 8:9. Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ. Christ "is in the bosom of the Father" being by nature of the very substance of God and having life in Himself. He is properly called Jehovah, the self-existent One and is thus styled in Jeremiah 23:56, where it is said that the righteous Branch, who shall execute judgment and justice in the earth, shall be known by the name of Jehovah-tsidekenu--THE LORD, OUR RIGHTEOUSNESS."*

The Trinity Doctrine Denies Fellowship of Father and Son With Us

By asserting that the Holy Spirit is the separate 3rd Person of the Godhead, the doctrine of the trinity (and tritheism) denies the real fellowship Christians have with the Father and the Son - ***in the human mind.***

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

The spirit of antichrist would predictably present an opposing view to that presented by the spirit of Christ and it is seen to do so. The spirit of antichrist denies the Father and Son, and that by their representative spirit (Their divine thoughts) dwell in the converted Christian's mind. Physically, Father and Son are not living inside the Christian in a bodily way - it is a spiritual dwelling within the mind of the believer, so that the thoughts and behaviour are submitted to the law of God.

However the trinity doctrine denies the Father and the Son dwell in humanity. Instead, there are **three beings** who are said to dwell in believers in the SDA religion and **one being with 3 parts to it**, that dwell in the Catholic believer.

Roman Catholic Catechism, paragraph # **260 "The ultimate end of the whole divine economy is the entry of God's creatures into the perfect unity of the Blessed Trinity. But even now we are called to be a dwelling for the Most Holy Trinity… O my God, Trinity whom I adore, … O my unchanging God, but may each minute bring me more deeply into your mystery! Grant my soul peace. Make it your heaven, your beloved dwelling and the place of your rest."**

(Modern SDA Position) Dr Erwin Gane, (SDA) M.A., M. Div., and M.Th, Ph.D in The Alpha and the Omega - video
"Take for example the widely accepted doctrine of the Trinity. No human being can explain such a marvelous truth. God is one – Father, Son and Holy Spirit. The point is that when you receive Jesus Christ as your Saviour and friend, **the Trinity dwells in your heart.** To know Christ is to know the Deity. The doctrine of the Trinity is centred in Christ."

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

Question

Matthew 24: 3, 36
"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?….. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

As a human being, the Son of God was reliant on His Father's indwelling divine mind - His Father's thoughts/spirit - to undergo His trials as a man. As a human being, the Son of God was not made aware of the date of His own second coming – and this is in keeping with what other men know about the date of second coming. "No-**MAN** knows the day nor the hour, nor even the ANGELS of heaven" but my FATHER ONLY.

Isn't it strange that Christ does not mention that both the Father and the 3rd Person of the Godhead, " the Holy Spirit," know the date of Christ's return?

Pillars of the Trinity

There are some texts commonly thought to unarguably support the doctrine of the trinity. They are:

- John 4:24 — God is a Spirit
- 1 John 5: 7,8 — Three That Bear Witness
- Gen 1:26, 27 — Let Us Make Man in Our Image
- Gen 6: 4 — “Elohiym” – Let Us Make Man
- “Echad” — The Hebrew word for One – the Shema
- John 1:1 — The Word was God
- Micah 5:2 — Goings Forth from Everlasting
- John 8:58 — Jesus is the I AM
- John 10:33 — Thou Makest Thyself God
- Matt 3:16, 17 — Baptism of Jesus – Was the Trinity Present?
- Matt 28:19 — Baptism into the Threefold Name
- Isaiah 9:6 — The Mighty God, the Everlasting Father
- Isaiah 43:10 — No God Formed
- Col 2:8, 9 — Fullness of the Godhead in Christ
- Col 1:15, 18 — Firstborn Over Creation, Firstborn from Dead
- Acts 13:33 — I Have Begotten Thee – From the Dead
- Isaiah 44: 6, 8 — Beside Me There is No God
- John 14:16 — Another Comforter – Allos, Heteros
- 2 Cor 13:14 — Communion of the Holy Ghost
- Isaiah 48:16 — The LORD God and His Spirit Hath Sent Me
- Titus 2:13 — The Great God and Our Saviour Jesus Christ

John 4:24 - God is a Spirit

John 4:24
"God is a Spirit: πνευμα <4151> ο <3588> θεος <2316> and they that worship him must worship him in spirit and in truth."

This verse is often presumed to teach that "God the Holy Spirit is a spirit," but the verse does not state that ***the trinity*** – or that one of the persons of the three persons of the Godhead - is a spirit.

The Greek script which is translated 'God is a Spirit' is: *πνευμα ο θεος*

The Strong's Greek Concordance numbers and definitions for this passage are:

(πνευμα) #4151 - Spirit
(ο) #3588 - the, this, that (the definite article which is sometimes supplied/omitted in English translation)
(θεος) #2316 - God

Reference to the Greek language casts light on this phrase:

The Analytical-Literal Translation of the Bible renders the Greek text:
"God [is] Spirit [or, [is] as to His essence Spirit]

In harmony with this literal translation, that God is a spiritual being, the following versions agree:

- Revised King James Testament;
- Restored Name King James Version;
- The American Standard Version, 1901;
- Twentieth Century New Testament;
- The Living Oracles Bible;
- Word English Bible;
- Conservative Version Bible;
- Bible in Basic English (1949-1964);
- The Emphasized Bible by JB Rotherham;
- International Standard Version;
- Hebrew Name Version of the World English Bible;

What is a spiritual being? A spiritual being, whether divine, angelic or human is an intelligent, thinking Being. [20]

A spirit is not an independent entity, separate from a physical bodily form.

A spirit is not a ghost which is a fictious being which is a mind separated from its physical form.

As an introduction to this text, it might help to review what constitutes a spirit.

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20 *Many other verses in the Bible reveal that God is not only a spiritual Being, but also a Being who has a physical body with and bodily parts. The Roman Catholic religion teaches that God is ONLY spirit.*

Strong's Greek Concordance **#4151: spirit** – (air, breath, breeze, mind)

#4151 pneuma pnyoo'-mah from 4154**; a current of air, i.e. breath** (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) **vital principle, mental disposition**, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:--ghost, life, spirit(-ual, -ually), **mind.**
From the Greek used in John 1:1 makes clear that the Son of God is the "Logos" the "Spoken Word" – the Father's thoughts made audible. So the holy spirit of God is the mind of the Father; the thoughts of the Father expressed through the Word, Christ. The spirit of Christ is the mind of Christ, which is in perfect harmony with His Father's mind. The Hebrew language also demonstrates this fact.

The word "spirit" is taken from the Hebrew word, "ruwach" which literally means "breath, wind, mind or blast (of air)."

Strong's Hebrew Concordance **#7307: spirit -** (air, breath, breeze, mind)
#7307 ruwach roo'-akh from 7306; **wind; by resemblance breath**, i.e. a sensible (or even violent) exhalation; figuratively, life, anger, unsubstantiality; by extension, a region of the sky; **by resemblance spirit, but only of a rational being (including its expression and functions**):--air, anger, blast, breath, X cool, courage, **mind**, X quarter, X side, spirit((-ual)), tempest, X vain, ((whirl-))wind(-y). see HEBREW for 07306

God Created - The Spirit Created, The Word of God Created

The Father created the heavens and the earth through His Son who spoke the creative thoughts of the Father's mind (Genesis 1:1, 2; John 1:3).

Psalm 33:6, 9
"By the **word of the LORD** were the heavens made; and all the host of them by the **breath of his mouth**…For **he spake**, and it was done; he commanded, and it stood fast."

Genesis 1:2
"And the earth was without form, and void; and darkness was upon the face of the deep. And the **Spirit of God** moved upon the face of the waters."

And the Spirit <07307> **of God** <0430> **moved** <07363> (8764) **upon** <05921> **the face** <06440> **of the waters** <04325>.

Strong's Concordance #07363 rkhp rachaph *raw-khaf'*
a primitive root; ;
AV-shake 1, move 1, flutter 1; 3
1) (Qal) **to grow soft, relax**
2) (Piel) **to hover**

Psalm 139:7 (Daivd speaking to the Father)
"Whither shall I go from **thy spirit**? or whither shall I flee from **thy presence**."

Jonah 1:9,10
"And he said unto them, I am an Hebrew; and I fear the **LORD, the God** of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from **the presence of the LORD**, because he had told them."

Psalm 68:8
"The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the **presence of God, the God of Israel."**

Hebrews 9:24
"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the **presence of God** for us."

Divine beings possess the ability to observe all things simultaneously at all times. They are also able to communicate to all beings in the entire universe at all times. Their divine thoughts are sent via angels to human minds. The pioneers classified God's ability to do this as being "everywhere present by His spirit." The SDA pioneers taught this in *Principles of Faith*, #1.

When referring to the presence of the Divine Mind/thoughts, the Bible consistently uses the expressions "the Holy Spirit," "the spirit of God," "the spirit of the Lord," the spirit of the Lord God," "the spirit of the Father," "the spirit of Christ." Both the Father and Son share the same Divine Mind and Divine Thoughts, but there is no "spirit of the Holy Spirit," any more than there can be a "breath of a breath" or a "mind of a mind."

Compare the following Scriptures in regard to the presence and spirit of God, (Yahweh) and Christ.

Psalm 51: 10, 11
[10]Create<01254>(8798) **in me a clean**<02889> **heart**<03820>**, O God**<0430>**; and renew**<02318>(8761) **a right**<03559>(8737) **spirit**<07307> **within**<07130> **me.** ***(right: or, constant)***
[11]Cast me not away<07993>(8686) **from thy presence**<06440>**; and take**<03947>(8799) **not thy holy**<06944> **spirit**<07307> **from me.**

Romans 8:9
"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

Christ's disciples are admonished to be partakers of that Divine Mind.

Philippians 2:5
"Let **this mind be in you**, which was also in Christ Jesus."

Colossians 3:16
"Let the **word of Christ** dwell in you richly in all wisdom…"

Thus believers have the presence of the Lord dwelling in them.

Colossians 1:27
"**Christ in you**, the hope of glory."

With the same Divine Mind instructing them, all believers will be united in truth.

Philippians 1:27
"…that ye stand fast in one spirit, with one mind striving."

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

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

Christ dwells in us *by his Divine Mind – spiritually, not bodily.*

1 John 5:7, 8 – Three That Bear Witness in Heaven

In the whole Bible there is only one scripture that seems to teach the concept of three persons in one. It is the King James Version's rendering of 1 John 5:7, 8: "For there are three that bear record *in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth*, the Spirit, and the water, and the blood: and these three agree in one."

The italicised words in this text are reportedly not found in any of the oldest and most reliable Biblical manuscripts. That they are not a genuine part of the original text is the unanimous verdict of contemporary scholars, evangelicals included. The italicised words are actually omitted in the Revised Standard Version, New American Standard Version, New International Version.

The Revised King James New Testament reads: (1 John 5:7, 8)
"And it is the Spirit who bears witness, because the Spirit is truth. 8For there are three who bear witness, the Spirit, and the water, and the blood: and these three agree."

7 SDA Bible Commentary p 675
"The passage as given in the KJV is in no Greek MS earlier than the 15th and 16th centuries. The disputed words found their way into the KJV by way of the Greek text of Erasmus (see Vol 5 p. 141.) …. The disputed words have been widely used in support of the doctrine of the Trinity, but, ***in view of such overwhelming evidence against their authenticity, their support is valueless and should not be used."***

Bible Commentators Cyrus Scofield and Adam Clarke for example, both strongly maintained that 1 John 5:7 was spurious. (Scofield's Reference Notes 1917 edition; Adam Clarke's Commentary on the Bible)

Ellen White makes this comment.
Spiritual Gifts, Vol 1, p 117; Early Writings, p 220, 221,
"I saw that God had especially guarded the Bible, yet learned men, when the copies were few, had changed the words in some instances, thinking that they were making it more plain, when they were mystifying that which was plain, in causing it to lean to their established views, governed by tradition. But I saw that the word of God, as a whole, is a perfect chain, one portion of scripture explaining another…."

In Review & Herald, 5 November, 1861 (J.N. Loughborough, an early SDA pioneer) wrote:

> *"The word Trinity nowhere occurs in the scriptures. The principal text supposed to teach it is 1 John 5:7, which is an interpolation. Clarke says, 'Out of one hundred and thirteen manuscripts the text is wanting in one hundred and twelve. It occurs in no MS (manuscript) before the tenth century. And the first place the text occurs in Greek, is in the Greek translation of the acts of the council of Latern, held in A.D. 1215. The accurate translation is said to read:* ***"For these are three which testify; the spirit, and the water, and the blood; and the three are of one."*** *Here the holy Spirit is part of the only trinity (three in one) taught in the Bible. But it is a trinity of non-personalities, the water (Jesus' baptism), the spirit (Jesus' anointing), and the blood (Jesus' death). Blood and water are not persons; therefore, the third part of this trinity - the holy Spirit is not proved to be a person either. ("Answers to Objections" - video, "the Good News About God; available from www.smyrna.org).*

Regarding the authenticity of the Comma Johanneum – 1 John 5:7,8, the following extensive passage is reproduced from Hector's website: http://hector3000.future.easyspace.com/comma.htm
Regarding this Trinitarian passage, textual critic F. H. A. Scrivener wrote:

> "*We need not hesitate to declare our conviction that the disputed words were not written by St. John: that they were originally brought into Latin copies in Africa from the margin, where they had been placed as a pious and orthodox gloss on ver. 1Jo 5:8: that from the Latin they crept into two or three late Greek codices, and thence into the printed Greek text, a place to which they had no rightful claim."—A Plain Introduction to the Criticism of the New Testament (Cambridge, 1883, third ed.), p. 654.*

John Gill says in his *Exposition of the New Testament*:

> *"As to its being wanting in some Greek Manuscripts, as the Alexandrian and others, it need only be said that it is to be found in many others; it is in an old British copy, and in the Complutensian edition, the compilers of which made use of various copies; and out of sixteen ancient copies of Robert Stephens' , nine of them had it: and as to its not being cited by some of the ancient Fathers, this can be no sufficient proof of the spuriousness of it, since it might be in the original copy, though not in the copies used by them, through the carelessness or unfaithfulness of transcribers; or it might be in their copies, and yet not cited by them, they having scripture enough without it to defend the doctrine of the Trinity, and the divinity of Christ: and yet after all, certain it is, that it is cited by many of them; by Fulgentius in the beginning of the sixth century, against the Arians, without any scruple or hesitation; and Jerome, as had been observed before it in his translation made in the latter part of the fourth century. In his epistle to Eustochium prefixed to his translation of the canonical epistles, he complains of the omission of it by unfaithful interpreters. It is cited by Athanasius about the year 350; and before him by Cyprian, in the middle of the 3rd century, about the year 250; and is referred to by Tertullian about the year 200; and which was within 100 years, or a little more, of the writing of the epistle; which may be enough to satisfy anyone of the genuineness of the passage; and besides there was never any dispute over it till Erasmus left it out of the first edition of his translation of the New Testament; and yet he himself upon the credit of the old British copy before mentioned, put it into another edition of his translation."*

Still quoting from Hector at: http://hector3000.future.easyspace.com/comma.htm

- Gill lived in the 18th century, most of the ancient texts where unknown in his day.
- The *Comma Johanneum* is not in "many other Greek Manuscripts.
- It is not in 9 of the 16 used by Stephanus.
- It was found in 4 Greek manuscripts that popped up after Erasmus's 2nd edition.
- The "ancient" copies of Stephanus did not predate the 10th century.
- The "old British Copy" was miniscule 61, which was written after Erasmus's 2nd edition, apparently so that he was forced to include it in his later editions.
- Erasmus protested that he was forced to include it under duress.[21]*

21**Erasmus was attacked for not adding the Comma Johanneum(1John 5:7,8). He answered that he had not found the words in any Greek manuscript, including several he examined after publishing his editions. But he unwisely said that he would insert the Comma Johanneum in future editions if a Greek manuscript could be found that contained the spurious passage. Interestingly, one was found, or made, that contained*

- Erasmus claimed the *comma johanneum* was not original.
- The Fathers cited by Gill were not citing scripture.
- The *comma johanneum* did not become established until the 5th Century.
- It does not appear in Jerome`s Vulgate(Gill didn`t know that there were revisions made *after* Jerome.["This passage is absent from the original Vulgate, but later found its way into the Latin text and is present in the Clementine edition." The English Bible, F.F. Bruce p.204]
- The *comma johanneum* doesn`t appear in the Vulgate until the 9th century.
- In the Eastern Church(orthodox) where Greek was still being used, not ONE manuscript had the *comma johanneum.*
- The Complutensian edition included the *comma johanneum* because it found it in the Vulgate, not any Greek manuscript that we know of.
- In the fourth century C.E., in a Latin treatise, an overzealous advocate of the newly framed Trinity teaching evidently included the words "in heaven, the Father, the Word, and the holy spirit; and these three are one" as if these were a quotation from 1 John 5:7. Later that passage crept right into a Latin Bible Manuscript. It appears in cursive mss No. 61 (16th century) and No. 629 (in Latin and Greek, 14th to 15th century) and Vgc (Latin Vulgate, Clementine recension).

Also*,*

"Luther used the text prepared by Erasmus. But even though the inserted words taught the Trinity, Luther ruled them out and never had them in his translation. In 1550 Bugenhagen objected to these words 'on account of the truth.' In 1574 Feyerabend, a printer, added them to Luther's text, and in 1596 they appeared in the Wittenburg copies." footnote at 1 John 5:7-9 by William F. Beck (The Holy Bible in the Language of Today)

When Erasmus translated his Greek "New Testament," he appealed to the authority of the Vatican Codex to omit the spurious words from 1 John chapter 5, verses 7 and 8. Erasmus was right, yet as late as 1897 Pope Leo XIII upheld the corrupted Latin text of the Vulgate. This insertion was protected by the Vatican until 1927. Only with the publication of modern Roman Catholic translations has this textual error been acknowledged. Thus, a footnote in The Jerusalem Bible, a Catholic translation, says that these words are "not in any of the early Greek MSS [manuscripts], or any of the early translations, or in the best MSS of the Vulg[ate] itself." In the Interpreter's Bible_ which can be found in about any county library, the following is stated concerning 1 John 5:7ff:

"This verse in the KJV is to be rejected (with RSV). It appears in no ancient Greek MS nor is it cited by any Greek fathers; of all the versions only the Latin contained it, and even this in none of its most ancient sources. The earliest MSS of the Vulg. do not have it. As [CH] Dodd (Johannine Epistles, p. 127n) reminds us, "It is first quoted as a part of 1 John by Priscillian, the Spanish heretic, who died in 385, and it gradually made its way into MSS of the Latin Vulgate until it was accepted as part of the authorized Latin text." The mention in the true text (vs. 8) of the three witnesses which agree naturally led to an interpretation along trinitarian lines, and this occasioned the present gloss which appears in various forms in MSS and quotations from the fifth century onward" (Interpreter's Bible, 293-294).

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the words. The manuscript was made by a Franciscan friar named Froy(or Roy) in 1520 A.D. Erasmus kept his word and added the passage in his 3rd edition, but he added a long footnote expressing his suspicion that the manuscript had been prepared just so to confute him.

One of the translators of the NIV also writes the following about 1 John 5:7:

*"Anyone who uses a recent scholarly version of the NT will see that these words on the Trinity are not in verse 7. This is because they have no basis in the Greek text. Under Roman Catholic pressure, Erasmus inserted them from the Latin Vulgate. They are not a part of the inspired Bible" (***Word Meanings in the NT,** Ralph Earle. P. 452)*.*

I.H. Marshall's commentary on the Epistles of John states:

"The words in fact occur in none of the Greek manuscripts of 1 John, except for a few late and worthless ones, and are not quoted by any early church writers, not even by those who would have joyfully seized upon this clear biblical testimony to the Trinity in their attacks on heretics: they probably owe their origin to some scribe who wrote them in the margin of his copy of 1 John: later they were erroneously regarded as part of the text. Beyond any shadow of a doubt the wording of the NIV text represents what John actually wrote. We must, therefore, confine our attention to the three witnesses of whom John did write, the Spirit, the water, and the blood" (236).

"Robert M. Grant makes this comment about 1 John 5:6-8:

*"To this mysterious but not theologically useful passage a Spanish Pricillianist in the late fourth century added explicitly trinitarian language so that it would mention three witnesses "on earth" and end thus: "And there are three witnesses in heaven, the Father, the Word, and the Spirit, and these three are one." The addition is suitable in a Johannine context, for it refers to the Logos as John does and is ultimately based on "I and the Father are one" (John 10:30). Unfortunately it is not genuine, since it appears in no old manuscript or versions or in any early [church] fathers" (_***Gods and the One God_***, Robert M. Grant. P. 151).*

Also read William Barclay's commentary on 1 John and Raymond Brown's extensive treatment of the subject in his Anchor Bible Commentary.

Which texts DO contain these words? "Among the thousands of Greek manuscripts of the NT examined since the time of Erasmus, only three others are known to contain this spurious passage. They are Greg. 88, a 12th century manuscript which has the Comma written in the margin in a 17th century hand; Tisch. w 110, which is a 16th century manuscript copy of the Complutensian Polyglot Greek text; and Greg. 629. dating from the 14th century or, as Riggenbach has argued, from the latter half of the 16th century." **The Text of the New Testament-It Transmission, Corruption, and Restoration** *[Third Enlarged Edition] by Bruce M. Metzger p.102,103*

Or as **ERASMUS AND THE TEXTUS RECEPTUS** by William W. Combs states: *"That the Comma is a later addition to the text can be demonstrated from the fact that it is found in the text of only four manuscripts (61, 629, 918, 2318), the earliest of which is from the fourteenth century, and in the margin of four others (88, 221, 429, 636), the earliest of which is the tenth century. It was not cited in the 4th century Trinitarian controversies (Sabellian and Arian) by any Greek Father, an absolutely inexplicable omission had they been aware of the passage. The old* ***Scofield Reference Bible*** *says that it 'has no real authority, and has been inserted' (p. 1325)."*

Both 61 and 629 have the Comma but with the omission of the hOI TREIS EIS TO hEN EISIN. (KATA NOVUM TESTAMENTUM GRAECE, editione vicesima septima revisa)

> *"To trace the history of this gross corruption of the text in modern translations, Catechisms, and Confessions of Faith, especially the Greek Church since the sixteenth century, and in modern editions of some ancient versions, as the Peshito Syriac, Armenian, and Slavonic, might be interesting and instructive, psychologically as well as critically; but there is no room for it here."* ***Critical Essays by Ezra Abbot****, 1888, p.463*

Hector continues: *"What I would like to know is, why, if the Bible teaches the Trinity like the trinitarians claim, is there such a need to go thru great lengths to add a triune formula to the text that was never there to begin with, especially after the Bible says, "I testify to everyone who gears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book."(rev.22:18)*

WHY? Because the Bible does not teach a Trinity: The New Encyclopædia Britannica observes: "Neither the word Trinity nor the explicit doctrine appears in the New Testament."
End quote from Hector at:
http://hector3000.future.easyspace.com/comma.htm

One renowned SDA Bible scholar disagrees that these verses were added at a later date and is convinced that they were in the original Textus Receptus. If the verses are in fact true, then I John 5: 7,8 is understood in the following non-trinitarian manner:

The three personalities described in I John 5:7 represent the three aspects of redemptive powers in heaven:

- The office of the Father – The Father dwells in us through His Son and we pray to the Father through His Son;
- The office of the Son - our mediating High Priest blotting out and removing the sins from the heavenly sanctuary; and
- The office of the Holy Spirit – (Christ's divine thoughts ministered by angels to humanity) - which is given to prepare His people to receive the seal of God and the outpouring of the latter rain. Christ draws the believer and presents (mediates) the prayers of His people by way of sending His mind/spirit to those who are seeking strength to overcome sin. It is by this means that the Son dwells in the believer (Col 1:27 – Christ in you; DA 172).

However, if 1 John 5:7,8 are genuinely inspired then, the trinitarian would need to explain the existence of the 2nd trinity mentioned in 1 John 5:8 which is said to be on the earth - "the spirit, the water and the blood.

A careful study reveals that John is not describing 3 divine beings, or 6 divine beings (3 in heaven and another 3 on earth), but he is concerned with providing witnesses or evidences that Christ was the Son of God and that Christ truly died.

1 John 5:5, 6, 9 -11
"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the **Spirit that beareth witness,** because the Spirit is truth (insert verses 7,8) …. If we receive the witness of men, the witness of God is greater: for **this is the witness of God which he hath testified of his Son**. He that believeth on the Son of God hath the witness in himself: He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

1 John 5:11
“And this is the record, that God hath given to us eternal life, and this life is in his Son.”

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

Taking into account the context of the verses in question (7, 8), we can see that John’s main focus is on giving evidence to testify that Christ truly died on Calvary and that Christ was truly the Son of God. There was a reason why John spoke so emphatically on this subject.

3 Spirit of Prophecy, 1878 p 172
“After the resurrection, the priests and rulers caused the report to be circulated that Jesus did not die upon the cross, that he merely fainted and was afterward resuscitated. Another lying report affirmed that it was not a real body of flesh and bone but the likeness of a body that was laid in the tomb. ***But the testimony of John concerning the pierced side of the Saviour, and the blood and water that flowed from the wound, refutes these falsehoods*** *that were brought into existence by the unscrupulous Jews.”*

In his eyewitness account, John further emphasises this point; that the two distinct streams flowing from the Saviour’s side - one of blood and the other of water - were undeniable evidences of Christ’s death.

John 19:34, 35
“But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, **and his record is true: and he knoweth that he saith true, that ye might believe.”**

John was writing while divinely inspired by the spirit of God, who John says, was giving testimony that His Divine Son truly died. Here we have demonstrated three evidences or witnesses, but not three divine beings.

The symbols in verse 8 represent the 3 aspects of the Lord Jesus’ ministry:
The Son of God was anointed with the spirit of God (His Father’s mind); - **spirit**
The Son of God was baptised; - **water** - and
The Son of God laid down His life and died – **blood.**

John was also providing the basic components of the plan of salvation.

- Accepting Christ’s death on our behalf; (**blood**);
- Accepting the gift of Christ’s perfect, eternal life - baptism; (**water**); and
- Accepting the gift of the spirit of God to develop a the righteous character of Christ in our own lives, which is only through the indwelling of the spirit of Christ (the Divine Mind - **spirit**)

A similar “trinity” is found in Nehemiah. It illustrates how God gave instruction water and manna to the Israelites.

Nehemiah 9:20
“Thou gavest also thy good **spirit** to instruct them, and withheldest not thy **manna** from their mouth, and gavest them **water** for their thirst.”

These three items were symbols of Christ’s work in the plan of salvation.

John 3:5
"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Desire of Ages, 1898 p 171, 172
"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'" Nicodemus knew that Christ here referred to water baptism and the renewing of the heart by the Spirit of God."

Christ had not yet laid down His life in sacrifice, so the blood was not mentioned.
Early Writings p 209
"When the soldier pierced the side of Jesus as He hung upon the cross, there came out two distinct streams, one of blood, the other of water. ***The blood was to wash away the sins of those who should believe in His name, and the water was to represent that living water which is obtained from Jesus to give life to the believer."***

The "Spirit" is mentioned in both verses 7 and 8.

- On earth the spirit of Christ draws us to repentance and dwells in us;
- In heaven Christ's spirit intercedes with groanings unutterable on our behalf and presents our requests unto the Father.

Christ's service for man's salvation is complete and involves the realms of both:

- Heaven and earth
- The divine and human (which also were combined in Christ).

John further supports this concept when he again describes the importance of recognising that our salvation is centrally found in the merits of Jesus Christ.
1 John 5:6
"This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because t**he Spirit is truth."**

And Jesus even defines Who the Spirit is.

John 14:6
"Jesus saith unto him, **I am** the way, the **Truth, and** the life: no man cometh unto the Father, but by me."

Christ's spiritual mediation between the divine and the human - takes place both in heaven and on earth. He is the divine Comforter/Advocate/Mediator who promised to fill receptive humanity with the Divine Mind, the holy spirit of God

Colossians 1:27 - "Christ in you, the hope of glory";
Philippians 2:5 - "Let this mind be in you which was also in Christ Jesus";
Romans 12:2 - "be transformed by the renewing of your mind;
Ephesians 3:15 - "to be strengthened with might by his Spirit in the inner man.

Christ , as the Son of God, also pleads our case before His Divine Father.

1 John 5:7,8, instead of introducing another 3rd separate divine being, simply reinforces that it is Christ, the Son of God who is the embodiment of the plan of salvation. It is only "in Christ" that the human race - at every stage and in every phase, finds salvation.

Genesis 1:26, 27 – Elohiym - God or gods? - Let Us Make Man

Genesis 1:26, 27
"And God said, Let us make man in our image, after our likeness…So God created man in his own image, in the image of God created he him; male and female created he them."

These verses in Genesis state that at least two beings were involved in the Creation process. It does not state that three beings were involved. Other Bible verses reveal the identity of these, creative divine Beings.[22]

Hebrews 1:2, 3
"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; 3 "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."

John 1:1-3
"In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made."

These verses identify the Father and the Son of God were present at the Creation of this world. The Father is revealed to have created the world, through His Son.

Just as creation involved two Divine Beings, so Zechariah also reveals that the plan of salvation also involved only two Divine Beings – once again, the Father and Son.

Zechariah 6:13
"Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them **both**."

Ellen White confirms that both Father and Son were the only divine Beings involved in the creation of humanity on the earth.

3 Spiritual Gifts p 33
"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.'"

22 The spirit of God is the omnipresence of the spirit of Christ. For investigation of Genesis 1:3 "the spirit of God moved upon the face of the deep" please refer to section on "the Holy Spirit" which Ellen White defines as "**the omnipresence of the spirit of Christ**" (11 June 1891, Letter to Brother Chapman). She states "… **that the enemy ...has sought to shut Jesus from their view as the Comforter...**." (R&H Vol 2, p 422; R&H, 26 August 1890, para 10; Reflecting Christ, p 21; The Ellen G White 1888 Materials p 696) and she asserts, "**The Saviour is our Comforter**. This I have proved Him to be" (16 July, 1892; MS #548, Vol 8, p 49).

3 Spiritual Gifts p 36
"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. The envy and jealousy of Satan increased."

Early Writings, p 77
"I have often seen the lovely Jesus, that He is a person. I asked Him if His Father was a person and had a form like Himself. Said Jesus, 'I am in the express image of My Father's person.'"

The Bible teaches and EG White supports the notion that there were two Divine Beings involved in the creation of Man. There is no mention of a third divine being in these passages. Humanity was created in the ***one*** image of Divinity for the Son was "in the express image of His Father's person." Just as Creation proceeded with the involvement of only two divine beings, so too the plan of salvation was planned only by two Divine Beings – the Lord (Yaweh) and the Divine High Priest – Christ, the anointed One. So in Genesis 1:26, to which divine Being/s is speaking and to Whom does the term ***elohiym*** refer?

Brown-Driver-Briggs Hebrew Lexicon
#430:אלהים 'elohiym *el-o-heem'* plural of <0433>; ; n m p

AV-God 2346, god 244, judge 5, GOD 1, goddess 2, great 2, mighty 2, angels 1, exceeding 1, God-ward + <04136> 1, godly 1; 2606
1) (plural)
1a) rulers, judges
1b) divine ones
1c) angels
1d) gods
2) (plural intensive-singular meaning)
2a) god, goddess
2b) godlike one
2c) works or special possessions of God
2d) the (true) God
2e) God

While ***Elohiym*** does mean "gods," that is not the word's only meaning. ***Elohiym*** is a Hebrew noun and has both singular and plural uses. In the plural sense it refers to rulers or judges with divine connections, or pagan gods. Also it is used to refer to angels. When used in reference to God, it is always used with singular verbs, so there is no implication of any plurality in the divine nature. It is the most common name for God in the Old Testament, [although there are 7 names for God in the Old Testament, and 3 names of God in the New Testament]. (Refer to *The Hebrew-Greek Key Study Bible*," published by World Bible Publishers, Inc. by Spiros Zodhiates).

To express plurality in Hebrew, the noun, the verb, and the adjective all have to be plural. Many words in Hebrew are plural in form, but singular in use. Plural forms are used to create intensity or internal multiplication of the stem (Refer *Gesenius' Hebrew Grammar,* p 396, 397; 1910 edition).

Elohiym is not the only word in the Hebrew language, that when applied in the plural form, reflects an intensification of the stem, rather than a plural meaning.

Genesis 42:30 (Joseph's brothers said)
“The man, who is the lord (***adonim***) of the land, spake roughly to us, and took us for spies of the country.”

Adon means "lord"(singular), but Joseph is called "lord" ***(adonim***) using plural language. If interpreted in the plural sense, Joseph would be called "the lords of the land." Joseph obviously was not more than one person. The plural form of the word “lord” was used to designate his high position and authority.′ Isaiah also uses the plural form ***adonim*** to demonstrate great power and position. "I will hand the Egyptians over to the power of a cruel master” (***'adonim)*** (a great and powerful master or lord – not many masters or lords) (see Isaiah 19:4)”

Other Old Testament examples of Hebrew nouns employed in the plural form (but which are obviously singular in meaning) appear below. In Hebrew, **masculine** plural words end with ***im.*** **Female** plural words end with ***oth.***

English Nouns (singular)	***Hebrew Plural Nouns (Intensive)***	***Reference***
a large beast; or dinosaur (?)	*behemoth.*	*Behemah* (singular) a large beast. *Behemoth* usually refers to the plural form - beasts, but in Job 40:15 it refers to one animal. "Behold now behemoth, which I made with thee; he eateth grass as an ox."
wisdom	*chokmoth*	*Chokmah is the (singular) usual form, but chokmoth is used in Proverbs 1:20. "W*isdom crieth without; she uttereth) her voice in the streets." KJV margin reads "**excellent** wisdom"
righteousness	*tsedaqoth*	Usual form *tsedaqah* is (singular) but *tsedaqoth* (plural) is used in Isaiah 33:15 "he who walks righteously" (or he who walks in righteousness).
strength, power	*gebhuroth*	Singular form *gebhurah* is the usual for strength,power, but the plural form *gebhuroth* is used in Job 41:12. "I will not conceal his parts, nor his power, nor his comely proportion."
life	*chayyim*	This form was used in a non-biblical context - in the song "To life, to life, *lechayyim*" in *Fiddler on the Roof.*
youth	*ne`urim*	David was considered a mere boy (*na`ar*), but Goliath was a fighting man from his youth [*ne`urim*] (1 Samuel 17:33).
(old) age	*zequnim*	Usual form is *zaqun* Genesis 21:2, 7; 37:3; 44:20
fleshliness	*basarim*	Usual form is *basar* Proverbs 14:30

Gesenius' Hebrew Grammar, p 399 (1910 edition)
"*So especially **Godhead**, **God** (to be distinguished from the numerical plural gods, Exodus 12:12 &c.) That the language has entirely rejected the idea of numerical plurality in 'elohiym (whenever it denotes one God) is proved especially by its being almost invariably joined with a singular attribute" (i.e. a singular adjective or verb)*.

According to the Brown-Driver-Briggs Hebrew Lexicon, #430) "***elohiym***" is often used in this way - to emphasise "plural intensive - singular meaning." It was used to emphasise quantity/plurality, but also to reflect "greatness" qualities - the "majestic plural" or "qualitative plural." Depending on the context, plural words can demonstrate **either plurality OR greatness**, powerfulness etc.

Accordingly the Bible records two different usages of ***elohiym***.

- Genesis 1: 26 Elohiym refers to the ***Father*** speaking to His Son;
- Genesis 23:5, 6 Elohiym refers to ***Abraham;***
- Exodus 7:1 Elohiym refers to ***Moses*** as Elohiym to Pharaoh;
- Exodus 21:6 Elohiym refers to Israel's ***judges***
- 1Samuel 5:7 Elohiym refers to **Dagon** the pagan god of the Philistines.
- 1 Kings 11:5, 33 Elohiym refers to ***Ashtoreth*** – the pagan *female* goddess of the Zidonians;
- 1 Kings 18:27 Elohiym refers to ***Baal*** – the pagan god of the Zidonians;
- 2 Kings 1:2, 6 Elohiym refers to ***Baalzebub*** – the pagan god of Ekron;
- Psalm 8:5 Elohiym refers to ***angels****; and*
- Psalm 82:6 Elohiym refers to the Israelite ***congregation*** (church).
-

An example of the versatility of ***elohiym*** is demonstrated in 2 Samuel 7:23. In this verse, ***elohiym*** is used with a plural verb, indicating both plural and singular usage in the same text.

2 Samuel 7:23
"And who is like your people Israel, the one nation on earth whom God (*elohiym*) went to redeem to be his people, making himself a name and doing for them great and awesome things by driving out before your people, whom you redeemed for yourself from Egypt, a nation and its gods? (*elohiym*)"

As already noted, ***elohiym*** is used to signify:
- a quality (a mighty one, prince, ruler, or judge) and
- plurality (gods).

Consider how ***elohiym*** is applied by David in Psalm 82:6 and quoted by Jesus in John 10:34

Psalm 82:6, 7
"I have said, Ye are gods (***elohiym***); and all of you are children of the most High. (7) But ye shall die like men, and fall like one of the princes."

Psalms 82:6:
Adam Clarke Commentary on the Bible
"*Ye* are *gods*] Or, with the prefix of *ke*, the particle of *similitude*, *keelohim*, "like God." Ye are my *representatives*, and are clothed with my power and authority to dispense judgment and justice, therefore *all of them* are said to be *children of the Most High*."

It is probable that David would have intended his use of the word ***elohiym*** in Psalm 82:6 to mean "judges." Neither David nor God would be implying that sinful human beings were actually divine beings.

Yet, when Christ was approached by Jewish leaders who were endeavouring to lead Him to make a comment that could be legally used against Him. In this instance, He used a very clever answer to those who were endeavouring to trap Him. His answer presented a double meaning.

John 10:34-36
“Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”
Christ knew that the word ***elohiym*** could convey the meaning of “God” or “judges.” The rest of the text in Psalms 82:6, which Christ did not quote, mentions human beings (those judges) as being the “children of the most High.” With those Scriptures, with double meanings active in His accusers minds, Christ then asked a *loaded* question.

"Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”

If Christ's question was heard by genuine believers, his words could have conveyed the meaning, “Why did you accuse me of blasphemy because I said I am **THE** (divine) Son of God?" Or alternatively, Christ might have been understood as saying to His accusers, “Why did you accuse me of blasphemy because I said I am a son of God? I, too am a child of God, just as these other human beings in Psalm 82:6 were called the children of God."

Christ certainly was a representative of His Father's government – a Judge and He qualified too as being a child of God also, but He was also a divine Being – as completely and as fully as divine as His Father. In his use of the Hebrew word, ***elohiym***, (and it's Greek equivalent “theos #2316), Christ was able to speak the truth of His Messiah-ship without giving his accusers evidence to use against Him.

Since ***elohiym*** is used to refer to men and angels, as well as to God, its use in Genesis 1:26 cannot be used to prove the existence of a trinity. Neither of the trinitarian versions are supported by this text.

Review:

- The Roman Catholic Orthodox trinity version - “one divine Being who exists in three hypostases (parts of a Being) who are not separate beings in their own right” and;

- The Protestant and SDA tritheistic trinity - three separate divine Beings – 3 gods who are ***called*** “one god.”

The context of Genesis 1:26 “***Let us make man in our image***” illustrates that at least two individuals exist who are in the one divine image for the Speaker says “let us make man in our image.” Even if the plurality (and not sovereignty) of ***elohiym*** was accepted as the intended meaning in this text, plurality would only designate more than one being – not more that two beings, for plurality means “more than one” not “more than two.”

So the claim that ***elohiym*** proves the existence of three divine Beings, or a trinity, does not stand up to investigation Neither does the assertion that the Son is the same Being as the Father. Nor is there any validity in the assertion that, because ***elohiym*** is plural in form, its reference to God indicates that there is more than one person Who **is** the Supreme Divine One – The Father. The Son is also an equally Divine Being, however **the use of *elohiym* does not prove that two or more divine beings CONSTITUTE the One Supreme God.**

The trinitarian argument (built on the premise that ***elohiym*** must indicate plurality) also becomes confused and contradictory when used as basis to study the Bible. The argument that ***elohiym*** must indicate plurality (gods), is abandoned when tritheists incorrectly interpret ***elohiym*** as "divine, but separate ***persons****."* According to the SDA doctrine of tritheism, all three divine and separate Beings/persons combine to form the one true God (who is **not** a separate Being, but who is simply **called** God to represent the three members of the trinity)."

Grammatically, when used to designate plurality, ***elohiym*** does not mean "persons who combine to make up a singular god." A divine, self-existent ***person (being)*** IS ALREADY a deity – a god. ***Elohiym*** does not mean "parts of a person," or even "persons" - it means "gods.
With this thought, Genesis 1:26 is often ***interpreted*** – incorrectly – to mean:

> *"And one of the divine persons said to the other two divine persons, Let us make man in our image."*

This interpretation does not logically follow through on the proffered trinitarian argument that ***elohiym*** describes plurality – 'gods'. If it did, the following rendering should be acceptable by trinitarians:

> "*And **Gods** said "Let us make man in our image."*

The concept of "3 gods speaking" in Genesis 1:26 is rejected by trinitarians and tritheists,for the doctrine of the trinity claims that only one "person – or hypostasis" is speaking, which of course is a singular, not a plural concept.

Similarly, the SDA doctrine of tritheism (which expresses a belief in three separate, divine persons (gods) who are ***called*** one God), claim that the speaker is only "one" of the divine persons.

Advocates of both the trinity doctrine and tritheism appear to alternate between interpreting God as plural and singular, without regard to the grammatical rules of the Hebrew language. Theological fluctuations are demonstrated when advocates of the trinity/tritheism attempt to explain texts such as John 3:16.

The understanding of John 3:16 generally is that "God (the Father, singular) so loved the world that He gave His only begotten Son (Christ, singular) ...", but the concept of plural gods as taught in the doctrine of tritheism, affects even this basic and important truth. Consider the following SDA tritheistic paraphrase.

John 3:16
"For the three divine persons (each being a separate god, but due to unity in purpose are called One God) so loved the world that He (They) (the three persons) gave His (Their) only "special, unique, beloved Son (who was not at son at all, but a co-equal, unrelated being)...."

Difficulties arise from the trinitarian plural definition, because it cannot easily be applied to many other Biblical passages. References which speak about God (elohiym) as a singular Being are read as if ***elohiym*** was meant as a plurality of divine "persons." ***Elohiym*** does not mean "persons." ***Elohiym*** means "gods." Obviously the alternative Hebrew usage of the word ***elohiym*** must apply in many Bible verses and instead of plurality, ***elohiym*** takes on the meaning of "greatness, excellent qualities, sovereignty."

Summary:
Elohiym is applied to many individuals, including human beings and angels. Pagan god were also referred to as elohiym: Ashtoreth, Dagon, Baal and Baalzebub, but these 'gods' were not plural entities.

The Hebrew **majestic plural – *elohiym,*** is employed to emphasise greatness and sovereignty in reference to the One True God. Used in that context, ***elohiym*** does not signify the concept of a singular God with plural personalities. The use of ***elohiym,*** in reference to the Creator, does not convey a two or three-person God, but a single Entity – a single Being.

From the above study, it may be concluded that in Genesis 1:26, ***elohiym*** refers to God the Father who speaks to His divine Son.

For confirmation on the accuracy of Hebrew language usages, contact the Ancient Hebrew Research Centre. The institution's lecturers believe and teach that Yeshua (Jesus) is the true Messiah. **http://www.ancient-hebrew.org**

Genesis 6:4 – Echad: The Lord is One – the Shema

Some suppose that the cornerstone of the Hebrew faith – the Shema - upholds the doctrine of the trinity based on the use of the Hebrew word for "one" which is "echad."

The Shema - The Lord our God is One

Shema Yishroel Jehovah Elohenu Jehovah Ehad

[4]**Hear**<08085>(8798), **O Israel**<03478>: **The LORD**<03068> **our God**<0430> ***is*** **one**<0259> **LORD**<03068>:

The Restored Name King James Version renders the Shema:
[4]**Hear, O Israel: YHWH is our Elohim, YHWH is one**:

Brown-Driver-Briggs Hebrew Lexicon translates
#0368 – YHWH = LORD (Jehovah), which means " the existing One"
The Strong's Concordance renders a similar meaning:
Yhovah yeh-ho-vaw' from #1961; (the) self-Existent or Eternal

#0430 elohiym - majestic plural intensive-singular; (refer to section entitled "Elohiym – the Hebrew word for God.")

The Strong's definition of
#0259 echad 'echad ekh-awd' a numeral from 258; properly, united, i.e. one; or (as an ordinal) first:--a, alike, alone, altogether, and, any(-thing), apiece, a certain, (dai-)ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, together, see HEBREW for #0258

The Brown-Driver-Briggs Hebrew Lexicon's definition is similar:

1) one (number)
1a) one (number)
1b) each, every
1c) a certain
1d) an (indefinite article)
1e) only, once, once for all
1f) one...another, the one...the other, one after another, one by one
1g) first
1h) eleven (in combination), eleventh (ordinal)

Using the Strong's (1) and BDB's (2) definitions, the Shema is literally translated:

1. Our Self-Existent God, Self-Existent One is One; or
2. Our Existing One God, Existing One is One

The Shema does not convey ideas of trinitarianism, tritheistism or twin-itarianism. It strongly makes the assertion that the Being Who is the Source of all Life, YHWH is One Single Being!

According to Wade Cox at http://www.ccg.org/english/s/p165.html, “the concept of the one true God is derived from the Shema (Deut. 6:4).

Shema Yishroel Jehovah Elohenu Jehovah Ehad

This is translated *Hear O Israel the Lord our God is one.* The Trinitarians are left to extract the best from this text. They claim that the word for God here is Elohim, which it is not. The word Elohenu is a singular derivative of Eloah. Elohim is a plural derivative of the singular Eloah. Elohenu, as a singular derivative, cannot be associated with Elohim.

Eloah is the Father (Prov. 30:4-5; see interlinears). Eloah is the object of worship in the Temple for whom it was built (Ezra 4:24 to 7:24). Ezra established worship in the house of Eloah at Jerusalem and established magistrates and judges in Israel and the *lands beyond the river* to judge those who know the Law of Eloah (Ezra 7:25-28). (end quote Wade Cox)

The trinitarian/tritheistic argument is presented, that when Moses wrote the Shema - "God is one (echad)" that he was setting out the truth that the Creator is a Divine Being having “composite unity.” The argument maintains that ***echad*** doesn't mean “one” in a singular sense, but that it means one in a composite sense - one thing made up out of several things.

It is true that when the adjective “echad”is **coupled with a collective noun** it can be used to demonstrate plurality, as follows:

Genesis 1:5 - combination of evening and morning makes one (echad) day;
Genesis 2:24- (in marriage) - a man and a woman become one (echad) flesh.
Ezra 2:64 - assembly was as one (echad), but composed of numerous people.
Ezekiel 37:17 - two sticks are combined to become one (echad).

Therefore the trinitarian argument is that when Moses referred to God as being one (***echad***), he must've been endeavouring to teach that God was not a single Being, but a multiple-personality Being.

Furthermore, there is a Hebrew word that does mean an absolute unity and that is #03173, ***yachiyd;*** the emphasis of which is "only."

Trinitarians question why, if Moses was endeavouring to underscore God's singleness (as opposed to a compound unity), he would not have used the word ***yachiyd*** would have facilitated the singleness of God more forcefully. The suggestion is made that Moses intentionally utilised “***echad***” to demonstrate that God is more than one. However the Israelite nation did not consider that the Creator was a trinity, so there was no reason for Moses to have used the word ***yachiyd*** in reference to God as a safeguard against the trinity at that time.

Evaluating the argument:
Moses used the word ***echad*** several times in his writings and made use of the word ***echad*** in reference to people, a city and also to a gate. Would it be scholarly to suggest that Moses was endeavouring to convey (by his use of ***echad***) that one gate was really made up of other gates? Or that one person was made up of other persons? Of course not! So why should Christians try to read into Moses use of the word ***echad*** in reference to the Creator, a meaning of a "multi-person" being?

According to the "Old Testament Name for God" in *the Theological Dictionary of the New Testament*, Abridged in One Volume, p 489, cited by Sir Anthony F Buzzard and Charles F Hunting in "The Doctrine of the Trinity – Christianity's Self-Inflicted Wound," p 28, it is stated that:
*The use of **echad** ('one single') however, is quite sufficient to indicate that the One Person comprises the Deity. **Yachid** is rare in biblical Hebrew. It carried in the Bible the meaning, 'beloved,' 'only-begotten' or 'lonely' and would be inappropriate as a description of the Deity.*"

Echad is an adjective – a descriptive word. Again according to Buzzard and Hunting, ibid. p p 25,26, "the word '***echad'*** occurs 960 times in the Hebrew Bible and in no case does the word itself carry a hint of plurality. It means strictly one and not two or more. ***Echad*** is a numerical adjective and naturally enough is sometimes found modifying a collective noun – one family, one herd, one bunch. But we should observe carefully that the sense of plurality resides in the compound noun and not in the word ***echad***."

Echad is the Hebrew word which designates the number # 1. According to the Hebrew and Aramaic Lexicon of the Old Testament which cited by Buzzard and Hunting, the adjective ***echad*** means "one single." It **never** indicates a composite entity (one unit composed of other parts). It is the noun (person, place, thing, object) that indicates the plurality, not the adjective. In order to indicate plurality or singularity, the other words (not the adjective) in the context must be considered. ***Echad*** is not of itself, either singular or plural.

To endeavour to build an argument on the use of ***echad*** in Deuteronomy 6:4, that God is a compound unity – a trinity – is not grammatically correct. It is not correct use of the Hebrew language to construct a belief in the trinity, by claiming that "echad" implies a composite unity. To generate such a belief, one must already possess preconceived ideas that God is a Trinity, because a trinitarian belief or concept does not originate from the Hebrew language in the Bible.

Messrs Buzzard and Hunting (ibid p 25) give the following definitions: the word "echad" means the number one (#1). It is also translated in the Bible as: only, alone, entire, undivided, one single. The usual meaning of "echad" is "one and not two."

Some examples of echad used with a single noun, to demonstrate singleness, and aloneness.

Ecclesiastes 4:8
"There is one (echad) *alone*, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail."

The following examples are given on page 25 of "The Doctrine of the Trinity – Christianity's Self-Inflicted Wound."

Ezekiel 33:24
“Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one (echad), and he inherited the land: but we are many; the land is given us for inheritance.”

Isaiah 51:2
“Look unto Abraham your father, and unto Sarah that bare you: for I called him alone (echad), and blessed him, and increased him.”

It is clear from the different usages presented, that the word ***echad*** does not dictate either plurality or singularity. Echad cannot be used to demonstrate that God is a multi-person God. As was the case of “***elohiym,***” erroneous translation of ***echad*** from Hebrew to English can result in serious doctrinal error.

Consider the Shema in the same light as the Hebrew meaning of “echad” and the singleness of the noun God. The noun “God” (elohiym) takes the form of the “majestic plural” (plural intensive - singular meaning).
In a chapter entitled The Shema of Judaism in his book “Foundation of Our Faith,” (www.smyrna.org) Allen Stump competently illustrates the two Biblical usages of the word “echad.” Allen Stump states:

“The Shema of Judaism was, “Hear, O Israel: The LORD our God is one LORD.” (Deuteronomy 6:4) Concerning this text, the SDA Bible Commentary, a decidedly Trinitarian work, states: “Literally, ‘Jehovah our God, Jehovah [is] One.’ In striking contrast to the nations about them, who were polytheists, the Hebrews believed in one true God. This profession of faith has been the watchword of the Hebrew race for more than 3,000 years (See Mark 12:29).” (Vol. 1, p. 974) Special attention has been given by theologians to the word “one” in Deuteronomy 6:4. It is translated from the Hebrew dxa - echad. Echad is defined as united or one. For instance, a cluster of grapes could be called one (echad), yet that cluster would contain several individual grapes. This is the sense that the Trinitarian would understand echad in Deuteronomy 6:4. An example of such usage from Scripture would be Genesis 2:24: “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one (echad) flesh.”

However, echad can also be translated “one” in the sense of an individual thing, a single unit. Such usage can be found in Genesis 42:11 where Joseph’s brothers stated: “We are all one (echad) man’s sons; we are true men, thy servants are no spies.” Here the meaning of echad is a single unit. One man (Jacob) was their father. Therefore we must examine other Scriptures to determine the meaning of echad in this text. The Jews understood echad here to be a single unit rather than a unity. This is shown in an incident from the gospels. Notice carefully:

'And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? “And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.' (Mark 12:28-34)

Unlike others that questioned Christ, this scribe was a sincere seeker of truth. To his question, "Which is the first commandment of all?" Jesus quoted Deuteronomy 6:4, 5 and then followed that with Leviticus 19:18. The scribe responded, "Well, Master, thou hast said the truth: for there is one God." If there were a Trinity, here was a perfect time for Jesus to make it clear. However, Jesus did not say, 'Excuse me brother, you misunderstood, there are two Gods,' or 'three Gods.'"

"Instead, the Scripture states that "Jesus saw that he answered discreetly." Further, Jesus told him, "Thou art not far from the kingdom of God."

*The doctrine of the Trinity as proclaimed by the Adventist Church states: **"There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons." (SDA Fundamental Beliefs,** 2) This parallels the Basis of the Constitution of the World Council of Churches which states: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son, and Holy Spirit." Yet, neither Moses nor Jesus ever spoke of a three-person God. Christ Himself made that clear the night before the crucifixion when He prayed: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) Here Jesus ascribes to His Father the title of "the only true God." He did not say, "The only true Gods," nor did He say "the only true God: Father, Son, and Holy Spirit."* (end quote - Allen Stump).

In the Beginning was the Word - In the Beginning of What?

This section presents a study using the phrase “in the beginning” where it occurs in the following verses:
John 1:1; Genesis 1:1; Hebrews 1:10-11; 1 John 3:8.

John 1:1 – And the Word was God

”In the beginning was the Word and the Word was with God and the Word was God.”

[1]EN<1722>*(INTHE)* **ARXH**<746>*(BEGINNING)* **HN**<2258>(5713)*(WAS)* **O** <3588>*(THE)* **LOGOJ**<3056>*(WORD,)* **KAI**<2532>*(AND)* **O**<3588>*(THE)* **LOGOJ** <3056>*(WORD)* **HN**<2258>(5713)*(WAS)* **PROJ**<4314> **TON**<3588>*(WITH)* **QEON** <2316>*(GOD,)* **KAI**<2532>*(AND)* **QEOJ**<2316>*(GOD)* **HN**<2258>(5713) *(WAS)* **O**<3588>*(THE)* **LOGOJ**<3056>*(WORD.)*

John 1:1
En arche en ho logos, kai ho logos en pros ton theon, kai theos en ho logos
"In the beginning (origin) was the Word and the Word was with God (face to face -toward) and the word was God." (Literal translation)

Is John attempting to present the trinity doctrine? It does not appear so. Such an endeavour would only raise the following questions:

- Was the Son of God, also His Father, Whom He was with?
- Was the Son of God also a trinity of gods Whom He was with?
- Was Christ with Himself as part of a trinity?
- Does the verse mean something entirely different to all the above?

These questions will be addressed in three stages:

- study of the Greek terminology;
- study of the Biblical concept of the Logos – the spoken word of God; and;
- study of the phrase “in the beginning.”

Greek Language Use
For a more thorough study of the Greek language of John 1:1, please read Dr Philip B. Harner’s article, “Qualitative Anarthrous Predicate Nouns: Mark 15:39 and John 1:1)" in The Journal of Biblical Literature, available for download at **http://www.bible.ca/trinity/trinity-Harner.htm**

When the word "God" (theos) is used to refer to the Father, it is used as a proper noun, a person called "the God." When the word God is used in John 1:1 to refer to Christ, it is used in a qualitative sense, to describe the quality of His divine nature. In other words, the verse could be translated, **"In the beginning was the Word, and the Word was with the God (the Divine One), and the Word was equally as divine."**

Despite strong argument against its soundness, the preceding paraphrase is apparently quite correct according to a large number of highly qualified researchers. For an excellent comparison of Greek scholar’s material and Bible versions translations of John 1:1 visit ***http://www.letusreason.org/JW38.htm***

http://www.bible.ca/trinity/trinity-Harner.htm

Steve Rudd's Table

Steve Rudd presents this table and makes the following comments on Philip Harner's article: (quote)

"Harner gives 5 possible ways John could have written John 1:1c. Clause B is what John actually said. We have added clause F, which Harner didn't use."

A.	ho logos en ho theos	"the word was the god"	logos and theos are equivalent: Son=Father
B.	theos en ho logos **(what John actually wrote)**	"god was the word"	logos has the nature of theos
C.	ho logos theos en	"the word god was"	logos alone has the nature of theos
E.	ho logos en theios	"the word was divine"	Another way of saying that the word was a god or divine being subject to theos. (What Jehovah's Witnesses wish John had written)
D.	ho logos en theos	"the word was god"	logos was a god or divine being. (What Jehovah's Witnesses wish John had written)
F.	ho theos en ho logos	"the god was the word"	logos and theos are equivalent (same as in 1) Father=Son

"If John was trying to say that Jesus was a god or divine being, as the Jehovah Witnesses would have us believe, then he would have used D or E. Since John didn't use these forms, the Jehovah Witness translation of this verse (known as "the New World Translation") is incorrect with respect to its translation of this verse. Nor is John saying that the Word is the same as the Father represented in A and F. For there are Modalists who believe that Jesus was God the Father, being simply another mode of God. They are also mistaken." (end quote Steve Rudd)

Dr Philip B. Harner points out that
"*The Word is divine, but he is not all of divinity, for he has already been distinguished from another divine Person."* (Philip B. Harner, "Qualitative Anarthrous Predicate Nouns: Mark 15:39 and John 1:1." in The Journal of Biblical Literature) http://www.bible.ca/trinity/trinity-Harner.htm

According to Dr Philip Harner's article, a distinction is made between the Father and His Son, but this is not to argue that the Son of God was anything less than completely and utterly as divine as His Father. **Dr Harner states**:

"Perhaps the clause could be translated, 'the Word had the same nature as God.' This would be one way of representing John's thought, which is, as I understand it, that ho logos, no less than ho theos, had the nature of theos."

Scriptural Support for this Interpretation

John confirms this understanding in his epistle where he identifies the Being Who was with the Father "from the beginning" as His Son, Jesus Christ.

1 John 1:1-3
"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of **the Word** of life; (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, **which was with the Father**, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, **and with his Son Jesus Christ**."

The Bible teaches us in many other places that the Son of God was God by His very nature. He was fully qualified to bear the title God. He was God in nature and in name by inheritance. (Hebrews 1:1-11; Proverbs 8:22; Psalm 2:6-12; Proverbs 30:4)

Review and Herald, 5 April, 1906 p 6
"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."

While Christ was "all the while God", as truly divine as was His Father, the Son of God was anointed in heaven (Psalm 2: 6; John 3:34) and **given** power, wisdom (1 Corinthians 1:25; 5:4;), life (John 5:26), name (Exodus 23:21) and honour (Hebrews 1:8; Psalm 2: 6, 7,12) from His Father. The last two references also state that the Father made known to the angels in heaven, the Son's true, begotten relationship with the Father (It was NOT a role-play situation). The Son inherited a divine nature. He was in all ways, a divine being and as such was correctly called "God" by His Father (Hebrews 1:8, 9).

Some mistakenly conclude that the Bible teaches a Big God and a little God - One God is viewed as being strong, but the other is thought to be a little weaker. Such views are not based on the Bible truth.

There are two divine beings –equal in divine qualities and attributes. One is not more powerful than the Other. One is not more knowledgeable than the Other. One is not dependent on the Other for life or any other function. Both Beings are independently, individually, completely equal in divine nature.

However there is an important difference clearly outlined in the Bible that distinguishes the two Divine Beings. It is in reference to their positions of authority.

The Father **gave into the Son's hands**, "all authority." (John 3:35; 2 Cor 12:9 # 1849 Strong's).

Clearly the Being "giving" the authority is the Being Who is in authority over the Being Who is "receiving" the authority.

Consider the position of authority shown in the following texts.

Exodus 23:20-21
"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."

The Father sent his Messenger, Michael, the Son of God. The Divine One *sending*, is in authority over the One who is *sent.* And the authority was maintained all through the incarnation and remains even after sin is eradicated from the world.

1 Corinthians 15: 27, 28
"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.
And when all things shall be subdued unto him**, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all**."

Why was the Father the highest Being in authority? Because all life originated from the Father, including the life of the only begotten Son of God (Prov 8:22-30; Hebrews 1:1-11; Psalm 2:5-12).

Desire of Ages, 1898 p 21
"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."

Ephesians 3:9
"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in **God, who created all things by Jesus Christ."**

Logos – the Spoken Word
The Greek definition of "Logos" also strengthens this position.
"Logos"
Strong's Greek Concordance #3056 logos from 3004;
"something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John**)** **the Divine Expression (i.e. Christ**):--account, cause, communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work. see GREEK for 3004

Christ, the Son of God, *was* the spoken Divine Expression of His Father – His Father's thoughts made audible.

Youth's Instructor, 28 June, 1894 p9
"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. If men would learn to escape the corruptions that are in the world through lust, they must learn what the statement of Christ means, when he says, 'I am the way, and the truth, and the life: no man cometh unto the Father, but by me.'"

Desire of Ages, 1898, p 19
“By coming to dwell with us, Jesus was to reveal God both to men and to angels. **He was the Word of God,-- God's thought made audible.”**

John 8:42
Christ declared, “ I proceeded and came forth from the Father, neither came I of myself, but he sent me.”

The Bible confirms Christ’s literal pre-incarnate Sonship by stating that He was anointed with (given) the Father’s spirit i.e. the Father’s mind. (Psalm 2:6; Proverbs 8:22-30; Isaiah 61:6; Luke 4:18; Hebrews 1:1-11; 1 Peter 1:20). The Son was continually filled with the spirit or mind of His Father in His humanity from His birth. (Luke 2:40)

It was the Father’s mind and thoughts with which Christ was anointed. He was the Logos – He spoke the very thoughts of His Father. Christ represented to the world, the words or mind of His Father. Christ had the spirit of the Father dwelling in Him.

John 14:10
“Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”

Justin Martyr wrote, “*In Greek the word logos does not simply mean "word," its usual translation. It also means ratio or "reason" as well as verbum, sermo, or "word." It means that which is in the mind, but, when projected, it becomes the spoken word, because "reason" of the mind is expelled from the person as "word" or "speech." Of course, this complemented the father-son analogy that is used so commonly in the New Testament to describe the relationship of God the Father to His Christ. Just as reason precedes and generates speech, so does a father precede and generate a son. Later, when the Word became flesh, this was seen as a second begetting.* (Justin Martyr - martyred about 165 AD; cited in M. J. Penton (ibid)
http://www.abc-coggc.org/COGGC/gcpublications/jrad/JRAD%206-1-2.htm

As the Logos, Christ is the word, the spoken word of His Father. He is therefore the wisdom of God.

1 Corinthians 1:24
“But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”

Having considered that Christ is the expressed thoughts of His Father, we turn again to “in the beginning.”

In the Beginning

John 1:1
“In the beginning was the Word, and the Word was with God, and the Word was God.

Many people think the term, "in the beginning" in John 1:1 proves that Christ did not have a beginning. However, that is not what the verse says. It simply says that “in the beginning” Christ was there with His Father. *The question must be asked,* “What does *in the beginning refer to?"* I suggest that John clarifies his own statement and makes it very clear that “in the beginning” refers to the coming forth of the Son from His Father in the eternal ages.

In verse 3, John says that “in the beginning” BEFORE creation, Christ was already there with His Father and that Christ was doing the creating.

John 1:1-3
“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”

Paul confirms that Christ was the originator of all creation.

Colossians 1:15,16
“Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:”

John again, in the Revelation, asserts that Christ, “the Amen,” “the Faithful and True Witness” was the active cause by which creation of everything was accomplished.

Revelation 3:14
“….These things <3592> (D-APN) **saith** <3004> (V-PAI-3S) **the Amen** <281> (HEB)**, the** <3144> (N-NSM) **faithful** <4103> (A-NSM) **and** <2532> (CONJ) **true** <228> (A-NSM) **witness** <3144> (N-NSM)**, the beginning** <746> (N-NSF) **of the creation** <2937> (N-GSF) **of God** <2316> (N-GSM)

The phrase that the KJV version translates as “the beginning of the creation of God” is seen from the Greek to actually mean “the origin of all that God has created.’”

Thayer’s Greek Lexicon # 00746:
746 αρχη arche *ar-khay'* from <756>; ; n f
AV-beginning 40, principality 8, corner 2, first 2, misc 6; 58
1) beginning, origin
2) the person or thing that commences, the first person or thing in a series, the leader
3) **that by which anything begins to be, the origin, the active cause**
4) the extremity of a thing
4a) of the corners of a sail
5) the first place, principality, rule, magistracy
5a) of angels and demons
Proverbs 8:22
“The LORD possessed me **in the beginning** of his way, before his works of old.”

The “works of old” were the works of creation - and the Bible writer states that Yahweh possessed “me” before His works of creation. The Hebrew word that is translated as “possessed” is also translated as “birthed” in Genesis 4:1 when Eve said, “I have gotten a man from the Lord.”

Strong’s Concordance - **possessed** #7069 qanah kaw-naw'
“gotten, birthed, originated.”

So another translation of the text would be, “the LORD originated (birthed) me before creation.

What is the identity of the “me” in this text?

In his first epistle, John again identifies, as he did in his gospel, the "One who was with the Father, **from the beginning**" as Christ – the One "our hands have handled, the Word of Life." This is clearly speaking about the pre-incarnate Son of God.

1 John 1:1, 2, 3
"That which was **from the beginning**, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (2) For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life" (***Christ's immortal life***), "which was with the Father, and was manifested unto us; (3) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

John continues to identify without any doubt, the Person who was "the Word" in John 1:1 and the Word of Life in 1 John 1:1 as also being the "Only Begotten of the Father."

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

Therefore we are able to substitute the words "the only begotten of the Father" where the words "the Word of Life" and the "Word" appears in John 1:1 and in 1 John 1:1-3. This substitution clarifies beyond all doubt the identity of the Word.

John 1:1
"**In the beginning** was the only begotten of the Father and the only begotten of the Father was with God and the only begotten of the Father was divine. i.e. had the same divine nature as the Father.

(For more details, refer to Greek word study on John 1:1 by Dr Philip Harner **"*Qualitative Anarthrous Predicate Nouns: Mark 15:39 and John 1:1*," JBL, vol. 92, 1973, pp. 84-87,** http://www.bible.ca/trinity/trinity-Harner.htm summarised by Steve Rudd).

In keeping with the beliefs of the early church fathers, Eusebius of Caesarea testified at the Council of Nicea in 325 AD, that the semi-Arian views (i.e. that Christ was the first and only off-spring of God) *were the same beliefs that he had learned in childhood from the bishop of Caesarea; and that it was the same doctrine which he accepted at his baptism and which he had taught through his whole career, both as a presbyter and as a bishop* (cited in AT Jones, The Two Republics, p 348). The apostolic church applied Proverbs 8:22-31 to the Son of God and His act of proceeding forth from the Father.

According also to Ellen White, Proverbs 8:22 refers to the Son of God and the generative act of His proceeding forth from the Father.

Patriarchs and Prophets, 1890, p 34
"And the Son of God declares concerning Himself: 'The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.' Proverbs 8:22-30."

Therefore the Son had a literal beginning or origin – The divine Son was not created, but was "begotten" or "originated." (Hebrew "yalad" – born).

Considering the preceding Spirit of Prophecy quote and the language translations presented by Thayer's Greek Lexicon and Dr Philip Harner, the identity and the origin of the Son of God are revealed in the following paraphrase of John 1:1

"At the time when the Son of God was originated from the Father, the Son was with the Father and the Son was as divine as the Father."

So when John uses the term "in the beginning," in John 1:1:1, it refers to the origins of the Son of God – when the Son of God came forth from the Father.

EJ Waggoner, of the 1888 message fame, was in no doubt of the divinity of the Son of God, but he recognised the Son's coming forth from the Father.

EJ Waggoner, Christ and His Righteousness, ch 2 para 3 (some versions, p 15)
"The Word was 'in the beginning.' The mind of man cannot grasp the ages that are spanned in this phrase. It is not given to men to know when or how the Son was begotten; but we know that he was the Divine Word, not simply before He came to this earth to die, but even before the world was created. Just before His crucifixion He prayed,' And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was.' John 17:5. And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity.' Micah 5:2, margin. We know that Christ "proceeded forth and came from God' (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man."

Consider the beginning of time. It appears from the above study, that the Father ordained that "time" should commence at the coming forth (the heavenly origin) of His Son, in a similar way that time is marked by the earthly birth of the Son at His incarnation.

If the Son, through the power of the Father, created all things, time would also be included in that creation. And time (at least prophetic time) has an ending apparently for in Rev.10.6 it says, "And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that *there should be time no longer."*

Incidences of other "in the beginning" time periods can also be identified by their context.

Genesis 1:1 When Moses wrote the phrase also, *"In the beginning,"* he was referring to the period of the creation of the heavens and the beginning of this world. At *that* "beginning," God created. But we know that God created all things through His Son, and that it was the divine Son of God who did the actual creating, through the power of His Father. So since the divine Son of God was the Being who performed the creation of the universe, we can be assured that the Son was definitely not created,.

Hebrews 1:10, 11 Paul states*, "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment."*

In these texts, "in the beginning" refers to the beginning of our own world and our own earthly heavens, which shall perish. The heavenly residence of Divinity will not perish.

Other universes obviously had "beginnings" too. Were these creations at different times perhaps? We know the angels were created prior to the creation of our world. The angels were created in heaven and the Bible tells us that the Son created them also. John 1:3 "All things were made by him; and without him was not anything made that was made."

Ellen White also demonstrates that in this context of John 1:1, “in the beginning” refers to the creation of this world.

*Desire of Ages 769 (**1898**)*
“In the beginning the **Father and the Son** had rested upon the Sabbath after their work of creation.” (Where is the tritheistic 3rd Person of the Godhead, the Holy Spirit? Surely He too, would have rested on the Sabbath).

1 John 3:8
“He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.”

Before the creation of our world, the Son of God created a perfect angel named Lucifer. Lucifer was not an evil being when he first came into existence; in fact, he was perfect; yet the Bible clearly states that the devil was a murderer “from the beginning.” There is a distinction made between the time of Lucifer’s creation and another time i.e. “the beginning” when sinless Lucifer became Satan, the murderer. By the time our world was created, which was “in ***another*** beginning,” Lucifer had already closed his probation and was indeed planning the murder of Adam and the whole human family. So Lucifer was actually created ***before*** one period of “in the beginning.” (i.e. before this world was created) and yet ***after*** another beginning - the beginning when the Son of God originated. In any serious Bible study, all texts using this expression “in the beginning” need to be examined in the light of the other Bible truths. This will clarify *which* beginning is being referred to. There should be no confusion concerning the origin of the Son of God**. Regardless of what was being created or what was having its beginning, the Son was already there, having already been begotten from His Father. The Son came forth and was in existence prior to all other “beginnings.” The event of the Son’s origin was the first beginning that ever was begun. (Refer to Micah 5:2 study).**

AT Jones
General Conference Sermons, 1895 #12, p 37-38
“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? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels, he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever. What is his name? What does the Father call him? God. “Thy throne, O God." Then that is His name. How did He get it? Fourth verse: "As He hath by inheritance obtained a more excellent name than the angels." You and I have a name that we have by inheritance. We may have four or five names, but we have only one name that we got by inheritance. And that is our Father's name. And that name we have just as soon as we exist and just because we exist. By the very fact of our existence we have that name; it belongs to us by nature. The Lord Jesus "hath by inheritance" obtained this name of "God." Then that name belongs to Him just because He exists. It belongs to Him by nature. What nature is His, then? Precisely the nature of God. And God is His name, because that is what He is. He was not something else and then named that to make Him that, but He was that and was called God because He is God.” (end quote AT Jones).

Micah 5:2 – Goings Forth from Everlasting

Micah 5:2
"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

[2]But thou, Bethlehem<01035> Ephratah<0672>, *though* thou be little<06810> among the thousands<0505> of Judah<03063>, *yet* out of thee shall he come forth<03318>(8799) unto me *that is* to be ruler<04910>(8802) in Israel<03478>; whose goings forth<04163> *have been* from of old<06924>, from everlasting<03117><05769>. ***(everlasting: Heb. the days of eternity)***

This text is thought to give credence to the idea of a triune god. However, an examination of the Hebrew word translated "goings forth" and "of old" will demonstrate that it does not in fact support that belief.

Strong's Concordance –" goings forth"
4163 MWC)H mowtsa'ah *mo-tsaw-aw'* from <04161>; ; n f AV-draught house 1, goings forth 1; 2
1) **origin, place of going out from**
1a) **origin**
1b) **places of going out to or from**
1b1) privy

Strong's Concordance –"from of old"
6924 QDM qedem *keh'-dem* or QDMH qedmah *kayd'-maw*
from <06923>; ;

AV-east 32, old 17, eastward 11, ancient 6, east side 5, before 3, east part 2, **ancient time** 2, aforetime 1, eternal 1, misc 7; 87

1) **east, antiquity, front, that which is before, aforetime**
1a) front, from the front or east, in front, mount of the East
1b) **ancient time, aforetime, ancient, from of old, earliest time**
1c) **anciently, of old (adverb)**
1d**) beginning**
1e) east

Just as the Bible states in Proverbs 8:22-30 and Hebrews 1:2-5, the Son of God was (originated, brought forth, begotten) from the Father in the days of eternity. This event occurred obviously, before anything was created because ALL things were created by the Father, through His Divine Son - John 1:3.

This belief is harmonious with the first denominated principles of faith that were held by the SDA pioneer church.This belief is harmonious with the first faith handed down from the apostles to the early Christian church. Christ's followers inherit "eternal" life, but that does not mean that they had no origin in the past. All Christ's followers have an existence or a beginning. Their everlasting, immortal life simply begins from that time forward.

John 8:58 - "I AM"

John 8:58
"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM."

Many assume that this text shows that Jesus claimed to be Yahweh or Jehovah, the Supreme God. It is claimed that when Christ used the divine name "I AM," Jehovah or Yahweh, that He was claiming ***to be*** the Supreme God. Is such a claim harmonious with the grammatical laws and is there available supportive evidence of the Bible on which to base this claim?

Greek Language

Dr Jason David BeDuhn, associate professor of religious studies at Northern Arizona University, presents the following evidence on John 8:58, in his book "Truth in Translation, (2003) where he compares nine Bible versions.

John 8:58
prin Abraam genesthai ego eimi.
"Before Abraham was, I am."

Dr J D BeDuhn, (2003: 104, 105, 106)
"*What is going on here? You may think that there is a particularly difficult or convoluted Greek clause underlying this mess of English. But that is not the case. The Greek reads: prin Abraam genesthai ego eimi. What Jesus says here is fine, idiomatic Greek. It can be rendered straightforwardly into English by doing what translators always do with Greek, namely, rearrange the word order into normal English order and adjust things like verbal tense complementarity into proper English expression.... Just as we do not say, 'John I am' or 'Hungry I am,' so it is not proper English to say 'Before Abraham came to be I am.' Yet all of the translations we are comparing with the exceptions of the LB, offer precisely this sort of mangled word order... (105).* ***"I have been*** *(since) before Abraham came to be." That's as close as we can get to what the Greek says in our own language...*" (106)

Dr BeDuhn demonstrates that all nine Bible versions compared in his book (2003:106), regularly put similar types of grammatical construction into the proper English word order, ***except*** where it occurred in John 8:58, where the translators incorrectly retained Greek, instead of English word order. He claims this practice appears to be an attempt "to intrude into the text a theologically biased interpretation of the words" (2003:108).

Consider the following examples:

In John chapter 4, Jesus is speaking to the woman at the well in Samaria. She asks him about the Messiah Who is expected to come. Jesus answers her as follows:

John 4:26
ego eimi o lal on soi
"**I am** the one speaking with you."

All the Bible versions in Jason BeDuhn's research (2003:108) translated this verse by changing the Greek into the accepted English word order and rendered the meaning similarly to the following:

“I, the person speaking with you, am he.”

By this, it was understood that Christ was explaining, “I am the Messiah Whom you are expecting.” None of the Bible versions translate Jesus' words (“I am”) in **this** verse, as the majority translated them in John 8:58. It is obvious from the text that Jesus was teaching the woman that He was the Messiah. He was not attempting to teach her that He existed.

Dr BeDuhn demonstrates the principle again (2003:108-109).
“During the storm on the Sea of Galillee, Jesus walked to His disciples on the water. They were afraid, but Jesus said, ego eimi me phobeisthe (John 6:20). This means literally “I am; do not be afraid.” Again, none of the Bible versions translate this verse as if Jesus was saying to the disciples, “I exist. Don't be afraid.” Jesus simply revealed His identity as their Master. “It is me. Don't be afraid.”

Dr BeDuhn, (2003: 109)
“The majority of translations recognize these idiomatic uses of 'I am' and properly integrate the words into context of the passages where they appear. Yet when it come to John 8:58, they suddenly forget how to translate.”

According to Dr BeDuhn's research, it appears that the Greek expression used by Jesus, which is translated as "I am," means "I have eternal being" or eternal existence. It meant that, as a divine being, (not as a human, mortal being) Jesus possessed "life in himself" (John 5:26) which was an attribute of divine beings alone.

Are the findings of Dr BeDuhn in harmony with other Biblical verses?

Biblical Evidence

Nowhere in the Bible did Jesus claim to be God Himself. He claimed to be the Divine **Son** of God.

In John chapter 8, Jesus is threatened with being stoned to death by the Jewish leaders.

In John 8:58, Christ was claiming to be a divine Being, One Who had “divine life in Himself” - and not just a human being. It was this claim that upset the Jews to the point where they wanted to take the life of Christ.

Clearly the Pharisees did not believe that Christ had "life in Himself" - that He had timeless being – or that He was in existence since before the time of Abraham. The Pharisees claimed that Christ was purely a human being and not a blend of the two natures – humanity ***and*** divinity. Compare the following texts.

John 8:58
“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM.”

John 10:33, 36
“The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that **thou, being a man, makest thyself God.** 34 Jesus answered them, Is it not written in your law, I said, **Ye are gods?** 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because **I said, I am the Son of God**?”

Psalms 82:6:
Adam Clarke Commentary on the Bible
"*Ye* are *gods*] Or, with the prefix of *ke*, the particle of *similitude*, *keelohim*, "**like God.**" **Ye are my *representatives*, and are clothed with my power and authority to dispense judgment and justice,** therefore *all of them* are said to be *children of the Most High*."

Matthew 26:63
"But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, **the Son of God."**

Matthew 27:40
"And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. **If thou be the Son of God**, come down from the cross."

Ellen White, 2 Testimonies for the Church, p 208
*"Close to the cross are the blind, bigoted, faithless priests and elders, taunting, mocking, and jeering: "Thou that destroyest the temple, and buildest it in three days, save Thyself. **If Thou be the Son of God,** come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: **for He said, I am the Son of God.**"*

Clearly, Christ claimed to be the Son of God – not God Himself, whom the Bible repeatedly and clearly, identifies as the Father. The Jewish leaders confirmed that this also was their understanding of Christ's claims, in their communications with Jesus. He claimed to be God's Son.

Christ was claiming to possess divinity - a divine nature. He did not claim to be the Supreme God, but the Son of God. He claimed to be the divine Messiah sent by His Father. He did not claim to be "God the Son" though Christ was by nature divine - of the same nature as His Father. By inheritance, Christ was the divine Son of God. Christ knew that His Father was the One True God – the Supreme Being from Whom ALL life – even the life of the Son - ultimately proceeded - and Jesus declared that truth clearly.

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

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

By claiming that He possessed a divine nature, Christ was stating His authority as Judge. Christ was given governmental authority which was naturally associated with the plan of salvation. For this reason, Christ was given His Father's name (authority), much as in the same way that a police officer will insist on compliance by completing a demand with the words, ".....in the name of the law."

Exodus 23:21
"Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for **my name is in him.**"

Isaiah 9:6
"For unto us a child is born, unto us a son is given: and **the government shall be upon his shoulder**: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Christ represented His Father's government on earth and He came in the name of His Father with all due authority to speak in the Father's name.After Christ's resurrection He received a new name.

Philippians 2:9
"Wherefore God also hath highly exalted him, and **given (#5483 – to grant as a favour) him a name which is above every name.**"

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

So Christ has every right to be called by the term "I AM," which designates "divinity" and "timeless being." Christ is divine and has life eternal "in Himself." He is no less divine than His Father. Christ is no less powerful than His Father. Christ has no less of any divine attribute that His Father possesses. The Son ***voluntarily*** subjects Himself to His Father and therefore is "less" only in authority, answerable only to the Father Himself (1 Corinthians 15:27, 28).

John 10:33 - Thou Makest Thyself God

It was not the modern translators of the English Bible who 'tried to make Jesus out to be divine.'

The Jews themselves accused Jesus of trying to make Himself to have the same divine nature as God, when to them, Jesus was 'just a man' ie. They though Jesus only had human nature.

Jesus had just told the Jews for the second time, “before Abraham was, I AM.” He spoke the divine name – a name that He shares with His Father. (Exodus 23:21 **"Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."**).

At that point, the incensed Jews picked up stones to stone him for blasphemy. The Jewish race, through their own prophecies of the Old Testament, were anticipating a divine Messiah – the Son of the Living God, but it appeared to them that Jesus was simply 'only a man.'

Jesus continued the discussion however, and asked them “for which good works” were they planning to stone him.

[33]The Jews<2453> answered<611>(5662) him<846>, saying<3004>(5723), For<4012> a good<2570> work<2041> we stone<3034>(5719) thee<4571> not<3756>; but<235> for<4012> blasphemy<988>; and<2532> because<3754> that thou<4771>, being<5607>(5752) a man<444>, makest<4160>(5719) thyself<4572> God<2316>.

The word that the KJV Bible translates as “God” in John 1:1 is more correctly translated “divine” or “divine nature.”

In John 10:33, the same word ***'qeon***' (theon - direct object) is used and once again translated as “God,” instead of “divine.” Jesus did not claim to be the Supreme God. Neither did the Jews think that Jesus was claiming to be the Supreme God (refer to Dr J D BeDuhn's material in the previous section).

John 10:36 (Jesus said)
“Do you say *of Him* whom the Father sanctified and sent into the world, ‘You blaspheme, **because I said, I am the Son of God?’ ”**

Jesus was met with a similar response when He stated that He was in existence prior to Abraham earlier in John 8:58. It was His claim that He was a divine being, the Messiah, which angered the Jews. They argued that He was only a human being.

The Jews accused Jesus of blasphemy. They said that He, a human being, made himself out to be a divine being. The argument was not whether Jesus was claiming to be the Supreme Divine One or not, but whether Jesus was in fact the expected divine Son of God, the divine Messiah.

At His “trial,” Caiaphas the high priest, asked Jesus (in Matt 26:63)
“I adjure thee **by the living God,** that thou tell us whether thou be the Christ (i.e. the Messiah, the Anointed One), the **Son of God.”**

Caiaphas, the leader of the Jewish religion, asked Jesus to speak the truth before the Living God. "Tell me the truth, as the Living God is your witness, Are you the Messiah, the Son of God (the son of that Living God)? Jesus answered that it was true – He was the Son of the Living God. Jesus never, ever claimed to be the "one true God," but the Son of the One True God. Christ never claimed to be ***less divine*** that the One True God, but He did claim to be a different Being from the One True God. He claimed to be God's divine Son.

Jesus identified the Living God, the Only True God, in John 17:3 "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Ellen White cast light onto the situation, revealing how the term "I AM" is accurately applied to both the Father, who is the Great I AM, while the Son of God is the "I AM" to the world.

Patriarchs and Prophets p 365, 366 (1890)
"All through the pages of scared history, where the dealings of God with His chosen people are recorded, there are burning traces of ***the great I Am****. Never has He given to the sons of men more open manifestations of His power and glory than when He alone was acknowledged as Israel's ruler, and gave the law to His people. Here was a scepter swayed by no human hand; and the stately goings forth of Israel's invisible King were unspeakably grand and awful.* ***In all these revelations of the divine presence the glory of God was manifested through Christ****. Not alone at the Saviour's advent, but through all the ages after the Fall and the promise of redemption,* ***"God was in Christ,*** *reconciling the world unto Himself." 2 Corinthians 5:19.*

Medical Ministry p 92 (1932)
"God always has been. He is the great I AM. The psalmist declares, ***"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).*** *He is the high and lofty One that inhabiteth eternity. "I am the Lord, I change not," He declares. With Him there is no variableness, neither shadow of turning. He is "the same yesterday and today and forever" (Malachi 3:6). He is infinite and omnipresent. No words of ours can describe His greatness and majesty."*

By applying Psalm 90:2 again, in the following statement, Ellen White reveals the identity of "God – the great I AM" as God the Father.

Great Controversy p 479 (1911)
"Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." ***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."*

EG White calls both the Father and Christ the "I AM." This is Biblically sound because the Son represented His Father's government and the Son came authorised 'in the Father's name.'

Exodus 23:21
"Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: **for my name is in him**."

But though Christ is given His Father's divine title “I AM” (the Self-Existent), Christ is distinguished as the revelation of the glory of the Godhead.

Colossians 2:9
“For in him dwelleth **all the fulness of the Godhead (divinity) bodily**.”

Thayer's Greek Lexicon -
Godhead # 2320 θεοτης theotes *theh-ot'-ace*

1) deity
1a) the state of being God, Godhead

In Colossians 2:9, Paul is making reference to the Son of God whose life reflected the glorious character of the Father's divine mind, but yet was housed in a physical human body.

Signs of the Times, 12 December, (1895) p 4, 5
“The Lord Jesus is the embodiment of the glory of the Godhead. The light of the knowledge of the glory of God is seen in the face of Jesus Christ. ***God has revealed himself to men; he stopped to take upon him our nature, and in his Son we see the glory of the divine attributes.*** *Those who see not in Christ the divine character are in the shadow of Satan's misrepresentation of divinity.****….. In Christ Jesus is a revelation of the glory of the Godhead. ….. Christ is he who represents the Father.*** *The most wonderful truth to be grasped by men is the truth, "Immanuel, God with us.* ***Christ is the wisdom of God. He is the great ‘I Am’ to the world.*** *As we contemplate the* ***glory of the divine character as revealed in Christ,*** *we are led to exclaim, "O the depth of the riches both of the wisdom and knowledge of God!" This wisdom is displayed in the love that reaches out for the recovery of lost and ruined man.”*

Christ is a revelation of the Father’s divine character. Since Christ represents the Father to the sinful world, Ellen White tells us that He stands in the place of God the Father to us. Christ is the source of our redeemed life. Christ is the link between the Father and the fallen world. He is “the I AM” to the world.

Matthew 3:16,17 - Baptism of Jesus – Was the Trinity Present?

Matthew 3:16, 17
"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Luke 3:22
"And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."

In studying any subject, it is dangerous to permit preconceived ideas to cause one to jump to conclusions by assuming certain information is present, when in fact it is not present. These verses do NOT state that there were three divine beings present at the baptism of Jesus. The text identifies only two divine beings and two divine forms:

- Jesus – the Son of God – He is identified as divine since He is the Father's Son, as declared by the Father's voice. He is in human form.
- The Father - He states, "This is my beloved Son." The Father speaks, but His bodily form is not visible. His brilliant glory is veiled so that humanity is not destroyed. The Father's words are referred to as the spirit of God. These words express what is in the mind of God.

There is **heard** the voice of God identified as the Father.
There is **seen** the form of a dove which is identified as the spirit of God or as it is incorrectly translated in Luke 3:22, the Holy *Ghost*. (#4151 pneuma - not "ghost," but "spirit" = ***breath – sensible exhalation*** - words).

Strong's Greek Concordance #04151:
#4151 pneuma pnyoo'-mah from 4154; a current of air, i.e. **breath (blast) or a breeze;** by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) **vital principle, mental disposition**, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:--ghost, life, spirit(-ual, -ually), **mind**. Compare 5590. see GREEK for 4154 see GREEK for 5590

Consider the following texts where 'spirit', 'ghost', 'phantom', and demon are defined.

Matthew 14:26
"And when the disciples saw him (Jesus) walking on the sea, they were troubled, saying, It is a spirit (#5326 *phantasma – vision, apparition, manifestation, sprite, image, ghost, phantom*); and they cried out for fear."

The disciples feared that a being - without a solid physical body - was threatening their safety. Perhaps they considered such a demon was attempting to harm them.

Hebrews 1:14
"Are they (angels) not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Holy angels are beings that are filled with the spirit of God. They are called "ministering spirits" and yet this does not mean that they are without any bodily form for we know that cherubims have wings and faces (Exo 25:18,20; Ezekiel 41:18) and hands (Ezekiel 10:7) However, unlike sinful humanity, angels are able to move in ways in which humanity are unable (fly - Rev 14:6). They are also able to appear in varied physical forms (e.g. Satan appeared as a serpent to Eve - Gen 3:1; holy angels appeared as men to Abraham – Gen 18:22; as a shining being to Zacharias – Luke 1:18) both visible and invisible to human sight (Baalam - Numbers 22:23, 25,27,31). Angels however, don't have flesh and bones as does humanity.

Luke 24:39
(Jesus said) "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

Jesus appeared to His disciples after His resurrection as a Divine-Human Being composed of both body and spirit. From the Bible evidence (previously presented), it appears that both Father and Son have always existed in this mode – a Divine Spirit (Mind) within a physical bodily form.

Jesus drew the distinction between spirits, demons and His own resurrected bodily form. Jesus was not a disembodied spirit – not an apparition, or vision. Neither in fact was His Father. Though both Father and Son "are spirit," (Intelligent Mind) John 4:24), They also house that spirit/mind in Their glorious bodily forms. (Heb 1:3).

Understanding that ***a spirit is not a mind without a body,*** how are the following passages that describe Christ's gift to the disciples to be understood?

John 20:21, 22
"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy ***Ghost*** (#4151 *pneuma* - spirit, mind)."

Did Christ breathe on the disciples the 3rd person of the trinity – in bodily form?

The Holy Spirit, by Christ's own words, does not have flesh and bones. So was the 3rd Person of the trinity breathed onto the disciples in spirit form? The 3rd person of the trinity was only supposed to have been given to the followers of Christ at the day of Pentecost, when Christ had gone back to heaven, but here we see the Holy "Ghost" (literally "breath") being breathed upon the disciples. How is it possible?

The spirit of Christ is His divine mind - the unselfish way of Christ's thinking. Christ imparted His thoughts to his followers. At Pentecost the spirit of Christ was given in greater measure and was accompanied with greater power. It was Christ's divine mind or presence "in them" that did the works then, but until Pentecost the divine-human Mind, the spirit of Jesus Christ was not yet able to be offered as the Comforter until Christ's glorification. The Saviour had to divest Himself of the personality of humanity in order to be able to be able to hold personal communion with all His followers at the same time.

John 7:37-39
"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet (~~given~~); because that Jesus was not yet glorified.)" (given – supplied word, not in original text)

Ellen White describes events at the baptism of Jesus.

Desire of Ages p 111, 112, (1898)
"The Saviour's glance seems to penetrate heaven as He pours out His soul in prayer. Well He knows how sin has hardened the hearts of men, (p 112) and how difficult it will be for them to discern His mission, and accept the gift of salvation. He pleads with the Father for power to overcome their unbelief, to break the fetters with which Satan has enthralled them, and in their behalf to conquer the destroyer. He asks for the witness that God accepts humanity in the person of His Son. Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; the Father Himself will answer the petition of His Son. Direct from the throne issue the beams of His glory. The heavens are opened, and upon the Saviour's head descends a dovelike form of purest light,--fit emblem of Him, the meek and lowly One. Of the vast throng at the Jordan, few except John discerned the heavenly vision. Yet the solemnity of the divine Presence rested upon the assembly. The people stood silently gazing upon Christ. His form was bathed in the light that ever surrounds the throne of God. His upturned face was glorified as they had never before seen the face of man. From the open heavens a voice was heard saying, 'This is My beloved Son, in whom I am well pleased.' These words of confirmation were given to inspire faith in those who witnessed the scene, and to strengthen the Saviour for His mission. Notwithstanding that the sins of a guilty world were laid upon Christ, notwithstanding the humiliation of taking upon Himself our fallen nature, the voice from heaven declared Him to be the Son of the Eternal. John had been deeply moved as he saw Jesus bowed as a suppliant, pleading with tears for the approval of the Father. As the glory of God encircled Him, and the voice from heaven was heard, John recognized the token which God had promised. He knew that it was the world's Redeemer whom he had baptised. The Holy Spirit rested upon him, and with outstretched hand pointing to Jesus, he cried, "Behold the Lamb of God, which taketh away the sin of the world."

Ellen White does not state that the bright, 'dove' like form was the third person of the trinity; nor that it was even a divine being. She explains what the 'dove' like form was "emblematical of the meekness and gentleness of Christ"; that it was "the light and glory of God flashed forth from his throne;" that it was "assurance that His Father would unite his power in Heaven with that of his Son upon the earth;" "that it was received from His Father; that it was His Father's overshadowing glory; that it was the visible communion between the Father and the Son."

R&H, 21 January, 1873 p 5
"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 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."

ST 14 February, 1878 p 5
"After the baptism of Christ he bowed upon Jordan's banks, and heaven never listened to such a prayer as he then and there uttered. And in answer to that prayer, the light and glory of God flashed forth from this throne and descended as a dove and rested upon him. Immediately from the Infinite One came a voice, saying: "This is my beloved Son." Here, heaven was opened to man; earth was connected with heaven through our representative, and finite man with the Infinite God. Heaven was opened to you, dear youth; and you need not to feel that the heavens above you are brass. God testified to his Son in his own voice that he accepted him; and in accepting the representative of the race he signifies to man that he will accept him through his Son if we comply with the conditions laid down in his word."

Early Writings p 157
"Satan exulted when Jesus laid aside His power and glory and left heaven. He thought that the Son of God was then placed in his power."

R&H 4 August, p 13
*"Christ could have worked a miracle on his own account; but this would not have been in accordance with the plan of salvation. The many miracles in the life of Christ show his power to work miracles for the benefit of suffering humanity. By a miracle of mercy he fed five thousand at once with five loaves and two small fishes. Therefore he had power to work a miracle, and satisfy his own hunger. Satan flattered himself that he could lead Christ to doubt the words spoken from Heaven at his baptism**. And if he could tempt him to question his sonship, and doubt the truth of the word spoken by his Father, he would gain a great victory."***

R&H 18 August, 1874 p 2 - 3
***"Christ did not appear to notice the reviling taunts of Satan. He was not provoked to give him proofs of his power.** He meekly bore his insults without retaliation. The words spoken from Heaven at his baptism were very precious, evidencing to him that his Father approved the steps he was taking in the plan of salvation as man's substitute and surety."*

Desire of Ages, 1898 p 116
*"At the Saviour's baptism, Satan was among the witnesses. He saw the Father's glory overshadowing His Son. He heard the voice of Jehovah testifying to the divinity of Jesus. Ever since Adam's sin, the human race had been cut off from direct communion with God; the intercourse between heaven and earth had been through Christ; but now that Jesus had come 'in the likeness of sinful flesh' (Rom. 8:3), the **Father Himself spoke."***

Desire of Ages, p 625 (1898)
*"As the voice was heard**, a light darted from the cloud, and encircled Christ, as if the arms of Infinite Power were thrown about Him like a wall of fire.** The people beheld this scene with terror and amazement. No one dared to speak. With silent lips and bated breath all stood with eyes fixed upon Jesus. **The testimony of the Father having been given, the cloud lifted, and scattered in the heavens. For the time the visible communion between the Father and the Son was ended**."*

The bright light, the dove-form etc., were emblems of the visible testimony of the Father, the visible communion between Father and Son. The emblems were not another 3rd divine being. They ***represented*** to humanity, the presence of the Father Himself in His heavily veiled, but glorious form.

Matthew 28:19 – Baptism into the Threefold Name

Matthew 28:19
"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Matthew 28:19 is one of two texts in the King James Bible, that appears to support the existence of a divine trinity. The other text, 1 John 5: 7, 8 has been proven to an addition to the original manuscript and is not authentic. Since it is not Biblically sound to build a doctrine based on one text, we need to determine if ***this*** text is authentic or also or if it was added to the original manuscript. However, examination will be made of the "triune baptismal formula" regardless of whether the text appears to be genuine or not.

Early Writings p 220
*"I saw that God had especially guarded the Bible; yet when copies of it were few**, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition**. But I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the Word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed."*

Isaiah 28:10
"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.."

When the instruction from Isaiah 28:10 is applied to baptism, an obvious harmony results, which confirms Christ's intentions on this important subject.

Text	***Reference***
in the name of Jesus Christ	Acts 2:38
in the name of the Lord Jesus	Acts 8:16
in the name of the Lord	Acts10:48
in the name of the Lord Jesus	Acts 19:5
calling upon the name of the Lord	Acts 22:16
Christ…in his name	Luke 24:46-47
in the name of the Father, and of the Son, and of the Holy Ghost."	Matthew 28:19
Buried with Him (Jesus, not the trinity)	Romans 6:3-4; Colossians 2:12
Baptized in the name of Jesus who was crucified for humanity	1 Corinthians 1:13
Baptized into Christ	Galatians 3:27
God has exalted Jesus name above every name	Philippians 2:9-11
Do all in the name of the Lord Jesus	Colossians 3:17
Christ's name is above all names	Ephesians 1:20-23

Jesus said:

- "I am come in my Father's name…" (John 5:43);
- "the Holy Ghost" would be sent in My name (John 14:26);

The gospel affirms

- that "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).
- "the whole family in heaven and earth is named with that (Jesus') name" (Ephesians 3:15).

Is there any other name that is repeated to be VITAL for Christians' salvation, other than the name of Jesus?

Scripture indicates with amazing harmony that salvation comes by no other name by the sacred name of Jesus Christ.

Historican evidence concerning the genuineness of Matthew 28:19 follows.

Is Matthew 28:19 Authentic?

Lon Martin has done in depth research which presents evidence that strongly tends to support the belief that Matthew 28:19 falls into the category of an interpolation – a non authentic addition to the earliest Bible manuscripts.

The following well researched information can be downloaded and accessed from: http://english.sdaglobal.org/research/mt2819.htm

Contact with the website author can be made by emailing:
contact@lightbearer.org and further information available at:
http://www.lightbearer.org/

The author makes the following points in regard to Matthew 28:19:
"The Encyclopaedia of Religion and Ethics: "In all extant versions the text is found in the traditional [Trinitarian] form, though it must be remembered that the best manuscripts, both of the African Old Latin and of the Old Syriac Versions are defective at this point."

> F.C. Conybeare in the Hibbert Journal states:
> "*In the only codices which would be even likely to preserve an older reading, namely the Sinaitic Syriac and the oldest Latin Manuscript, the pages are gone which contained the end of Matthew."*

So then, though all early Versions contain the traditional Triune name in Matthew 28:19, **the earliest of these Versions do not contain the verse at all.** And curiously, not due to omission, but due to removal! We can not be certain of the motives why these pages were destroyed, but for the sake of our study we are now compelled to consult the early historical writings.

Also, F.C. Conybeare in the Hibbert Journal states:
In the course of my reading I have been able to substantiate these doubts of the authenticity of the text of Matthew 28:19 by adducing patristic [L. pater:"father"] evidence against it, so weighty that in the future the most conservative of divines will shrink from resting on it any dogmatic fabric at all, while the more enlightened will discard it as completely as they have its fellow-text of the 'Three Witnesses'. –

Conybeare equates the "non-genuiness" of Matthew 28:19 with the other supposed "trinity text" (1 John 5:7,8) which has been proven beyond doubt to be an interpolation (not appearing in the original manuscripts).

7 SDA Bible Commentary p 675 (regarding 1 John 5;7,8)
"The passage as given in the KJV is in no Greek MS earlier than the 15th and 16th centuries. The disputed words found their way into the KJV by way of the Greek text of Erasmus (see Vol 5 p. 141.) …. The disputed words have been widely used in support of the doctrine of the Trinity, but, **in view of such overwhelming evidence against their authenticity, their support is valueless and should not be used."**

For further investigation on the authenticity of Matthew 28:19, refer to the appendix of this book. In the well researched article, evidence is provided from the following men, either via quotations from their writings, or as commented upon thru the writings of their contemporaries that reveals the non-authenticity of the "triune baptismal formula verse"1) Eusebius of Caesurae, 2) The unknown author of De Rebaptismate, 3) Origen, 4) Clement of Alexandria, 5) Justin Martyr, 6) Macedonius, 7) Eunomius and 8) Aphraates. Full article can be read at: **http://english.sdaglobal.org/research/mt2819.htm**

Despite these references, some scholars argue that there is no solid evidence to suggest that alteration of the original text has been applied to Matthew 28:19 (Robert Nguyen Cramer, **http://www.bibletexts.com/terms/i-am.htm; Brendan Knudson; *clowninshiningarmour@yahoo.com.au*).**

Whether the words in Matthew 28:19 are inspired or not, we can have confidence if we study the Bible line upon line, precept upon precept and ensure that we do not build a doctrine on isolated texts. In this instance we need to research the disciples' and the apostles' responses to the command to baptise in the name (singular) of the Father, the Son and the Holy Ghost.

What did the disciples understand from Christ's command? Was Christ introducing another 3rd divine being to them? Or was Christ's command interpreted differently to that which Trinitarians it interpret today?

Certainly Matthew 28:19 *appears* to give a verbal formula for baptism into three names. However, it is questionable whether this was Christ's intention since there is not one recorded instance in the Bible where the disciples or anyone else baptised in the name of the Father, Son and Holy Spirit. In fact, the disciples preached that the only name **under heaven** given among men whereby they must be saved, was **the name of Jesus**. (Acts 4:12) **If Jesus really did command baptism in the name of the Father, Son and Holy Spirit, why didn't the disciples do it?**

The **Pentecostal Publishing House** produced the following information in a tract investigating the practice of baptism in the early Christian church.

DKB, Tract # 1567220770; **http://www.apostolic-voice.org/formula.htm**

The Baptismal Formula in Scripture and History

"According to both the Bible and history, the New Testament church invoked the name of Jesus at water baptism. Its baptismal formula was 'in the name of Jesus Christ' or 'Lord Jesus,' not 'in the name of the Father, Son, and Holy Ghost.'

The Scriptural Record

Every time the Bible records the name or formula associated with an actual baptism in the New Testament church, it describes the name Jesus. All five such accounts occur in the Book of Acts, the history book of the early church. It records that the following people were baptized in Jesus' name.

The Jews, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

The Samaritans. "They were baptized in the name of the Lord Jesus' (Acts 8:16).

The Gentiles. "And he commanded them to be baptized in the name of the Lord" (Acts 10:48). (The earliest Greek manuscripts that we have say, "In the name of Jesus Christ," as do most versions today.)

The disciples of John (rebaptized). "They were baptized in the name of the Lord Jesus" (Acts 19:5).

The Apostles Paul. "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).
Moreover, the Epistles contain a number of references or allusions to baptism in Jesus' name. See Romans 6:3-4; I Corinthians 1:13; 6:11; Galatians 3:27; Colossians 2:12; James 2:7. The only verse of Scripture that anyone could appeal to in support of a threefold baptismal formula is Matthew 28:19, in which Jesus commanded baptism "in the name of the Father, and of the Son, and of the Holy Ghost." The word name in this verse is singular, however, indicating that the phrase describes one supreme name by which the one God is revealed, not three names of three distinct persons.

The apostles understood Christ's words as a description of His own name, for they fulfilled His command by baptizing in the name of Jesus. There is only one God (Deuteronomy 6:4), and He has one supreme name today (Zechariah 14:9). Jesus is the incarnation of all the fulness of the Godhead (Colossians 2:9). Jesus is the name of the Son (Matthew 1:21), Jesus is the name by which the Father is revealed to us (John 5:43; 10:30; 14:9-11), and Jesus is the name in which the Holy Spirit comes (John 14:16-18, 26).

Luke 24:47 is a parallel verse to Matthew 28:19, and describes Jesus as saying that repentance and remission of sins-and baptism is for the remission of sins (Acts 2:38)-would be preached "in his name." Jesus is the only saving name, the name in which we receive remission of sins, the highest name made known to us, and the name which we are to say and do all things (Acts 4:12; 10:43; Philippians 2:9-11; Colossians 3:17).

Thus the one supreme, saving name of Matthew 28:19 is Jesus. We are to fulfil the command of that verse as the early church did, by invoking the name of Jesus at baptism.

The Historical Record

Respected historical sources verify that the early Christian church did not use a threefold baptismal formula but invoked the name of Jesus in baptism well into the second and third centuries.

***Encyclopedia of Religion and Ethics (1951). II, 384, 389**: "The formula used was "in the name of the Lord Jesus Christ" or some synonymous phrase; there is no evidence for the use of the trine name… The earliest form, represented in the Acts, was simple immersion… in water, the use of the name of the Lord, and the laying on of hands. To these were added, at various times and places which cannot be safely identified, (a) the trine name (Justin)…"*

***Interpreter's Dictionary of the Bible (1962), I 351**: "The evidence… suggests that baptism in early Christianity was administered, not in the threefold name, but 'in the name of Jesus Christ' or 'in the name of the Lord Jesus.'"*
Otto Heick, A History of Christian Thought (1965), I, 53: "At first baptism was administered in the name of Jesus, but gradually in the name of the Triune God: Father, Son, and Holy Spirit.

***Hasting's Dictionary of the Bible (1898). I, 241**: "[One explanation is that] the original form of words was "into the name of Jesus Christ" or 'the Lord Jesus,' Baptism into the name of the Trinity was a later development."*
Williston Walker, A History of the Christian Church (1947), page 58: "The trinitarian baptismal formula,,, was displacing the older baptism in the name of Christ."

The New Schaff-Herzog Encyclopedia of Religious Knowledge (1957), I, 435*: "The New Testament knows only baptism in the name of Jesus… which still occurs even in the second and third centuries."*

Canney's Encyclopedia of Religions (1970), page 53*: "Christians were baptized at first 'in the name of Jesus Christ' … or 'in the name of the Lord Jesus'… Afterwards, with the development of the doctrine of the Trinity, they were baptized 'in the name of the Father and of the Son and of the Holy Ghost.'"*

Encyclopedia Biblica (1899), I, 473*: "It is natural to conclude that baptism was administered in the earliest times 'in the name of Jesus Christ,' or in that 'of the Lord Jesus.' This view is confirmed by the fact that the earliest forms of the baptismal confession appear to have been single-not triple, as was the later creed."*

Encyclopedia Britannica, 11th ed. (1920), II 365*: "The trinitarian formula and triune immersion were not uniformly used from the beginning… Bapti[sm] into the name of the Lord [was] the normal formula of the New Testament. In the 3rd century baptism in the name of Christ was still so widespread that Pope Stephen, in opposition to Cyprian of Carthage, declared it to be valid."*

Two more quotes both appear on the following website, but at the time of printing, the reference/sources have not been satisfactorily substantiated:

http://www.geocities.com/fdocc3/quotations.htm
Encyclopaedia Britannica, Vol 3 page 82
"The baptismal formula was changed from the name of Jesus Christ to the words Father, Son and Holy Ghost by the Catholic Church in the second Century."

The Catholic Encyclopaedia, II page, 263:
"The baptismal formula was changed from the name of Jesus Christ to the words Father, Son and Holy Spirit by the Catholic Church in the second Century."
http://www.geocities.com/fdocc3/quotations.htm

Randall D. Hughes has researched the authenticity of Matthew 28:19 and he presents more statements from other books, commentaries, and dictionaries at:
http://www.godglorified.com/various_quotes.htm

Randall D. Hughes research on Matthew 28:19 ***The Lord's Command to Baptize:*** Part II, *A Disputed Ending of a Gospel,* can be found at**:**
http://www.godglorified.com/Ending.pdf

One Lord, One Faith, One Baptism - for Catholics and Protestants?

The Roman Catholic Church takes the rite of baptism seriously. All Catholics are baptised into the "name of the Father and of the Son and of the Holy Ghost." Using the same baptismal "formula" most Protestants are in some method, also baptised into the Trinity.

Once a Catholic – Always a Catholic?

http://www.newadvent.org/cathen/05037b.htm

The Catholic Encyclopedia (on-line) states:

"Every baptized person, **Protestant** as well as Catholic, is subject to this disqualifying and annulling impediment, because Christ gave the Church jurisdiction over all who belong to it by baptism. Under the name "Catholic" are here included, besides practical Catholics, children baptized as infants in the Catholic Church but never reared or instructed in her teachings, Catholics who have fallen away or apostatized from the Catholic Faith and have joined other denominations or turned infidel. Once baptized always baptized, and always subject to the laws of Christ and His **infallible** Church, is axiomatic. "

A Roman Catholic Trinitarian baptism recognises the "divinely designated" authority of the Holy Roman Catholic Church in matters of faith and practice. It would be expected that a Protestant baptism would recognise the authority of Jesus Christ - "***the only name* given among men by which we must be saved**." as claimed in Acts 4:12.

If the name of Jesus ***is*** the only name among men by which we must be saved, then it logically follows that all Christians should elect to be baptised into the name of Jesus. The Bible and the historical records reveal that baptism, always in the name of Jesus, was indeed, the ***only*** form of baptism practised by the disciples after Pentecost.

The Seventh-day Adventist faith has "grown" to have much more in common with the Roman Catholic system than in the days of the pioneer Adventists.

From an official Catholic website comes the statement:

"Seventh-Day Adventists agree with many Catholic doctrines, including **the Trinity**, Christ's divinity, the virgin birth, the atonement, a physical resurrection of the dead, and Christ's Second Coming. **They use a valid form of baptism**."

http://www.catholic.com/library/Seventh_Day_Adventism.asp

There are differences between the Roman Catholic and SDA versions of the trinity doctrines, however, despite these differences, the Roman Catholic Church, declares that SDA baptism is valid. Why does the "whore" conclude that the Seventh-day Adventist baptism is valid, according to the Roman Catholic system of beliefs?

The SDA practice is to baptise "of-age" believers by total immersion, while the minister recites the trinitarian formula - "I now baptise you 'in the name of the Father, and of the Son and of the Holy Spirit/Ghost.'"

Roman Catholic believers and infants are sprinkled with water while the same trinitarian baptismal formula is recited by the priest.

SDA are totally immersed in water; Catholics are sprinkled, but both Catholic and Adventist believers are similarly dedicated and baptised into the Blessed Trinity.

The argument is made that the Roman Catholic doctrine of the trinity is different to that of the Protestant churches, but both tritheism (3 beings make up one god) and the Roman Catholic orthodox version of trinitarianism (one being made up out of 3 parts/hypostases) teach “one baptismal formula” into the god of the trinity.

If the orthodox and the tritheistic versions of the trinity doctrine were “poles apart,” then the Roman Catholic church would not accept the SDA version of baptism as being valid.

http://www.catholic.com/library/Seventh_Day_Adventism.asp
“By virtue of their valid baptism, and their belief in Christ’s divinity and in the doctrine of the Trinity, Seventh-Day Adventists are both ontologically and theologically Christians.”

http://www.saint-mike.org/apologetics/qa/Answers/Faith_Spirituality/f0405170305.html
Bro. Ignatius Mary, OLSM on May 23, 2004

> “*Baptism to be valid must be conducted with proper form, matter, and intention. If the Church has doubts about whether the convert was validly baptised, or if the convert cannot prove he was baptised, then the Church will do what is called a "conditional baptism". ....On the definition of Valid Baptism, the proper form is to baptise the name of the Father and the Son and the Holy Spirit (the Trinitarian Formula).*
>
> *The proper matter is to use real water for the Baptism. Although the preferred method is to immerse one in water, it is valid to pour or sprinkle water over the head as long as there is enough water to flow on the head touching the skin directly. If the water only touches the hair, or does not flow, then it is not valid.”*
> *(continued over page)*

Bro. Ignatius Mary, OLSM

> *“The proper intention of the minister of the Baptism must be to do what the Church intends by the Baptism which is to use water flowing over the skin in the name of the Father and the Son and the Holy Spirit.*
>
> *Any group that does not do these Three things does not have a valid Baptism.*
>
> *While the Orthodox and most Protestants have valid baptism, some others do not.*
>
> *For example, there are several "One God Holiness" groups or "Jesus Only" groups that do not baptize with the Trinitarian Formula. Thus their baptism is not valid. Jehovah Witness fall within this group of non-valid baptisms, too, since they do not believe in the Trinity.*
>
> *There is a group out there that baptizes with Rose Petals instead of Water. Their baptism is not valid.*
>
> ***Some groups, like the Mormons, who may use the Trinitarian Formula but their understanding of the Trinity is so flawed that it invalidates the baptism.*** *Mormons believe that Jesus and Satan are brothers, that Jesus was an "ascended master" and that we all become gods, or some such nonsense as that.*

*Thus, for example, the One God Pentecostals, Jehovah Witness, and Mormons all do not have valid baptism and would thus need to be validly baptized if they converted to Christianity. (**Those without valid baptism are technically NOT Christian**).”* **[end quote Brother Ignatius Mary - parentheses in original].**

Pst Gerhard Pfandl (Seventh-day Adventist, Associate Director Biblical Research Institute), explains the meaning of being baptised into the trinitarian name of the Father, Son and Holy Spirit. Pst Pfandl wrote in The Trinity in Scripture, (June 1999)

*“At the end of his ministry, Jesus tells his disciples that they should go 'and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit' (Matt 28:19). In this, the initiatory rite of each believer into the Christian religion, the doctrine of the Trinity is clearly stated. First, we note that “in the name” (eis to onoma) is singular, not plural “in the names.” **To be baptised in the name of the three persons of the Trinity means to identify oneself with everything the Trinity stands for**; to commit oneself to the Father, the Son and the Holy Spirit.”*
biblicalresearch.gc.adventist.org/ documents/trinityscripture.htm

Pst Pfandl emphasised that to be baptised into the Trinity is “***to identify oneself with everything the Trinity stands for.***”

What does the trinity 'stand for'?

The Roman Catholic Encyclopedia (version XV, 1912, 2003), informs us that the Roman Catholic Church authorised the keeping of Sunday as the first day sabbath in honour of the Blessed Trinity.

From the Douay Catechism the question is asked:

Q. What is *Sunday*, or the Lord's Day in general?

A. **It is a day dedicated by the Apostles to the honour of the most holy Trinity,** and in memory that Christ our Lord arose from the dead upon *Sunday*, sent down the holy Ghost on a *Sunday*, &c. and therefore is called the Lord's Day. It is also called *Sunday* from the old Roman denomination of *Dies Solis*, the day of the sun, to which it was sacred.
Source: **The Douay Catechism,** (An Abridgment of the Christian Doctrine) of 1649, by Henry Tuberville, D.D., published by P. J. Kenedy, Excelsior Catholic Publishing House, 5 Barclay Street, New York, approved and recommended for his diocese by the Right Rev. Benedict, Bishop of Boston, April 24th, 1833, page 143.**http://www.aloha.net/~mikesch/sunday.htm**

So special was the Blessed Trinity to the Roman Catholic Church, that a special annual Sunday was also dedicated to the worship of their god.

“Trinity Sunday - The first Sunday after Pentecost, instituted to honour the Most Holy Trinity. In the early Church no special Office or day was assigned for the Holy Trinity. When the **Arian heresy** was spreading the Fathers prepared an Office with canticles, responses, a Preface, and hymns, to be recited on Sundays. In the Sacramentary of **St. Gregory the Great** (P.L., LXXVIII, 116) there are prayers and the Preface of the Trinity.” **http://www.newadvent.org/cathen/15058a.htm**

The New Catholic Dictionary, 1929
"*Bishop Stephen of Lige (903-20) wrote an Office of the Holy Trinity which was recited in some places on the Sunday after Pentecost, in others on the Sunday preceding Advent. St. Thomas Becket, consecrated Archbishop of Canterbury on the Sunday following Pentecost, obtained for England the privilege of honouring the Holy Trinity on that day, and Pope John XXII (1316- 34) made this practise universal. A Plenary Indulgence is gained by those who receive the Holy Eucharist on this day.* ***The Gospel of the Mass (in Cycle B of the Liturgical Calendar) is the charge of Christ to His Apostles to teach all nations 'baptizing them in the name of the Father, and the Son, and the Holy Ghost.*** Trinity Sunday is the last day in the United States for the observance of what is known as the Easter duty, **so called because it is of obligation for all Catholics to confess and partake of Holy Communion once a year,** usually between the first Sunday of Lent and Trinity Sunday." (end quote)

The Roman Catholic church appears to accept that:

- Seventh-day Adventists worship "an acceptable form of the trinity" (i.e. An acceptable version of the same Roman Catholic god);
- Seventh-day Adventists practice "a valid form of baptism" into the trinity god.

According to Roman Catholic admission, this would tend to suggest that the Roman Catholic Church considers that the Seventh-day Adventist organisation's allegiance is to the same god as is worshipped by the Roman Catholic Church. While this in itself should not be considered evidence that the supposition is true, the fact the pioneers of the Seventh-day Adventist Church considered the god of the Roman Catholic church to be 'antichrist,' and the the fact that the present day SDA church worships the same god – should have some impact.

Seventh-day Adventist theology is hereby confronted with a dilemna.

Seventh-day Adventistism maintains that the seventh-day Sabbath is a sign of a person's allegiance to the Creator (Exodus 20:7; Heb 4:8, 9). Roman Catholic theology maintains that the first day sabbath is the sign of a person's allegiance to the Roman Catholic church's god - the trinity as confirmed from the Douay Catechism.

According to their early denominational principles, the majority of Protestant churches, including the Seventh-day Adventist church, considered the "whore" of Revelation 17 and "Babylon" of Revelation 14 & 18, to be the Roman Catholic Church system. The Protestant churches accepted that the "whore" is not the pure church of God.

The Protestant churches did not consider the "whore" to worship the One True God, but rather, that its adherents are deceived into worshipping the enemy of God.

Why would Protestants desire baptism into the same Trinity god as that worshipped by the Catholic faith, especially when there is no example of a Trinitarian baptismal formula being used in the Bible? The question arises – Do Protestants want to identify through baptism with "everything that the trinity stands for," when the trinity is the central doctrine of the Roman Catholic church – the system that their pioneers claimed was the Antichrist, the whore and Babylon?

Protestants might well consider whether they desire to be identified with "all that the trinity stands for" through the triune baptismal rite - when the trinity is the god who is honoured by Sunday worship. Certainly it ought to set alarm bells ringing for Seventh-day Adventists.

Ellen White on Matthew 28:19

Ellen White does quote Matthew 28:19. Consider how she describes and identifies these three divine powers/agencies:

Review and Herald, 26 October, 1897, p 9
"Christ gave his followers a positive promise that after his ascension he would send them His spirit. 'Go ye therefore,' he said, 'and teach all nations, baptising them in the name of the Father [a personal God], and of the Son [a personal Prince and Saviour], and of the Holy Ghost [sent from heaven to represent Christ]: teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even unto the end of the world.'" [Brackets] appear in the original quote by Ellen White.

Notice Ellen White does not mention a personal holy spirit. It appears that Ellen White uses the word "person" in this context as meaning "having bodily form." In another quote, Review and Herald 5 April, 1906 p. 12, she uses "person" to define the "divinity of Christ's character." Refer to section of this book entitled "Ellen White's Use of the Word "Person."'

In Review and Herald 5 April, 1906 p. 12, Ellen White stated:
*"'I am the Way, the Truth, and the Life," Christ declares; "no one cometh unto the Father, but by me." Christ is **invested** with power to give life to all creatures. 'As the living Father hath sent me,' he says, 'and I live by the Father: so he that eateth me, even he shall live by me…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.'***

Ellen White's statement harmonises with John's statement that the Holy Spirit of Christ came upon humanity only after Christ was resurrected, returned to heaven and glorified.

John 7:39
"But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet ~~given~~; because that Jesus was not yet glorified."

The outpouring of Christ's mind and thoughts came on the day of Pentecost.

Signs of the Times, 1 December, 1898 p 8; and
Southern Workers, 28 November,1905 p9
*"On the day of Pentecost, Christ's witnesses proclaimed the truth, telling men the wonderful news of salvation through Christ. And as a flaming two-edged sword the truth flashed conviction into human hearts. **Men were brought under Christ's control**. …. Every Christian saw in his brother the divine similitude of benevolence and love. One interest prevailed. One object swallowed up all others. Every pulse beat in healthy concert. **The only ambition of the believers was to see who could reveal most perfectly the likeness of Christ's character,** who could do the most for the enlargement of his kingdom. "The multitude of them that believed were of one heart and one soul." **The Spirit of Christ animated the whole congregation**; for they had found the pearl of great price."*

Review and Herald, 12 November, 1889, p 11
"**We should seek for the deep movings of the Spirit of God, that the sweet spirit of Christ may blend heart with heart**. When we reach this union, God will let his rich blessing rest upon us as he let it rest upon the disciples on the day of Pentecost, and then we shall be able to go forth to proclaim the message of love and mercy to all nations."

Ellen White comments on the “baptismal formula.”

2 Spirit of Prophecy, p 136
“The prejudice of the Jews was aroused because the disciples of Jesus did not use the exact words of John in the rite of baptism. John baptised unto repentance, but the disciples of Jesus, on profession of the faith, baptised in the name of the Father, Son, and Holy Spirit. The teachings of John were in perfect harmony with those of Jesus, yet his disciples became jealous for fear his influence was diminishing. A dispute arose between them and the disciples of Jesus in regard to the form of words proper to use at baptism, and finally as to the right of the latter to baptise at all.”

Lynnford Beachy comments (personal communication):
“The above quote (2SP p 136) was only printed twice, both times in the year 1877, once here, and once in a tract. It certainly suggests that the disciples used the words; "in the name of the Father, Son, and Holy Spirit" while Christ was alive. What is interesting is that this was before Christ gave the command in Matthew 28:19. Later in the same series of books she says the disciples baptised in the name of Jesus after Pentecost. Notice the following statement (3SP p 419).”

3 Spirit of Prophecy, p 419
*"There is still another lesson for us in the experience of those Jewish converts. When they received baptism at the hand of John, they were holding serious errors. But with clearer light they gladly accepted Christ as their Redeemer; and with this advance step came a change in their obligations. As they received a purer faith, there was a corresponding change in their life and character. In token of this change, and as an acknowledgment of their faith in Christ, **they were rebaptised, in the name of Jesus**."*

Lynnford Beachy continues:
“This statement was printed four times during her lifetime. This corresponds to what we read in the book of Acts where Peter, Paul, Philip and the rest baptised in the name of the Lord Jesus. When a person is baptised in the name of the Lord Jesus they are professing faith in, and repentance toward, God and a desire to receive the gift of the Holy Spirit. I understand the phrase to baptise in the name of the Father, and of the Son, and of the Holy Ghost to be a command to teach people about all three of these aspects of the Christian life, repentance toward God, faith in Christ as our Saviour, and trust in the guidance of the Holy Spirit. Whether this phrase is used at a baptism or the phrase, "in the name of Jesus," it can be done with a non-trinitarian concept. I believe that the phrase, "in the name of Jesus Christ" is more in accordance with the Bible record of how it was done in the apostolic church.”

Steps to Christ, 1892 p 100
*“Jesus said, "Ye shall ask in My name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you." "I have chosen you: . . . that whatsoever ye shall ask of the Father in My name, He may give it you." John 16:26, 27; 15:16. **But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and the ending of a prayer. It is to pray in the mind and spirit of Jesus**, while we believe His promises, rely upon His grace, and work His works.”*

Signs of the Times, 21 August, 1884. p 14
“But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and ending of a prayer. It is to pray in the mind and Spirit of Jesus, while we work his works, believe his promises, and rely on his matchless grace.”

Ellen White says that to pray in the name of Jesus is to pray in the mind and spirit of Jesus. Wouldn't that also convey the idea, that when people are baptised into a name, they are baptised into much more than a name; they are baptised into the mind and spirit of divinity – into the very character of Jesus?

Review and Herald 5 April, 1906 p. 12:
"'I am the Way, the Truth, and the Life," Christ declares; "no one cometh unto the Father, but by me." Christ is ***invested*** *with power to give life to all creatures. 'As the living Father hath sent me,' he says, 'and I live by the Father: so he that eateth me, even he shall live by me…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.'*** *Verily, verily, I say unto you,' he says again, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. 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."*

Christ illustrated the spiritual truth with a literal example. Just as a man takes food into his body, so the Christian must be filled with the divine character, the person of Christ. Ellen White says that Christ's divine person is the divinity of His character. Christ is the "bread of life" that must be taken into the believer as the illustration of "eating his flesh" portrays. This divine character of Christ must be "in" the believer. Likewise, Christ's name is his character which believers are baptised into when they decide to become His followers.

Ellen White has connected baptism with prayer by demonstrating that both are more than simply a spoken formula. "In the name of ..." refers to the divine character. Christ dwells "in" the believer by His divine character. The mind of Christ is as the very presence of Christ. It is His spiritual presence which brings the divine character – (the mind or spirit) of Christ. **The Bible teaches that it is the divine mind, the person or spirit of Christ that dwells in Christians.**

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

Philippians 2:5
"**Let this mind be in you,** which was also in Christ Jesus."

Romans 12:2
"And be not conformed to this world: but **be ye transformed by the renewing of your mind,** that ye may prove what is that good, and acceptable, and perfect, will of God."

Romans 8: 6-9
"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the **Spirit of Christ**, he is none of his."

1 Corinthians 2:16
"For who hath known the mind of the Lord, that he may instruct him? But **we have the mind of Christ."**

1 John 5:20
"And we know that the **Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true**, even in his Son Jesus Christ. This is the true God, and eternal life."

Romans 8:27
"And he that searcheth the hearts knoweth **what is the mind of the spirit,**[23] **because he maketh intercession** for the saints according to the will of God."

1 Timothy 2:5
"For there is one God, and **one mediator between God and men, the man Christ Jesus;"**

Romans 1:28
"And even as they did not like to retain God in their knowledge, God gave them over to **a reprobate mind**, to do those things which are not convenient."

Spirit of Prophecy, Vol 2, p 296
"*He understands the case, for it was He who had led the perplexed and doubting spirit to himself. He had come to the world to give hope to the guilty and wretched. John had pointed to Him as the 'Lamb of God, that taketh away the sin of the world.' The* ***divine spirit of Jesus*** *stirred the heart of this poor sinner, and while he was yet at home, had brought conviction to his conscience.*"

"Uriah Smith was definitely non-trinitarian, but notice what he wrote, *'We are baptised in the name of the Father, Son and Holy Ghost. Matthew 28:19. By this we express our belief in the existence of the one true God, the mediation of his Son, and the influence of the Holy Spirit'* (Uriah Smith, 'The Bible Student's Assistant,' p 21, 22). Here is an example of an early Seventh-day Adventist who used the phrase, 'in the name of the Father, Son and Holy Ghost' at baptism without compromising his belief system." (end quote Lynnford Beachy)

EJ Waggoner, Sermon, 6 April, 1901
"That is to say, the name of Jesus is the life of Jesus, so, being baptised into the name of Jesus, we are baptised into the life of Christ. That is the witness to the world."

23 The mind of the spirit refers to the ***human*** spirit, not the mind of the divine spirit. If this verse did refer to the mind of the Holy Spirit as a third divine being it would be illogical (i.e. "And he that searcheth the hearts knoweth **what is the mind of the mind of God**).

Isaiah 9:6 - The Mighty God; The Everlasting Father

Isaiah 9: 6
"For unto us a child is born, unto us a son is given: and **the government shall be upon his shoulder**: and his name shall be called Wonderful, Counsellor, the **mighty God**, the **everlasting Father**, the Prince of Peace."

This text is said to support the doctrine of the trinity, however, this text is not declaring that Jesus is God the Father, or that Jesus is the trinity because the another title in the verse, clearly refers alone to Christ - "the Prince of Peace."

The Bible prophecies confirm that Jesus is undesputably the Messiah, therefore Isaiah 9:6 refers to Christ's titles.

Isaiah lists the characteristics of the divine/human Messiah. Some of the attributes and characteristics refer to the Messiah as the divine Son of God and yet also as the human Son of Man.

Isaiah reveals the names or characteristics that are given to the Messiah. (In Jewish thought, a name conveys a character). For example, God declares in Exodus 23:21 regarding the Messiah, “My name is in Him.”

The character of the Messiah would be wonderful. He would be humanity's councellor (their advocate and comforter); the mighty God (a divine being, the Son of God). He would also become the new representative of humanity and as such would become the everlasting Father to the human race.

Paul introduces the Messiah in the great gospel chapter of Romans 5 – as the New Representative of the human race. Romans 5:12-19 outlines the reality that Christ, at His incarnation took the place of the first Adam. In His position as the second Adam, He legally became the New Head of the human race. Just as the first man Adam was the father of the human race, so the Messiah, the second Adam took humanity into Himself and became the New Father of the human race. He did not of course, become a Father to His own Father, but to those whom He represented on earth – the human family.

The government shall be upon His shoulder :
When will the government be upon the shoulder of Christ?

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

After Christ’s High Priest ministry is completed (when sin and death are no more in existence), then Christ enters His ministry as King. At the beginning of His kingly ministry - *at this stage of His ministry*, He shall be given the responsibility of government by the Father.

In Isaiah 9:6, the author links government with fathership. Isaiah again uses similar language and links both government and fathership in Isaiah 22:20-21

Eliakim was given *authority* to govern Judah. God states that Eliakim, as the ruler, becomes a spiritual father to the inhabitants of Jerusalem.

Isaiah 22:20-21
"And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: And I will clothe him with thy robe, and strengthen him with thy girdle, and **I will commit thy government into his hand: and he shall be a father** to the inhabitants of Jerusalem, and to the house of Judah."

After the destruction of evil, Christ becomes the new Governor or Ruler and is installed with the NAME (i.e. becomes characterised) as the "everlasting father" to His subjects.

Could it be that the Roman Catholic Church has imitated this concept of joining government or authority, by calling their leaders/priests "father?"

The Everlasting Father – the Counsel of Peace
The language of Isaiah 9:6 in relation to the expression "the everlasting father," was found, according to Adam Clark's Commentary on the Bible, that the Septuagint actually reads "the Messenger of the Great Counsel" instead of "the Everlasting Father." **"The *Septuagint* have megalēs boulēs angelos, "the Messenger of the Great Counsel."**

This rendering corresponds to the statement in Zechariah where the counsel of peace is shown to have been between only two Divine Beings.

Zechariah 6:13
"Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and **the counsel of peace shall be between them both**" (not between the trio).

Was Christ actually called, "the everlasting Father" or was the actual text acknowledging His pre-existence and involvement in the Great Counsel of Peace of which Zechariah spoke?

If it is accepted that the expression "the everlasting Father" is the correct interpretation, then it is interesting to note the different usage of the word "everlasting" in the Bible.

Hebrew for "Everlasting"
At least two Hebrew words are translated in the King James Version as "everlasting." These words have been mistakenly understood **ONLY** to mean "without beginning and without ending" in our Westernised thinking, but the Brown-Driver-Briggs Hebrew Lexicon reveals that the Hebrew language has much wider meanings and can mean 'long lasting, continuous existence; forever from a certain point into the future.' Habakkuk 3:6 uses both Hebrew words for "everlasting."

Habakkuk 3:6
[6]He stood <05975> (8804)**, and measured** <04128> (8787) **the earth** <0776>**: he beheld** <07200> (8804)**, and drove asunder** <05425> (8686) **the nations** <01471>**; and the everlasting** <05703> **mountains** <02042> **were scattered** <06327> (8691)**, the perpetual** <05769> **hills** <01389> **did bow** <07817> (8804)**: his ways** <01979> ***are*** **everlasting** <05769>

1. The word "ed" #5703 – everlasting is applied to mountains.
2. The word "eulm" #5769 – everlasting -eulm ` owlam or elm ` olam

Brown-Driver-Briggs' Hebrew Lexicon
"everlasting" –
#5703 ed ` ad *ad* from <05710>; ; n m AV-ever 41, everlasting 2, end 1, eternity 1, ever + <05769> 1, evermore 1, old 1, perpetually 1; 49

1) perpetuity, for ever, **continuing future**
1a) ancient (of past time)
1b) **for ever (of future time)**
1b1) of continuous existence
1c) for ever (of God's existence)

#5769 – everlasting -eulm ` owlam or elm ` olam from <05956>; ; n m AV-ever 272, everlasting 63, old 22, perpetual 22, evermore 15, never 13, time 6, ancient 5, world 4, always 3, alway 2, long 2, more 2, never + <0408> 2, misc 6; 439

1) long duration, antiquity, futurity, for ever, ever, everlasting, evermore, perpetual, old, ancient, world
   1a) **ancient time, long time (of past)**
   1b) (of future)
   1b1) for ever, always
   1b2) **continuous existence, perpetual**
   1b3) everlasting, indefinite or unending future, eternity

Christ is the Father of His Children

Isaiah *also* refers to our Redeemer – Christ, and His children.

Isaiah 63:16
"For you are **our Father**, though Abraham does not know us, and Israel does not acknowledge us; you, O LORD, **are our Father**, our Redeemer from of old is your name."

Isaiah 8: 18
"Behold, **I and the children whom the LORD hath given me** are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion."

Paul also quotes Isaiah 8:18 when in reference to Christ, he says in:
Hebrews 2:11 –13
"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren…. I will put my trust in him. And again, Behold I and the children which God hath given me."

Isaiah describes the Son as a father to the inhabitants of the earth. The Father *gave* His Son authority to govern. The Son is a father to us - Christ calls us his children.

The Legal Concept

Adam had stood as **father** at the head of the human race and he had to accept the responsibility for placing the whole human race in rebellion against God.

Romans 5:19
"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Christ, **as the second Adam**, became, by his incarnation, the new **Father** of the human race and has assumed the responsibility for the salvation of humanity.

Christ Claims Fathership of Israel

Exodus 4:22
And I say unto thee, **Let my son go**, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

Hosea 11:1
"When Israel was a child, then I loved him, and **called my son out of Egypt**."

1 Chronicles 28:6
"And he said unto me, Solomon thy son, he shall build my house and my courts: for **I have chosen him to be my son**, and I will be his father."

Ellen White states in the Kress Collection p 126, 4 July **(1900)**
"All communication from heaven to earth since Adam's fall has come through Christ."

The Son of God spoke to Moses and claimed the Israelites as His son. This proclamation of the Son of God, by His own statement, placed Him in the position of being a Father to Israel, His adopted children.

In The Persons of God, (1996) p 241, author Rachel Cory-Kuehl suggests, "'Christ is our 'Everlasting Father' (Isa. 9:6) but God is His Father (Prov 8:22-30, 2 John 1:3). He is our 'Mighty God,' but THE Father is 'His God' (Eph. 1:17, Rev. 3:12, Rev 1:6). We might say that Christ is our Father and God is our Grand Father." (end of reference: Cory-Kuehl)

Christ was the only begotten Son of God by inheritance, however repentant members of the human race are the "adopted" sons and daughters of God.

Romans 8:15
"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. "

Galatians 4:5
"To redeem them that were under the law, that we might receive the adoption of sons."

Ephesians 1:5
"Having predestinated us unto **the adoption of children by Jesus Christ to himself,** according to the good pleasure of his will. "

So Christ is our everlasting father, the messenger from the counsel of peace, the Mighty Divine Being who is equal to God His Father in all of the divine attributes. **The Son of God accepts the protective position of a father to His human family.**

From the other writings of Isaiah and also the other Bible texts just studied, it can be seen that Isaiah 9:6 does not teach that Christ is a member of a trinity or a twin-ity, but that Christ was, in His pre-incarnate form, a Divine Being, the true Son of the Living God.

Isaiah 43:10 - No God Formed

Isaiah 43: 10
"Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me **there was no God formed**, neither shall there be after me."

The marginal reading of Isaiah 43:10 gives another perspective. The margin reads, "I am he, before me there was '**nothing formed of God'** neither shall there be after me."

Adam Clarke agrees with the marginal reading in his Commentary on the Bible. "*Before me there was no God formed, neither shall there be after me. This is a most difficult place. Was there a time when God was not? No! Yet he says, before me. Will there be a time in which God will not exist? No! Yet he says, after me.* ***Are not all these words to be referred to his creation? Before me, no god created any thing, nor was there any thing pre-existant but myself. And after me, i.e., after my creation, such as now exists, there shall be no other class of beings formed.*** *This mode of interpretation frees the passage from all embarrassment, and the context perfectly agrees with it. The words my servant, in this verse, the Targum understands of the Messiah*."

However, even if the marginal reading is discarded, a comparison of the language in this verse with other Scriptures provides some insight. The concern in this verse is the word translated in the KJV as "formed" and the word translated "God." The Hebrew word translated "God" in this verse is Strong's # 0410 'el ale shortened from 352; strength; as adjective, mighty; especially the Almighty **(but used also of any deity):**--God (god), X goodly, X great, idol, might(-y one), power, strong. Compare names in "-el." see HEBREW for 0352

The Hebrew word is "yatsar" #3335 in the Strong's Concordance. The word is defined by Strong as "prob. Identical with 3334 (through the squeezing into shape to mould into a form; especially as a potter; fig. To determine (i.e. form a resolution) earthen, fashion, form, frame, make, potter, purpose.

The word "formed" carries connotations of "being created" but in Isaiah 44:2, the same word "formed" is used to describe the process of conception, begottenness – which is coming into existence - quite distinct from being "made or created" in the sensed of how Adam was created from the earth.

Isaiah 44:2
"Thus saith the LORD that made thee, and **formed thee from the womb,** which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. "

Isaiah 43:7
"Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." ("made" #6213 – many meanings, two of which can be "to bear, bring forth").

The only Divine Being Ever "formed" in the sense as defined above, as being brought into existence by being "birthed" or "begotten" was the Divine Son of God. The Bible assures us that there will never be another Divine Being "formed" or begotten (as distinct from being created) as was the Son of the Supreme God, the Father.

Colossians 2:8, 9 – Fullness of the Godhead in Christ

Colossians 2:8, 9
"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily."

There are three texts in the Bible that use the word "Godhead." "The Godhead" is translated from the word "theotes." The KJV translates "theotes" as "the Godhead," but the Strong's Greek Concordance defines theotes -**# 02320** as "divinity."

In every Scripture where "the Godhead" is mentioned, it always refers to **divinity**, not a **trinity,** nor even to the Father. Notice the following instances:

Acts 17:29
"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead (**divinity**) is like unto gold, or silver, or stone, graven by art and man's device."

Romans 1:20
"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead (**divinity**); so that they are without excuse."

In Christ Object Lessons, Ellen White quotes from Romans 1:20 from the Revised Version which also renders the word "*theotes*" as "*divinity.*"

Christ Object Lessons, 1900, p 22
"Divine wisdom, infinite grace, were made plain by the things of God's creation. Through nature and the experiences of life, men were taught of God. "The invisible things of Him since the creation of the world," were "perceived through the things that are made, even His everlasting power and divinity." Rom. 1:20, R. V."

Jesus Christ was filled with the fullness of the Godhead (**divinity**). Christ is as fully divine as is His Father. Neither the Son nor the Father are "more divine" than the other. The Father is the "head" God or Supreme Divine Being only in the realm of authority (1 Cor 15: 27, 28). He is not "**more divine**" than His Son.

In His humanity, Christ remained a truly divine Being. However, as a divine- human being, the human body of Christ was filled with the divine spirit (mind, thoughts) of His Father, ministered to Christ by angels. Repentant human beings are also offered the divine gift of linking with the divine nature, but humanity will never become divinity - divine beings – as are Christ and His Father. Humanity might be:

- filled with the mind or spirit of Christ.
- connected with the Divine Mind,
- indwelt by Christ Jesus and the Father;
- blessed with spiritual fellowship and communion with both Father and Son

Ephesians 3:19
"To know the love of Christ which passes knowledge; that you may be filled with all the fullness of God."

Philippians 2:5
"Let this mind be in you, which was also in Christ Jesus…"

Colossians 1:27
“Christ in you, the hope of glory.”

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

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

But, while having a connection with the Divine Mind, human beings NEVER become “gods” or divine Beings.

Colossians 1:15, 18 – Firstborn Over Creation, Firstborn from Dead

Colossians 1:15, 18
"Who is the image of the invisible God, the firstborn of every creature:"

Colossians 1: 18
"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence."

Some supporters of theTrinitarian/Tritheist doctrine endeavour to support the doctrine of 3 gods in one or one god in three, by making void the inspired Word of God. The claim is made that the word "firstborn" cannot mean *firstborn* in verse 18 since it appears to them, that Christ was NOT the firstborn from the dead as the Bible maintains. There is a Biblical record that Moses was resurrected centuries prior to Christ's resurrection. Such supporters reason therefore, that Christ cannot be the firstborn from the dead and the word for firstborn must mean only "chief." They argue further that *firstborn* does not then mean *firstborn* in verse 15 (in reference to the Son's originating from His Father. i.e. His divine "coming forth" which is referred to in Proverbs 8:22-30; 30:4; and Hebrews 1:5). Therefore they assume that Christ was not the firstborn of every creature, but only the chief of every creature.

An examination of the evidence reveals the error of such reasoning.

A study of the Greek word for "firstborn" confirms this reasoning.

"Firstborn" is listed in the Strong's Concordance as:

4416 PRWTOTOKOJ prototokos *pro-tot-ok'-os*

from <4413> and the alternate of <5088>; ; adj

AV-firstborn 7, first begotten 2; 9

1) the firstborn
1a) of man or beast
1b) of Christ, the first born of all creation

from
4413 PRWTOJ protos *pro'-tos*
1) first in time or place
1a) in any succession of things or persons
2) **first in rank**
2a) influence, honour
2b) **chief**
2c) **principal**
3) first, at the first

and from
5088 TIKTW tikto *tik'-to*
a strengthened form of a primary teko TEKW *tek'-o* (which is used only as alternate in certain tenses); ; v

AV-bring forth 9, be delivered 5, be born 3, be in travail 1, bear 1; 19

1) to bring forth, bear, produce (fruit from the seed)
1a) of a woman giving birth
1b) of the earth bringing forth its fruits
1c) metaph. to bear, bring forth

The Hebrew word for “firstborn” is listed in the Strong’s Concordance as”
#1060 bkowr bek-ore' from 1069; firstborn; hence, **chief**:--eldest (son), firstborn(-ling).

Both “bekore” and “prototokos” convey the meaning of being the one who is born first and therefore, as featured strongly in the Hebrew culture, one who is in a position of responsibility.

By employing the Greek word for firstborn, which is equivalent to that used by the Hebrew writers, Paul continued the same concepts seen in the Old Testament where the word “firstborn” appears in Job 18;13; Psalm 89:27; Exodus 4:22 and Jeremiah 31:9.
Of special interest is Exodus 4:22.

[22]And thou shalt say<0559>(8804) unto Pharaoh<06547>, Thus saith<0559>(8804) the LORD<03068>, Israel<03478> *is* my son<01121>, *even* my firstborn<01060>: [23]And I say<0559>(8799) unto thee, Let my son<01121> go<07971>(8761), that he may serve<05647>(8799) me: and if thou refuse<03985>(8762) to let him go<07971>(8763), behold, I will slay<02026>(8802) thy son<01121>, *even* thy firstborn<01060>.

Ellen White states in:
The Kress Collection p 126, 4 July **(1900)**
“*All communication from heaven to earth since Adam’s fall has come through Christ.”*

The Son of God spoke with Moses. The LORD (Yahweh) instructed Moses to state that the Hebrew race was considered as important to Him as was Pharaoh’s firstborn son to Pharaoh. The firstborn son of Pharaoh was destined to be the next sovereign of the Egyptian Empire. The firstborn nation of Israel, as representative of the true God, was to hold a sovereign position in the world through which the Royal Seed, the Son of God, would come. Pharaoh understood that the warning from the Lord, while certainly being against his son, was primarily against His empire.

The Bible describes two deaths. The first death is described as a sleep.

John 11:11
“These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.”

Romans 6:23
“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

The second death (so called because of it's chronological occurrence), is the final, eternal death from which for unrepentant sinners, there is no resurrection.
Christ, by paying the debt owed by sinful humanity, is the legal firstborn from the dead. Without Christ's perfect life which He lived until His death, and His victorious resurrection, humanity would not be entitled to life eternal.

Without Christ's intervention, humanity would not be reborn at all. Humanity would have died “in Adam” and be eternally lost. Without Christ, humanity would be doomed to bear their own sinful penalty – permanent death.

It is in this legal sense that Paul gives Christ the glorious title of “Firstborn from the Dead.” If Christ was not victorious in His attempt to save humanity, then Moses, Enoch and Elijah (who were already in heaven – on the promise of Christ's victory), would have had no legal right to escape permanent death.

Christ was indeed the Firstborn from the dead. No other being could have achieved power over the grave as did Christ. True, Christ was also Firstborn in authority; Firstborn in Power, ***and*** Firstborn over all redeemed humanity.

Furthermore, Paul continues this theme of being Firstborn/Begotten in Acts where he refers Christ's resurrection again to a being “born” experience.

Acts 13:33
“God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.”

This verse in Acts 13:33 is discussed in the next section.

Acts 13:33 – I Have Begotten Thee - From the Dead

Acts 13:33
"God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."

Some Christians presume this text teaches that the Son of God did not have a literal pre-incarnate "coming forth" from His Father in Heaven, since Paul links the prophetic expression in Psalm 2:7 "this day I have begotten thee" with "raised up" in reference to Christ's resurrection.

In Acts 13:33 Paul is quoting the patriarch David's prophetic words.

Psalm 2:7
"I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee."

There is no question that in the context with which Paul is speaking in Acts 13:33, he is applying the term, "have I begotten thee" taken from Psalm 2:7, to refer to the Father raising Christ from the dead.

JH Waggoner
The New Birth
Review and Herald, 22 January 1857 # 12, p 92
"This birth of the Saviour was predicted in Psalm 2:7, as follows, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." Will any say that this refers to his natural birth? then hear Paul, and mark how he applies the prophecy: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again; as it is also written in the second psalm. 'Thou art my Son, this day have I begotten thee'…. As the wind bloweth where it listeth, and we know not whence it cometh, nor whither it goeth, so is every one, every individual, that is born of the Spirit - so was Christ after his resurrection. …. We have thus far seen that the resurrection is denominated a birth: we proceed to show that it is a birth of the Spirit…. In these quotations it is plainly declared that the Spirit is the agency employed in the resurrection."

However, in a practice that many theologians use, (including Ellen White) Paul applies the same Scripture to different events. In his epistle to the Hebrews, Paul quotes Psalm 2:7 again and this time he unquestionably refers the expression "have I begotten thee" to the "coming forth" of the Son from the Father in the "days of eternity."

Hebrews 1:1
"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
Heb 1:2
Hath in these last days spoken unto us by his Son, whom he (God) hath appointed heir of all things, by whom also (through **the Pre-Incarnate Son**) he (God) made the worlds;
Heb 1:3
Who (**the Pre-Incarnate Son**) 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 (**as the Incarnate Son**) purged our sins, sat down (**as the Glorified Son**) on the right hand of the Majesty (the Father) on high;
Heb 1:4
Being made so much better than **the angels**, as he hath by inheritance (**Pre-incarnate Son**) obtained a more excellent name than they.
Heb 1:5
For unto which of the angels (they are created beings) said he (the Father) at any time, (quoting Psalm 2:7) '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?' (2 Sam. 7:14)
Heb 1:6
And again**,** **when** he bringeth in the **firstbegotten** (Pre-Incarnated Son) into the world, (marginal reading**:** ***and when he bringeth* AGAIN *the firstbegotten into the world***) (Who **THEN** became the Incarnate Son) he saith, And let all the angels of God worship him. (Luke 2:13)
Heb 1:7
And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. (Psalm 104:4)
Heb 1:8
But unto the (**Glorified**) Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. (Psalm 45:6)
Heb 1:9
Thou hast loved righteousness, and hated iniquity; therefore God, **even thy God**, hath anointed thee with the oil of gladness above thy fellows. (Psalm 45:7)
Heb 1:10
And, Thou, Lord, (**the Pre-Incarnate Son**) in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: (Psalm 102:25)
Heb 1:11
They shall perish; but thou remainest; and they all shall wax old as doth a garment;
Heb 1:12
And as a vesture shalt thou fold them up, and they shall be changed: (Psalm 102:26) but thou art the same, and thy years shall not fail. (Psalm 102:27)
Heb 1:13
But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? (Psalm 110:1)

1 Peter 1:20 (**in reference to the pre-incarnate Son - foreknown as the Messiah)**
"Who verily was **foreordained before the foundation of the world**, but was manifest in these last times for you."

Again Paul applies the prophecy in Psalms 2:7 to another totally different event: to the **"raising up" of His Glorified Son to the office of High Priest in Heaven.**

Hebrews 5:5, 10
"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee…. Called of God an high priest after the order of Melchisedec."

The Jewish (Old Testament) Scriptures revealed that the One True God had a (Pre-incarnate) Divine Son and that He would send **His Divine Son** as the Messiah. This was not a truth that was "hidden" by God, but it was distorted and disguised by Satan through the Jewish leadership. For example, note the following Old Testament references to the pre-incarnate Son of God.

In the same chapter (Psalm 2) concerning the Pre-incarnate Son of God, ("His Anointed" - verse 2), David admonishes us to **"hold fast to" the Son**.

Psalm 2:12
"Kiss the Son (**be equipped with, be empowered, be strengthened by the Son** - refer to Strong's Concordance: **Kiss # 05401: nashaq; and # 2388 chazaq**) lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." (**Refer to Appendix for full Concordance definitions)**

Solomon also speaks of the Pre-incarnate Son of God.

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

Micah, the minor prophet was given a major prophecy concerning the place the Divine Anointed One – the Pre-incarnate Son of God - would be begin His human life on the earth. The two aspects of the Messiah were emphasized – the Divine Son of God and the Divine Son of Man.

Micah 5:2-5
"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose **goings forth** (origins # 4163) have been from of old (# 6924 the days of eternity), from **everlasting**. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And **he** shall stand and feed in the strength of the LORD, in the **majesty of the name** of the LORD **his** God; and they shall abide: for now shall **he** be great unto the ends of the earth. And this **man** shall be the peace,…"

John explained in crystal clear terms the vital importance of understanding that the Messiah was the Son of God prior to His entrance into the world.

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

Paul emphasies the pre-incarnate Sonship of Christ.

Galatians 4:4
"But **when the fulness of the time was come**, ***God sent forth his Son***, made of a woman, made under the law."

The SDA pioneers also strongly believed and taught that Christ was the literal, divine Pre-incarnate Son of the Living God. It was the foundation of the church's original Principles of Faith.

Patriarchs and Prophets, 1890 p 34;
"The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.' John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God. 'His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.' Isaiah 9:6. His 'goings forth have been from of old, from everlasting.' Micah 5:2. And the Son of God declares concerning Himself: 'The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.' Proverbs 8:22-30."

Patriarchs and Prophets 1890 p 36
*"The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng--"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. **Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love.**"*

EJ Waggoner (1888 sermon)
Christ and His Righteousness, p 16, 19, 26, 29
"We know that Christ "proceeded forth and came from God" (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man"…. "It is true that there are many sons of God; but Christ is the 'only-begotten Son of God,' and therefore the Son of God in a sense in which no other being ever was, or ever can be. The angels are sons of God, as was Adam (Job 38:7; Luke 3:38), by creation; Christians are the sons of God by adoption (Romans 8:14, 15); but Christ is the son of God by birth."

EJ Waggoner (1888 sermon continued)
"The writer to the Hebrews further shows that the position of the Son of God is not one to which Christ has been elevated, but that it is one which He has by right. ….All things proceed ultimately from God, the Father,; even Christ Himself proceeded and came forth from the Father; but it has pleased the Father that in Him should all fullness dwell and that He should be the direct, immediate Agent in every act of creation"…. "The Scriptures declare that Christ is 'the only begotten Son of God.' He is begotten, not created. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it in these words, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. There was a time when Christ proceeded forth and came from God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning. But the point is that Christ is a begotten Son and not a created subject. He has by inheritance a more excellent name than the angels; He is 'a Son over His own house.' Heb. 1:4; 3:6. And since He is the only-begotten son of God, He is of the very substance and nature of God and possesses by birth all the attributes of God, for the Father was pleased that His Son should be the express image of His Person, the brightness of His glory, and filled with all the fullness of the Godhead. So He has 'life in Himself.' He possesses immortality in His own right and can confer immortality upon others. Life inheres in Him, so that it cannot be taken from Him, but having voluntarily laid it down, He can take it again. His words are these: 'Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.' John 10:17, 18."

As a word of caution, Bible scholars must be careful not to build doctrines on one or two isolated texts. There might be several meanings implied by certain terms and there is a need to check that the truth is built "here a little, there a little, line upon line, precept upon precept."

For example, consider the expression, "raised up."

Deuteronomy 18:15
"The LORD thy God will **raise up unto thee a Prophet** from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;"

Deuteronomy 25:7
"….My husband's brother refuseth **to raise up unto his brother a name** in Israel, he will not perform the duty of my husband's brother."

2 Samuel 12:11
"Thus saith the LORD, Behold, I will **raise up evil** against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun."

1 Chronicles 17:11
"And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will **raise up thy seed** after thee, which shall be of thy sons; and I will establish his kingdom."

Job 19:12
"His troops come together, and **raise up their way against me**, and encamp round about my tabernacle."

1Thessalonians 1:10
And to wait for **his Son from heaven**, whom **he raised from the dead**, even Jesus, which delivered us from the wrath to come.

Just as the expression "raised up" has meanings other than "resurrected," so too do the terms "brought forth" and "begotten" when applied in Scripture to other contexts. We must study the contexts.

In Acts 13, Paul sets the context. He is preaching in Antioch in Pisidia on the Sabbath day. He is not preaching to converted believers in Jesus Christ. He is preaching to Jews who failed to understand their own prophecies relating to the Messiah. Paul quotes from David's prophetic writings as part of his sermon. He outlines the history of the Jewish people in regards to the promise of the Messiah who was to come through the ancestral line of Abraham and David. Then Paul emphasises the nation's rejection and crucifixion of the Messiah, but the main thrust of the sermon was the truth that the Father raised Christ from the dead.

Acts 13:22
"And when he (God) had removed him (Saul), he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.
Acts 13:23
Of this man's seed hath God **according to his promise** ***raised unto Israel a Saviour, Jesus:***
Acts 13: 29
And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.
Acts 13:30
But **God raised him** from the dead:
Acts 13:31
And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.
Acts 13:32
And we declare unto you glad tidings, how that **the promise** **which was made unto the fathers,** ***(that He would raise up the Messiah, the Saviour through the seed of David)***
Acts 13:33
God hath fulfilled the same unto us their children, *(that He would raise up the Messiah, the Saviour through the seed of David)* in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

Acts 13:34
And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David."

Paul's point is that just as the promise was given to **"raise up**" a Messiah - His Divine Son – and present that Son as a helpless Baby in Bethlehem, so did the Father again "**raise up**" His Son according to the Scriptural promises, from the dead.

Paul explained to the Jews from their Scriptures that the long-awaited Messiah had already been to the earth. As prophesied by Micah, He had been begotten ("came forth") as a human baby, was crucified and had died. The "Man" the Jews crucified was the Pre-Existent Son of God – the Messiah; the Anointed One - the Lamb slain from the foundation of the world (Revelation 13:8). Paul tells them that the Messiah had come in the person of Jesus Christ of Nazareth. To support his claims upholding the divine nature of the Messiah, Paul asserts that the most convicting and convincing evidence – that Christ had been resurrected from the dead. The Jews were suitably shocked. "We killed the Son of God?" God had opened the eyes of the blind. The listeners then understood the prophecies pointing to Christ as being the Son of God.

The promise of the birth of the Messiah (God with us – in human body) in Bethlehem was the promise given to Abraham, Isaac and Jacob, however the Jewish nation was eagerly anticipating the arrival of a powerful divine Super-Being to deliver them forcefully from Roman captivity. They were not prepared to receive a gentleman preacher. The prophecies had called Christ, the Seed.

Genesis 22:18; 26:4; 28:14
"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."

Acts 3:25, 26
"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

(Note: God sent His Son to bless them after He had returned to Heaven, but the doctrine of the trinity /Tritheism teaches that the 3rd Person of the Godhead was sent to bless us. Supposedly, whilst Christ is ministering as our High Priest in Heaven, it is the task of the 3rd Person of the Godhead to turn us from our iniquities and to "fill" us with His presence).

The repentant Jews didn't realise until after Paul's sermon, that they had been ignorantly guilty of possessing the spirit of antichrist.

1 John 2:22
"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."

Our loving Father doesn't condemn us for having a hazy understanding of His glorious majesty and divinity – His nature, but He does expect us to care enough about Whom we worship so that we will search the Scriptures to comprehend the quality of His character. His immense love is demonstrated only when we recognise the value of the Sacrifice He gave when He sent His Divine Son into this world to save us.

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

Isaiah 44:6 – Beside Me, There is No God

"Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and **beside me there is no God**."

The Speaker of this verse declares that beside Him, there is no god. For several chapters the theme of the Speaker is that the pagan "gods" that the heathen sculpture for themselves to worship, are not true gods at all. The Creator is the true God. He is the One with life in Himself. He is their Saviour. He is their just God; the ONLY just God and their only Saviour. He calls on them to witness this fact before the nation, by worshipping only Him, the living God and their only Saviour.

Isaiah 43:11
"I, even I, am the LORD; and beside me there is no saviour."

Isaiah 45:21
"Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; **a just God and a Saviour**; there is none beside me."

Jude 25 NASB
"To the only God our Saviour, **through Jesus Christ our Lord**, be glory, majesty, dominion and authority, **before all time** and now forever. Amen."
http://members.aol.com/pilgrimpub/trattack.htm

Titus 3:4-6
"But after that the kindness and love of **God our Saviour** toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through **Jesus Christ our Saviour;"**

King Nebuchadnezzar echoes this thought after witnessing the divine deliverance of Shadrach, Meshach and Abednego from the fiery furnace.

Daniel 3:29
"Therefore I (King Nebuchadnezzar) make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort."

Hosea 13:4
"Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me."

Clearly the Speaker in Isaiah 44:6 is identified as the Son of God. But how can the Son of God claim that He knows of no other gods besides Himself?

Isaiah recorded the words of the Son of God, Who spoke with the Father's authority as the official, and only True Witness and Representative of His Father, the Only True God.

The Son of God is the representative of the Father to the world. The words that the Son of God spoke were not His own words, but were those of His Father. The pre-incarnate Son of God did not act on His will, but always in accordance to His Father's will.

Patriarchs and Prophets 1890 p 36
"The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng--"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. ***Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love."***

Signs of the Times 13 February, 1893 p7
"In the work of creation, Christ was with God. He was one with God, equal with him, the brightness of his glory, the express image of his person, ***the representative of the Father****. He alone, the Creator of man, could be his Saviour. No angel of heaven could reveal the Father to the sinner, and win him back to allegiance to God. But Christ could manifest the Father's love; for God was in Christ, reconciling the world unto himself...None but Christ could redeem man from the curse of the law."*

Review and Herald 8 April, 1909 p 3
"The Prince of heaven, he who was one with the Father in the creation of the world…"

Similarly the incarnated Son of God also, in everything, carried out the will of His Father.

John 8:29
"And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

John 14:6-10
"Jesus saith unto him,' I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.'"

The Home Missionary, 1 July 1897 para 3 - Words of Comfort
"Philip's doubt was answered by words of reproof. ***He wished Christ to reveal the Father in bodily form; but in Christ, God had already revealed himself."*** *Is it possible, Christ said, that after walking with me, hearing my words, seeing my miracles… … you do not know me? Is it possible that you do not discern the Father in the works that he does by me? Do you not believe that I came to testify of the Father? "How sayest thou then, Show us the Father? He that hath seen me hath seen the Father." I am "the brightness of his glory," "the express image of his person." "How sayest thou then, Show us the Father?" Believest thou not that I am in the Father, and the Father in me? the*

words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works." "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

The Signs of the Times, 20 August 1894 para 7
The Bible to Be Understood by All
*"**The Pharisees and the religious teachers so misrepresented the character of God that it was necessary for Christ to come to the world to represent the Father.** Through the subtlety of Satan, men were led to charge upon God Satanic attributes; but the Saviour swept back the thick darkness which Satan had rolled before the throne of God in order that he might intercept the bright rays of mercy and love which came from God to man**. Jesus Christ revealed the Father in his true character to the world, representing him as full of mercy, love, and light.** Christ took upon* him humanity in order that the light and radiance of divine love should not extinguish man."

1 Selected Messages p 292 - The Revelation of God
*"In the person of His only-begotten Son, **the God of heaven** has condescended to stoop to our human nature."*

Advent Review and Sabbath Herald, 15 February, 1898 para 5
The Danger of Rejecting Light
"Jesus did not represent his work as differing from that of his Father.
His plans were not independent of God. He moved in perfect harmony with God; his every act carried out his Father's will. His life was the mind of God expressed in humanity. *He had come to the world in the Father's name, that through him we might have life."*

Advent Review and Sabbath Herald, 16 October 1900 para 4
"The world's Redeemer worked in dependence upon the Father. "I came down from heaven," he said, "not to do mine own will, but the will of him that sent me."

The Son of God also had life in Himself, independent of the Father, but the Son was representative of the Father, the One True God from Whom all life has its origin.
Christ appears also to be emphasizing His specific role as Saviour of the human race. We understand that just as the Father is the Creator, we know that all things were created through His Son. In a similar way, the Father is the Saviour of the world, through His Son for all things concerning the redemption of humanity have been given into the Son's control.

John 3:35
"The Father loveth the Son, **and hath given all things into his hand.**"

Christ was given authority to implement the plan of salvation in all its phases, at His pre-incarnation, during His incarnation and after His glorification.

Patriarch and Prophets, 1890 p 36
*"The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and **to Him, as well as to God, their homage and allegiance were due.** Christ was still to exercise divine power, in the creation of the earth and its inhabitants. **But in all this He would not seek power or exaltation for Himself contrary to God's plan,** but would exalt the Father's glory and execute **His** purposes of beneficence and love."*

Exodus 34:14
“For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:”

When we worship the Son, we do not worship “another god.” When we worship the Son, we honour the Father, for the Father Himself commands this worship. There is one true God, the Father and His One True Representative is His only begotten Divine Son.

John 17:1, 3
“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

EJ Waggoner, Articles on Romans, p 1
“Too many people separate the Father and the Son in the work of the gospel. Many do so unconsciously. God, the Father, as well as the Son, is our Saviour. "God so loved the world, that He gave his only-begotten son." John 3:16. "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. "The council of peace" is "between them both." Zech. 6:13. Christ came to the earth only as the representative of the Father. Whoever saw Christ, saw the Father also. John 14:9. The works which Christ did, were the works of the Father, who dwelt in him. Vs. 10.”

Another verse in this chapter of Isaiah 44 is similarly explained.

Isaiah 44:8 – Beside Me, There is No God (Rock)

"…Is there<03426> a God<0433> beside<01107> me? yea, *there is* no God<06697>; I know<03045>(8804) not *any* . ***(God; I: Heb. rock, etc)***

The Bible teaches that the Son of God represents His Father's government and authority. The Son speaks on behalf of the Father to humanity. The Son is the only mediator between God the Father and humanity – 1 Tim 2:5.

This chapter in Isaiah again highlights the futility of worshipping pagan deities. The Divine Speaker is outlining the illogical practice of the pagans who carve out an image and then pray to it as if it were a real god.

Compare the same verse in the Jewish Publication Society Old Testament Translation.

Isaiah 44:8
"Is there a God beside Me? Yea, there is no Rock; **#<06697>** I know not any."

Strong's Concordance translated "God"
6697 tsuwr tsoor or tsur tsoor; from 6696; properly, a cliff (or sharp rock, as compressed); generally, **a rock or boulder;** figuratively, a refuge; also an edge (as precipitous):--edge, X (mighty) God (one), rock, X sharp, stone, X strength, X strong. See also 1049. see HEBREW for 06696 see HEBREW for 01049

1 Samuel 2:2
"There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God."

Paul identifies the Divine Speaker in Isaiah 44:8 as Christ.

1 Corinthians 10:4
"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

Is the Son of God claiming to be the entire trinity? No. The Son of God is simply carrying out His mediatory role in the plan of salvation, the Representative of the Father's governement. He speaks in the name of His Father, the King of the Universe and with His Father's authority.

As a Pharisee, Paul was highly trained and was familiar with the Old Testament scriptures. We know that the Jews believed that there was a Supreme Divine Being, and they anticipated that the Supreme Being would send His Divine Son to free them from the control of the Romans. When the wise men visited Jerusalem looking for the young King Jesus at His birth, the Jewish leaders told Herod that the Divine Son of God, the Deliverer, the Messiah would be born in Bethlehem, based on the prophets' predictions

Micah 5:2
“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth (origins #4163) have been from of old (earliest time #6924), from everlasting (the days of eternity # 3117 & # 5769).”

Jesus’ unfair trial presents more evidence that the Jews were anticipating the arrival of the Messiah, **the Son** of the Living God to restore their kingdom.

Matthew 26:63
“But Jesus held his peace. And the high priest (Caiaphas) answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.”

We know that Paul did not think that God was a trinity, neither did he consider Christ to be a represenative of a trinity - either prior to Christ’s incarnation or after His glorification.

Paul taught that there was one True God and He identified that Being as the Father. In doing so, Paul did not deny the true Divinity of the Son of God - in fact He established the authority and the divinity of the Son of God in His epistle to the Hebrews .

Hebrews 1:1-3
“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.”

In these introductory verses, Paul described the Divine Son of God as He was in His glorious form prior to His incarnation as a human being. There is no question that Paul recognises the divinity of the Son of God, but Paul is also careful to clarify that there is one supreme Being, God the Father who Jesus Himself refers to as the Only True God.

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

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

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

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

The Son of God bears witness to (represents) the Father’s character and speaks not His own words.

John 14:6-10
“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Revelation 1:5
“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.”

Revelation 3:14
“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God.”

Once again, the Father officially authorised and is represented by the True Witness, His Divine Son, Jesus Christ (see Patriarchs and Prophets, p 36). Christ speaks the words of His Father, as His legal representative.

EJ Waggoner
The Gospel in Creation p 1, 4
“In the first place, let us consider who it was that created the heaven and the earth. "God created." But Christ is God, the brightness of the Father's glory, and the express image of His person. (See Hebrews 1:3.) He Himself said, "I and My Father are one" (John 10:30). **He it was who, representing the Father, created the heaven and the earth….** Creative power is the distinguishing mark of divinity. The Spirit of the Lord, through the prophet Jeremiah, described the vanity of idols, and then continues, "But the Lord is the true God, He is the living God, and an everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power. He hath established the world by His wisdom, and hath stretched out the heavens by His discretion" (Jeremiah 10:10-12). The earth was made by His power, and established by His wisdom. But Christ is "the power of God, and the wisdom of God." So here again we find Christ inseparably connected with creation as the Creator. Only as we acknowledge and worship Christ as the Creator do we acknowledge His divinity.

The Son declares that His Father is the Rock of all truth. The Son came to earth to demonstrate the “Rock” - His Father's character in living humanity. Christ was authorised by God to bear His name, titles and authority so it is not incorrect for Christ to proclaim in His Father's honour - I am the true Rock – there is none other.

John 14:16 – Another Comforter – Allos, Heteros

John 14:16
"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever"

Some Trinitarians argue that the use of the word "another" (Strong's Greek Concordance # 243 - allos) in this text, means that Christ was promising to send a 3rd separate divine being back to the earth.

Is this understanding correct?

Some weight is given to the Greek words "allos" and "heteros" as proving that the promised "Comforter" must be one of the same type or nature as the Divine Son of God, but a different Being altogether from the Son.

Kenneth Sublett on his website: **http://www.piney.com/HsAnothe.html** provides some insight from his research into the Greek words for ***another*** **"allos"** and **"heteros."**

According to Henry George Liddell, Robert Scott in An Intermediate Greek-English Lexico, allos is defined as:
allos

I. Some other. II **Repeated**. allos kai allos, one or two; allo kai allo **one thing after another**

II. **rarely** like alloios, of other sort, different, II.: hence

Allos does NOT mean alloios [allos] I. of **another sort or kind**, **different**

Similar words

eita used to denote the **Sequence of one act or state upon another**

I. of Sequence in time, without any notion of Cause, then, next

epischerô , Ep. Adv., ([scheros]) **in a row**, **one after another**

II. of Time, tris e. **thrice successively**, by **degrees**

loipos remaining over,

homos [**akin to hama**] **one and the same**, **common**, **joint**, Lat. communis, Hom., Hes.; homa phronein to be of one mind, Hes.

hama [Cf. homou, Lat. simul.]

I. at once, at the same time, Hom., etc.

II. prep. c. dat. **at the same time with, together with**

Jesus very clearly said that the **another Comforter** would be pure or Holy Spirit. However, He said that **this was the same Spirit** Who presently dwelled **with** the apostles in the form of flesh. After Pentecost, this "another" in a different form would dwell **in** them. From Paul we understand that He would live in the heart, spirit or mind of believers through the Word. Let's look at that again:

Another Husband of the Church was Christ as Holy Spirit

Paul confirms that the **another** would be *heteros* or different yet the **same Spirit being**. For instance, the death of Christ meant that the old marriage contract with the Law was dead. We simply die to the old, destructive "marriage." Then we are married to **another** Who will be Spirit instead of the first which was **flesh** or **law**. (end quote Kenneth Sublett)

Christ Jesus was filled with the mind of the Father in human flesh. He was filled with the spirit of truth. He was the "Way the Truth and the Life." John 14:6. As the man, Jesus Christ, He was the Comforter (the Divine Mind or Holy Spirit) in human flesh. On the day of Pentecost, Christ Jesus presented to His followers as **Another** Comforter – the same person, but in a different form. His same divine mind, identity and thoughts were communicated to the disciples ***through holy angels***.

Kenneth Sublett continues:
"Paul shows how this works:

> **Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another (heteros), even to him who is raised from the dead, that we should bring forth fruit unto God. Romans 7:4**
>
> **For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit (as "children") unto death. Romans 7:5**

The **another** and **different** was the **same** Jesus Christ Who had been raised from the dead by the Spirit which dwelled in Him. He was certainly **different** in the sense that He was the first born from the dead never to die again. He was **another** in the sense that He returned to the Spirit dimension.

If we are married to the Christ "person" and have fruit by the Holy Spirit "Person" as a separate "relative of the God family" (as some scholars promote) we wonder if we are polygamists.

The ***fruit of the Spirit*** are the fruit produced ***by Jesus Christ*** in the believer's life.

Galatians 5:22, 23
"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law."

Philippians 1:10, 11

“That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. being filled with the **fruits of righteousness** which **are by Jesus Christ**, to the glory and praise of God.”

Kenneth Sublett continues:
“After His resurrection, Christ appeared in **another form** but He was still Jesus Christ with the nail prints in His hands:

> **And they, when they had heard that he was alive, and had been seen of her, believed not. Mark 16:11**
>
> **After that he appeared in another (altered) form unto two of them, as they walked, and went into the country. Mark 16:12**
>
> **Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. Mark 16:14**

The Another or Different Comforter was Christ

The two words for **another** have much the same meaning. As **another** Comforter Jesus would be in Spirit form. This would be different because it would be as a fuller, but invisible, Intercessor. As another **husband** the Jews would be "married" to the resurrected Christ. As we noted, the fruit of the **Spirit** would be the **fruit** by the Husband-Father Jesus Christ. Look at the two proofs that the **another** Comforter is the **another** husband:

Jesus said that **He** would come as the **another** Comforter or in a different form. It would be more of the same thing:

> **Allos (g243) al'-los; a prim. word; "else," i.e. different (in many applications): - more, one (another), (an-, some an-) otherwise**
>
> > **Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened." Matthew 13:33**

Like the promise to us, Jesus was changed:

> **Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 1Co.15:51**
>
> > **In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 1Co.15:52**

A **moment** means "indivisible time" or outside of time:

> **Atomos (g823) at'-om-os; from 1 (as a neg. particle) and the base of 5114; uncut, i.e. (by impl.) indivisible [an "atom" of time]: - moment**
>
> **Allasso (g236) al-las'-so; from 243; to make different: - change.**

> **And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: Heb 1:10**
>
> > **They shall perish; but thou remainest; and they all shall wax old as doth a garment; Heb 1:11**
> >
> > > **And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. Heb.1:12**

Paul said that the "**another"** was Christ. He was **different** from the flesh or law. The different Christ would be in Spirit form:

> **Heteros (g2087) het'-er-os; of uncert. affin.; (an-, the) other or different: - altered, else, next (day), one, (an) other, some strange.**
>
> > **"For the Son of Man did not come to destroy men's lives but to save them." And they went to another village. Luke 9:56**

The following passage shows that *allos* and *heteros* have much the same meaning:

> **I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different (heteros) gospel, Galatians 1:6**
>
> > **which is not another (allos); but there are some who trouble you and want to pervert the gospel of Christ. Galatians 1:7**

The "**another"** Who is different is the **Spirit Christ** Who is the "**another"** or in a fuller level of life. We are married to "Spirit" which is Christ and Gospel. As such, we bring forth fruit (children, fruit or offspring) from our husband and not from another person of the "god family" who would be different. The fruit of the Spirit is the **fruit of Christ** because He is now **pure** (not mixed) or **Holy** Spirit:

> **But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Galatians 5:22**
>
> > **And they that are Christ's have crucified the flesh with the affections and lusts. Galatians 5:24**

If we belong to Christ as pure or holy Spirit then the fruit of the Spirit is the fruit of Christ Who is pure Spirit. Christ does not need a junior "relative" to be His surrogate husband.(end quote by Kenneth Sublett, reproduced with his kind permission).

If a different Divine Being is being sent to us in John 14:16, how can we understand the next two verses of Christ's dialogue when Christ reveals the identity of the Comforter as Himself?

John 14:17, 18
"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you."

Was Christ coming to them or was He sending Someone else – Someone different to Himself?

The next section deals with this question.

John 14:16, 26; 15:26; 16:7 - Another Comforter – 3rd Person -

Please first read the section of this book, titled, Who is the Parakletos?

The Comforter Texts Quartet

John 14:16
"And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever;"

John 14:26
"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He (it) shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [Truth in Translation, J. Be Duhn, (2003) p 142 – "He" is a mistranslation. (*to pneuma to hagion*) Greek word is neuter – neither male nor female – i.e. 'it.") [24]

John 15:26
"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me:"

John 16:7
"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

Because this section also deals with the "Comforter," some material here is repeated from the previous section, which also addresses the Comforter. Although the first section focused on the Greek language referring to the Comforter in John 14:16, this section focuses on the other Bible evidence regarding the identity of the Comforter.

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24 In Truth in Translation, p 141, Jason David BeDuhn (associate professor of religion at Northern Arizona University, states: " *In John 14:26, Jesus says, 'But the defender (parakletos) the holy spirit, which the Father will send in my name ---that one will teach you everything.' Here a relative pronoun and a demonstrative pronoun are involved in the sentence. The demonstrative pronoun 'that one' (ekeinos) refers back to the word 'defender' (parakletos), a masculine noun meaning a defense attorney or supporter, a role thought appropriate only for males in the male-dominated society in which the Greek language was formed. Since Greek grammar requires gender agreement between a pronoun and the noun it refers back to, 'that one' is in the masculine form, like 'defender.' The relative pronoun 'which' (ho) refers back to the phrase 'holy spirit,' which as always appears in the neuter form. So the neuter pronoun 'which; (ho) is used rather than the masculine form (hos). ..... In John 14:26, the subject under discussion is the neuter ' holy spirit '. Therefore the use of the pronoun 'he' is inappropriate here." Now it turns out that both 'masculine' and feminine' Greek nouns can be used for impersonal things as well as persons. But 'neuter' nouns are used only for impersonal things, such as objects, animals, forces, abstract principles, and so on. The same holds true for 'masculine,' 'feminine' and 'neuter' pronouns..... 'the Holy Spirit' is referred to by a 'neuter' noun in Greek. Consequently, it is never spoken of with personal pronouns in Greek. It is a 'which,' not a 'who.' It is an 'it,' not a 'he.'"*

Jesus very clearly said, in the next verse (John 14:17), that the other Comforter would be "the spirit of truth" or the Holy Spirit. However, Christ told the disciples that this "spirit of truth" was the same Spirit Who presently dwelt WITH the apostles and that they could see (perceive) Him.

John 14:17
"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth (#1097 ginosko – perceive) him: **but ye know** (#1097 ginosko perceive) **him**; for he dwelleth with you, and shall be in you."

Question 1. How was it possible for the disciples to know Him – the Comforter, the Spirit of Truth who was dwelling with them? The disciples clearly saw (discerned, perceived) the "spirit of truth " in the divine-human being Jesus Christ - the spirit of God – Who dwelt with them in the form of human flesh. Whom did the disciples know? They knew Jesus.

Question 2. What about the second part of the prophecy (in verse 17) where Jesus makes a promise to his disciples that the spirit of truth would be in them? How could the Comforter, the spirit of truth, be IN the disciples? And Who would the Comforter be?

In the next verse Jesus clarifies His statement.

John 14:18
"**I** will not leave you comfortless: **I** will come to you."

Question 3. Jesus promised that after Pentecost, this "another Comforter" would dwell IN the disciples. So was Christ coming to them in a different form, or was He sending Someone else?

John 16:7
"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

John 7:39
"(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given ('given' supplied word, not in original text); because that Jesus was not yet glorified.)"

Jesus was not making the promise to come to the disciples at Pentecost in the same physical form, which was hampered by the limitations of humanity, but He would come represented by His divine mind, His spirit ministered by angels to human minds. In this new form, He would be known as the "Spirit of Christ," or "the Comforter." This divine-human Comforter was not yet in existence, until the resurrection and ascension of Jesus Christ.

It was the divine-human Son of God who could truly comfort His disciples because He knew what it was like to experience temptation, endure suffering and battle to develop a righteous character while living a human life.

Hebrews 2:18
"For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

Would there be any point in sending a third separate divine being to succour (comfort) suffering humanity, if that third person had never suffered or experienced the human condition? Not really.

Christ says that the disciples knew this Comforter, for He already dwelt WITH them and would later, be IN them. Christ plainly says that He would do the comforting. (verse 18) He told them, He would come to them. The disciples were told that they would recognise the Spirit of Truth, but that the world would not recognise this Divine Presence.

Question 4. How could the disciples recognise the Spirit of Truth, but the world would not be able to recognise the Divine Presence?

The disciples already knew the spirit (mind) of Christ. It was the same spirit of the Father which was in Christ and motivated all His thoughts, words and actions.

John 10:38
"...the Father is in me, and I in him."

John 14:10
"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. "

John 14:21-23
"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. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, **If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.**"

Jesus promised the disciples that they would know, at that day, that the Father was in them through the spirit of Christ. Just as they recognised Christ's physical voice at that time, they would recognise His voice in their minds at Pentecost and beyond.

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

So both the Son and the Father promised to make their abode with (or dwell in) the disciples.

Question 5. How can the Father manifest Himself to sinful human beings? Could He do so, in physical form? Hardly, for John says twice, that "no man hath seen the Father." (1 John 4;12; John 1:18). So how could the Father and the Son make Their abode (dwelling place) with the believers? Would it be in a church building? No. It was to be through a free conscious choice as the Divine Mind spoke to their minds (or hearts). This is the presence of the holy spirit of God.

Ezekiel 36:26
“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.(27) And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

Jeremiah 31:33
“But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”

Jesus made some further interesting promises about being with his disciples.

Matthew 28:20
“Behold **I am with you alway even unto the end of the world**.”

Hebrews 13:5
“**I will never leave thee**, nor forsake thee.”

Jesus said He would never leave them, just minutes prior to leaving the disciples physically and going back into heaven to be with the Father.

Question 6. How can it be explained that Jesus says He will NEVER leave His disciples, but then He went back physically to heaven without them almost immediately?

These statements Jesus made simply re-emphasise the fact that Jesus was Himself coming back to be with His disciples – but His form would be different on His return.

John 15:26
“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me:”

Are we to understand that this text teaches that a third separate divine person is in the continual process of proceeding from the Father? The Son said that He proceeded (completed action) from the Father, but that is not what is said about the Holy Spirit. It is said to be proceeding (continuous action) from the Father.

Question 7. What/Who proceeds from the Father?

To answer these questions, we need to understand what a spirit is and how a person is possessed (dwelt in) by ANY spirit being.

Spirit – Hebrew nshamah” **#05397** puff of wind, **divine inspiration**, **intellect**, inspiration, **soul, spirit; ruwach” #7307: Greek “pneuma” #4151**

The translators of the KJV chose to apply different English words in various places as they translated the Hebrew word “ruwach” “nshamah” and the Greek word “pneuma.”

Note that in both Hebrew and Greek definitions, "spirit” is interchangeable with “a sensible exhalation” (words) and “mind” and “intellect.”

In the Bible, in all cases that describe demon possession (a person who has an evil spirit) where Christ cast out the demon, it is obvious that the demon controlled the mind of the possessed human being.

Mark 5:15, 16
"And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and **in his right mind**: and they were afraid. (16) And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine."

Mark 9:20-22
"And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. (21) And he asked his father, How long is it ago since this came unto him? And he said, Of a child. (22) And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us."

So evil angels or demons are able to control the human mind and body when it is not completely surrendered to the control of Jesus Christ. Demons can cause humans to act in accordance with demonic thoughts and selfish, satanic character. Similarly, when the human mind is submitted completely to Christ, the person then thinks the loving, unselfish thoughts of Christ. This situation is termed "being filled with the spirit."

John 6:63 (Jesus said)
It is the spirit that quickeneth; the flesh profiteth nothing: **the words that I speak unto you, they are spirit, and they are life**.

Paul states this truth clearly also and repeats it many times.

Colossians 3:16
"**Let the word of Christ dwell in you** richly in all wisdom."

1 Corinthians 6:19
"What? know ye not that your body is the temple of the **Holy Ghost which is in you**, which ye have of God, and ye are not your own?"

Colossians 1:27
"**Christ in you**, the hope of glory."

Romans 8:9
"But ye are not in the flesh, but in the Spirit, if so be that the **Spirit of God dwell in you**. Now if any man has not **the Spirit of Christ,** he is none of his."

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

Romans 12:2
"And be not conformed to this world: but **be ye transformed by the renewing of your mind,** that ye may prove what is that good, and acceptable, and perfect, will of God."

Philippians 2:5
"**Let this mind be in you,** which was also in Christ Jesus."

1Cor.2.16
For who hath known the mind of the Lord, that he may instruct him? But **we have the mind of Christ.**

2 Corinthians 6:16
"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as **God hath said, I will dwell in them,** and walk in them; and I will be their God, and they shall be my people."

Ephesians 3:17
"That **Christ may dwell in your hearts** by faith…"

2 Timothy 1:14
"That good thing which was committed unto thee keep by the **Holy Ghost which dwelleth in us."**

Philippians 1:19
"For I know this shall turn my salvation through your prayer and the supply **of the Spirit of Jesus Christ."**

Note that the spirit, mouth (words) and the mind are interchangeable in the quotes that follow.

1 Peter 4:1
"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with **the same mind.**"

Philippians 1:27
"…**stand fast in one spirit, with one mind** striving together for the faith of the gospel."

Romans 15:6
"That ye may with **one mind and one mouth** glorify God, even the Father of our Lord Jesus Christ."

But this wonderful news of the conversion process wasn't brand new with Paul and Peter. John teaches it too.

1 John 3:23-24
"And this is his commandment, That we should believe on the name of **his Son Jesus Christ,** and love one another, as he gave us commandment. And he that keepeth his commandments **dwelleth in him, and he in him.** And hereby we know that he abideth in us, by the **spirit** (#4151) which he hath given us." (Strong's Greek Concordance #4151 pneuma – mind, character, breath)

Jesus told his disciples, that when they were forced to testify for their faith, their words would be inspired by the divine mind of their heavenly Father; also called the spirit of the Father; the Holy Ghost; and the Comforter.

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

Even the Old Testament prophets taught that God gives the believer a new spirit or a new mind, which then leads to different, unselfish, loving thoughts and behaviour.

Isaiah believed the same doctrine of the divine spirit of God as did Paul.

Isaiah 57:15
"For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy: **'I dwell** in the high and holy place, and **also with him** who is of a contrite and lowly spirit, **to revive the spirit of the lowly, and to revive the heart of the contrite.**"

Isaiah 11:2-4
"And **the spirit of the LORD** shall rest upon him, **the spirit of wisdom and understanding**, the **spirit of counsel and might**, the **spirit of knowledge and of the fear of the LORD**; (3) And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: (4) But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth:"

Moses also recognised that being filled with the spirit has to do with the mental faculties."

Exodus 31:3
"And I have filled him with **the spirit of God**, **in wisdom, and in understanding**, and in knowledge, and in all manner of workmanship."

Ezekiel also knew that the purpose of the spirit was to alter the thinking and behaviour of the children of God. It is this new divine mind (thoughts, spirit) that results in the transformation /conversion of the believer.

Ezekiel 36:26, 27
"A new heart also will I give you, and **a new spirit** will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. (27) And I will put my **spirit within you**, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Nehemiah 9:20
"Thou gavest also **thy good spirit** to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst."

The spirit of Christ is the divine mind of Christ. The spirit (or mind) of Christ is holy. This is what the Bible terms "the Holy Spirit." It is also called, "the spirit of God," "the spirit of His Son," "the spirit of Christ," "the spirit of your Father," "thy good spirit," "the spirit of the Lord God."

So how many divine holy spirits are there?

Only one. The holy mind (unselfish character) of the Father is the same holy mind (unselfish character) of Christ. Every being possesses either a holy unselfish mind or an unholy satanic and selfish (carnal) mind. All human beings possess a carnal mind, but they have opportunity to receive a new, unselfish mind if they turn to Christ.

So, though taking on human flesh, with its moral weaknesses, the Son of God was filled with the mind of the Father.

Isaiah 42:1
"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; **I have put my spirit upon him**: he shall bring forth judgment to the Gentiles. "

John 15:26
But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which **proceedeth** from the Father, He shall testify of Me:

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

Christ was generated (begotten) from the Father (Proverbs 8:22-30). The Son was the express image of His Father (Hebrews 1:3). He proceeded forth from the His Father in heaven and then again when He was the only begotten divine-human Son at Bethlehem. He was the express image of His Father in form and was anointed with the divine spirit (character, mind). See Hebrews 1:1-10; Proverbs 8:23. (set up, anoint)

The Comforter (the spirit - i.e. the mind and thoughts of Christ) however, continually proceeds from the ultimate source of all life – the Father. The Father gives his thoughts (by HIS divine spirit) to Christ for distribution to via the angles to those who are endeavouring to live a righteous life on a moment-by-moment basis (Rev 1:1; Eph 3:16; Rom 8:9-11).

Christ was filled with the spirit of truth; anointed with the Divine Mind of His Father Psalm 45:7. He still is the "Way the Truth and the Life" to the Father for all humanity. John 14:6.

We can see the character (mind, thoughts) of the Father in Jesus Christ's human life.

John 14:9
"He that hath seen me hath seen the Father;"

This is why Christ is called the Logos, the Word of God, the Wisdom of God. (1 Corinthians 1:24; John 1:1; Proverbs 8:22)

John 1:1
"In the beginning was the Word, (#3056 audible word; mind, wisdom) and the Word was with God, and the Word was God."

The Divine Son of God became the divine-human being Jesus Christ. As Jesus Christ, He was the Comforter (the Logos, the Divine Mind or Holy Spirit) veiled in human flesh. On the day of Pentecost, Christ Jesus returned to his disciples – being represented by His divine thoughts which were ministered to the disciples through the angels.. In this way,

the Son of God presented to His followers as Another Comforter. The holy angels ministered the divine thoughts and power to the disciples. Christ was the same Being, the Son of God, though He was represented by His divine mind. It was in this way, that Christ was with His followers in another form: a different form to that which the disciples had previously known.

Jesus predicted that the "world would not know the spirit of truth." Just as the old Jewish world rejected Christ as the Divine Son of God in His human form, so the world today rejects again the Son of God in His divine spirit form. The vast majority of Christians believe that it is not the Son of God who possesses the minds of the children of God, but another 3rd separate, nameless being. - a being who has NEVER been human, one who cannot understand the depth of human temptations.

But Christ became a member of the human race. Christ understands the strength of temptation wherewith humanity is tempted. Christ alone, is qualified to comfort humanity.

If Christ *is* the Comforter, then how is He manifested to His followers?

In John 17:23 Christ promises that after His ascension He will manifest Himself to his followers by making his abode with them. He and the Father also would be "in" His believers as His Father is "in" Him. How is this possible?

John 17:20-23
"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Certainly Christ is not promising to live - in His human body - inside humanity, but He is promising to be "in" believers and give them His spiritual presence – thoughts and directions from His Divine Mind. His unselfish thoughts, which are the unselfish thoughts of the Father, are placed in the mind of the believer. This is the same process that the spirit of God used in communicating with and leading humanity to repentance prior to Christ's incarnation.

Exodus 29:45
"And I will dwell among (# 08432 tavek – within) the children of Israel, and will be their God."

Ezekiel 11:19, 20
"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:
That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God."

Isaiah 30:21
"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

When the Son of God clothed his divine nature with human nature, He brought the mind of God which the first Adam forfeited, back into humanity. That divine spirit, the mind and thoughts of the Father, was housed in Christ's human brain. Christ could have obeyed

the dictates of His sinful flesh, but He submitted any sinful suggestions from His flesh, to His Father's law which was "in His heart/mind" (Psa 37:31; 40:8). John 17:23 (Jesus said to His Father) "I in them and thou in me...."

Christ did not come to earth with a fully formed perfect divine character. Even the Son of God "learned obedience through the things He suffered." (Heb 5:8). Christ developed a perfect human character in sinful flesh and His mind was that as of a born-again, converted Christian. The struggle with the flesh remains, but the divine mind supplies the power to subdue even the most powerful temptations (1 Cor 10;13).

When Christ ascended back into heaven, He promised to be "with ye alway, even unto the end of the world." Matthew 28:20. How could Christ be personally present with His followers always, unless it was through His spirit - His omnipresence – i.e. By way of the ministering angels, Christ communicates with His disciples through their intellect, filling their minds with His divine thoughts.

In special circumstances Christ has personally visited some human beings e.g. Saul (Acts 9:4,5); Abraham (Gen 18:20-22); Ellen White (Keepers of the Flame, video, episode 8).

After He ascended, Christ had to divest (strip off) from Himself the personality of humanity. Just as Christ laid aside His divine attributes to become a human being (Phil 2:6-8), so He needed to lay aside the restrictive aspects of humanity to continue His work of salvation as Mediator and Priest. Christ again received "all power" from His Father (Matthew 28:18), to equip Him to perform the necessary task of communicating with all humanity. Christ would exercise omnipresent power, not in bodily form, nor in a "particle-gaseous form," but in a manner that represented His divine mind, character, thoughts and power -an agency which was called the Holy Spirit.

Consider: Christ could divest Himself of the personality of humanity, for He had truly taken on the human form, but how could the Holy Spirit, if it were a third separate Being (the Trinitarian concept), identify with humanity? How could it/he succour those being tempted if it/he never ever did possess a oneness with humanity?

Ellen White, MSR# 1084 – 7; MS 5a, (**1895**)
"*Cumbered with humanity, Christ could not be in every place personally therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself divested** of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent."*

Ellen White makes clear that it was **Christ Himself** who had to "divest Himself of the personality of humanity." It cannot be otherwise. To "divest" means to "get rid of something" " to strip off or strip away." How could the Holy Spirit, if it were a third separate Being in the Trinitarian concept, strip off a personality of humanity? The supposed 3rd Divine Being **never took on human nature**. How could it/he succour those being tempted, if it/he never did possess a oneness with humanity?

After the Son of God's glorification and ascension, the omnipresent spirit or divine mind of Christ was given to His followers through angels at Pentecost.

Acts 1:8
"But ye shall receive power, after that the Holy Ghost is come upon you:"

John 20:22

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

The act of the Creator breathing on human beings, brings life. In the Garden of Eden, the Creator breathed into Adam’s lifeless form and Adam became alive, both physically and spiritually.

Genesis 2:7
“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

At conversion, humanity is said to be “born again.” The experience of conversion brings to fallen humanity, the “new mind” the life of Christ, the Lifegiver. It is a spiritual rebirth or spiritual life.

John 6:63
“It is the spirit that quickeneth (Strong’s Concordance# 2227 - gives life); the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”

Romans 12:2
“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

AT Jones
General Conference Bulletin 1898 # 17 p 327, 328 para 3, 7
“Adam had the mind of Jesus Christ in the garden; he had the divine mind--the divine and the human were united, sinlessly. Satan came in and offered his inducements through the appetite, through the flesh. Adam and Eve forsook the mind of Jesus Christ, the mind of God that was in them, and accepted the suggestions and the leadings of this other mind. Thus they were enslaved to that and so are we all. Now Jesus Christ comes into the world, taking our flesh, and in His sufferings and temptations in the wilderness He fights the battle upon the point of appetite…. This man at the first had the mind of God; he forsook it and took the mind of Satan. In Jesus Christ the mind of God is brought back once more to the sons of men, and Satan is conquered. Therefore, it is gloriously true, as the word reads in Dr. Young's translation and in the German, as it does in the Greek: ‘We know that the Son of God is come and has given us a mind.’ Read the last words of 1 Cor. 2:16: "We have the mind of Christ." Put the two transactions together.” (continued)
“The German and the Danish and also the Greek are alike. Put the two together: ‘We know that the Son of God is come and has given us a mind’ and ‘We have the mind of Christ.’ Thank the Lord!” (end quote AT Jones)

Where is the third separate divine being? Not shown, however there is a definite acknowledgement of a third personality – a third divine form. That form belongs to none other than the Divine Son of God in His omnipresent form. i.e. the divine mind, the divine thoughts and power, which is brought to the mind of humanity by angels.

John 17:23
(Jesus prayed to His Father) “I in them, and thou in me,”

2 Corinthians 6:16
“And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”(quoting Exodus 29:45)

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

It is through our minds that the Divine Beings, the Father and His Son have fellowship with us. The Divine/human Mind of Christ in us. The Father’s mind is in Christ and Christ’s mind is in us - the actual presence of the Father and Son represented by the thoughts/mind and power of Christ.

But doesn't the Holy Spirit mediate for us, “with groanings unutterable”?

Romans 8:26, 27
“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. (27) And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.”

So isn't the Holy Spirit is a third separate person? No. This text reveals that the Son of God does NOT become a non-entity (Christ does not stop being a real, divine Person) when He is referred to as communicating to humanity through His spirit i.e by sending His divine thoughts through the ministering angels, to His people. The Son of God is a real person regardless of the form He takes to communicate with humanity. Consider how the following Bible passages confirm this doctrine that Christ is the Comforter.

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

1 John 2:1
“My little children, these things write I unto you, that ye sin not. And if any man sin, **we have an Advocate (#3875 – parakletos) with the Father, Jesus Christ** the righteous:”

John 14:16
“And I will pray the Father, and he shall give you another **Comforter** (**#3875 parakletos)** , that he may abide with you for ever;”

Note that the Comforter is the Advocate, and humanity's only Mediator, which is Christ Jesus.

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

John 14:26
“But the Comforter, which is **the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance,** whatsoever I have said unto you.”

Who is the Spirit of the Father who brings Christ's thoughts back to the disciples in times of persecution and testimony? The Comforter; the Holy Ghost; the divine communications; the divine spirit/mind/thoughts - is the omnipresence of the Son of God – humanity's only Advocate, Comforter, Intercessor and Mediator.

Who then is the “Spirit of His Son?” Who is the One Spirit?”

2 Corinthians 3:17
“Now the **Lord is that Spirit**: and where the Spirit of the Lord is, there is liberty.“

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

1 Corinthians 12:13
“For by **one Spirit** are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink **into one Spirit.** “

1Coriinthians 6:17
“But he that is joined unto the **Lord is one spiri**t. “

Ephesians 2:18
“For through him we both **have access by one Spirit unto the Father**.”

2 Corinthians 3:17
“Now the **Lord is that Spirit**: and where the Spirit of the Lord is, there is liberty.“

The Comforter intercedes (or mediates) for humanity.

Jesus Christ mediates (or intercedes) for humanity.

Jesus Christ is called our Advocate (or Comforter).

The Holy Spirit is called the Comforter (or Advocate).

The spirit of Christ must be in us or we are not saved.

The spirit of the Father dwells in us.

The Lord is that spirit.

But there is only ONE Holy Spirit.

There is only ONE mediator.

Only ONE advocate.

Only ONE intercessor.

Only ONE divine holy spirit which can dwell in us.

Isn't this contradictory?

No.

The Son of God is referred to by all these titles: The Comforter; The Advocate, The Intercessor; Humanity's only Mediator; The spirit of Christ; The man Christ Jesus.

While in human form, Jesus was not able to be everywhere present – i.e. His human limitations had to be “divested” so that His representative the Holy Spirit (His divine thinking) might be taken by angels to all humanity. This was Christ's greatest gift. Through this gift, His spirit, which is His pure and holy spirit (thoughts, mind, presence) is now able to “be with you always, even unto the end of the world” Matthew 28:20.

The terminology used to refer to Christ's presence, permits us to know whether Christ is appearing in bodily form or representative form (i.e. spirit form - His thoughts ministered to humanity by angels).

2 Corinthians 13:14 – Communion of the Holy Ghost

"The grace of the Lord Jesus Christ, and the love of God, and the communion (# 2842 - fellowship) of the Holy Ghost, be with you all."

Caution is necessary to prevent reading error into Paul's benediction by supposition and Trinitarian "conditioning."

Thayer's Greek Lexicon
#2842κοινωνια koinonia *koy-nohn-ee'-ah* -fellowship AV 12, communion 4, communication 1, distribution 1, contribution 1, to communicate 1; 20 1)fellowship, association, community, communion, joint participation, intercourse 1a) the share which one has in anything, participation 1b) intercourse, fellowship, intimacy 1b1) the right hand as a sign and pledge of fellowship (in fulfilling the apostolic office) 1c) a gift jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship

According to the Bible translator Philip Ward and in reference to the creditable ***Theological Dictionary of the New Testament***, the phrase "and the communion of the Holy Ghost be with you all" **is equally valid translated as** "***the fellowship brought about by the Holy Ghost (Spirit), be with you all.***"

Does this concept harmonise with the trinity doctrine or is the text referring to something completely different? How can this be determined? In order to determine doctrine, Scripture must be aligned with Scripture.

Isaiah 28:10
"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

Consider: "With Whom is our fellowship?" Is our fellowship with a trinity?

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

John 14:23
"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and **we will come unto him**, and make our abode with him."

In 2 Corinthians13:14 the blessing is given that believers might experience:

- the grace of Jesus -"by faith are ye saved by grace" (Ephesians 2:8);
- the love of God - "for God so loved the world that He gave His only begotten Son" (John 3: 16); and
- communion (fellowship) with the Father and Son **alone** (1 John 1:3), which is available **only** ***through*** the divine mind of God, which is the Holy Spirit – the presence of both Father and Son through their divine thoughts, brought to humanity by angels. In this way, the Father is in Christ and Christ is in us.

John 17:21
"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Isaiah 48:16 - The Lord GOD, and His Spirit, Hath Sent Me

Isaiah 48:16
“Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.”

Quotation marks appearing in the various translations of the Bible are not generally accepted to be inspired. If the quotation marks are ignored, it can be seen that there can be two speakers in this verse.

The first speaker (The Creator) says:
“Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I:”

The second speaker (Isaiah) finishes the verse with:
“and now the Lord GOD, and his Spirit, hath sent me.”

Some Bible versions demonstrate this understanding by placing quotations marks to illustrate the two speakers involved. e.g. the New American Bible; the Living Translation Bible.

Isaiah's book often records sudden alternation between the two speakers (The Creator and himself). At times, the change is so sudden from one speaker to the next that the context is needed to clarify the identity of the speakers.

The argument that Isaiah is the second speaker is strengthened when it is recalled that Isaiah first entered into the ministry when the Creator asked him the question "Whom shall I send?" Isaiah replied, "Here I am, send me."

Isaiah 6:8
“Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.”

It is not strange that Isaiah reemphasised to the Israelites that it was the Creator who authorised his missionary activities. The Creator of Heaven and Earth had authorised Isaiah to preach and the **Creator had sent him.**

It follows then that in Isaiah 48:16, Isaiah is referring again to himself as the one “sent”.

Trinitarians might argue that this verse implies Christ was the One sent by both the Father and by the Holy Spirit, or that the Father sent Christ and the Holy Spirit. The argument is also given that this verse clearly reveals the three persons of the trinity, however this reasoning is not solid.

Consider the following:
One Divine Speaker asks **Isaiah**, “who will go for Us?” Isaiah replied that **he himself** would go for **Them**.

In 734 BC, it was Isaiah, not the incarnated Christ who delivered the specific messages to Israel. **Christ was not sent to Israel at this time**, neither did He respond to the Speaker's question with “send me” for it was over 7 centuries later that Christ's time was fulfilled and He was sent to earth exactly on prophetic time.

Isaiah 48:16 does not demonstrate the existence of a trinity, but highlights the discussion between Christ and Isaiah.

Young's Literal Translation
“And now the Lord Jehovah hath sent me, and His Spirit.“

Isaiah was sent “**with** the holy spirit of God” – the mind of Christ – and was thus fully equipped to perform his special missionary work. In the same way, the apostles were equipped to witness for Christ on the day of Pentecost by receiving the holy spirit of God (Acts 2).

Titus 2:13 – the Great God and our Saviour Jesus Christ

Titus 2:13
"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ..."

This passage appears ambiguous in regard to Whom it refers. Does the apostle Paul refer the entire passage to Christ Jesus, calling him "our great God and Saviour," or does he mean to demonstrate two separate persons in the verse – our great God ***and*** the Saviour Christ Jesus?

The divine instruction for interpreting the Bible, is to let the Bible translate itself.

Isaiah 28:10, 13
"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:...13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little..."

When "scripture is compared with scripture" a definite rendering of the verse becomes possible.

Paul wrote similar verses elsewhere in his epistles which help to clarify his position, and one of these verses is in the same letter as that in which he wrote the ambiguous phrase to Titus.

Titus 1:4
"To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour."

This verse literally reads "from God Father and from Christ Jesus the Saviour of us."

Paul again clarifies his position with a similar phrase in his second letter to the church in Thessalonica.

2 Thessalonians 1:12
"That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus."

This verse literally reads "of the God of us and of the Lord Jesus Christ."

Peter's second letter also demonstrates a similar pattern to Paul's writings.

2 Peter 1:1,2
"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: (2) Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord..."

The relevant sections of these verses literally read: "of the God of us and of the Saviour Jesus Christ...(2). of the God and of Jesus the Lord of us."

By comparing these verses it is obvious that ***two*** Divine Beings are indicated.

Did *Ellen White* Change SDA Theology in Regard to the Trinity?

Time Line

Prior to 1842

Ellen White was a member of the Methodist church. She believed in the "protestant version" of the doctrine of the trinity.

1842-1844

Ellen White came out of the Methodist church. She and the early pioneers, under the leading of the Christ Himself, rejected the trinity doctrine stating that "its origin was pagan and fabulous." (James White, R&H Vol 3, no. 7. p 52; J.N. Loughborough R&H 5 November, 1861). James White states, "The way spiritualizers this way have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed." (The Day Star, 24 January, 1846).

The SDA church was founded on non-trinitarian beliefs and only recently (in 1980) voted for the first time to officially change those beliefs to become trinitarian. The early official denominated SDA's Principles of Faith were not Arian teachings. Arianism is commonly held to promote that the Son of God was a created being. Early SDA's believed that:

- there was one Supreme Divine Being (God), the Father;
- the Father generated from His divine person, a divine Son (Michael) in eternity and then there were two Divine Beings in existence;
- Both Father and Son had "life in themselves" for the Son had inherited these divine attributes at his "coming forth" from the Father;
- the Father gave His Divine Son power and authority equal to His own;
- both Divine Beings were then omnipotent, omniscient and everywhere present by their representative the Holy Spirit ;
- The Holy Spirit that represented the personal Father and Son, was the divine mind;
- God's divine mind (His holy spirit) formed the perfect character of God, giving Him His loving identity;
- these same divine thoughts were able to be given to other beings through out the universe where God observed all things
  (*MR vol. 14, p 179, 11 June (**1891**).* (Refer to the 1872, republished in 1874 SDA Yearbook, Principles of Faith).

1898

Ellen White's book "The Desire of Ages" was published in 1898. SDA theologians claim that in this book, EGW altered the denominations beliefs about God and that she personally embraced once again, even perhaps in 1881, after her husband's death, the trinitarian belief about God. The DA "problem passage" is found on p 530. "In Christ is life, original, unborrowed, underived." This passage is a problem only for those who lack a true understanding that the pioneers held on the doctrine of the Godhead. John 5:26, "As the Father hath life in Himself, so also hath he given the Son to have life in Himself." Christ was made a source of life by His Father. Christ had the same life the Father had in Himself, now in His own right. His life became life independent of the Father, but the source of His life, was ultimately from His Father when He was begotten. (These beliefs were emphasised by Charles Longacre (1871- 1958) in "The Deity of Christ, p 4-5. Charles Longacre's book clearly represents the pioneer's beliefs about God. Longacre never abandoned the original platform of truth. He died in 1958).

1898 - 1915 (EGW's death in 1915)

Current SDA theologians assert that during this period, EGW became "bolder" in publishing in her Trinitarian beliefs. They imagine that Ellen White's "trio" statements support this theory. By so doing, current church theologians would have us doubt that EGW was indeed a true prophet, for by teaching that she reversed her position on the trinity, that "impossible, absurd invention…. monstrous doctrine…. cruel heathen monstrosity…. Catholic pagan doctrine…. heathen doctrine," (Washburn, 1939) they make her contradict herself.

EGW emphasised repeatedly until 1907 that the true SDA doctrines were those taught by the denomination between 1844 -1860. (See SOP quotes following). Those principles were non-trinitarian in the extreme!

Consider: If EGW truly believed in the trinity from 1898 till her death in 1915, why did she repeatedly write testimonies at least until 1907 encouraging believers to "hold fast to the first denominated pillars of our faith"? She emphasises that these doctrines were attested to by the spirit of Christ and laid down in the first 50 years of the church's formation. They were non-trinitarian! If she herself ***had*** "changed" to embrace trinitarianism in 1898 with the publication of the Desire of Ages, why did she continue to encourage the church members to hold fast to non-trinitarian doctrines? Clearly the view that EGW changed her beliefs on this important subject is a very serious charge that results in accusing EGW of being a false prophet. The gift of the spirit of prophecy is made of none effect.

In 1888, the church was rebuke by Ellen White for rejecting "righteousness by faith in Jesus." Soon, the concept, **that it is the spirit of Christ (i.e. Christ represented by His divine thoughts and power, communicated by angels),** Who lives in us and gives us victory over sin, was also rejected. The idea that a different third "divine" person lives in believers (as taught in the doctrine of the trinity), was gradually adopted instead of the truth that it is "Christ in you, the hope of glory" Col 1:27, but this theology was not presented by Ellen White.

This false belief brought the SDA church to finally accept the trinity doctrine officially in 1980.

Did Ellen White change the "fundamental principles of faith" herself after strongly objecting to anyone changing them? That is the claim, but the evidence does not support it.

Ellen White was originally a member of the Methodist Church and as such she accepted the doctrine of the trinity. Because of her belief in the soon coming of Jesus Christ, she was disfellowshipped from that congregation. Later, after she left the Methodist Church, she was shown **in visions** that God is not a trinity.

Early Writings, p 77

> *"I have often seen the lovely Jesus, that He is a person. I asked Him if His Father was a person and had a form like Himself. Said Jesus, 'I am in the express image of My Father's person.'"*

6 Bible Commentary, p 1068

> *"There is a personal God, the Father; There is a personal Christ, the Son."* (Compare John 17:3; Gal 4:4; Eph 1: 2,3, 17; 4:6; 1 Cor 8:6; 2 Thess 2:16).

After receiving visions where she saw for herself that God was not a trinity, but an individual divine Being, Ellen White became non-trinitarian - a believer in the One True God and His only begotten Son.

Theologians have endeavoured to assert the impression that Ellen White 'changed' her theology on the trinity (and therefore the SDA church's position), when she 'got more light' in 1898.

If however, this assertion is accepted – that Ellen White finally accepted that the trinity is the true god, and that she was mistaken previously on the subject of the trinity, then we must logically conclude that God gave Ellen White erroneous non-trinitarian visions and erroneous information (while she was in vision). This logic would require a conclusion that God is a liar.

It must further be concluded that God lied to His remnant people through the prophet EGW.

Or if it is accepted that God cannot lie, then it must follow that the One True God did not give Ellen White the non-trinitarian visions. This belief, followed to its logical conclusion, requires a belief that some other false 'god' gave Ellen White the non-trinitarian visions. The only conclusion is to accuse Ellen White of being a false prophet.

The accusation that Ellen White didn't understand the trinity or that she was not given solid truth about God in the early pioneer days, or that she 'changed her theology' concerning the trinity after receiving 'new light', has serious repercussions for the Seventh-day Adventist Church.

As previously noted, the Roman Catholic religion maintains that:

> *"The mystery of the Trinity is the central doctrine of the Catholic Faith. Upon it are based all the other teachings of the Church."* Handbook for Today's Catholic, p 11.

Likewise, the central doctrine of the SDA church is also the doctrine which identifies the organisation's God. The entire SDA religion – all its doctrines – have been built on the platform of truth - based on the understanding of its God. To make the accusation that EGW 'got it completely wrong' about the identity of God, is treasonous to God and to the original SDA faith. It destroys the very platform that the Seventh-day Adventist Church has been built upon.

In an effort to convince its questioning members that Ellen White did not have all the truth in the pioneer days, but that truth slowly ebbed into the church, some theologians endeavour to compare the importance of the central doctrine of the SDA church - who God is - with a minor doctrine (like pork-eating). This strategy is not scholarly or credible.

In any religious organisation, major doctrines are always established first. Minor issues are not placed initially, but are built on the central, major doctrines which are already established. For example, the truth about the trinity, the false sabbath, infant baptism, immortality of the soul all were established early in the SDA church's history.

Righteousness by faith was the (non-trinitarian) "message to prepare a people for translation" and though it received prominence in 1888 when Jones and Waggoner presented it at Minneapolis, it wasn't a new concept. Ellen White stated that the "righteousness by faith" message was known to her and her husband for many years prior

to 1888, but it was not comprehended by the people. In contrast to a major doctrine, pork eating was a minor issue, but even the health doctrine was introduced as one of the first denominated, fundamental principles of faith (1872). Though pork eating was a minor doctrine, it too was based on the major, central doctrine which identifies the One True God.[25]

25 In 1858 Ellen White wrote to the Haskells (Brother and Sister A) on a number of items, rebuking them for insisting that pork-eating should be made a "test question": "I saw that your views concerning swine's flesh would prove no injury if you have them to yourselves; but in your judgment and opinion you have made this question a test. . . . If God requires His people to abstain from swine's flesh, He will convict them on the matter. . . . If it is the duty of the church to abstain from swine's flesh, God will discover it to more than two or three. He will teach His *church* their duty" (*Testimonies for the Church,* vol. 1, pp. 206, 207). In the health reform vision of June 6, 1863, a broad array of health principles was revealed. The next year she published a fifty-page chapter entitled "Health" in *Spiritual Gifts,* volume 4. In reference to swine's flesh she said: "God never designed the swine to be eaten under any circumstances" (p. 124), and in her later books she continued to emphasize the injurious consequences of eating swine's flesh. How does one account for this change in Ellen White's views between 1858 and 1863? When EGW first made the comment that eating swine's flesh was okay, it was prior to her vision. She had not received special instruction from God on swine's flesh before 1863. Her health vision in 1858 did not inform her as to the rightness or wrongness of eating pork. Rather, it reproved Elder Haskell for creating division among Adventists by making the issue a test question at that time. EGW left open the possibility that if pork-eating ought to be discarded by God's people, He would, in His own time, "teach his church their duty." When the vision did come, nearly five years later, the whole church saw the issue clearly and never again was there division regarding this issue." God gave EGW a vision giving her the information - the 'new light.' Why should we suppose that God gave EGW a FALSE vision about the trinity?[Adapted from Herbert E. Douglass, *Messenger of the Lord: the Prophetic Ministry of Ellen G. White* (Nampa, Idaho: Pacific Press Publishing Association, 1998), p 157, 158, 312-319.] White Estate website, Questions and Answers About Ellen G. White, http://www.whiteestate.org/issues/faq-egw.html

However, if we accept that the accusation is true, - that the prophet and the pioneers “got it all wrong about the trinity”; that their most cherished doctrine was a deceptive error - then it must also be accepted that the pioneers and Ellen White were deceived about the 1888 message - because it is a non-trinitarian message.

Furthermore, it must also be accepted that Ellen White's prediction was wrong when she said that the church could have been translated within 3 years (from 1888) if its members had have accepted the non-trinitarian message of righteousness by faith. If the church was wrong on this issue, then can it be possible that it constituted the remnant church? ***How could a church be considered the “remnant,” if it were erroneously worshipping a false god – and breaking the first four commandments? How could such a church be considered the 'remnant church' and believe that its mission was to call others out of Babylonian religious confusion according to the 3 angels' messages (Rev 14: 6-12), when it was in the depths of pagan worship itself, worshipping the 'wrong' god and preaching against the trinity?***

Other logical conclusions stemming from the view that the pioneers were wrong about the trinity is that the following beliefs must be accepted:

- the Father and Son must are totally unrelated to each other and are only peers – same age; unrelated; co-existent, co-eternal;

- the Son was not begotten from the Father until Jesus was born as a human being and then Christ took on the 'role' of a son;

- Lucifer wasn't the 3rd highest being in authority in heaven as EGW says he was in Patriarchs and Prophets p 34, 35 (because the trintarian holy spirit would have to be third in authority).

- non-trinitarian principles SHOULD BE altered (despite Ellen White repeated insistence that not one pin should be removed from the non-trinitarian denominated Principles of Faith published by the church in 1874).

These are serious questions that require answers.

In continuation of the assertion that 'Ellen White changed Seventh-day Adventist theology and became trinitarian in1898 (with the publication of the book *The Desire of the Ages),* the following literary review of her statements is presented.

Unchangeable Principles of Faith Stood the Test "Over the Past 50 Years"

Ellen White's "***The Last 50 Years"*** statements, which follow, were penned in:
1907, 1906, 1905, 1904, 1903

That means that the foundational principles; those principles that were unchangeable and incontestable, were formed in the period from 1842, 1843 and 1844 and extended to:
1903 – 50 years = **1853**
1904 – 50 years = **1854**
1905 – 50 years = **1855**
1906 – 50 years = **1856**
1907 – 50 years = **1857**

The Desire of Ages, (which SDA church leaders *claim* was when Ellen White *changed* those unchangeable truths and built a new platform of truth), was not published until 1898. Despite the claim that Ellen White changed her position, she still continued to write non-trinitarian statements, which are reproduced later in this article.

Ellen White's "The Last 50 Years" Statements

General Conference Bulletin, p 35, 6 April (1903)
"The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given. Brethren and sisters, God lives and reigns and works to-day*. His hand is on the wheel, and in His providence He is turning the wheel in accordance with His own will. Let not men fasten themselves to documents, saying what they will do and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God."*

Testimonies Containing Letters to Physicians and Ministers,**p 58, 59** (1904)
Testimonies for the Church Containing Letters to Physicians and Ministers
"What influence is it that would lead men at this stage of our history to work in an underhanded, powerful way to tear down the foundation of our faith, -- the foundation that was laid at the beginning of our work by prayerful study of the word and by revelation? Upon this foundation we have been building for the ***past fifty years****. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, 'Meet it!'"....(59) We are God's commandment-keeping people. For the* ***past fifty years*** *every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the word,-- especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the way-marks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority."*

8 Testimonies for the Church, p 297 (**1904**)
*"Let none seek to tear away the foundations of our faith--**the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years.** Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid."*

NBL.051.007; MS. 129, **(1905)**
Miscellaneous Manuscripts & Collections -*Babylon and the Remnant Church* _
No New Organization
*"The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. **Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth."***

Advent Review and Sabbath Herald 5 May (**1905)**
"In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the past fifty years?"

Special Testimonies, Series B, no. 7, p57.
(4 December, **1905,** Sanitarium California).
*"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 are we to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time. We need now larger breadth, and deeper more earnest, unwavering faith in the leadings of the Holy Spirit. **If we needed the manifest proof of the Holy Spirit's power to confirm truth in the beginning, after the passing of the time, we need today all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils**. There must not be any languishing of soul now."*

Loma Linda Messages p 149, 150, 11 December, (**1905)** - Letter to Brother Burden
*"I long daily to be able to do double duty. I have been pleading with the Lord for strength and wisdom to reproduce the writings of the witnesses who were confirmed in the faith in the early history of the message. **After the passing of the time in 1844**, they received the light and walked in the light, and when the men claiming to have new light would come in with their wonderful messages regarding various points of Scripture, we had, through the moving of the Holy Spirit, testimonies right to the point, which cut off the influence of such messages as Elder A. F. Ballenger has been devoting his time to presenting. This poor man has been working decidedly against the truth that the Holy Spirit has confirmed. When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of scripture, and pile it as proof around their asserted theories. This has been done over and over again*

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

New York Indicator, *Standing in the Way of God's Messages* – 7 Feb, (**1906)** p 4
*"**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."*

Australiasian Union Conference Record, 30 December (**1907**)
*"In these last days many influences will arise to draw the worker from standing firmly for a "Thus saith the Lord." Men who themselves have departed from the faith, will seek to draw the workers into controversy, and by this method attempt to present heresies that will lead souls astray. My brethren, do not be enticed by such influences. Engage in no debate. Take no heed to the persuasions and challenges of those who would draw you from your legitimate work. You have no time to voice their sentiments or to repeat their words. Time is golden; truth is precious**. We are to carry forward the work of God in the same spirit of simplicity that has marked our efforts for **the past fifty years**. But while our work is to be done in simplicity and meekness, we are to stand firmly for the principles of the faith.***"

Ellen White confirmed that the fundamental principles which were established in 1842-1857 were not to be altered. These were the only principles published in the lifetime of Ellen White. These principles did not deny the divinity of Christ. According to Ellen White, **ALL the PIONEERS** were in agreement on these first principles.

Ellen White's Non-Trinitarian Statements – prior to 1898

Early Writings, p 54-56 **(1882**)
"Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children."

Review and Herald, 4 January (**1887**) p 7
"When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. The holy influence it reflects through the character will be manifest to all. Christ will be formed within, "the hope of glory." His light and his love will be there; his presence will be felt. There have been times when the blessing of God has been bestowed in answer to prayer, so that when others have come into the room, no sooner did they step over the threshold than they exclaimed. "The Lord is here!" Not a word had been uttered; ***but the blessed influence of God's holy presence was sensibly felt. The joy that comes from Jesus Christ was there; and in this sense the Lord had been in the room just as verily as he walked through the streets of Jerusalem,*** *or appeared to the disciples when they were in the upper chamber, and said, "Peace be unto you."*

Great Controversy, p 416 (**1888**)
"As a priest, Christ is now set down with the Father in his throne [Rev 3:21]. Upon the throne with the eternal, self-existent One, is he who "hath borne our griefs, and carried our sorrows," who "was in all points tempted like as we are, yet without sin," that he might be "able to succor them that are tempted."

The Ellen G. White **1888** Materials, p 799 (To Uriah Smith)
"The voice of God calls you as it did Elijah, Come out of the cave and stand with God and hear what he will say unto you. When you will come under the divine guidance, the comforter will lead you into all truth. ***The office of the Holy Spirit is to take the things of Christ as they fall from his lips and infuse them as living principles into the hearts opened to receive them. Then we will know both the Father and the Son."***

Patriarchs and Prophets, p 305 (**1890**)
"Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service."

Patriarch and Prophets, p 34 (**1890**)
*"Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--****the only being that could enter into all the counsels and purposes of God."***

Patriarchs and Prophets, p 34 (**1890**);
"The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. *(continued over the page)*

(continued)
"His "goings forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him. Proverbs 8:22-30."

R&H Vol 2, p 422; R&H 26 August, (**1890**) para 10; Reflecting Christ, p 21; The Ellen G White (**1888**) Materials p 696
"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."*

MR vol. 14, p 179, 11 June (**1891**)
"*John 14: 16-17 (quoted) This refers to the omnipresence of* ***the Spirit of Christ, called the Comforter****."*

Review and Herald, 29 November (**1892**), p 3
"The Holy Spirit is the Comforter, as the personal presence of Christ to the soul..."

MS 20, (**1892**)
*".... **Jesus the Comforter**."*

MS #548, Vol 8, p 49, 16 July, (**1892**) (How Ellen White Bore Suffering)
*"**The Saviour is our Comforter**. This I have proved Him to be."*

Home Missionary, 1 November, (**1893**) p 28
*"The work of the **Holy Spirit** is immeasurably great. It is from this source that power and efficiency come to the worker for God; and **the holy Spirit is the Comforter, as the personal presence of Christ to the soul**."*

Review and Herald, 9 July (**1895**.)
"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."*

Bible Echo, p4, 28 October, (**1895**)
"Can anyone consider the condescension of God in preparing the gospel feast, and its great cost, and treat the invitation slightingly? ***No man, nor even the highest angel, can estimate the great cost; it is known only to the Father and the Son.*** *The love of God for sinful man is beyond computation. It is the wonder of all heaven, but none can comprehend it. How could their loved Commander in the heavenly courts be permitted to endure such self-denial, such great sacrifice, to bring to man the gospel privileges? And yet with many these privileges are not considered of as much value as the approbation of their neighbours."*

Thoughts from the Mount of Blessing, p 106 (**1896**); Amazing Grace p 94
"Our Father which art in heaven, Hallowed be thy name. Mt. 6:9. To hallow the name of the Lord requires that the words in which we speak ***of the Supreme Being be uttered with reverence."***

Review and Herald, 9 March **1897 (one year prior to publishing Desire of Ages)**
"'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.' To render acceptable service to God, it is essential that we should know God, to whom we belong, in order that we may be thankful and obedient, contemplating and adoring him for his wonderful love to men. We could not rejoice in and praise a being of whom we had no certain knowledge; but God has sent Christ to the world to make manifest his paternal character. 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.'...Unless men shall know God as Christ has revealed him, they will never form a character after the divine similitude, and will therefore never see God."

The Youth's Instructor 16 December, 1897, p 5 (**1897 –one year prior to publishing Desire of Ages**)
"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."

Review and Herald, 26 October, p 15 (**1897**)
"There is no comforter like Christ, so tender and so true. He is touched with the feeling of our infirmities. His Spirit speaks to the heart….The influence of the Holy spirit is the life of Christ in the soul."

Ellen White's Non-Trinitarian Statements – from 1898

Desire of Ages (**1898**) p 21.
"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."

Review and Herald, 8 November, **(1898)**; 6BC p 1068
"**There is a personal God, the Father**; **there is a personal Christ, the Son.**"

Letter 126, **(1898)** to Kellogg MS Vol 21 p 54
"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."

Desire of Ages, p 57 **(1898)**
"The gift of Christ reveals the Father's heart."

Signs of the Times, 20 January **(1898*)*** p 2
"Christ came to our world to reveal the Father. Whatever attractions He possessed, He manifested only those that dwell in the character of God. His words revealed the goodness, mercy and love of the Father. His excellence was the perfection of the Father. In His every word and work may be seen the manifestation of **the attributes of His Father.**"

Desire of Ages, p 25 **(1898)**
"God so loved the world that He gave His only begotten Son. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only –begotten Son ***to become*** one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word."

Desire of Ages, p 769 **(1898)**
"In the beginning the **Father and the Son** had rested upon the Sabbath after their work of creation."

R&H 16 August, **(1898)** p 2
"Christ gave this commission to His disciples just before, in His risen and glorified body, He ascended to his Father. This charge he gives to every one who has an intelligent knowledge of the plan of salvation, It is the privilege of His followers ***to reveal Christ and the Father*** to the world."

The Youth's Instructor, 7 July, **(1898)** p 2
"**The Father and the Son alone are to be exalted.**"

Signs of the Times, 4 August **(1898)** p 3
"In the depths of omnipotent wisdom and mercy the Father took the work of salvation into His own hand. He sent **His only-begotten Son into the world** to live the law of Jehovah."

Desire of Ages, p 834 **(1898)**
"Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, 'It is finished,' He addressed the Father."

Desire of Ages, p 51 **(1898)**
*"The dedication of the first-born had its origin in the earliest times. God had promised to give **the First-born of heaven** to save the sinner."*

MS 143, **(1897)** published in ST, 9 June **(1898)**; 1SM p. 253
*"Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, as God created him, **connected with the Father and the Son,** could obey every divine requirement."*

MSR-#708 **(1900)** p 122
*"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….He pointed His hearers to the Ruler of the universe, under the new name, 'Our Father.'...Heathenism teaches men to look upon the Supreme Being as an object of fear rather than of love--a malign deity to be appeased by sacrifices, rather than a **Father** pouring upon His children the gift of His love."*

The Youth's Instructor, 22 March, **(1900)**
"We can not by searching find out God: but he has revealed himself in His Son, who is the brightness of the Father's glory, and the express image of His person…"

6 Testimonies for the Church, p 236, 237 **(1900)**
*"Who could bring in the principals ordained by God in His rule and government to counterwork the plans of Satan, and bring the world back to its loyalty? God said, **'I will send My Son.'** 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.' John 3:16."*

The Kress Collection p 126, 4 July **(1900)**
"All communication from heaven to earth since Adam's fall has come through Christ."

Education p 131; Manuscript 124, **(1903)**
"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."

Youth's Instructor, 20 December, **(1900)** p 4
"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."

Advance Power for Service, 25 February, **(1903).**
Receive the Holy Spirit, and your efforts will be successful. Christ's presence is what gives power."

MS 124 **(1903)**; MSR, Vol 9 p. 122; Edn p. 131
"The mighty power that works through all nature and sustains all things is not, as some men of science claim, merely an all-pervading principle, an actuating energy. 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**, Jesus, the out-shining of the Father's glory, 'and the express image of **His person**' (Heb 1:3), was on earth found in fashion as a man."*

Notebook Leaflets from Elmshaven Library, Letter 32 **(1903)**
"Receive the Holy Spirit, and your efforts will be successful. Christ's presence is that which gives power."

8 Testimonies for the Church p 268 **(1904)**
*"**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."*

8 Testimonies for the Church, p 238 **(1904)**
*"The Lord God of heaven is our King. He is a leader whom we can safely follow, for He never makes a mistake. **Let us honor God and His Son, through whom He communicates with the world**."*

8 Testimonies for the Church, p 46 **(1904)**
*"To our physicians and ministers I send the message: ….Shall we not wrestle with God in prayer, asking for **the Holy Spirit** to come into every heart? **The presence of Christ,** manifest among us, would cure the leprosy of unbelief that has made our service so weak and inefficient. We need **the breath of the divine life breathed into us.** We are to be channels through which the Lord can send light and grace to the world. ….**Floods of spiritual power** are to be poured forth upon those prepared to receive it."*

Ministry of Healing, p 412 **(1905)**
*"God is a Spirit; yet **He** is a personal being; for so **He** has revealed **Himself**."*

Signs of the Times 2 August (**1905**); 1SM p. 226
*"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."*

R&H 13 July (**1905**) p 3
*"'And truly our fellowship is with the Father, and with His son Jesus Christ.' All through the Scriptures, the Father and the Son are spoken of as two distinct personages. You will hear men endeavoring to make the Son of God a nonentity. He and the Father are one, but they are **two personages.** Wrong sentiments regarding this are coming in, and we shall have to meet them."*

Signs of the Times, 2 August **1905**; 5BC-1114, 1115.
"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...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."

Review and Herald, 8 March, (**1906**) p 19
"He who denies the personality of God and of His Son Jesus Christ, is denying God and Christ. 'If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father.' If you continue to believe and obey the truths you first embraced regarding **the personality of the Father and the Son**, you will be joined together with Him in love. There will be seen that union of which Christ prayed just before His trial and crucifixion."

1 Selected Messages, p 251 **(1906**)
"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."

Review and Herald, 5 April, **(1906)** p 13
"God and Christ knew from the beginning of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety…."

Review and Herald,13 September, **(1906)** p 4
"Christ saw that the time had come when Satan's power over mankind must be broken. Before the fall of man, The Son of God had united with His Father in laying the plan of salvation."

Signs of the Times, 3 July **(1907)** p 2
"In His humanity **Christ was dependent upon the Father, even as humanity is now dependent upon God for divine power** in attaining unto perfection of character."

8 Testimonies for the Church, 1907, p 238
"God Our Leader I write this that all may know that there is no controversy among Seventh-day Adventists over the question of leadership. The Lord God of heaven is our King. He is a leader whom we can safely follow, for He never makes a mistake. **Let us honor God and His Son, *through whom He communicates with the world*."**

Review and Herald, 24 September **(1908)** p 1
"**In the Psalms**, in the prophecies, in the gospels, and in the epistles, God has by revelation made prominent the vital truths concerning the **agreement between the Father and the Son** in providing for the salvation of a lost race."

9 Testimonies for the Church, **1909**, p 189
"They have **one God and one Saviour; and one Spirit--the Spirit of Christ**--is to bring unity into their ranks."

Signs of the Times, 17 February **(1909)** p 9
"(John 3:16 quoted) One wonderful in counsel was our Helper. **The Son of God left the heavenly courts** and gave His life as the propitiation for sin. He came to declare that altho the agencies of evil had created rebellion in heaven, and sin had entered the universe of God, yet Christ and the Father would redeem the fallen race."

Review and Herald, 19 August, (**1909**) p 7
"Those to whom God reveals by His Spirit the truths of His Word will be able to testify to an understanding of that **mystery of godliness which from eternal ages has been hid in the Father and the Son.**"

Signs of the Times, 14 April, **(1909**) p 4
"Yes, **Christ has become the medium of prayer between man and God. He has also become the medium of blessing between God and man. He has united divinity with humanity.** God's appointments and grants in our behalf are without limit. **The throne of grace itself is occupied by One who permits us to call Him Father**."

Signs of the Times, 17 February **(1909)** p 9
"(John 3:16 quoted) One wonderful in counsel was our Helper. The son of God left the heavenly courts and gave His life as the propitiation for sin. He came to declare that although the agencies of evil had created rebellion in heaven, and sin had entered the universe of God, yet **Christ and the Father would redeem the fallen race."**

MSR Vol 18, p. 345; MS 31, **(1911)**
"The plan of salvation was laid open before the foundation of the world was formed. In counsel together, the Father and the Son determined that Satan should not be left unchecked to exercise his cruel power upon man."

Great Controversy, p 416 **(1911)**; Amazing Grace, p 69
"As a priest, Christ is now set down with the Father in His throne. Upon the throne with the eternal, self-existent One, is He who "hath borne our griefs, and carried our sorrows" (Isa 53:4), who "was in all points tempted like as we are, yet without sin" (Heb. 4:15)."

Ellen G. White's writings reveal that she was always in harmony with the Scriptures and early Adventist pioneers concerning the Sonship of Christ before His incarnation. There is not one letter or manuscript to be found where she reproved or corrected any pioneer for believing and teaching that Christ was the literal Son of His Father prior to His birth in Bethlehem; in fact, as the preceding quotes show, she endorsed their early works and attempted to circulate their sermons which preached those truths. (refer *Loma Linda Messages,* 11 December, **1905** *p 149, 150).* Further, she endorsed E.J. Waggoner's book "Christ and His Righteousness," and Uriah Smith's "Thoughts on Daniel and the Revelation" until her death in 1915. Both those books were strongly non-trinitarian (prior to editing) and the former strongly taught that the Son of God was a literal Son prior to Bethlehem.

Ellen White's Statements Regarding God

Ellen White was given divinely inspired messages from God which were to prepare His people to stand through the last day events. As such, her statements warrant close investigation.

Much attention has been paid to the statements Ellen White made such as “the Heavenly trio” and the “three persons.” Before studying those statements, we should be aware that certain key words used have altered in their meaning and usage over time.

Webster’s Dictionary (1828) Defines “Person”

Ellen White lived in the period when the 1828 Webster’s Dictionary was used. The 1828 Webster's dictionary definition of the word “person” is very interesting and casts light on how Ellen White used the word in her statements.

1828 Webster's Dictionary
PERSON, n. per'sn. [L. persona; said to be compounded of per, through or by, and sonus, sound; a **Latin word signifying primarily a mask used by actors on the stage.]**
1. An individual human being consisting of body and soul. We apply the word to living beings only, possessed of a rational nature; the body when dead is not called a person. It is applied alike to a man, woman or child. A person is a thinking intelligent being.
2. A man, woman or child, considered as opposed to things, or distinct from them.
A zeal for persons is far more easy to be perverted, than a zeal for things.
3. A human being, considered with respect to the living body or corporeal existence only.
The form of her person is elegant.
You'll find her person difficult to gain.
The rebels maintained the fight for a small time, and for their persons showed no want of courage.
4. A human being, indefinitely; one; a man. Let a person's attainments be never so great, he should remember he is frail and imperfect.
5. A human being represented in dialogue, fiction, or on the stage; character. A player appears in the person of king Lear.
These tables, Cicero pronounced under the person of Crassus, were of more use and authority than all the books of the philosophers.
6. **Character of office.**
How different is the same man from himself, as he sustains the person of a magistrate and that of a friend.
7. In grammar, the nominative to a verb; the agent that performs or the patient that suffers any thing affirmed by a verb; as, I write; he is smitten; she is beloved; the rain descends in torrents. I, thou or you, he, she or it, are called the first, second and third persons. Hence we apply the word person to the termination or modified form of the verb used in connection with the persons; as the first or the third person of the verb; the verb is in the second person.
8. In law, an artificial person, is a corporation or body politic.
In person, by one's self; with bodily presence; not be representative.
The king in person visits all around.

The Shorter Oxford English Dictionary 1st edition 1933, reprint 1992, also defines "person" in a similar manner, revealing the wider meaning the word had in that era:

Person ME :- L. persona mask used by a player, one who plays a part, character acted ('dramatis persona'), **character or capacity in which one acts,** person as having legal rights, human being, in Christian use of the Trinity

I. A part played in a drama, or in life; hence function, office, capacity; guise, semblance; character in a play or story**. (Now chiefly in the phrase "in the person of" = as representing)**
eg. He comes to disfigure, or to present the person of Moone-shine Shaks.
II. An individual human being
III. The living body of a human being;
IV. Law: A human being
V. Theol: a. Applied to the three modes of the divine being in the Godhead
(Father, Son, and Holy Spirit), which together constitutes the Trinity ME.
b. The personality of Christ, esp. as uniting the two natures divine and human.

"The capacity in which one acts" and "as representing" are meanings far wider than definitions which we currently associate with "person" on an everyday basis. However, it is likely that Ellen White would use the word person with the meaning it carried in that period. It certainly appears that she has used the word in the sense defined in the Webster's Dictionary as the following quote demonstrates.

Ellen White's Usage of the Word "Person"

From the following quotes, it can be demonstrated that Ellen White uses the word "person" in variable ways. At times it is used to refer to:

- a separate entity;
- a character, representative or personality (as opposed to a bodily person)

Early Writings, 1882 p 77 ("person" refers to a separate entity)
"I have often seen the lovely Jesus, that He is a person. I asked Him if His Father was a **person and had a form like** Himself. Said Jesus, "I am in the express image of **My Father's person**."

Her vision demonstrates the context of the Beings whom she saw, and whom she identified as the Father, the Son and the Holy Ghost.

Ellen White, Early Writings, p 54-56
End of the 2300 Days
"I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, "If you should once behold the glory of His person, you would cease to exist." Before the throne I saw the Advent people--the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory. (p 55) I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace. (p 56) I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God" (EG White's vision continued over page).

(Ellen G White's vision continued)

“I saw them look up to the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children” (end of vision).

Ellen White was shown that the Father and Son are divine Beings; both possess a separate body and have the same spirit/mind/influence. The Holy Ghost is described as something vital that was breathed upon the believers, while the non-believers received the spirit of Satan, which was also breathed upon and empowered them.

Through out the Bible and Ellen White's writings, it is continually emphasised that the breath originating from our holy God, symbolises His holy mind or holy thoughts – not a separate being with a body and spirit. Similarly, the breath which originates from Satan symbolises his evil thoughts – not another separate identity or being apart from Satan himself.

It is clear from her vision that Ellen White associated “form” with “person” in the sense of an individual being. Christ assured her, using her language, that He was in the express image of His Father’s physical form. Both the Divine Beings, the Father and the Son have a “physical form” but are also present everywhere in non-bodily spiritual form – as their thoughts and power are communicated to humanity through the ministration of the angels. This was the belief of the early Seventh-day Adventist Church.

It is generally accepted that the Holy Spirit of the trinity doctrine has a “spirit but not a bodily form.” Using Christ’s own words as a definition of a person, that supposed being would not qualify as a divine “person.” A person has body and spirit/mind. In contrast, the true holy spirit of Christ qualifies as a “personality” – His divine thoughts and power are a true representative of Himself.

General Conference Daily Bulletins 6 March, 1899 p 8 (Jesus represents God)
“We are to behold the knowledge of the glory of God in the face of Jesus Christ. **God has revealed himself in Jesus Christ. In the person of his only begotten Son, the God of heaven has condescended to stoop to our human nature. The Father in heaven has a voice and a person which Christ expressed.”**

Review and Herald, 8 April,1873 p 18 (the Son represents the Father)
“The world was illuminated with pure light from the brightness of the Father's glory in the person of his Son…”

Review and Herald, 26 August,1884 p 8 (agent represents Satan)
“It will enable them to look beyond the caviller to the one who influences him, the adversary of God and man, and **to resist him in the person of his agent.”**

Review and Herald 30 September,1890 p 4 (Jesus represents the Father)
“When this love is in our hearts, we shall lift up the cross of Christ, and will not neglect the great salvation, God's free gift to man. **In the person of Christ, the Father purchased** the human race with an infinite sacrifice.”

Signs of the Times 5 September, 1892 p 4 (Jesus represents a principle)

“The glory of the gospel of grace through the imputed righteousness of Christ, provides no other way of salvation than through **obedience to the law of God in the person of Jesus Christ**, the divine substitute.”

Signs of the Times, 20 August 1894 p 8 (Jesus represents God)
“In plain language the Saviour taught the world that the tenderness, the compassion, and love that he manifested toward man, were the very attributes of his Father in heaven. **Whatever doctrine of grace he presented, whatever promise of joy, whatever deed of love, whatever divine attraction he exhibited, had its source in the Father of all.**”

Signs of the Times, 20 August 1894 p 8 (Jesus represents God) (continued)
“In the person of Christ we behold the eternal God engaged in an enterprise of boundless mercy toward fallen man. Christ clothed his divinity with humanity, that his humanity might touch humanity, and divinity reach divinity.“

Youth’s Instructor, 29 July 1897 p 7 (the Son represents the eternal God)
What manner of love is this, **that the eternal God should adopt human nature in the person of his Son,** and carry the same into the highest heaven!

2 Spirit of Prophecy, 1877 p 84 (the Son represents the Father’s glory)
“**The world was illuminated with the brightness of the Father's glory in the person of his Son;** but the solitary prophet was denied the privilege of seeing and understanding the wisdom and mercy of God through a personal knowledge of the ministry of Christ.”

Signs of the Times, 26 April 1905 p 2 (Christ represents opposites)
“What opposites meet and are revealed in the **person of Christ!** The mighty God, yet a helpless child! The Creator of all the world, yet, in a world of His creating, often hungry and weary, and without a place to lay His head! The Son of Man, yet infinitely higher than the angels! **Equal with the Father,** yet His divinity clothed with humanity, standing at the head of the fallen race, that human beings might be placed on vantage-ground! Possessing eternal riches, yet living the life of a poor man! **One with the Father in dignity and power**, yet in His humanity tempted in all points like as we are tempted! In the very moment of His dying agony on the cross, a Conqueror, answering the request of the repentant sinner to be remembered by Him when He came into His kingdom, with the words, "Verily I say unto thee to-day, Thou shalt be with Me in Paradise."

Southern Watchman, 25 September 1906 p 2
(Joshua represents the people of God)
“The third chapter of Zechariah contains truths that afford a profitable lesson for all. **The people of God, in the person of Joshua,** are represented as a criminal on trial.”

1 Testimonies for the Church, p 677 (His saints represent Jesus)
“**There are those who can see and feel, and gladly do good to Jesus in the person of His saints**…”

4 Spirit of Prophecy p 191 (the Roman zealots represent Satan)
“Satan, in the person of the Roman zealots, led the van. As Christ was the invisible leader of his people from Egyptian bondage, so was Satan the unseen leader of his subjects in this horrible work of multiplying martyrs.”

1 Testimonies for the Church, p 679 (His suffering people represent Christ)
“The good works performed by those who are to be welcomed to the kingdom **were done to Christ in the person of His suffering people.** Those who had done these good works did not see that they had done anything for Christ…. the left hand could not see that they

had abused Christ in neglecting the wants of His people. But they had neglected to do for **Jesus in the person of His saints…."**

2 Testimonies for the Church, p 156 (one of His saints represents Jesus)
"I saw that the neglect of seeing and understanding her wants, and the small wages paid her, are all written in heaven as done to **Jesus in the person of one of His saints.** As you have done this unto the least of Christ's disciples, you have done it unto Him."

2 Testimonies for the Church, p 329 (the poor represent Jesus)
It is not meet for you to neglect the divine favour that Heaven offers you if you will care for those who need your care, and thus let God knock in vain at your door. **He stands there in the person of the poor,** the homeless orphans, and the afflicted widows, who need love, sympathy, affection, and encouragement. If you do it not unto one of these, you would not do it unto Christ were He upon the earth."

5 Testimonies for the Church, p 633 (Christ represents God Himself)
"Nothing can hurt your own soul more than to entertain such thoughts of our heavenly Father. Our whole spiritual life will catch a tone of hopelessness from such conceptions of God. They discourage all effort to seek God or to serve Him. We must not think of God only as a judge ready to pronounce sentence against us. He hates sin; but from love to sinners He gave Himself, in the person of Christ, that all who would might be saved and have eternal blessedness in the kingdom of glory."

7 Testimonies for the Church, p 182 (His witnesses represent Christ)
"As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. Yet under one head--the papal power--the people will unite to oppose God in the person of His witnesses."

7 Testimonies for the Church, p 226 (His children represent Christ)
"The poverty of the people to whom we are sent is not to prevent us from working for them. Christ came to this earth to walk and work among the poor and suffering. They received the greatest share of His attention. And today, in the person of His children, He visits the poor and needy, relieving woe and alleviating suffering."

Acts of the Apostles p 169 (learned and ignorant men represent Satan)
"Elymas was not a man of education, yet he was peculiarly fitted to do the work of Satan. Those who preach the truth of God will meet the wily foe in many different forms. Sometimes it will be in the person of learned, but more often of ignorant men, whom Satan has trained to be successful instruments to deceive souls."

Acts of the Apostles p 436 Jesus of Nazareth represented the Messiah)
"With clearness and power Paul outlined before Agrippa the leading events connected with the life of Christ on earth. **He testified that the Messiah of prophecy had already appeared in the person of Jesus of Nazareth."**

Christ's Object Lessons p 34 (Christ represented the Reality of True Religion)
"The traditions, maxims, and enactments of men hid from them the lessons which God intended to convey. These maxims and traditions became an obstacle to their understanding and practice of true religion. And when the **Reality came, in the person of**

Christ, they did not recognize in Him the fulfilment of all their types, the substance of all their shadows.

Desire of Ages, 1898 p 25 (His Son represents God who has adopted human nature)
“To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfil His word. "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder." **God has adopted human nature in the person of His Son, and has carried the same into the highest heaven.**

Desire of Ages, 1898 p 111 (His Son represents the witness that God accepts humanity)
“He pleads with the Father for power to overcome their unbelief, to break the fetters with which Satan has enthralled them, and in their behalf to conquer the destroyer. He asks for the witness **that God accepts humanity in the person of His Son.”**

Steps to Christ, 1892 p 54 (Christ represents the Father)
“Nothing can hurt your own soul more than to entertain such a conception of our heavenly Father. He hates sin, **but He loves the sinner, and He gave Himself in the person of Christ,** that all who would might be saved and have eternal blessedness in the kingdom of glory.”

Great Controversy, p 275 (the profligate woman represents the Goddess of Reason)
“After France had renounced the worship of the living God, "the high and lofty One that inhabiteth eternity," it was only a little time till she descended to degrading idolatry, **by the worship of the Goddess of Reason, in the person of a profligate woman.**

Manuscript Release, #954 (His representative the Holy Spirit represents Jesus)
“When God’s people search the Scriptures with a desire to know what is truth, **Jesus is present in the person of His representative the Holy Spirit,** reviving the hearts of the humble and contrite ones.”(see section “Ellen White's 'Trinitarian' Statements” - #3)

Ellen White Defines Christ's "Person"

Recall Ellen White's comments on baptism into the "triune name" (the trinitarian formula - see section on Matthew 28:19) Some quotations and texts area again presented below, in the context of the divine spirit of Christ..

Review and Herald 5 April, 1906 p. 12
"'I am the Way, the Truth, and the Life," Christ declares; "no one cometh unto the Father, but by me." Christ is **invested** with power to give life to all creatures. 'As the living Father hath sent me,' he says, 'and I live by the Father: so he that eateth me, even he shall live by me…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.'*** Verily, verily, I say unto you,' he says again, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. 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."

Christ illustrated the spiritual truth with a literal example. Just as a man takes food into his body, so the Christian must be filled with the divine character, the person of Christ. Ellen White says that Christ's divine person is the divinity of His character. Christ is the "bread of life" that must be taken into the believer as the illustration of "eating his flesh" portrays. This divine character of Christ must be "in" the believer.

Christ dwells "in" the believer by His divine character. The mind of Christ is as the very presence of Christ. It is His spiritual presence of the divine character – (the mind or spirit) of Christ. **The Bible teaches that it is the divine mind, the person or spirit of Christ that dwells in Christians.**

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

Philippians 2:5
"**Let this mind be in you,** which was also in Christ Jesus."

Romans 12:2
"And be not conformed to this world: but **be ye transformed by the renewing of your mind,** that ye may prove what is that good, and acceptable, and perfect, will of God."

Romans 8: 6-9
"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the **Spirit of Christ**, he is none of his."

1 Corinthians 2:16
"For who hath known the mind of the Lord, that he may instruct him? But **we have the mind of Christ."**

1 John 5:20
"And we know that the **Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true**, even in his Son Jesus Christ. This is the true God, and eternal life."

Romans 8:27
"And he that searcheth the hearts knoweth **what is the mind of the spirit,**[26] **because he maketh intercession** for the saints according to the will of God."

1 Timothy 2:5
"For there is one God, and **one mediator between God and men, the man Christ Jesus;"**

Romans 1:28
"And even as they did not like to retain God in their knowledge, God gave them over to **a reprobate mind**, to do those things which are not convenient."

Spirit of Prophecy, Vol 2, p 296
"He understands the case, for it was He who had led the perplexed and doubting spirit to himself. He had come to the world to give hope to the guilty and wretched. John had pointed to Him as the 'Lamb of God, that taketh away the sin of the world.' The **divine spirit of Jesus** stirred the heart of this poor sinner, and while he was yet at home, had brought conviction to his conscience."

- **A reprobate mind is a mind controlled by the devil.**
- **A Christian's mind is a mind controlled by the mind of Christ.**
- **The wicked are possessed by the devil and have, as Ellen White terms it, "the spirit of Satan." (R&H, 13 April, 1911 p 6).**
- **The righteous are possessed by Christ and have the spirit of Christ, which He received from His Father.**

26 The mind of the spirit refers to the ***human*** spirit, not the mind of the divine spirit. If this verse did refer to the mind of the Holy Spirit as a third divine being it would be illogical (i.e. "And he that searcheth the hearts knoweth **what is the mind of the mind of God**).

Ellen White Defines "Representative"

Ellen White appears to use the words "represent" and "representative" in context of "revealing a likeness (in the character) to another concept/person." Consider the following quotes:

6 Testimonies for the Church, p 461 (angels represent omnipotent power)
"Since there is decided sympathy between heaven and earth, and since God commissions **angels to minister** unto all who are in need of help, we know that if we do our part, these **heavenly representatives of omnipotent power** will give help in this time of need. If we will become one in mind and heart with the heavenly intelligences, we can be worked by them."

Review and Herald, 12 February, 1895 (our holy life and blameless conversation represent Christ)
"We do not become **witnesses** for Christ by maintaining a mere form of godliness, but we are his witnesses when we make that confession of Christ which is approved and accepted of the Father. To make such a confession, **we must represent Christ** in a holy life and blameless conversation. Jesus says, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." **But no one can confess Christ unless the Spirit of Christ abides within him as a living principle."**

Thoughts from the Mount of Blessing, (1896) p 49 (the Redeemer represents the character of the law of God)
"The divine beauty of the character of Christ, of whom the noblest and most gentle among men are but a faint reflection; of whom Solomon by the Spirit of inspiration wrote, He is "the chiefest among ten thousand, . . . yea, He is altogether lovely" (Song of Solomon 5:10-16); of whom David, seeing Him in prophetic vision, said, "Thou art fairer than the children of men" (Psalm 45:2); Jesus, the express image of the Father's person, the effulgence of His glory; the self-denying Redeemer, throughout His pilgrimage of love on earth, was **a living representation of the character of the law of God.** In His life it is made manifest that heaven-born love, Christlike principles, underlie the laws of eternal rectitude."

Home Missionary, 1 July, 1897 p 3-5 (Christ represents the Father to humanity)
"Philip's doubt was answered by words of reproof. He wished Christ to reveal the Father in bodily form; but in Christ, God had already revealed himself. Is it possible, Christ said, that after walking with me, hearing my words, seeing my miracles of feeding the five thousand, of healing the sick of the dread disease leprosy, of bringing the dead to life, of raising Lazarus, who was a prey to death, whose body had indeed seen corruption, you do not know me? Is it possible that you do not discern the Father in the works that he does by me? Do you not believe that I came to testify of the Father? "How sayest thou then, Show us the Father? "He that hath seen me hath seen the Father." I am "the brightness of his glory," "the express image of his person." "How sayest thou then, Show us the Father?" "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works." "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." Christ emphatically impressed upon them the fact that they could see the Father by faith alone."

Home Missionary, 1 July, 1897 p 3-5 (continued) “God cannot be seen in external form by any human being. **Christ alone can represent the Father to humanity. This representation the disciples had been privileged to behold for over three years.** As Christ was speaking these words, the glory of God was shining from his countenance, and all present felt a sacred awe as they listened with wrapt attention to his words.”

Manuscript Release, Number 954 (Holy Spirit represents Jesus)
“When God’s people search the Scriptures with a desire to know what is truth, **Jesus is present in the person of His representative the Holy Spirit,** reviving the hearts of the humble and contrite ones.”

As can be seen, just as Ellen White uses the word “person” often to refer to a character or personality, so she often also employs the word “representative” to describe a concept and not an actual individual identity.

The “three persons,” “three living personalities,” “the heavenly trio” all must conform to Biblical truth and her own contemporary writings from the same time period, or we might assume one of three things:

- Our understanding is poorly effected due to “trinitarian conditioning;”
- “Froom’s confession” might have application to these writings also;* or
- Ellen White's writings have been either intentionally or unintentionally taken out of culture and context.

As a close study of Ellen White's supposed ***trinitarian statements*** reveal, (in the next chapter), the last assumption appears to be the most credible of the three options listed above.

*Refer to Section – Standard Works Were Altered

All doctrine needs to be based on the Word of God.

Ellen White's Top Ten "Trinitarian Statements"

1. **"In Christ is life original, unborrowed, underived." Desire of Ages p 530 (1898)**

2. **"We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds." printed in Evangelism 616 (1946) after alteration from original quote in MSR # 487-1; MS 66, 1988 p 4**

3. **"The Holy Spirit is Christ's representative, but divested of the personality of humanity and independent thereof." *DA p 699 (1898*).**

4. **"When the voice of the mighty angel was heard at Christ's tomb, saying, Thy Father calls Thee, the Saviour came forth from the grave by the life that was in Himself." Desire of Ages, 1898 p 785**

5. **"It is not essential for us to be able to define just what the Holy Spirit is....."The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them... Regarding such mysteries, which are too deep for human understanding, silence is golden." Acts of the Apostles" p, 51, 52. (11 June, 1891)**

6. **"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 fullness of divine power." Desire of Ages, p 671**

7. **"The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption. In order to fully carry out this plan, it was decided that Christ, the only begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? " Australasian Union Record, 1 April, 1901.p 10**

8. **Three living persons of the heavenly trio" Edn p 614-5; Series B#7, p 62-3; Letter Nov 1905; Manuscript 21, 1906**

9. **"...a receiver of the pledge from the three persons - the Father, the Son and the Holy Spirit." (MS 57 1900) - 6BC 1074.**

10. **Three Beings? (1906)**

These statements will be examined to determine if Ellen White was actually introducing a trinitarian belief into the Seventh-day Adventist church, as has been purported in recent church literature.

Historical Setting, Context and Culture

It is claimed that the Seventh-day Adventist Church became trinitarian in response to Ellen White's change of doctrine supposedly evidenced in her book Desire of Ages which was published in 1898. Clearly Ellen White was not Trinitarian or tritheistic in her beliefs for in 1909, she penned the following, clear, non-trinitarian statement:

9 Testimonies for the Church, **1909**, p 189
"They have **one God and one Saviour; and one Spirit--the Spirit of Christ**--is to bring unity into their ranks."

With the Trinity doctrine well embedded in modern SDA religion, it appears that SDAs are ***now*** expected to accept the notion that Ellen White believed the "third person of the godhead" was a separate being called the Holy Spirit.

Some Historical SDA Background

The SDA pioneers did not define "omnipresence" as referring to God's physical body being present in de-materialised "gaseous or particles" scattered over the earth. Neither was the term used to refer to millions of "Christ clones" as being physically and bodily present all through the universe. The pioneers realised that it was through God's divine **ability to know all things**, **at all times**, and His **ability to communicate His thoughts with all** creatures in the universe at all times, which qualified Him to be spoken of as "being everywhere present by His representative the Holy Spirit" (His all-knowing mind) . The pioneers understood that Divine knowledge is complete knowledge, spanning time and space. No being in the universe can hide from God for God is everywhere present – knowing all things, at all times and able to communicate with all beings at all times (Proverbs 15:3, Psalm 139:7).

Some SDA publications appear to be written by authors who are sadly ignorant of the original historical doctrinal position of the pioneers and indeed, the church's position on the Son "coming forth from the Father" and their unique understanding regarding the Holy Spirit - up till the year 1931. Some writers claim that Ellen White "changed us" into accepting the doctrine of the trinity, but this claim does not stand up to investigation.

For an accurate interpretation of Ellen White's writings, the following points need to be considered:

- ***the internal politics/culture of the church at the time of the writings;***
- ***the accepted doctrinal position and understanding of certain "culturally relevant" phrases and words used by Ellen White and the pioneers; and***
- ***the definition and interpretation of certain words and phrases must harmonious with her own definition of those terms where possible;***

One wonders how current church historians and doctrinal experts can discount the overwhelming evidence which, when correctly evaluated, clearly reveals that Ellen White did not hold or promote a trinitarian belief.

Arthur Patrick in "Early Adventist Worship, Ellen White and the Holy Spirit, Preliminary Historical Perspectives" writes:

> *"One important example of the unlearning process has to do with the personhood of the Holy Spirit. Nineteenth-century Seventh-day Adventism was often decidedly against the concept of the Trinity, and thought of the Holy Spirit as a power, an influence, an agency, even an aura, but not a Person of the Godhead. Continued Bible study enabled the church to clarify this doctrine fruitfully." (*http://www.aucsda.com/discernment/holyspir.html*)*

This historical development of the trinity doctrine within the SDA church,(which is ***claimed*** to have occurred because of deeper Bible study) - is well documented by scholarly studies at SDA universities. The following articles are just a sample of the research which has been presented:

- *Christy Mathewson Taylor, "The Doctrine of the Personality of the Holy Spirit as Taught by the Seventh-day Adventist Church up to 1900" (unpublished B.D. thesis, Andrews University, 1953), 91pp.;*
- *Erwin Roy Gane, "The Arian or Anti-Trinitarian Views Presented in Seventh-day Adventist Literature and the Ellen White Answer" (unpublished M.A. thesis, Andrews University, 1963), 119 pp.;*
- *Hans Varmer, "Analysis of the Seventh-day Adventist Pioneer Anti-Trinitarian Position" (unpublished paper, Andrews University, 1972), 27pp.; Merlin D. Burt, "Demise of Semi-Arianism and Anti-Trinitarianism in Adventist Theology, 1888-1957" (unpublished paper, Andrews University, 1996), 68pp."*
- *Dr Jerry Moon,PhD, "The Adventist Trintity Debate," Andrews University Seminary Studies, Vol. 41, No. 1, 113-129. (2003) Andrews University Press.*

Our religion has changed so much that the doctrine of God has now become the opposite doctrine which was upheld by the pioneers. This amazing difference is not only recognised and acknowledged, but was also announced to the Sunday-keeping churches in a SDA published magazine. The magazine is not restricted to circulation in SDA churches, but is distributed to "inter-faith" churches. Sunday-keeping ministers were able to read:

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

In Adventist Review 6 January, 1994 p10, Pastor W. G. Johnson states:

> *"Adventist beliefs have changed over the years under the impact of 'present truth.' Many of the pioneers, including James White, J.N. Andrews, Uriah Smith, and JH Waggoner held to an Arian or semi-Arian view – that is, the Son at some point in time before the creation of our world was generated by the Father. Only gradually did this false doctrine give way to the biblical truth, and largely under the impact of Ellen White's writings in statements such as: 'In Christ is life, original, unborrowed and underived' (Desire of Ages, p. 530)."*

Investigating the Claims – EG White's Top 10 Trinitarian Statements

- **"In Christ is life original, unborrowed, underived." Desire of Ages p 530 (1898)**

Compare the quote in Desire of Ages, with a statement written the previous year.

(*The Signs of the Times*, April 8, 1897- See Also 1 *SM*, pp. 296, 297)
"'In him was life; and the life was the light of men' (John 1:4). It is not physical life that is here specified, but immortality, the life, which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. "I lay it down of myself" (John 10:18), He said. *In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as His personal Saviour."*

Compare the quality of the life of the Son of God, with the life of unfallen humanity.

Patriarchs and Prophets, p 53, 1890 (see also ST.1887-11-24.008; P&P 53)
"Like the angels, the dwellers in Eden had been placed upon probation;"

The Son of God was not created as was man. The Son of God "came forth from the Father." "He was the Only Begotten Son of the Father."

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

Hebrews 1:2, 3
"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."**

The life Christ received from His Father was identical to the Father's life. Christ was begotten from the Father and is express the image of His Father's person. The Father has life in Himself and **this** life He GAVE to the Son. **Therefore, the Son's life was identical in quality to that of the Father's life.** The Son rightly inherited the title, Jehovah (YHWH) – the Self-Existent One. He also had "life in Himself" and was not dependent on the Father for life as are humanity, the angels and all other beings.

Those who believe in Christ CAN possess life that is in Christ – (immortality – never ending life), but they cannot possess this life in themselves – unborrowed, underived or original. Their life will always be dependent on Christ's life. The gift of life that Christ gives the saints is immortality – not inherent life, which is an attribute of divinity! The saints will not receive divinity – only immortality.

In a legal sense, the saints possess Christ's eternal life now, as they have passed from death unto life in Christ, however at this stage the consequence of sin, the first death, interrupts that eternal life. Uninterrupted immortal life will be given to the overcoming saints when Christ returns at the second coming.

A similar statement also appears in the Desire of Ages.

*Desire of Ages p. 270 (**1898**)*
"Jesus came to "destroy the works of the devil." "In Him was life," and He says, 'I am come that **they might have life,** and that they might have it more abundantly.' **He is 'a quickening spirit.'** 1 John 3:8; John 1:4; 10:10; 1 Cor. 15:45. And He still has the same life-giving power as when on earth He healed the sick, and spoke forgiveness to the sinner. He 'forgiveth all thine iniquities,' He "healeth all thy diseases.' Psalm 103:3."

The Father witnessed the pure character formed during the human life of His Son. The Father was able to testify that Christ had remained faithful to His Father's law even until death. After His Son was laid in the grave, the Father called His Son to come forth. The Father gave permission for his Son to again take up His inherent immortal life (original, unborrowed and underived) on His resurrection (Gal 1:1). The Son has that life in Himself, so He is able to give to the redeemed, immortal life – eternal life that is dependent on Christ.

- **"We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds." printed in Evangelism 616 (1946) after alteration from original quote in MSR # 487-1; MS 66 1899, p 4**

In this statement, Ellen White confirms that God, who is a spirit (John 4:24) also possesses a real, bodily, physical form as the Bible states. eg eyes, face, feet, arms, hands, hair, back, tongue.

In review:

God is a Physical Being **Possessing a physical bodily form**

Christ was in the "form of God", the express image of His Father's person (Phil 2:6; Heb 1:3).

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

Hebrews 1:3
"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."

1 Peter 3:12
"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil."

Proverbs 15:3
"The **eyes** of the Lord are in every place, beholding the evil and the good."

The Father has eyes that can see everywhere. This does not mean that the Father has millions of physical or ghost-like eyes that are dispersed all through the earth. It means that by virtue of His omniscience - His complete knowledge – He sees what is occurring throughout all the universe at all times.

Habakkuk 1:13
"Thou art of purer **eyes** than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy **tongue** when the wicked devoureth the man that is more righteous than he?"

Exodus 33:23
"And I will take away mine **hand**, and thou shalt see my **back parts**: but my **face** shall not be seen."

Isaiah 37:17
"Incline thine **ear**, O LORD, and hear; open thine **eyes,** O LORD, and see: and hear...."

John 5:37
"And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his **voice** at any time, nor seen his shape."
Daniel 7:9

“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the **hair of his head** like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.”

Revelation 2:18
“And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his **eyes** like unto a flame of fire, and his **feet** are like fine brass.”

Jeremiah 32:41
“Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with **my whole heart and with my whole soul**.”

Genesis 1:2
“And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit (#7307 breath, wind) of God moved upon the face of the waters” (possibly, God blew on the waters or He spoke over the waters).

The evidence is conclusive that God is a divine Being who possesses both a spirit (mind) and a physical form.

Ellen White's statement concerning the Holy Spirit being a person as much as God is a person, is in complete harmony with the Biblical evidence.

Ellen White affirms that when the presence of Christ is represented as being present through the heavenly angels, Christ Himself is no less actually present to believers than if He were physically present His physical bodily form. Of course, even in Christ's bodily form, His holy spirit is present also, for as a divine Being, the Son of God is both body and spirit (mind). Just as Christ could not appear in phyical form without His spirit (His mind), neither is Christ ever shown to exist or to appear as a spirit without His body.

Humanity was made in the image of God (Gen 1:26, 27).

Patriarch and Prophets, p 45
“Man was to bear God's image, both in outward resemblance and in character. Christ alone is "the express image" (Hebrews 1:3) of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will.”

Human beings were created to possess both a physical body and a spirit (mind). As a human being's body cannot function when separated from his mind, neither is Christ ever depicted as being separated from His divine mind (spirit).

In support of this statement, consider the situation which occurred with Ananias and Sapphira when they lied to Peter and the disciples about the price of the piece of land which they had sold and had pledge to donate the proceeds toward the work of God.

Peter was filled with the spirit of God. This means that he received information, thoughts and instruction from Christ. Divinity (Christ) was represented as being present with Peter (Christ in him – Col 1:27; the spirit of Christ dwelt in him Romans 8:9). Peter was thus filled with the holy spirit of God.
Ananias and Sapphira chose to lie to Peter about the amount of money which they had received from the sale of their property.

Acts 5:3, 4
“But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? (4) Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.”
Ananias and Sapphira thought they had lied only to Peter and the other holy spirit filled (converted) disciples, but Peter, possessing the gift of prophecy, corrected their theology. He told them that they had in fact lied to God, ***in the person of His disciples***.

Other instances reveal that Ellen White also upheld the concept of Jesus being represented by holy spirit filled human beings.

1 Testimonies for the Church, p 677 (His saints represent Jesus)
“**There are those who can see and feel, and gladly do good to Jesus in the person of His saints**…”

1 Testimonies for the Church, p 679 (His suffering people represent Christ)
“The good works performed by those who are to be welcomed to the kingdom **were done to Christ in the person of His suffering people.** Those who had done these good works did not see that they had done anything for Christ…. the left hand could not see that they had abused Christ in neglecting the wants of His people. But they had neglected to do for **Jesus in the person of His saints….”**

Satan is also represented by those who are imbued with his evil spirit.

4 Spirit of Prophecy p 191 (the Roman zealots represent Satan)
“Satan, in the person of the Roman zealots, led the van. As Christ was the invisible leader of his people from Egyptian bondage, so was Satan the unseen leader of his subjects in this horrible work of multiplying martyrs.”

Ellen White was filled with the spirit of God and many times she was instructed to testify about certain secret sins in the days of the pioneers (Keepers of the Flame, video series).

In the same way, Peter was given divine knowledge of Ananias and Sapphira's secret sin. The fact that Peter referred to God's presence as the ***holy spirit*** in one instance and as ***God*** in another instance does not support the view that there existed two divine beings present when Ananias were struck down. The facts do not give evidence of the existence of a third separate divine being.

Regarding the statement given at Avondale College that the Holy Spirit is a person as much as God is a person, it is not certain why Ellen White specifically emphasised the fact that God possessed a physical and spiritual form at this time, but her words certainly opposed the orthodox doctrine of the trinity as held then and is still held, by the Roman Catholic church.

The Catholic doctrine of the trinity, portrays God as existing ONLY as “pure spirit;” in fact, the Roman Catholic orthodox trinitarian doctrine insists that God possesses no body parts.

Ellen White's statement definitely does not support the Roman Catholic position on the trinity, but the difficulty lies in wondering 'why' she thought it necessary to make the comment, if it is assumed that the audience was predominantly composed of Seventh-day Adventists. However, it is feasible to consider that perhaps Ellen White, while announcing

the plans for the new educational facility which would later become Avondale College, might have been addressing a congregation where outside members of the local community were in attendance.
Were members of the Roman Catholic religion present at Ellen White's speech? Were some students of the Catholic faith enrolling or visiting the college grounds at the time of her presentation? Were questions presented on this subject to which Ellen White responded in her speech? This is a distinct possibility, since there were on-going discussions in the Review and Herald during this period on the doctrine of the trinity and on other widely accepted, but unscriptural religious teachings to which the pioneers responded.

Perhaps these questions can be answered in future if further information becomes available, but without futher insight, the only response is to examine this apparently tritheistic quote in the light of the Bible and other Ellen White statements.

In the meantime, it is interesting to note the current trend that the Seventh-day Adventist church has demonstrated by making gradual changes in its theology in this particular doctrinal area.

Despite Ellen White's warnings against accepting the orthodox trinitarian belief – that God is only spirit - it appears that the modern Seventh-day Adventist religion is now undergoing another radical, but graduated change - to embrace that belief.

In the same, gradual process whereby the pioneer church was imperceptibly moved from a non-trinitarian position to embrace tritheism, so now the church appears to be moving away from the tritheistic position toward the orthodox (Roman Catholic) position on the trinity.

The tritheistic belief which the church embraced in 1980 (after an official vote by a General Conference in session), appears now to be considered by some SDA theologians, at least in Australia, to be 'paganism.'
SDA minister, Pastor Max Hatton, ***Understanding the Trinity***, p 135

> *"An unbalanced view leads to such errors as Tritheism, Modalism and Bi-theism. Tri-theism results from an overemphasis of the threeness. It results really in there being three completely separate persons or Gods. This is really Polytheism (which, really, is paganism)"* [Parentheses in original].

On 25 October, 2005, representatives of the non-trinitarian group Restitution Ministries (RM) were invited by the Seventh-day Adventist Greater Sydney Conference (GSC) to discuss the doctrine of the trinity at the Sydney Conference office.

According to RM's report of the proceedings,[27] the conference theological leaders denied that God possessed a body (i.e. A physical form with eyes, hair, feet, arms). RM referred to Scripture as evidence to support their view that God indeed was a divine Being with a physical form, but this information was passed over as being symbolic, "having only been revealed in visions."

By taking this position, support appears to be accumulating that suggests that the Seventh-day Adventist religion, at least in Australia, has indeed 'changed' and is 'progressing' closer to embracing the central doctrine of the Roman Catholic faith.

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27 *Report available from restitution_ministries@hotmail.com or at www.acts321.org*

To read the SDA GSC's response to the meeting with RM, visit:
http://www.gscadventist.org.au/ministries/communication/intrasyd

A Real Concern

Some objections raised by the representatives of the Greater Sydney Conference, against the non-trinitarian position, appear to be in ***harmony*** with the orthodox version of the trinity as taught by the Roman Catholic church.

Both the SDA GSC theologians and the Roman Catholic New Advent Encyclopedia appear to agree that:

- God has no physical form;
- Metaphores and symbolism concerning God's physical form are not to be taken literally;
- Men cannot know God to any great extent because God, is a mystery;[28]

It appears that the GSC theologians, by asserting that God is only 'spirit,' are drawing closer to the Roman Catholic orthodox trinitarian belief. The orthodox version maintains that:

- God is one being - not three beings (tritheism) - but one being which has 3 parts/hypostases to it.

The New Advent Roman Catholic Encyclopedia states:

> *"The Trinity is the term employed to signify the central doctrine of the Christian religion -- the truth that in the unity of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit, these Three Persons being truly distinct one from another. Thus, in the words of the Athanasian Creed: "the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God." In this Trinity of Persons the Son is begotten of the Father by an eternal generation, and the Holy Spirit proceeds by an eternal procession from the Father and the Son. Yet, notwithstanding this difference as to origin, the Persons are co-eternal and co-equal: all alike are uncreated and omnipotent."* http://www.newadvent.org/cathen/15047a.htm

Seventh-day Adventist Fundament Belief

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28 *New Advent Encyclopedia (Roman Catholic) - Nature and Attributes of God*
"Yet sometimes men are led by a natural tendency to think and speak of God as if He were a magnified creature -- more especially a magnified man -- and this is known as anthropomorphism. Thus God is said to see or hear, ***as if He had physical organs****, or to be angry or sorry, as if subject to human passions:...The same reasons that justify and recommend the use of metaphorical language in other connections justify and recommended it here, but* ***no Theist of average intelligence ever thinks of understanding literally the metaphors he applies, or hears applied by others, to God****, any more than he means to speak literally when he calls a brave man a lion, or a cunning one a fox....****God is a simple being or substance excluding every kind of composition, physical or metaphysical.....*****There is not, therefore, and cannot be any physical or real composition in God.....* **From this it follows that we cannot know God adequately in the way in which He knows Himself....God they are all ultimately identical in meaning and describe the same ultimate reality -- the one infinitely perfect and simple being.** http://www.newadvent.org/cathen/06612a.htm

2. The Trinity: *"There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation."* http://www.adventist.org/beliefs/fundamental/index.html

In order to hold the orthodox trinitarian view of God, it is not possible that the divine Person "God" possesses a literal body.

Should Seventh-day Adventists be concerned that their leading theologians – in harmony with the Catholic leaders - maintain that God does not have a physical form, though this aspect of God is clearly described in the Bible?

Was Ellen White, in 1899, warning her listeners of the danger of Catholic theology when she stressed that the Holy Spirit is a person as much as God is a person? The Holy Spirit has a personality as much as God has personality, for the Holy Spirit IS the omnipresence of the spirit of God – the mind and representative presence of God which is ministered by angels.

Ellen White's original quote is as follows:
"The Lord instructed us that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, and we need to realize that the **Holy Spirit**, who is as much a person as God is a person, **is walking** through these grounds, that the Lord God is our keeper, and helper. He hears every word we utter and knows every thought of the mind."

Did Ellen White mean to tell the students at the new college that the Holy Spirit was a third divine being who possessed a body?

Definitely not.

Five years after writing that the Holy Spirit "is walking through these grounds" the following correspondence occurred between General Conference President, GI Butler and Dr JH Kellogg.

J.H. Kellogg to G.I. Butler: 28 October, **1903**

> *"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 so many words that the Holy Ghost is the third person of the Godhead. How the Holy Ghost can be a third person and not be a person at all is difficult for me to see."***

J.H. Kellogg to G.I. Butler: 21 February, 1904

> *"I believe this Spirit of God to be a personality, you don't. But this is purely a question of definition.* ***I believe the Spirit of God is a personality; you say, No, it is not a personality. Now the only reason why we differ is because we differ in our ideas as to what a personality is. Your idea of personality is perhaps that of semblance to a person or a human being."***

G.I. Butler to J.H. Kellogg: 5 April, 1904

> *"God dwells in us by His Holy Spirit, as a Comforter, as a Reprover, especially the former. When we come to Him, we partake of Him in that sense, because the Spirit comes forth from him; it comes forth from the Father and the Son.* ***It is not a person walking around on foot, or flying, as a literal being, in any such sense as Christ and the Father are – at least, if it is, it is utterly beyond my comprehension of the meaning of language or words."***

Ellen White wrote to Kellogg (Ltr 300 Ellen White Biography Vol 5, p 292 (1903)

> *"You are not definitely clear on the personality of God, which is everything to us as a people. You have virtually destroyed the Lord God* ***Himself****."*

Very soon after the Autumn Council in 1903 and the rejection of his book "The Living Temple," Dr Kellogg experienced a rapid conversion to trinitarianism. (See appendix)

If Ellen White **had** begun teaching the protestant version of the trinity in 1898, with the publication of the Desire of Ages as some believe, why didn't the prophet congratulate Dr Kellogg on his conversion to the trinitarian doctrine?

Instead, Ellen White wrote to SN Haskell on 28 November, 1903 that:

> *"The enemy of souls had cast upon him a spell of deception.... At the time of the General Conference in Oakland, I was forbidden by the Lord to have any conversation with Dr. Kellogg. During that meeting a scene was presented to me, representing evil angels conversing with the Doctor..."*

One is left to ponder Ellen White's words written to Union Conference Presidents, and Leading Medical Missionaries on 23 June; 1904 – ***after*** Kellogg converted to trinitarianism:

> *"Dr. Kellogg is now in a more dangerous condition than before the meeting. Every ray of light rejected leaves him more surely fastened in Satan's coils."*

Clearly, Ellen White's statement about the Holy Spirit being "a person as much as God is a person," and "walking through these grounds" cannot be interpreted as evidence that Ellen White is introducing the doctrine of the trinity. She clearly is NOT introducing a third separate person – another divine being - into Seventh-day Adventist theology as she clearly stated to Kellogg when HE was endeavouring to introduce this trinitarian concept in 1903.

Compare the quote under discussion with the following quotes and note the total absence of a trinity doctrine.

Review and Herald, 4 January, 1887 p 7
"When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. The holy influence it reflects through the character will be manifest to all. **Christ will be formed within, "the hope of glory." His light and his love will be there; his presence will be felt.** There have been times when the blessing of God has been bestowed in answer to prayer, so that when others have come into the room, no sooner did they step over the threshold than they exclaimed. "The Lord is here!" Not a word had been uttered; but the blessed influence of God's holy presence was sensibly felt. **The joy that comes from Jesus Christ was there;** and ***in this sense*** **the Lord had been in the room just as verily as he walked through the streets of Jerusalem, or appeared to the disciples when they were in the upper chamber, and said, "Peace be unto you."**

John 14:17-20
"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but **ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.** Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that **I am in my Father, and ye in me, and I in you."**

Colporteur Ministry, p 107
"The Lord **Jesus standing by the side** of the canvasser, 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."

1888 Materials, p 58, 59
"Could our eyes have been opened, **we could have seen Jesus in our midst** with His holy angels. Many felt His grace and His presence in rich measure…We knew that the sin pardoning Saviour was in our midst…I knew that **Jesus was in our midst**."

Letter 296, 9 September, 1906 (letter to O.A. Olsen); the Upward Look, p 266
"As disciples they are to learn continually of Christ, to lift up their thoughts, to enlarge their expectations, and to have the loftiest conceptions of His excellence and grace, that the **endowment of His Holy Spirit may compensate for the loss of His personal presence.** This the Saviour sought to impress on the minds of His disciples."

Ministry of Healing p 413, (1905)

"God is a Spirit; yet He is a personal being; for so He has revealed himself."

MS Volume 20, 1906, p 68, 69
"The Holy Spirit always leads to the written word. **The Holy Spirit is a person**; for He beareth witness with out spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure 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 White's statement clearly demonstrates that the Person walking with us is the Lord Jesus, either in bodily form or as represented by His angel messengers who are instructed to impress upon us the holy divine thoughts from Christ Himself. He sends communications to the angels to protect, uplift and impress our minds. In this way, the omnipresence of the spirit of Christ is in the midst of us, just as truly as if He were bodily present.

If this being who Ellen White says is “standing beside His people,” “walking in their midst,” is not Christ, then there must be two divine Beings who are mediating, comforting and walking beside us. Can two beings mediate for humanity? Is this work shared between Christ and another 3rd being called the Holy Spirit? Can this be true?

The Bible clearly states:

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

Matthew 18:20 (Jesus said)
“For where two or three are gathered together in my name, **there am I in the midst of them.”**

Matthew 28:20 (Jesus said)
“Teaching them to observe all things whatsoever I have commanded you: and, lo, **I am with you alway**, even unto the end of the world.”

Colossians 1:27
“**Christ** is you, the hope of glory.”

God - (the Father) is a spiritual being. He is a divine person who has a personality. The Scriptures state that God is a spirit (John 4:24). It does not say that the Holy Spirit is a separate person from God, in fact, the text just quoted in the preceding paragraph, by Ellen White (1 Cor 2:11), makes it quite clear that the spirit of God is to be compared with the spirit that is in man.

1 Corinthians 2:11
"For what man knoweth the things of a man save the spirit of man, which is in him; even so the things of God knoweth no man, but the spirit of God."

The spirit in a man is not a separate being to the man, and in this example we can see that the spirit of God is not a separate being to God.

Ellen White refers to "the spirit of Satan" also, but this phrase is not understood to imply that Ellen White believes that "the spirit of Satan" is actually a separate being to Satan himself.

Conclusion:
It is clear that Ellen White is making it especially clear that the Holy Spirit is a person, because God is a person. God – a real Being – He has both body and spirit and personality.

Early Writings, 1882 p 77
"I have often seen the lovely Jesus, that He is a person. I asked Him if His Father was a person and had a form like Himself. Said Jesus, "I am in the express image of My Father's person."

6 Bible Commentary, p 1068
"There is a personal God, the Father; There is a personal Christ, the Son."

The reason that the Holy Spirit was not mentioned in this statement was not because of an oversight. Ellen White taught that the Holy Spirit was simply "**the personal presence of Christ to the soul**" Home Missionary, 1 November, **(1893)** p 28 "and the omnipresence of the spirit of Christ." Brother Chapman on 11 June, 1891; MS #1107.

God is a real Person – One real Person – a Single Being - possessing both a spirit and a physical body, regardless of how He represents Himself to humanity.

Divinity is represented by angels who carry communications from Christ Himself to humanity. It is this divine presence that Ellen White refers to as "the third personality of the Godhead." Of course, in this context, the "Holy Spirit is as much a person as God is a person." This is by virtue of the fact, that Christ is represented as if He were physically present, by His spirit (mind/thoughts).

The Divine Son of God does not cease to be a divine being at any stage of His ministry, whether represented by His spirit or whether being bodily present Eg. On the road to Damascus, Jesus intercepted Saul's journey, in His glorious, but bodily form; (Acts 9:3 – 5) or when Gabriel chastised Zacharias for not believing that He brought him a message where he "stands in the presence of God" (Luke 1:19, 20). God was no less a divine person when He sent His message via Gabriel to Zacharias, (in a process called "ministering the Holy Spirit") than if Christ made the journey Himself in a personal visit.

Neither EGW, nor the Bible preach three individual Beings, but the current SDA church doctrine of the trinity DOES. The Bible and SOP continually reveal 2 divine Beings - the Father and the Son – who are actually represented as being everywhere present by their divine thoughts/mind/spirit.

When a divine representative of Christ is referred to (i.e. when the angels bring the spirit of Christ to humanity), it is called "the Holy Spirit" or "the spirit of the Father," or "the spirit of the Son,"or "the spirit of Christ," or "the spirit of God." (Rom 8:9,10; 1 Peter 1:11; John 4:24). EGW calls this representation of divinity, "the third personality."

BUT, the Father and Son ***DO NOT CEASE TO EXIST*** when They are represented by Their holy spirit as Their thoughts are ministered by angels to humanity. Neither Father nor Son ***BECOME*** a vapour or essence. They remain true Divine Persons inhabiting a physical bodily form.

And very importantly - neither Father nor Son ***BECOME*** another 3rd different ***BEING*** when They are represented by Their holy spirit (or personality). This is the Biblical teaching and the original SDA (1872-1930) belief about God. Refer to study on Greek words for "spirit" in ***Truth in Translation***, by Jason David BeDuhn, University Press of America Inc, 2003**.**

In 1903, about 4 years after Ellen White wrote on the importance of accepting that God indeed possessed a physical form, these quotes provided a valuable protection in the church's endeavour to refute the pantheistic doctrines that Dr JH Kellogg was advancing onto the SDA church - particularly at the medical school in Battle Creek.

Ellen White had already emphasised that the holy spirit of God, is not a "vapour" or "an essence," nor is it "nothingness" as Kellogg was advocating in his book, "The Living Temple."

In her quote about the Holy Spirit being "a person as much as God is a person," Ellen White was pressing home the truth, that the Holy Spirit is the actual presence of the Son of God in His promised, representative omnipresent form. Christ's divine mind/spirit is conveyed to human beings through the minstration of holy angels. Divinity does not cease to be a true person (with both body and an intelligent, all-knowing mind) at any stage of His ministry to humanity.

- **"The Holy Spirit is Christ's representative, but divested of the personality of humanity and independent thereof."** ***DA p 699 (1898)***

The above quote in Desire of Ages was altered from a manuscript published just 3 years earlier. The original reads as follows:
MSR# 1084 – 7; MS 5a, (**1895**)

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

The original, unaltered manuscript makes clear that it was **Christ** Himself who had to "divest Himself of the personality of humanity." It cannot be otherwise. To "divest" means to "get rid of something" " to strip off or strip away." How could the Holy Spirit, if it were a third separate person in the Trinitarian concept, strip off a personality of humanity? In the doctrine of the trinity we are told that it was the 2nd person of the Godhead who put on humanity. In Trinitarian theology, the Third Person of the Godhead, never had a human personality. This is confusing unless we understand the truth that the early SDA church taught in the 1872 Principles of Faith. i.e. The Holy Spirit is the spiritual, non-bodily presence of the Father and Christ (i.e. Their divine thoughts, character, mind and identity). It is the thoughts of the mind that forms the personality of any being. Therefore, when Christ gives His thoughts to His disciples, He is present to guide them, where ever they are in the world.

The Holy Spirit is the mind of Jesus Christ Himself. It is the non-bodily presence – the thoughts of Christ – His principles of love – brought to humanity by angels. We are told to let **Christ's mind be in us** (Phil 2:5). And Christ said **He would be in us**, "by His spirit in the inner man," (Eph 3;16)represented as the Spirit of Christ, the Holy Spirit of God – the mind and thoughts of God.

1 Corinthians 2:16
"For who hath known the mind of the Lord, that he may instruct him? **But we have the mind of Christ."**

2 Timothy 1:7
"For God hath not given us the spirit of fear; but (**a spirit**) of power, and of love, and of **a sound mind**. "

Ephesians 4:23
"And be renewed in the **spirit of your mind**;"

Philippians 1:27
"…that ye **stand fast in one spirit, with one mind** striving together for the faith of the gospel;"

Romans 8:9
"But ye are not in the flesh, but in the Spirit, if so be that the **Spirit of God** dwell in you. Now if any man have not the **Spirit of Christ**, he is none of his."

- **“When the voice of the mighty angel was heard at Christ's tomb, saying, Thy Father calls Thee, the Saviour came forth from the grave by the life that was in Himself.” Desire of Ages, 1898 p 785**

Compare that statement from 1898 book, The Desire of Ages with the following statement, written by Ellen White in 1897, just one year earlier.

> **" When the voice of the mighty angel was heard saying, Thy Father calls Thee," He who said, "I lay down My life, that I might take it again," "Destroy this temple, and in three days I will raise it up," came forth from the grave to life that was in Himself. ..." MS 131, 1897; 5BC 1113**

Note, in 1897 Ellen White wrote that Christ did not come forth **BY** life that was in Himself - He came forth **TO** life that was in Himself. That life was unborrowed, original and underived in that it was absolute immortality. The preposition **to** was altered to read **by,** which significantly affects the meaning of the passage.

EJ Waggoner, Christ and His Righteousness, ch 5, p 6, 7
“So He has "life in Himself." He possesses immortality in His own right and can confer immortality upon others. Life inheres in Him, so that it cannot be taken from Him, but having voluntarily laid it down, He can take it again. His words are these: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10:17,18. If anyone springs the old cavil, how Christ could be immortal and yet die, we have only to say that we do not know. We make no pretensions of fathoming infinity.”

EJ Waggoner
1891 General Conference Sermons
Study # 10, Romans 6, para 6, 25
“But Christ, the Son of God, has so much life in Himself that He can give life to every man and still have as much life left…. Christ’s life is an eternal life. He voluntarily went under the dominion of death. By doing this He demonstrated His power over death. He went down into the grave to show that right there, while bound by the chains of the prison house of the grave itself, He had power to burst those fetters asunder and come forth free and a conqueror. Therefore since He dies no more and we take that sinless life of His, then we can reckon ourselves dead unto sin but alive unto God through Jesus Christ our Lord. As death can have no dominion over Him, so sin, which is the sting of death, can have no dominion over us.“

In over 30 verses the Bible stresses that the Father raised Christ from the grave. However the statement in the Desire of Ages, published the following year in 1989, appears to some, to support the trinitarian view that Christ did not completely die and that His immortal spirit resurrected His body. This conclusion is completely unsupported by Scripture.

Jesus made a statement to the Pharisees and others who sought to kill him as an answer to their request for a sign of His divine authority.

John 2:19

“Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. “
But to his disciples, Jesus stated:

Matthew 17:23
“And they shall kill him, and the third day **he shall be raised** again.”

Over 30 Bible verses stress that the Father raised Christ from the grave. Of course, this would require that the Son’s life be truly and completely laid down in death. He could not raise Himself from the dead, or else He was not truly dead. When his human brain died, the mind of Christ was inoperable – in unconscious sleep, however at the command of His Father, Christ was given permission to “come forth.” Because Christ had done no sin, death could not hold Him captive and Christ came forth from the grave to (or by), life that was in Himself. **The key to the miracle was that the Father “called” the Son and the Father’s biddings are His enablings** (COL p 333). As Lawgiver, the Father knew that the Son had not committed any sin and that legally Christ was worthy of life. The Father gave permission and called the Son. The Son, obedient as ever to His Father’s will, came forth to (by) life that was in Himself.

However the resurrection of Christ was accomplished, it is clear that the Bible states that the Father began the process of restoring life to His Son.

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

Acts 2:24
“Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.”

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

Romans 6:4
“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

Paul even relates the resurrection of Jesus to being born or being begotten.

Acts 13:33
“God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.”

We understand that the Father authorised and called the Son to “come forth.” We are told that the Son had “life in himself” and that He would take up His own life again. Over 30 passages in the Bible state that the Father resurrected His Son and the one just referred to in Acts 13:33, compares the resurrection as a birthing process. So regardless of the process, we understand that the Father and Son were both involved in the resurrection of Christ, but the actual process of Christ’s resurrection has not been revealed to humanity.

- **"It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, 'the Spirit of truth which proceedeth from the Father.' It is plainly declared regarding the Holy Spirit, that in His work of guiding men into all truth, He shall not speak of Himself."…."The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them; but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden." Acts of the Apostles" p, 51, 52. (11 June, 1891)**

Fred Allaback, "Holland 1995 – No New Leaders, No New Gods", p 75, 76.

"While we accept that "It is not essential for us to be able to define just what the Holy Spirit is and "The nature of the Holy Spirit is a mystery," it is also true that this testimony was written to warn against the error of trying to define the Holy Spirit as a completely separate being other than the Father and His Son. To those who would consider relating this falsity to others, Ellen White advises, "silence is golden."

This quotation (A.A. 51,52) was originally written in 1891, 19 years after the church's first denominated principles of faith were published. The letter was a personal rebuke to a Brother Chapman, who was teaching that the Holy Spirit was a separate being other than the Father and Son. Brother Chapman was teaching that the Holy Spirit was the angel Gabriel.

A.T. Robinson and the leading brethren at the time believed in the SDA church's published, denominated principles of faith which declared that the Father, though a personal divine Being, existed with body and spirit (mind). The pioneers recognised that the term "the Holy Spirit" referred to the representative mind/thoughts of Christ Himself communicated by angels i.e. the means by which Divinity was present in all places at all times. The leading brethren taught that the Comforter was the spirit (mind, thoughts) of Christ Himself ministered to humanity through angels. Ellen White was pleading with Brother Chapman to accept this position held by the majority of the leading brethren at that time. In this letter she makes a definitive statement regarding her understanding of the Holy Spirit, calling the Comforter, "the omnipresence of the spirit of Christ." Unfortunately, the editors who compiled Acts of the Apostles did not include these other statements, which make it clear "Who" the Holy Spirit is.

A full copy of her letter to Brother Chapman follows.
Ellen White, in Petoskey, Michigan, to Brother Chapman on 11 June, 1891.

"I have received yours dated June 3. In this letter you speak in these words: 'Elder Robinson does not want 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….'
"Your ideas of the two subjects you mention do not harmonize with the light which God has given me. The nature of the Holy Spirit is a mystery not clearly revealed, and you will never be able to explain it to others because the Lord has not revealed it to you. You may gather together Scriptures and put your construction upon them, but the application is not correct. The expositions by which you sustain your position are not sound. You may lead some to accept your explanations, but you do them no good, nor are they, through accepting your views, enabled to do others good.

It is not essential for you to 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….

There are many mysteries, which I do not seek to understand or to explain; they are too high for me and too high for you. On some of these points silence is golden…I hope that you will seek to be in harmony with the body…you make the mistake that many others have made, of thinking that you have new light, when it is only a new phase of error. You need to come into harmony with your brethren…. It is your duty to come as near to the people as you can…. Now, my brother, it is truth that we want and must have, but do not introduce error as new truth." MR 1107.

- **“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 fullness of divine power.” Desire of Ages, p 671**

The extract of this quote is taken from the Desire of Ages 1898 version, has not capitalised the words “third person” as has the later edition. The full quote is:

Desire of Ages, p 671 (1898)
“In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, 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 men 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 fullness 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 His church**.”

Recall that Ellen White made many statements that identified the “third person of the Godhead.”

9 Testimonies for the Church, p 189, **(1909)** (Ellen White)
“They have **one God and one Saviour; and one Spirit--the Spirit of Christ**—is to bring unity into their ranks.”

Review and Herald, 1 April, 1906, p 12
“‘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*.’”**

The statement from Desire of Ages, p 671 aligns perfectly with the later statement in Review and Herald (above). Ellen White states that Christ refers to His spirit as being “His person; the “divinity of His character.” In the Desire of Ages statement, she continues to explain this fact. “It is the Spirit that makes effectual what has been wrought out by the world's Redeemer.” The world’s Redeemer was a divine-human being and yet without the powerful spirit of Christ dwelling in believers, victory over sin could not be possible. Christ, in his human form, had to divest Himself of the personality of humanity, so that He could fellowship with ***all*** His followers. In order to do this, Christ exercised His divine ability to be omniscient – all knowing at all times. In this way, Christ could send His spirit – His divine thoughts, ministered by angels, into all His disciples' minds.

Steps to Christ, p 74
"Henceforth through the Spirit, Christ was to abide continually in the hearts of His children. Their union with Him was closer than when He was personally with them."

Signs of the Times, 22 January, 1902 p9
"The angels of glory find their joy in giving,--giving love and tireless watch-care to souls that are fallen and unholy; heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle, patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ that is even closer than they themselves can know."

Ellen White, MSR# 1084 – 7; MS 5a, (**1895**)
"*Cumbered with humanity, Christ could not be in every place personally therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth.* ***The Holy Spirit is Himself divested*** *of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent."*

Ellen White makes clear that it was **Christ Himself** who had to "divest Himself of the personality of humanity." It cannot be otherwise. To "divest" means to "get rid of something" " to strip off or strip away." How could the Holy Spirit, if it were a third separate Being in the Trinitarian concept, strip off a personality of humanity? The supposed 3rd Divine Being **never took on human nature**.

The omnipresent spirit (divine mind/thinking) of Christ was given to the disciples at Pentecost (Acts 2:1-4). The Holy Spirit referred to by Ellen White as the third person of the Godhead is clearly the divine character, the actual mind, bringing the presence of the Son of God - in another personality. The Holy Spirit is a term which represents or refers to Christ's divine thoughts (ministered by angels) which represent His actual identity, residing in His disciples.

Steps to Christ p 73
"….The regenerating influence of the Holy Spirit renewed his (John, the disciple's) heart. The power of the love of Christ wrought a transformation of character. This is the sure result of union with Jesus. **When Christ abides in the heart, the whole nature is transformed. Christ's Spirit, His love, softens the heart, subdues the soul, and raises the thoughts and desires toward God and heaven."**

Bible Echo 15 April, 1892, p 6
"…When for Christ's sake we are called to pass through trials that are of a humiliating nature, if we have the mind of Christ we shall suffer them with meekness, not resenting injury or resisting evil. We shall manifest the spirit that dwelt in Christ."

Review and Herald, 23 October, 1888 p 6
"It is our privilege to know more of Christ's presence and power, and through faith to become transformed into his likeness."

Review and Herald 28 April, 1891, p 2
“To be sanctified is to become a partaker of the divine nature, catching the spirit and mind of Jesus, ever learning in the school of Christ. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as of the **Lord the Spirit**."

Review and Herald, 21 June,1898, p 41
"He who discerns Christ is a partaker of his Spirit and his righteousness. He has the inward assurance that Christ is abiding in the soul-temple.”

Review and Herald,.31 March,1904, p 2
“Nothing but Christ's loving compassion, his divine grace, his almighty power, can enable us to baffle the relentless foe, and subdue the opposition of our own hearts.”

Colossians 1:27 “Christ in you, the hope of glory.”

- **"The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption. In order to fully carry out this plan, it was decided that Christ, the only begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? " Australasian Union Record, 1 April, 1901.p 10**

There is no handwritten original or copy of this quote – a typed copy is on file.

Prior to examining this "Trinitarian statement," notice several other manuscripts written by Ellen White and especially note the following points:

- The counsel of peace is between Father and Son;
- The counsel of peace is made prior to the entrance of sin;
- The Son pledges Himself a surety for man's redemption;
- Father and Son clasp hands in the pledge;
- The Son is touched with pity for the human race;
- the Father yielded up His Son.

Ellen White says in Desire of Ages (1898) p 834
"But He (Jesus) waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming. He approaches the Father, with whom there is joy over one sinner that repents; who rejoices over one with singing. Before the foundations of the earth were laid, the **Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled."**

Patriarchs and Prophets (1890) p 63
"The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, **only one equal with God could make atonement for its transgression**. None but Christ could redeem fallen man from the curse of the law and bring him again into harmony with Heaven. **Christ would take upon Himself the guilt and shame of sin--sin so offensive to a holy God that it must separate the Father and His Son**. Christ would reach to the depths of misery to rescue the ruined race."

(continued)
Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing--**"the counsel of peace" (Zechariah 6:13**) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is "the Lamb slain from the foundation of the world" (Revelation 13:8); **yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race**. But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Signs of the Times 10 October, 1892
"**A covenant has been entered into by the Father and by the Son** to save the world through Christ."

Review and Herald 13 September, 1906
"Christ saw that the time had come when Satan's power over mankind must be broken. Before the fall of man, **the Son of God had united with his Father in laying the plan of salvation."**

Signs of the Times 17 June, 1903
"**The plan of salvation devised by the Father and the Son will be a grand success."**

Review and Herald, 5 March, 1901
"**The knowledge that the Father and the Son are united in the work of redemption** should give courage and hope to the most desponding."

Signs of the Times, 17 May, 1905
"**The Father and the Son in consultation decided that Christ must come** to the world as a babe and live the life that human beings must live from childhood to manhood."

Paulsen Collection, p 92
"It is impossible for man to measure the ingenuity shown by Satan in deceiving human minds**. As Christ saw the working out of Satan's plans to deceive man in many ways, He gladly came to our world as an infant, to live in this world, to meet the wily foe in every stage of human life, and to counterwork his Satanic wiles**. No one could understand as Christ did the enemy's power of deception. He saw that the world was being captivated by the delusive power exercised through commercialism of various kinds. He came to take human nature, and to stay this overwhelming power of deception, which was leading souls to their ruin. **Thus was laid the plan for Christ to act His part as a Saviour. He came to our world to live, and suffer, and die, that He might win to God the souls deceived by Satan.** He is wise in an understanding of the tempter's plans, and He can teach men and women how to become wise to discern and to escape the corruption that Satan is constantly inventing. **Christ declared, I have pledged Myself, as the only begotten Son of the Lord God Almighty, to carry out God's plan to win souls from Satan to the Lord's side.** Christ alone can defeat the enemy. He works in man's behalf to uncover his plans, that souls may be led to turn from the arch-deceiver. (Signed) (From Doctor Paulson's Collection) Ellen G. White

It can be easily seen, even with a casual glance, that in the following “Trinitarian” quote supposedly written by Ellen White, some serious alterations to the theology have been made. Notice:

- **the number of participants involved in the pledge has been increased to three instead of the original two divine beings;**
- **the plan of salvation was decided after sin occurred;**
- **the Son was nominated to give Himself – whereas the other quotes say Christ was yielded by the Father and that Christ pledged Himself.**

Australasian Union Record, 1 April, 1901.p 10
(no handwritten original copy of this statement – typed copy only exists)

"The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption. In order to fully carry out this plan, it was decided that Christ, the only begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? "

This quote appears to suggest that the Father, Son and Holy Spirit are 3 divine beings in existence before Pentecost. The passage seems to indicate the three beings hurriedly organised a plan to save humanity after sin occurred on earth.

This quote does not align with any other quotes by Ellen White since in no other place has she mentioned three divine beings or three divine personalities prior to Pentecost. It also contradicts Ellen White’s numerous statements, both earlier in her life and later in her life, that there were only the two divine Beings – the Father and the Son who entered into the plan of salvation before sin entered the world. The quote from the Australasian Union Record also flies in the face of Scripture.

Zechariah 6:12, 13
"And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and **the counsel of peace shall be between them both**."

The explanation? Perhaps some uninspired editing might well have been inflicted on this particular quote.

What might the motivation for altering the original text? The devil wants to be worshipped, if not openly, he’ll receive it through deception. As long as humanity consent to follow the teachings of a human being, the devil will be able to deceive them into worshipping him – as he masquerades as a divine being.

Compare the following quotes:

Patriarchs and Prophets p 36
“**To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels**. To this object he was about to bend the energies of **that master mind, which, next to Christ's, was first among the hosts of God.** But He who would have the will of all His creatures free, left none unguarded to the bewildering sophistry by which rebellion would seek to justify itself. Before the great contest should open, all were to have a clear presentation of His will, whose wisdom and goodness were the spring of all their joy.

The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng--"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven the King declared that **none but Christ, the Only Begotten of God, could fully enter into His purposes**, and to Him it was committed to execute the mighty counsels of His will**. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due**. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love. The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them, but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them. As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished; unutterable love thrilled his entire being; his soul went out, in harmony with the sinless worshippers, in love to the Father and the Son. But again he was filled with pride in his own glory. His desire for supremacy returned, and envy of Christ was once more indulged. The high honors conferred upon Lucifer were not appreciated as God's special gift, and therefore, called forth no gratitude to his Creator. **He glorified in his brightness and exaltation and aspired to be equal with God**. He was beloved and reverenced by the heavenly host, angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. **Yet the Son of God was exalted above him, as one in power and authority with the Father*. He shared the Father's counsels, while Lucifer did not thus enter into the purposes of God.* "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He honored above Lucifer?"'**

Paulsen Collection p 091
“Lucifer was cast out of heaven because he was fully determined to have a position above that of Christ. He could not obtain what he coveted, and there was war in heaven, and he was cast out.”

From the preceding quotes, please consider, which being in heaven:

- **Was third highest in glory and honour and intellect; (it was Lucifer. Shouldn't it be the Holy spirit, if He is the third person of the trinity?);**
- **Disputed Christ's authority/supremacy as the divine Son of God in heaven (Satan did and he repeated it again later on earth in the wilderness);**
- **Was not able to take part in the counsels of the 2 divine beings? (none but Christ could take part – why couldn't the Holy spirit take part in the counsels if he was the third person of the godhead?)**
- **Coveted the Son's position and aspired to receive worship belonging only to the divine Beings? (Lucifer)**

Isaiah 28:10
"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:"

Isaiah 8:20
"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Doctrine should be founded only on the Bible. It is dangerous to attempt to force Ellen White to wear the papal crown of "infallibility" or to expect that her inspired writings would remain un-tampered-with, when grievous wolves have come in, not sparing the flock

Acts 20:29
"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."

- **"There are three living persons of the heavenly trio" Evangelism p 614-5; Series B#7, p 62-3; Letter Nov 1905; Manuscript 21, 1906**

In Ellen White's original handwritten manuscript, a copy of which appears following this answer, it reads, "***Here*** are ***the*** living three person**alities** of the heavenly trio…".

The **typed and edited** transcript ,of her handwriting reads:
"***There*** are [the] living three person~~s~~ [alities] of the heavenly trio..."

The text that appears in the book Evanglsim p 614 is further altered to read, ***"There are three living persons of the heavenly trio.***"

Ellen White's original statement was written in response to Dr Kellogg's erroneous theology, outlined in his book, "The Living Temple." Dr Kellogg had met with accusations of promoting pantheistic theories even prior to the publishing of the book and so in late 1903, Dr Kellogg set out to revise these sections of the book. At this time, Dr Kellogg, suddenly altered his view on God and accepted the doctrine of the trinity. Dr Kellogg believed in God the Father, God the Son and God the Holy Ghost.

Ellen White corrected Dr Kellogg's erroneous theology, when she stated that ***the omnipresent spirit (of Christ)*** was the third personality of the Godhead. Christ's personal presence was represented by His divine thoughts/mind/spirit,which were given to humanity through the ministration of angels. The Holy Spirit was NOT recognised by Ellen White as another separate and different third **BEING**. The following information substantiates this assertion.

Dr Kellogg converted from pantheism to trinitarianism in 1903. At that time, he expressed to leading ministers of the SDA church, that he believed there were three separate divine **BEINGS** in the Godhead.

In a conversation with AG Daniells, Dr Kellogg was said to state that he had recently converted to trinitarianism. AG Daniells wrote to WC White that Kellogg 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." 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" (letter from AG Daniells to WC White 29 October, 1903 p 1, 2).*

In a letter to GI Butler, Dr Kellogg wrote,

> *"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 so many words that the Holy Ghost is the third person of the Godhead. How the Holy Ghost can be a third person and not be a person at all is difficult for me to see"* (Letter JH Kellogg to GI Butler 28 October, 1903)."

Dr Kellogg apparently claimed that Ellen White supported his trinitarian theology. Ellen White repeatedly wrote testimonies stating that she did not support Dr Kellogg's spiritualistic (pantheistic and trinitarian) theology.

On 28 November, 1903 in a letter to SN Haskell, Ellen White wrote regarding Dr Kellogg:

> *"The enemy of souls had cast upon him a spell of deception.... At the time of the General Conference in Oakland, I was forbidden by the Lord to have any conversation with Dr. Kellogg. During that meeting a scene was presented to me, representing evil angels conversing with the Doctor... Dr. Paulson and* ***others have thought that the strange sentiments to be found in the book, "Living Temple" are sustained by my writings. Some expressions, taken independent of their proper connection have been used to sustain this idea, even as many take statements from the Bible from their setting, and use them to testify to error. This is a scheme of Satan to deceive****."*

On 7 August 1904, Ellen White wrote

> *"It will be said that* ***Living Temple*** *has been revised. But the Lord has shown me that the writer has not changed, and that there can be no unity between him and the ministers of the gospel while he continues to cherish his present sentiments." (see Selected Messages, Bk. 1, p. 199).*

Dr Kellogg was a self-professed trinitarian for one year, when the following manuscript was written by Ellen White.

Manuscript: October, 1904 Instruction Regarding the Medical Missionary Work

> *"It is not safe to trust in Dr. Kellogg. I dare not do it. I have not written to him much, recently, but I may have to send something soon. I have not the least confidence in his present attitude toward many things.* ***I learn that notwithstanding all I have written regarding "The Living Temple" a book that was written under the inspiration of the arch-deceiver; notwithstanding with many plain messages that I have delivered in the "Review and Herald" and in letters to our brethren in responsibility, Dr. Kellogg now admits only a few of the mistakes he has made, and still supposes that in former years I taught the same errors. This reveals a blindness beyond conception.*** *All that I can now do is to watch developments closely. I can not see that it would do the least particle of good to say more than I have said. "*

However, Ellen White did write again regarding Dr Kellogg, but her written testimony has been again misunderstood and misapplied to support a doctrine that she did not endorse.

On 1 March, 1906, in response to Dr Kellogg's claim that she supported ***his*** belief of **three living PERSONS in the Godhead**, Ellen White identified who ***she really*** believed

were the Divine Beings. As she had repeatedly done, she again identified the only divine Beings as God the Father, and the Son of God. She defined the Holy Spirit as "***the Comforter whom Christ promised to send after he ascended to heaven ~~is Christ~~ is the Spirit in all the fullness of the God, making manifest to the All who receive him and believe in Him***."

Ellen White knew and accepted the SDA church's definition of '***spirit***' as' ***mind, thoughts, character***.' The pioneers further understood that the Holy Spirit was ***Christ's divine thoughts/mind*** which is everywhere present and offered to humanity through the ministry of angels. This concept formed the SDA church's doctrine of the omnipresence of God until 1930. Ellen White stated that this omnipresence of the divine mind/thoughts/spirit of Christ was the third "personality" - not another separate divine BEING. Then she summed up her explanation in response to ***Dr Kellogg's assertions*** (that ***she*** taught there were three divine Beings/Persons). She affirmed, "***Here*** are ***the*** living three personalities of the heavenly trio." Manuscript 21, 1 March, 1906. Here They were – described by Ellen White. – Those were the three heavenly personalities – but as Ellen White's testimony revealed, she only recognised two Divine Beings. There was no "third BEING" - no third separate "person."

If Dr Kellogg wanted a "trio" or a trinity, and tried to convince others that Ellen White agreed with him, then ***this*** was the way Ellen White saw that "trio" being composed. ***She would agree that it could be argued that there were three divine personalities – but only two divine Beings.***

Ellen White points out in the same testimony, that the Son of God (during His incarnation), was the fullness of the God head bodily. In the next paragraph she states that the divine spirit is fullness of the God head spiritually. This interpretation agrees with her explanation to Brother Chapman, that The Holy Spirit is the omnipresence of Christ.

MS# 1107, Letter to Brother Chapman, 11 June 1891
"(Quoted John 14:16, 17). This refers to the omnipresence of the spirit of Christ, called the Comforter…"

We know that Ellen White recognised a distinction between "persons" and "personalities" since the manuscript reveals that she at first wrote "persons" and then, as a correction, she crossed out the "s" on "persons" and added "***alities***." If these two words both conveyed the same meaning, the change would not have been necessary. She also wrote the word "the" which tends to emphasise that, despite what Dr Kellogg was teaching, this was the only "trio" that Ellen White recognised.

Keep in mind that, as already demonstrated, Ellen White uses the word "person" often to refer to a character or personality, so perhaps with this correction to "personalities" Ellen White was making quite sure that what she had written would not be misunderstood by Dr Kellogg particularly.

In 1906, Ellen White wrote her own definition of “Christ’s person.”

Review and Herald 5 April, 1906 p 12
“(Quoting from John 6:63) ‘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**.”

By 7 October 1907, Dr Kellogg revealed his latest, perplexed beliefs concerning God, in an interview with two elders of the Battle Creek SDA Church - Elder GA Amadon and Elder AC Bordeau – both non-trinitarian Seventh-day Adventist ministers.

During this interview, Dr Kellogg claimed that his theological views were misrepresented and perhaps were poorly written in “The Living Temple” and that even Ellen White misunderstood some sentiments in his book as being pantheistic. During this interview, Dr Kellogg denied that he was a pantheist, however in a private discussion with AG Daniells in October 1903, Dr Kellogg was said to confess to believing in the doctrine of the trinity. This appears to be confirmed in his letter to GI Butler 21 February, 1903.

During the 1907 interview,when he was asked whether God had form, shape or parts, Dr Kellogg stated that he could not be sure about the shape of God – (he confessed confusion on this point since adopting the trinitarian doctrine in 1903 – refer letter JH Kellogg to GI Butler, 28 October 1903).

Dr Kellogg's trinitarian thinking was again revealed when he stated:

> *“I believe in the omnipresence of God. How God is omnipresent I don't know (The Kellogg File, p. 103, Para. 4, [INT1907]).*

Dr Kellogg, though he believed that God was omnipresent, failed to understand ***how*** God could be omnipresent. Elders Amadon and Bordeau (as representatives of the non-trinitarian Seventh-day Adventist Church) understood that God was everywhere present through His Son, in spirit form.

Dr Kellogg continued commenting on the theology in “The Living Temple.”

> *“I cannot see how God's Spirit is separate from His presence.... Now you see **I don't mean 'the Lord Himself is here;' I mean His Spirit is here.**.. Now I thought I had cut out entirely the theological side, of questions of the Trinity and all that sort of things; I didn't mean to put it in at all...”*

It appears that Dr Kellogg understood that using trinitarian terminology and ideas would initiate a negative response during his interview with Elders Bordeau and Amadon; however, Dr Kellogg **had** expressed a trinitarian concept, with non-trinitarian terminology.

On 29 October, 1903, Dr Kellogg had indicated to AG Daniells that it was:

> **“*God the Holy Ghost and not God the Father that filled all space and every living thing*.”**

If, during the interview, Dr Kellogg had elected to use trinitarian terminology, he might well have proclaimed, “I don't mean that God the Father Himself is here. I mean God the Spirit is here” as he had expressed his thoughts to AG Daniells.

Dr Kellogg continued:

> *"Now, Sister White wrote an article and said, "It is wrong to say that God Himself is in the tree." Now, I didn't intend to say that,-- that God Himself, the Almighty, separate and distinct from His power, from His Spirit as a separate entity,-- that He was in the tree. I meant simply that the Spirit, the power, the intelligence of the Almighty is being manifested in all these living things that are going on about us." The Kellogg File,* p. 103, Para. 9,10 [INT1907]*."*

With his last sentence, Dr Kellogg appeared to closely reflect non-trinitarian theology. Both Elders Amadon and Bordeau agreed; - that view being compatible with the official SDA church's position. However, to Ellen White, "The Living Temple" appeared to promote a pantheistic god. Later, Dr Kellogg's 1903 statement to AG Daniells, appeared to be strongly trinitarian. Later still, in 1907, during Dr Kellogg's interview, he appeared to be wavering between trinitarianism and being unsure of what he believed about God.

One is left to ponder Ellen White's words written 23 June; 1904

> *"Dr. Kellogg is now in a more dangerous condition than before the meeting. Every ray of light rejected leaves him more surely fastened in Satan's coils."* To Union Conference Presidents, and Leading Medical Missionaries:-

On 10 November,1907, thirty-four days after the interview with Amadon and Bordeau, Dr Kellogg's name was removed from the membership of the Seventh-day Adventist Church.

Far from supporting a "trio" of Divine Beings, Ellen White's statement has thrown light on the stand she took against pantheism and trinitarianism.

As Lynnford Beachy pointed out in his article "God's Love on Trial," certain terms used in theological discussions must be carefully analysed. Unlike the SDA church today, Ellen White did not believe that "persons" had exactly the same meaning as "beings." The term "being" as EGW used it, referred exclusively to the Father and the Son, Who are personal Beings. According to the first chapter in Patriarchs and Prophets (p 35), the third highest "being" in Heaven before the entrance of sin, was Lucifer.

Lloyd Martin in "100 and More Mysteries of the Trinity" point 90, states:

> *"Ellen White recognized a duo of Beings and a trio of persons ("personalities" is the actual word used in the handwritten Manuscript #21, 1906). Despite this, she is said to have taught the Trinity, although the SDA church today speaks of a Trinity of personal Beings and the Roman Catholics on the other hand promote a Trinity of persons (personalities) but one Being only*..... "*Between the writing of the Desire of Ages in 1898 and in 1915 when she died, Ellen White used many "three" statements, but never used the term "trinity." Those who claim the terms such as "heavenly trio" prove that she taught the "trinity," (which she did not teach) fail to realise that Ellen White precisely understood that a trinity meant one Being with three parts or manifestations (hypostases) functioning as three separate persons, whereas a trio meant three personalities functioning harmoniously to effect one common goal* (Lloyd Martin, 100 and More Mysteries of the Trinity, points 90-92).

Ellen White was well aware of the meaning of the word "trinity" and she was also aware that if she used the word "trinity," it would have misrepresented what she believed.

9 Testimonies for the Church, **1909**, p 189
"They have **one God and one Saviour; and one Spirit--the Spirit of Christ**--is to bring unity into their ranks."

Advent Review and Sabbath Herald, 1st June,1905 p14
“Christ is one with the Father, but Christ and God are two distinct personages.”

Ellen White taught:

1. the Father (the Supreme Divine Being) is a personal Being (Gen 1:26; EW 1882, p 77) and He is also a “spirit” (John 4:24). i.e He has a mind and a physical form. The Father begat -
2. the Son who was “the image of His Father's person” or bodily form. The Son was also a fully Divine Being Whom the **Father raised to equality in power, in glory, in honour** with Himself and anointed Him with His own spirit i.e. mind (Ps 2:7, Heb 1:1-11; Prov 8:22-30; P&P 34). Following His death, resurrection, ascension and glorification, the Son returned to earth in -
3. omnipresent **spirit** form (i.e. His divine thoughts and power sent to human minds through the ministration of angels).
4. Christ, after His resurrection, was not restricted to the confines of Heaven. At times, Christ chose to make special personal appearances to human beings on earth; in His glorious, physical form (eg Saul, Ellen White) while appearing in different physical forms at other times (the Emmaus Road disciples , the 12 disciples, to Mary).

Ellen White refers to Christ's physical form (R&H 1st June,1905 p14), but she also refers to Christ's spiritual form as “His person, the divinity of His character,” and “His representative called the Holy Spirit” (Gal 4:6; Col 1:27; R&H 5 April, 1906 p. 12). This refers to the divine thoughts, character, mind and identity, which are ministered to humanity (Heb 1:7; Psa 104:4; Acts 2:1-4)

The Upward Look 367.4, MS 116, Dec. 19, 1905
“The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality.”

Ellen White's statement makes an important distintion between the nature of Christ and His personality. She clarifies that the Son of God is a divine being, in fact, Christ is as divine as the Father, but that He is not the same person as the Father. i.e. His personality as the Son of God is distinct from His Father's personality.

The phrase “in infinity” refers to aspects of the ***divine*** nature and character. The Son of God is not a human being, not an angel, but a god-being - a divine being. In this way, Christ ***is*** correctly addressed as “God” - with reference to His divine nature or His type-of-being. (Hebrews 1:8). Christ's heavenly name is Michael, and this Hebrew name means - "He who is ***LIKE*** God" not He who is the same person or identity as God (His Father).

Concerning the divine nature of the Son of God, it is clear that Christ has all the natural attributes of divinity. As a divine Son, He inherited all his divine attributes from His divine Father. This is how He became a divine being.
As in the case of humanity, which was made in the image of God, the Son of God inherited His divine attributes from His Father (Hebrews 1:4).

In contrast, the Father did not inherit any divine attributes. This is why Jesus informed us that the Father is “**the only true God”** (John 17:3) for He alone had no beginning. Christ, the Son of God was different from His Father in this very important aspect. Christ, the Son of God, was originated from the Father and thus He did have a beginning or a 'coming forth' (Proverbs 8:22-31).

The Son of God is God (divine) in nature and character (same spirit) but NOT in identity. The Father and Son are independent beings. The Son of God does not refer to Himself as the "only true God," but refers this title to His Father (John 17:3). The Son of God does not claim to be "above all," but Paul states that the Father is the Being who is above all (Ephesians 4:6). The Son of God is not identified as being "the one God" but again Paul stresses that the Father fits this description (1 Corinthians 8:6).

Christ is Michael (LIKE God). Prior to the incarnation, Christ also possessed a glorified bodily form. He also possessed divine abilities which enabled Him to have complete knowledge and to possess all power. Because of His unlimited knowledge, Christ was able to be present everywhere by His spirit i.e. to know the thoughts of, and to communicate with, all the beings in all the universes He had created - at the same time.

After His death, resurrection and ascension, Christ resumed these divine attributes which He had voluntarily laid aside – except for one quality. Christ's physical form would always bear resemblance to the human race (Steps to Christ, p 14).

> ***"Jesus is "not ashamed to call them brethren (Hebrews 2:11); He is our Sacrifice, our Advocate, our Brother, bearing our human form before the Father's throne, and through eternal ages one with the race He has redeemed--the Son of man."***

However, Christ is not forever restricted to the physical limitations of sinful humanity, but He retains glorified humanity's form. Glorified human form is quite different to sinful human form. Consider Ellen White's comment regarding little children in the Day Star 24 January, 1846:

> *"I saw the little ones climb, or if they chose use their little wings and fly to the top of the mountains..."*

Though it is not known exactly ***how*** redeemed humanity will appear, we can be sure that Jesus will continue to identify His physical humanity with ours, but this humanity apparently, will not prevent Christ from exercising His ability to alter His physical form as demonstrated in His human life after His resurrection.

To take on glorified humanity's form, does not mean that Christ is robbed of His divine attributes or that He is prevented from exercising His Godhood powers.

Note: After His resurrection, when appearing to human beings, Christ manifested Himself – in varying, but **physical** forms. At His resurrection, - prior to His first ascension to the Father - Jesus appeared in human bodily form to Mary, but she was unable to recognise Him until He called her by name (John 20:12-16).

While conversing with the disciples on the road to Emmaus, Christ appeared in the form of a man, but the disciples were prevented from recognising Him until He blessed the food (Luke 24:13-31).

Christ appeared in an ***altered*** human physical form to the disciples in Jerusalem by miraculously appearing in a locked room (John 20:19,20). Jesus revealed His pierced hands, feet and side but still the disciples believed that Jesus was a "ghost." In order to convince them, Christ demonstrated that he was capable of eating food. This act appeared to convince the disciples that this Amazing Being was really their Lord Jesus in physical form. This experienced must have reminded the disciples of when Jesus had

prior to His death, walked on the water on the Sea of Galilee when they also were afraid that He was a ghost. (Matt 14:26).

Later, Jesus appeared to Saul on the road to Damascus, however this time, Christ appeared in His glorified physical form. Saul was not able to look upon Christ, but was blinded by Christ's brightness. Saul was only able to hear the voice of Jesus - not to see His physical form (Acts 9:3-5). The Voice identified the speaker as Jesus Himself when He said, " I am Jesus whom thou persecutest."

After "all power" was given to Him by His Father (Matt 28:18), Jesus stated, "Lo, I am with you always, even unto the end of the world (Matt 28:20). Christ then immediately ascended to heaven and physically left His disciples. How is this possible? Christ made the promise "I will not leave you comfortless. I will come to you" (John 14:18).

Because Christ is all-knowing, He is able to respond to each individual's situation and to supply their personal needs. He directs angels to carry His specific communications to humanity and to assist them in many ways. These divine communications are received in the minds of Christ's followers and the communication is described as being Christ's representative - the Holy Spirit or the Holy Divine Mind.

Christ did not break His promise to His disciples. While He was bodily absent from them, He was with them as the Holy Spirit. Christ placed His divine thoughts, via the service of the angels, into His disciples' minds. As the Comforter, Christ lead His disciples to repentance in preparation for receiving His gifts (of the Holy Spirit) which were later poured out at Pentecost with angelic assistance (Acts 2:1-4; Psa 104:4: Heb 1:7).

It is clear that the post-resurrection Christ was not limited in His ability to be present with all His believers at all times.

When received back into heaven and being officially received as the Victorious Conquering King, Christ returned to His people on earth, and kept His promise to appear in spirit form. His divine thoughts/mind/spirit was sent to humanity on Pentecost through the ministration of angels. It is in this manner, that Christ, through His representative, the Holy Spirit, dwells in the heart of the believer as "Christ in you, the hope of glory" (Col 1:27). As Ellen White emphasises, the spirit of Christ was the third person***ality*** of the God head – but He was not another different third ***person*** (i.e. a being or hypostasis) as the doctrine of tritheism and the trinity maintain.

Ellen White's granddaughter, Grace Jacques, states in an interview taken from the ***Keepers of the Flame*** video, episode 8, the following:

> ***"Many times the angels came to this room, stood by her side and instructed her. Wouldn't that be interesting to talk to angels? Someday we'll be able to talk to our angels and that will be wonderful. But the most interesting time was when Jesus Himself appeared and I can't forget that. How interested He was in the little lady who was trying to carry out the instruction that was given her. Writing, writing, writing."***

In either form, but primarily in His spirit form (the giving of His divine mind through the angels' ministry), Jesus was to assist His people to form divine-human characters, reflective of His own divine-human character. These are the "three great powers" and personalities of which Ellen White spoke as a sample of her quotes reproduced, below reveal.

Steps to Christ p 22
“Let us avail ourselves of the means provided for us that we may be transformed into his likeness, and be restored to fellowship with the ministering angels, to harmony and communion with the Father and the Son.”

Signs of the Times 10 February, 1890
“The Father, the Son and the holy angels will be present with you to behold your faith, your steadfast principle and there you will have of the outpouring of God's Holy Spirit.”

9 Testimonies for the Church, p 189, **(1909)** (Ellen White)

“They have **one God and one Saviour; and one Spirit- the Spirit of Christ**— is to bring unity into their ranks.”

There appears to be a determined and highly organised movement within Adventistism, to deny the truth about God and His Son and how they are present everywhere by their spirit. The truths that were once given to the church have been spurned and 'counted as error' (1 Selected Messages, p 203, 204).

AT Jones quoted a member of the General Conference who stated in “Final Word and a Confession” 1906 p 13

> *“You know that the Testimonies of Sister White are from the Lord. You know, too, how to distinguish between men’s manipulations of these Testimonies and what these Testimonies themselves actually teach.”*

Then on pages 13 & 14, AT Jones comments himself, “I do not count it any reproach to him that he recognizes the fact that men do manipulate the Testimonies; and that a distinction must be made between men’s manipulations of them and the Testimonies themselves. It is the sober truth…. It must be recognized that mistakes have been made and are made; that men do manipulate the Testimonies.”

More recently, LeRoy Froom admitted in 1971 in Movement of Destiny p 422, 465 and Dr Graeme Bradford, author of *Prophets are Human* commented in Seventh-day Adventist Official Paper, *RECORD*, 22 May 2004, p 13 that Ellen White's writings have been altered and applied in ways that the prophet would not approve. This is where we **must** apply the Protestant principle. ***We test a prophet by the divine principles revealed in the Bible, not the divine principles of the Bible by the prophet***. In the same manner, we must test the Testimonies by the same divine principles to ascertain if they have been manipulated or altered.

WW Prescott, The Promise of the Spirit, 1893, General conference Bulletin p 37; Signs of the Times, 17 May, 1899

"When Christ entered within the heavenly gates, He was enthroned, amid the songs of millions of angels. As soon as this ceremony was completed, the Holy Spirit descended upon His followers in rich currents according to Christ's promise, and they were no more orphans. How quickly Christ fulfilled His promise, and sent from the heavenly courts the guarantee of His love! 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.** Then the people beheld the Lamb of God, which taketh away the sin of the world. **How glorious did *the Saviour* appear, in the eyes of the awe-stricken multitude, *invested with the robes of divinity*! O, if He would only visit them again in human form, how gladly would they receive Him!** How did Peter look upon his denial of Christ in the hour of temptation, as with his brethren, **he endured the seeing of Him who is invisible? He longed to witness to Christ's divinity and glory. And he was given opportunity.** …."Now the disciples understood the words spoken by Christ when He was yet with them, **"At that day ye shall know that I am in My Father, and ye in Me, and I in you."**

Ellen White's Handwriting – Three Personalities, Not Persons

Manuscript 21, 1906 does not state “there are three persons” as has been generally circulated, but “three personalities.”

A copy of this manuscript, in Ellen White's handwriting, appears in this section. It also appears on p 217 in 'Foundation of Our Faith” by Mr Allen Stump. Allen's book is available from www.smyrna.org – free download.

The ***Manuscript # 21, 1906*** transcript of Ellen White's handwriting appears below.

“The Father is not to be described by the earthly.
The Father is all the fullness of the God head
invisible to mortal earthly sight.

The Son is all the fullness of the God head
~~revealed~~ manifested, He is the express image of his
Fathers person. For God so loved the world that he gave
his only begotten Son that whosoever
believeth in him Should not perish but have
everlasting life. Here is the personality of the Father.

The Spirit the Comforter whom Christ
promised to send after he assended to heaven
~~is Christ~~ **as (is?)** the Spirit in all the fullness
of the God head making manifest to the
All who receive him and believe ni Him
Here are **the** living three person~~s~~ **alities** of the heavenly
trio ni which every Soul repenting of their
sins ~~believing~~ receiving Christ by a living
faith to them who are baptized ~~in the name
of Jesus Christ to them~~ In the name of the
Father and of the Son and of the Holy
Ghost these high digified **persinalitis**
Give power **to the obedient subjects** because they are Gods property
to be called the Sons of God. What is the sinner
to do, believe in Jesus Christ because they
are his property which he hath purchased
with his own blood through the test and trial
to which he was subjected to redeem from the slavery

This notice from the publishers, accompanies Ellen White's handwriting shown on the following page:
“As can be seen, Sister White's handwriting was at times very difficult to read. The interlinear type translation above was made primarily from the original manuscript. Words that at first were not clear were compared with the typewritten manuscript from Ellen White's file copy of 1906.”

Copied, S. 4 III. 1906

The Father is not to be disembodied by the world
The Father is all the fullness of the God head
invisible to mortal earthly sight

The Son is all the fullness of the God head
revealed manifested, He is the express image of his
Father known
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 the personality of the Father

The Spirit the Comforter whom Christ
promised to send after he ascended to heaven
is Christ is the Spirit in all the fulness
of the God head making manifest to the
All who receive him and believe in his
three are living three persons of the heavenly
trio in which every soul repenting of their
sins receiving Christ by a living
faith to them who are baptized in the name
of Jesus Christ to them In the Name of the
Father and of the Son and of the Holy
Ghost Have high dignified personality
X Give power to the obedient subjects to become
Sons of God, which is the sum
to do, believe in Jesus Christ because they
are his property which he hath purchased
with his own blood through the test and trial
so entirely he has subjected to redeem from the slavery

In his soon to be published book, “**Know in Whom You Believe,**” Brendan Knudson relates that Ellen White's “heavenly trio” statement was in fact copied from another author, WE Boardman in his book, “*The Higher Christian Life.*”

An extract from Brendan Knudson's book follows taken from a section called, “**Is the Heavenly Trio a Trinity**?”

> *In the past, people have accused Ellen White of plagiarism. Not having a perfect understanding of the prophetic gift has caused them to believe that because one quotes from other sources, they cannot be inspired by God.*
>
> *While this is not a defence of Ellen White's prophetic gift, it could be mentioned that Paul's own writings include quotes from pagan prophets and sometimes the Septuagint. The Septuagint could easily be shown to have errors in translation at times, but it is interesting that the inspiration that Paul and some of the other New Testament writers had prevented them from quoting any of the verses which contained error.*
>
> *This same principle can be found in the writings of Ellen White. When she quotes from another source, she leaves out the error that many of these other authors had due to their traditional beliefs. Because of this, we can not only know what she believed due to what she DOES quote, but also from what she DOESN'T quote.*
>
> *Ellen White is often said to have believed in the trinity. One of the major quotes that is used to substantiate this belief is where she speaks of the "three living persons of the heavenly trio". This quote was popularised in Evangelism and also appears in In Heavenly Places and in the SDA Bible Commentary, Vol. 7a in the Appendix on the Godhead. In her lifetime, it appeared in Bible Training School of March 1, 1906 (titled "The Father, Son and Holy Ghost") and Special Testimonies, Series B, No. 07.*
>
> *The manuscript that it originally came from is filed as Manuscript 21, 1906, though the content was actually written in November of the previous year in California. Let us now examine this manuscript. In doing so, we will look also at a book by W. E. Boardman called The Higher Christian Life. This book was instrumental in the Higher Life Movement. This was a movement among the Methodist's or Wesleyan's who were trying to put into practice the principles of Holiness that John Wesley had taught. The 1859 first edition of this book was inventoried in the library of Ellen White when she died. The entirety of the Ellen White MS and the relevant chapter from this book are to be found appended to this article.*
>
> *In this manuscript, Ellen White is writing about the errors that John H. Kellogg was teaching about the Godhead. Shortly after Kellogg wrote "The Living Temple", he became trinitarian, though it is probable that his sympathies with that teaching extended long before, having married a Seventh-day Baptist. By this time, due to Kellogg's correspondences with G. I. Butler and G. I. Butler's friendship with Ellen White and her son, she would have been sure to know this.*
>
> *In this manuscript, the following paragraph indicates that Ellen White was quoting from somewhere.*

“I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: 'The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad.' 'The Father is like the dew, invisible vapor; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life.' Another representation: 'The Father is like the invisible vapor; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power.'”

This author at first thought she may have been quoting from The Living Temple but that book was published in 1903 and this is written at the end of 1905. Also, at the time, Kellogg didn't fully believe in a trinity. I then thought it was quoted from an article by Kellogg or one of Kellogg's followers. I asked the Ellen White Estate if they knew where the quote came from and they told me of the book by Boardman.

It is probable that the sentiments in this book were being used by Kellogg and his supporters in presenting the latest version of their beliefs. Research is ongoing to find the evidence to support this, but even the Ellen White Estate concluded it probable.

The sentiments quoted above by Ellen White are verbatum from pages 102-104 of Boardman's book. Of these sentiments the book says the following:

'These likenings are all imperfect. They rather hide than illustrate the tri-personality of the one God, for they are not persons but things, poor and earthly at best, to represent the living personalities of the living God. So much they may do, however, as to illustrate the official relations of each to the others and of each and all to us. And more. They may also illustrate the truth that all the fulness of Him who filleth all in all, dwells in each person of the Triune God.'

However Ellen White says of them:

'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 book then gives another representation:

> *'THE FATHER IS ALL THE FULNESS OF THE GODHEAD INVISIBLE. THE SON IS ALL THE FULNESS OF THE GODHEAD MANIFESTED. THE SPIRIT IS ALL THE FULNESS OF THE GODHEAD MAKING MANIFEST.'*

Ellen White, after quoting verbatum the previous representations and calling them "simply nothingness", "imperfect" and "untrue", appears to quote this same representation to show what the truth is. Note however the differences between what is written above, and what is found below:

> *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.*

*The first difference is that the Father is invisible to 'mortal sight,' not invisble full-stop. Her next paragraph rather expands upon this by saying that "The Word of God declares Him to be '**the express image of His person**'." Ellen White knew from Christ's own lips that the Father was as much a person (with a form) as Christ was, but that should she see the Father, she would cease to exist (This can be found in the Day-Star article, March 14, 1846, from one of Ellen White's first visions).*

Another addition to the second paragraph is the quote of John 3:16. 'Here is shown the personality of the Father.' The final difference between Ellen White's words and Boardman's is found in the explanation of the Holy Spirit. She does not say, as with the Father and Son that the Spirit 'is all the fullness of the Godhead making manifest' but that it is 'the Spirit IN all the fullness of the Godhead.' She shows here that there is a difference in the Spirit's relation to the Father and Son. She then writes:

> *'There are three living persons of the heavenly trio; in the name of these three great powers--the Father, the Son, and the Holy Spirit--those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.'*

Boardman's book has both the words 'living persons' and 'living personalities'. In the original handwritten manuscript, Ellen White originally wrote 'living persons' and then crossed out the 's' and wrote above it 'alities'. She clearly thought the first term inappropriate to what she wanted to convey.

Also, the words 'heavenly trio' are not found in the book. But the words 'Trinity', 'Triune God' and 'three in one' are. It is said by those who hold the view that Ellen White was openly in support of the trinity by the time of the writing of Desire of Ages. If this was so, and while Ellen White was clearly quoting Boardman's book, why did she not quote the words that are so easily found in Boardman's book. From my researches, it appears that the term "heavenly trio" is unique and original to Ellen White at this time. It certainly cannot be found in any writings before her lifetime that are available on the internet at this time.

She goes on to say that the 'heavenly trio' are 'three great powers'. She is also consistent in showing the only Bible verse that has these three in any RELATIONAL way is Matthew 28:19. This verse, contrary to the opinions of many, can be shown historically to be genuine. However, it does not speak of a trinity, as only the Father and Son have names (see Proverbs 30:4).

Her choice against using trinitarian terms show that she was not trinitarian. Her differences in her explanations of what the Godhead IS show her to not believe in the trinity. In an unpublished section of the Manuscript in question she says the following, showing what she believed on the matter:

'He that believeth in the Son, hath the Father also.' He who has continual faith in the Father and the Son has the Spirit also. The Holy Spirit is his Comforter, and he never departs from the truth.

We may have the Spirit, but we are not to have faith in it. Ellen White knew with John that 'our fellowship is with the Father, and with His Son Jesus Christ' (John 1:3). I hope that this may open the eyes of some who have been deceived into thinking that Ellen White was trinitarian due to a handful of quotes, taken out of historical and literary context. (refer to Appendix to see full articles of Manuscript 21, 1905 and the chapter from W.E. Boardman's book, The Higher Christian Life, p 102-104) (Appreciation to Brendan Knudson clowninshiningarmour@yahoo.com.au for making available his research).[29]

29 While I do not agree with certain other doctrinal positions held by Mr Knudson, nor does he agree with certain doctrinal positions that I hold, I certainly appreciate Mr Knudson's willingness to share his research with me. Thank you Brendan.

- **"... a receiver of the pledge from the three persons - the Father, the Son and the Holy Spirit." (MS 57 1900) - 6BC 1074.**

The context of this quote is as follows:
"If man, in acquiring the Christian graces, works on the plan of addition, God has pledged Himself to work in his behalf upon the plan of multiplication. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." The work is laid out before every soul that has acknowledged his faith in Jesus Christ by baptism, and has become a receiver of the pledge from the three persons - the Father, the Son and the Holy Spirit."

This quote was published posthumously i.e. It was not published until after Ellen White died. It first appeared in 1956 in 6 Bible Commentary, and is marked by the White Estate publishers as being a "variant." That means there are two papers which are supposed to be the same quote, but one is not the same as the other. (This information was kindly passed to me by Mr David Sims who has done extensive research at the White Estate).

I have not seen the evidence of the variant copy, but have to take the publishers' word that one other copy of this quote which reads somewhat differently, exists.

The pro-trinitarian quote, which sounds as if there are three "beings" was first published in a most important year in the Seventh-day Adventist time-line. It was the year of the Evangelical Meetings. Representatives of the Seventh-day Adventist church met with evangelicals Dr Donald Barnhouse and Walter Martin.

Pr. Larry Kirkpatrick writes:
"In the 1950s a small group of Seventh-day Adventist leaders came into contact with "the Evangelicals," i.e. Donald Barnhouse and Walter Martin. Barnhouse was the publisher of Eternity magazine, and Martin was a researcher on cults—non-mainstream religious movements held by sometimes self-proclaimed majority Christians to be heretical, error-teaching bodies. Already Martin had written a number of books excoriating other religious groups as cults.[2] His latest project was a book on the Seventh-day Adventist Church. The introduction in QOD says that Martin's book had been planned to particularly emphasize "those areas wherein Adventist teachings differ from some other Christian groups."[3] ..... A very small group of Adventist Church leaders met with Martin and Barnhouse. The evangelical visitants asserted that certain theological views expressed in several of our books in print were unacceptable if we expected to be viewed as orthodox Christians. The Seventh-day Adventists insisted to Martin and Barnhouse that this church was in the process of updating things, and that like every church, Adventists had our own "lunatic fringe" to deal with.[4]" (Pr. Larry Kirkpatrick published on www.GreatControversy.org November 26, 2003.[1]QOD 2003 Annotated Edition Series - Walter Martin's Trump Card: *Questions on Doctrine*, Seventh-day Adventists, and the Atonement)

The evangelicals Dr Barnhouse wanted Walter Martin to write an article which exposed the SDA religion as a cult. By and large, the definition of a cult is a group of believers who first and foremost, reject the doctrine of the trinity. For this reason, Barnhouse and Martin first discussed the doctrine of God in their studies with selected, SDA representatives.

In what appears to be a "trade-off," the SDA representatives stated that their church members *did* believe in the trinity and they produced the (unvoted) 1931 'fundamental beliefs document' and the 1941 trinitarian baptismal vow to support this statement.

For this *bowl of pottage*, the SDA church was removed from the category of a "cult" by their evangelical "brethren."

To convince the SDA members of this transition, in 1957, a book of a new order was written and published called – Questions on Doctrine. QOD strongly promoted the doctrine of the trinity. It was authored primarily by LeRoy E Froom, E.E. Read, R.A. Anderson and T.E. Unruh.

Pastor Kirkpatrick states:
"However, the fact that a small group of leaders - without General Conference Session approval—sought to introduce new teachings into the church, raised concern with some alert SDA members – particularly .M. L. Andreason. Andreason was the recently retired former dean of the SDA Theological Seminary, a leading denominational scholar on the sanctuary system and the book of Hebrews, author also of the SDA Bible commentary section on Hebrews. Andreason began to raise concern with church leadership about beliefs which were being revised ***without General Conference Session approval.*** *A long series of interactions ensued before Andreason, after all his heartfelt pleas to Adventist leaders had fallen on deaf ears, published his six "Letters to the Churches." When all had run its course, Andreason had had his credentials revoked. At last he died (the credentials were posthumously restored). The deep friction produced by the publishing of QOD led to a conscious decision by church leaders not to continue to publish it. After a short run, they allowed the book to go out of print, and kept it there (out of print)"*
(L Kirkpatrick).
http://www.greatcontroversy.org/reportandreview/kir-qod-atonement.php3#_wmtc-sec1

Given the controversy over the introduction of these new "beliefs" without the benefit of a General Conference Session approval, perhaps the White Estate saw fit to publish some authoritative Ellen White statements to help clarify her supposedly trinitarian position. Caution might be prudent when considering writings published after Ellen White's death, whether the publishers claim to have her handwritten manuscripts available or not. Many SDAs are unable to identify Ellen White's handwriting or to distinguish it from her secretary's or from Froome's helpers.

Movement of Destiny was written by LeRoy Froom. Froom admitted alterations were made from 1931 to "standard works" to correct "erroneous views on the Godhead" i.e. to make them pro-trinitarian (Movement of Destiny, 1971, p. 422)

To assess the genuineness of any doctrine we are warned:

Isaiah 8:20 "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

- **Three Beings?**

"Here is where the work of the Holy Ghost comes in, after your baptism. You are baptized in the name of Father, of the Son, and of the Holy Ghost... You are born unto God, and stand under the action and power of the three holiest beings in the universe, who are able to keep you from falling. When I feel oppressed... I just call upon the three great worthies, and say; "You know I cannot do this in my own strength. You must work in me." Manuscript Release #95, 20 October 1906; Vol 7, p 267, 268

The preceding, 'inspired' quotation has lately 'appeared' in which Ellen White supposedly states twice, that there are “three Beings.” This statement, which was reportedly recorded by a stenographer, was not a written testimony by Ellen White, but was taken from a sermon given by her on 20 October, 1906. During the sermon, Ellen White was said to have referred to the “three powers,” perhaps 3 times.

The sermon also was **published only posthumously (in 1990),** which again causes some to wonder why it was not reproduced earlier when the conference leaders required evidence in 1931 to support their unauthorised new trinitarian statement of beliefs.

Why wasn't this material discovered in 1980 when support was needed in Dallas, Texas when the General Conference was in session? This was the conference session which proposed the introduction of the trinity doctrine to the delegates of the world church.

Certainly, one would imagine that the White Estate vaults would have been thoroughly examined to provide conclusive evidence that the prophet had indeed sanctioned the trinitarian theology.

Wouldn't the conference leaders want to present as much support as possible to the delegates, since their majority vote was required before the new theology (the trinity doctrine) could be accepted officially into the Seventh-day Adventist Church religion?

This 'testimony' is said to be clear evidence that Ellen White supported the trinity. Is it? One must consider the factual evidence – not hearsay.

The 'testimony' was:

- Published posthumously;
- Not published during the informal, (but successful) 1931 introduction of the trinity into the SDA church;
- Not published or presented in 1980 at the SDA General Conference in session meeting, where the delegates' vote was required to officially accept the trinity doctrine;
- Was not a written testimony by Ellen White, but was based on what someone said she said;
- Is the ONLY incidence (to the author's knowledge) where Ellen White mentions three Beings;
- Is in conflict with her other testimonies.

Does this provide enough evidence to justify a transfer of alleigance from the God of the pioneers to the god of the trinity?

Pacific Union Recorder, 31 December, 1903
"I am instructed to say to our people, 'Let us follow Christ. We may safely discard all ideas that are not included in His teachings.'"

The Authority and Place of Ellen White's Inspired Writings

The following 2 pages are extracts from *Is Your Foundation Right About God?* By Mark Smith – email: danusha@iprimus.com.au.

It should be made clear that Ellen White's writings do not in any way take the place of the Bible. They are not part of the canon of the Word of God. The Bible alone is the only guide of the Christian. Mrs. White may comment on the Bible, she may clarify Scripture, but she cannot contradict the bible in any way or she would have proven herself to be a false prophet.

James White understood that his wife's special gift in no way supplanted the Bible, as this would be very dangerous. The Bible is the rule to walk by as his following statement clarifies.

James White
Advent Review and Sabbath Herald Vol. I, 21 APRIL 21, 1851 # 9, p 70 para 2
"Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty**. He is not at liberty to turn from them to learn his duty through any of the gifts.** We say that the very moment he does, he places the gifts in a wrong place, and takes an extremely dangerous position. **The Word should be in front, and the eye of the church should be placed upon it, as the rule to walk by,** and the fountain of wisdom, from which to learn duty in 'all good works.'"

Mrs. White's following statements confirm that her writings in no way took the place of the Bible. God's true remnant people will have the bible as their only rule of faith. Mrs. White makes it plain in the following statements, that **the Bible is our only guide.**

Counsels to Writers and Editors, p 145
"Then we separated from the churches, and went forward step by step in the light that God gave us**. We then took the position that the Bible and the Bible only was to be our guide; and we are never to depart from this position**."

Advent Review and Sabbath Herald, 15 December, 1885 p 16
"…**The Bible, and the Bible alone, is to be our creed, the sole bond of union;** all who bow to this holy word will be in harmony…Man is fallible, but God's word is infallible… **Let us meet all opposition as did our Master, saying, 'It is written**.'"

Great Controversy, 1888, p 595
"But God will have a people upon the earth to maintain **the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms… Before accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord' in its support**."

Letter 130, 1901; 3 Selected Messages p 29
"**The Lord desires you to study your Bibles. He has not given any additional light to take the place of His Word**…"

Prophets and Kings p 626
"…God calls for a revival and a reformation. **The words of the Bible and the Bible alone, should be heard from the pulpit..."**

Prophets and Kings p 625
"Between the **laws of men and the precepts of Jehovah** will come the last great conflict of the controversy between truth and error….but **between the religion of the Bible and the religions of fable and tradition."**

Great Controversy, 1888 p 593 para 1
"'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' Isaiah 8:20. The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness."

Great Controversy, 1888 p 593 para 2
None but those who have fortified the mind **with the truths of the Bible** will stand through the last great conflict. To every soul will come the searching test: **Shall I obey God rather than men?... Are our feet planted on the rock of God's immutable word?"**

Great Controversy, 1888 p 597
"The truth and the glory of God are inseparable**; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions**…If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light."

Great Controversy, 1888 p 602
"When the testing time shall come, **those who have made God's word their rule of life will be revealed."**

It is very clear Ellen White regards the Bible as supreme authority, and it is the word of God that will be our rule of faith, and it is by it we will be judged. We will have no excuse when we stand before God saying, "But Mrs. White said this…. " We will not be judged by her words but God's Word. Now the problem is … Adventists use Mrs. Whites quote extensively to put their point of view across. Like the Bible we can misquote it and misinterpret it (i.e. Ellen White's writings).

Where we can rightly divide the word of truth (2 Timothy 2:15), we can also wrongly divide the word of truth. This is what is happening with Mrs. White's writings, as well as the Bible. In (this) article (Is Your Foundation Right About God?) I am showing fully that Ellen White's writings are in complete harmony with the word of God, not the other way around, trying to show that the Bible is in harmony with Ellen White's writings.

The following quotes below explain fully Mrs. White's position when it comes to her writings. She in no way wants us to use her writings to substantiate our views; she does not want us to quote her words but to quote the Bible.

Letter 11, 1894, p 2 To Bro and Sis Colcord, 16 January, 1894; 5 MR #140
“In public labor do not make prominent and quote that which Sister White has written as authority to sustain your positions. To do this will not increase faith in the testimonies. Bring your evidences, clear and plain from the Word of God. A ‘thus saith the Lord’ is the strongest testimony you can possibly present to the people. Let none be educated to look to Sister White, but to the mighty God, who gives instruction to Sister White.”

Spalding and Magan Collection, p 174
“But don't you quote Sister White. I don't want you ever to quote Sister White until you get your vantage ground where you know where you are. Quote the Bible. Talk the Bible. It is full of meat, full of fatness. Carry it right out in your life, and you will know more Bible than you know now.”

13 MR p 248
“But I do not ask you to take my words. Lay Sister White to one side. Do not quote my words again as long as you live until you can obey the Bible. When you make the Bible your food, your meat and your drink, when you make its principles the elements of your character, you will know better how to receive counsel form God and will be partakers of His divine nature. Let us all search the Scriptures, for in them you will find our Saviour a present help in every time of need. I exalt the precious Word before you today. Do not repeat what I have said, saying ‘Sister White said this,’ and ‘Sister White said that.’ Find out what the Lord God of Israel says, and then do what He commands. Christ said, ‘ I must work the works of him that sent Me.’ The Father and the Son are united. Will [during this] morning address consecrate yourselves to God?”

Letter 10, 1895; 1 Selected Messages, p 37
“In regard to infallibility, I never claimed it; God alone is infallible. His word is true, and in Him is no variableness, or shadow of turning.”

(End of extract from “*Is Your Foundation Right About God?*” by Mark Smith; email **danusha@iprimus.com.au**)

Were the Pioneers Arians?

Arianism

Catholic Encyclopedia on CD-ROM
Arianism
"A heresy which arose in the fourth century, and denied the Divinity of Jesus Christ.....Such is the genuine doctrine of Arius. Using Greek terms, it denies that the Son is of one essence, nature, or substance with God; He is not consubstantial (homoousios) with the Father, and therefore not like Him, or equal in dignity, or co-eternal, or within the real sphere of Deity. The Logos which St. John exalts is an attribute, Reason, belonging to the Divine nature, not a person distinct from another, and therefore is a Son merely in figure of speech. These consequences follow upon the principle which Arius maintains in his letter to Eusebius of Nicomedia, that the Son "is no part of the Ingenerate." Hence the Arian sectaries who reasoned logically were styled Anomoeans: they said that the Son was "unlike" the Father. And they defined God as simply the Unoriginate. They are also termed the Exucontians (ex ouk onton), because they held the creation of the Son to be out of nothing.

But a view so unlike tradition found little favour; it required softening or palliation, even at the cost of logic; and the school which supplanted Arianism from an early date affirmed the likeness, either without adjunct, or in all things, or in substance, of the Son to the Father, while denying His co-equal dignity and co-eternal existence. These men of the Via Media were named Semi-Arians." http://www.newadvent.org/cathen/01707c.htm

At the Council of Nicea 325 AD, the orthodox (the majority) view was that held by semi-Arians, not that of Athanasius' position of the beginnings of trinitarianism (Philip Schaff, History of the Christian Church, Vol 3 p 627, 628).

Arianism denies the divinity of Jesus Christ. Arianism does not describe the early *denominational doctrines* of the early SDA church.

Uriah Smith's book, *Thoughts, Critical and Practical, on the Book of Revelation,* was first published in 1865. This edition stated that Christ was "created," in the sense that He was begotten – not in that He was created as were the angels. Smith's poor choice of words tended to promote the ida that Christ was not the Divine Son of God by being generated from the Father Himself. The book was subsequently revised and the 1882 edition removed the Arian impression that Christ was a created being. The new edition clearly expressed the position that Christ was the only begotten Son of God and thus truly divine. This teaching was in complete harmony with the early church's official position. **Uriah Smith wrote non-trinitarian material which fully endorsed the view that Christ the Son of God was completely and equally as divine as the Father; that Christ was begotten, not created and that He was in voluntary subjection to His Father's authority (Daniel and the Revelation, 1882 and 1912 edn, p 430, Review and Herald 10 July, 1856, vol 8, # 11 p 87, Looking Unto Jesus 1898, p 10, 23, 24, The Bible Student's Assistant p 21, 22, 42-25, General Conference Daily Bulletin, 14 March, 1891, Vol 4, p 146,147);**

Uriah Smith also held, in harmony with the denominated church, that the Holy Spirit was not an essence, but the real presence, power and life of the Father and Son - "the medium which represents Their presence and by which they have knowledge and power through all the universe when not personally present" **(Review and Herald 28 October, 1890)**.

After clarifications were made in the 1882 edition, the next version of Daniel and the Revelation still retained 18 non-trinitarian references – which were in accordance with the denominated church's position.

*Ellen White promoted the revised book until she died in 1915. In the posthumously revised **1946** edition, however, (after the deaths of both Ellen White and Uriah Smith), all 18 non-trinitarian references were removed from Uriah Smith's book in a revisionary process "of certain standard works so as **to eliminate statements that taught and thus perpetuated, erroneous views on the Godhead" (**LeRoy Froom, Movement of Destiny, 1971 p. 422).*

*Rather than revealing Arianism, theological discord and inconsistency, Uriah Smith's writings reveal the unifying harmony – the "coming into line" with the truth that was given to the pioneers and which formed the basis of the 1872 Principles of Faith. (MS 135, **(1903).** Ellen G. White, The Early Years Vol 1 - 1827-1862, p 145).*

Did the *Pioneers* Change SDA Theology in Regard to the Trinity?

The “Pioneer and Prophet” Seventh-day Adventist Church (1844-1915)

All the pioneers were in agreement on the doctrine of the Godhead. Ellen White emphasised that ALL the pioneers believed the same non-trinitarian “Principles of Faith” which were established by the Bible study and testified to by the holy spirit of God during the early years.

MS 135, **(1903).**
Ellen G. White, The Early Years Vol 1 - 1827-1862, p 145
“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**.”

The following articles exemplify the pioneers' strong anti-trinitarian beliefs.

James White

The Day Star, 24 January, 1846
"The way spiritualizers have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed viz., that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God."

Review and Herald, 5 August 1852, Vol 3, #7, p 52
"To assert that the sayings of the Son and his apostles are the commandments of the Father, is as wide from the truth as the old trinitarian absurdity that Jesus Christ is the very and eternal God."

Review and Herald, 12 September 1854, Vol 6, #5, p 36
"As fundamental errors, we might class with this counterfeit Sabbath other errors which Protestants have brought away from the Catholic church, such as sprinkling for baptism, the trinity, the consciousness of the dead, and eternal life in misery...Can it be supposed that the church of Christ will carry along with her these errors till the judgment scenes burst upon the world? We think not."

Review and Herald, 11 December, 1855, Vol 7, #11, p 85
"Here we might mention the Trinity, which does away the personality of God, and of his Son Jesus Christ....”

Review and Herald, 20 November, 1877 p 172
Paul affirms of the Son of God that he was in the form of God and that he was equal with God. 'Who being in the form of God thought it not robbery to be equal with God.' Philippians 2:6. The reasons why it is not robbery for the Son to be equal with the Father is the fact that he is equal... The inexplicable Trinity that makes the godhead three in one and one in three, is bad enough; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, 'Let us make man in our image?”

James Edson White

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

J. N. Andrews

Review and Herald, 6 March, 1855 Vol 6, #24, p 185)
"The doctrine of the Trinity which was established in the church by the council of Nicea, A. D. 325... This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous measures by which it was forced upon the church which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush.”

D.M. Canright

DM Canright was an SDA minster who later left the church organisation. Nonetheless while he was still a representative minister of the SDA church, he outlined the denomination's early belief regarding the Son of God and His divine origin.

Review and Herald, 18 June, 1867.
“But Jesus Christ was begotten of the Father's own substance. He was not created out of material as the angels and other creatures. He is truly and emphatically the 'Son of God.'” Then Canright went on to quote Hebrews 1:1-8 which informs us of the declaration in heaven where the Father proclaimed that the Son should be worshipped as was the Father.

JN Loughborough

Review and Herald, 5 November 1861 Vol 18, p 184, "Questions for Bro. Loughborough (1832 – 1924)

Brother White, the following questions I would like to have you give, or send, to Bro. Loughborough for explanation. (from W. W. Giles. Toledo, Ohio).

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

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

These positions we will remark upon briefly in their order.

1. *It is not very consonant with common sense to talk of three being one, and one being three.* Or as some express it, calling God "**the Triune God,"** or "the three-one-God." *If Father, Son, and Holy Ghost are each God, it would be three Gods; for three times one is not one, but three.* There is a sense in which they are one, but not one person, as claimed by Trinitarians.
2. It is contrary to Scripture. Almost any portion of the New Testament we may open which has occasion to speak of the Father and Son, represents them as two distinct persons. *The seventeenth chapter of John is alone sufficient to refute the doctrine of the Trinity.* Over forty times in that one chapter Christ speaks of his Father as a person distinct from himself. His Father was in heaven and he upon earth. The Father had sent him. Given to him those that believed. He was then to go to the Father. And in this very testimony he shows us in what consists the oneness of the Father and Son. It is the same as the oneness of the members of Christ's church. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." Of one heart and one mind. Of one purpose in all the plan devised for man's salvation. *Read the seventeenth chapter of John, and see if it does not completely upset the doctrine of the Trinity. To believe that doctrine, when reading the scripture we must believe that God sent himself into the world, died to reconcile the world to himself, raised himself from the dead, ascended to himself in heaven, pleads before himself in heaven to reconcile the world to himself, and is the only mediator between man and himself.* It will not do to substitute the human nature of Christ (according to Trinitarians) as the Mediator; for Clarke says, "Human blood can no more appease God than swine's blood." Commentary on 2 Sam. 21:10. *We must believe also that in the garden God prayed to himself, if it were possible, to let the cup pass from himself, and a thousand other such absurdities.* Read carefully the following texts, comparing them with the idea that Christ is the Omnipotent, Omnipresent, Supreme, and only self-existent God: John 14:28; 17:3; 3:16; 5:19, 26; 11:15; 20:19; 8:50; 6:38; Mark 8:32; Luke 6:12; 22:69; 24:29; Matt. 3:17; 27:46; Gal. 3:20; 1 John 2:1; Rev. 5:7; Acts 17:31. Also see Matt. 11:25, 27; Luke 1:32; 22:42; John 3:35, 36; 5:19, 21, 22, 23, 25, 26; 6:40; 8:35, 36; 14:13; 1 Cor. 15:28, &c. ***The word Trinity nowhere occurs in the Scriptures.***

(Loughborough continued)

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

3. Its origin is pagan and fabulous. *Instead of pointing us to scripture for proof of the trinity, we are pointed to the trident of the Persians, with the assertion that "by this they designed to teach the idea of a trinity, and if they had the doctrine of the trinity, they must have received it by tradition from the people of God. But this is all assumed, for it is certain that the Jewish church held to no such doctrine.* Says Mr. Summerbell, "A friend of mine who was present in a New York *synagogue,* asked the Rabbi for *an explanation of the word 'Elohim'. A Trinitarian clergyman who stood by, replied, 'Why, that has reference to the three persons in the Trinity,' when a Jew stepped forward and said he must not mention that word again, or they would have to compel him to leave the house; for it was not permitted to mention the name of any strange god in the synagogue."* (Discussion between Summerbell and Flood on Trinity, p. 38) Milman says the idea of the Trident is fabulous. (Hist. Christianity, p. 34) *This doctrine of the trinity was brought into the church about the same time with image worship, and keeping the day of the sun, and is but Persian doctrine remodeled. It occupied about three hundred years from its introduction to bring the doctrine to what it is now. It was commenced about 325 AD and was not completed till 681AD.* See Milman's Gibbon's Rome, vol. 4, p. 422. It was adopted in Spain in 589, in England in 596, in Africa in 534. - Gib. vol. 4, pp. 114, 345; Milner, vol. 1, p. 519. (To be continued.) (J. N. Loughborough, November 5,1861, *Review & Herald*, vol. 18, page 184, par. 1-11)."

Note: The doctrine of the trinity began its formulation in 325 AD and wasn't completed until 681 AD. Is this "progressive truth?"

WM Covert

"Taught by the Spirit" in Signs of the Times, Vol 22 #14.
"It is not the office of the teacher to do the work of the learner, but he is expected to lead and guide in the study. So it is with the work of the spirit. "When He, the Spirit of Truth is come, He will guide you into all truth." John 16:13. but every scholar should study hard, and apply himself diligently, under the guidance of the good Teacher. In this school the Lord has furnished the Bible as the textbook, while the Holy Spirit is the teacher that guides in its study. Jesus says this Teacher "shall not speak of Himself; but whatever He shall hear, that shall He speak." John 16:13. **It is not the design of the Lord to draw such attention to the spirit as to cause the claim to be made that it is an independent, separate being, apart from the Lord.** The heat and the light, and the life from the sun would not exist were it not for the sun; in like manner, there can be no spirit of the Lord only as it comes forth from Him. For these reasons Christ said, "He shall glorify me; for He shall receive of Mine, and shall show it unto you."

Signs of the Times 7 May, 1896
"God has a way, through the comforting Spirit, of making things so real that they seem to be already in our possession. And truly they are ours; but just now we are away from home by appointment by our Lord. Being comforted by His presence and consoled by His love, we can thereby comfort others, with the same comfort by which we are comforted. The blessedness of it is that God through the Holy Spirit brings the very atmosphere of heaven and his own nature into the place where his children walk or abide, an there envelopes them in His love. It removes from the one of a timid nature that fear and that dread which would otherwise render life unhappy. **Often converted children are made to rest with perfect confidence in the darkness of night, because of the comforting presence of the Redeemer. And truly they are not alone for Christ is by their side. This blessed Spirit takes away the lonesome feeling which to some is so tormenting; and, instead of this, they feel that they are in the presence of the dearest and strongest Friend.** This sweet comfort will be given for the asking and believing, or the resting and receiving above all things else, let faith drink in the promises of God as the thirsty land drink in the falling rain. With entire confidence in the living word, let its power take full possession of the mind and direct the life in the way of peace."

Just four years after Ellen White's death, the doctrine of the trinity was strongly debated at the 1919 SDA Bible Conference. If the publication of Desire of Ages in 1898 had corrected the non-trinitarian view of the early church pioneers, (as church officials claim), it certainly wasn't evidenced in the minutes of that discussion. A.G. Daniells stated, "We are not going to take a vote on trinitarianism or arianism, but we can think."

"The missing link" between the pioneers' church (1844-1915) and the modern church (1980 – present time) is the "middle ages church" (1931-1980).

Just as the world church in the middles ages suffered due to the corruption of its religious leadership (the papacy), so too the SDA church of its "middle ages" was caused to suffer under its Romanised leadership. The evidence appears to suggest that the leaders of both religious bodies purposed to manipulate and control the flock by obscuring the truth from the Scriptures and the writings of the prophets. The Principles of Faith in both churches were drastically altered from the original beliefs which had been based on the Bible alone.

JS Washburn

In 1939 J. S. Washburn responded to a sermon by Professor WW Prescott (formerly a non-trinitarian), which appeared to support the doctrine of the trinity.

Extracts of Washburn's letter follows:

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

"Was Christ of the same substance of the Father, or of like substance?' Very naturally the nature of the personality of God was the center, the core, the key of the teachings of Roman theology, Satan's crowning masterpiece of apostate Counterfeit Christianity.

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

"The doctrine of the Trinity is a cruel heathen monstrosity, removing Jesus from his true position of Divine Savior and Mediator. It is true we can not measure or define divinity. It is beyond our finite understanding, yet on this subject of the personality of God the Bible is very simple and plain. The Father, the Ancient of Days, is from eternity. Jesus was begotten of the Father. Jesus speaking through the Psalmist says: 'The Lord (Jehovah) hath said unto me, Thou art my son, this day have I begotten thee.' -Psalm 2:7.

"Again in Proverbs (where Jesus is spoken of under the title of wisdom, See 1 Cor. 1:24), we read: 'The Lord (Jehovah) possessed me in the beginning of his way'. v.22.

"'Before the mountains were settled, before the hills was I brought forth.'-V.24.

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

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

"And the fact that Christ is not the mediator in the Roman Church demonstrates that the Trinity destroys the truth that Christ is the one, the only mediator.

"The so-called Christian Church, the Papacy, that originated the doctrine of the Trinity, does not recognize him as the only mediator but substitutes a multitude of ghosts of dead men and women as mediators.

"**If you hold the Trinity doctrine, in reality, Christ is no longer your mediator...**

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

"The heathen doctrine of the Trinity, supreme in the Catholic Church, Roman and Greek, blots out the light of God given liberty, fills the world with darkness and blood, either when it is logically enforced as the only religion, or, when men filled with the same spirit, revolt and take revenge in the same way that they have suffered, and set up another government on the same principle, despotism, dictatorship."

(Washburn continued)

"No one living can deny that where the Trinity was the supreme doctrine there has come horrible bondage, destruction, ruin; liberty utterly lost. Look at Italy, Spain, Russia; Hitler an Austrian Catholic, Stalin studied for the priesthood, Franco in Spain, Mussolini in Italy. The world is in torment from action and reaction of the blasphemous doctrine of the Trinity...

"The Catholic heathen doctrine of the Sunday Sabbath is just as sacred as the Catholic pagan doctrine of the Trinity and no more so...

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

"Thank God for the Spirit of Prophecy! In the printed copy of Eld. Prescott's sermon, I note that he quotes profusely from the teachings of Sunday-keeping ministers of other churches...If He would read the writings of the Spirit of Prophecy more and the teachings of popular Sunday-keeping ministers less, if he would in simple faith take the teachings of the Testimony of Jesus, he would not make the mistake of teaching the heathen doctrine of the Trinity or bringing in any other arguments to overthrow the established settled faith of the people who believe the great closing message...

"However kindly or beautiful or apparently profound his sermons or articles may be, when a man has arrived at the place where he teaches the heathen Catholic doctrine of the Trinity, and denies that the Son of God died for us, is he a true Seventh-day Adventist,? Is he even a true preacher of the Gospel? And when many regard him as a great teacher and accept his unscriptural theories, absolutely contrary to the Spirit of Prophecy, it is time that the watchmen should sound a note of warning...

"The false teaching of the personality of God making him simply an essence and not a personality was the 'Alpha of Apostasy'. Another phase of false doctrine on the personality of God, might become the 'Omega of deadly apostasy', Series B., No. 2, page 16...The apostasy in the days of Dr. Kellogg was in regard to the personality of God. Then He was regarded as an ESSENCE pervading all nature. Being checked by the powerful Testimony of the Prophet of God, it is bound to come back later in a modified form. The Spirit of Prophecy has plainly indicated this**. 'The results of this insidious devising will break out again and again, and it has broken out again, and is still on the personality of God"** (end quote J. S. Washburn).

Charles S Longacre

In 1947, Charles S. Longacre, (1871-1958) SDA evangelist, author, editor, minister, administrator and religious liberty authority, specifically protested the push by the leadership toward trinitarianism in his paper "The Deity of Christ." The article reveals the truth as the denominated church believed it up until the alterations to the Principles of Faith were imperceptively forced upon the unsuspecting members in 1931. The article is still available from "Truth will Triumph," P. O. Box 6137, Towoomba, Qld 4350 Australia.

M C Wilcox
The following quotes by FM Wilcox can be found at:
http://www.creation-seventh-day-adventist-church.org/Binary/Essays/ePioneer.html

“The Holy Spirit is the mighty energy of the Godhead, the life and power of God flowing out from Him to all parts of the universe, and thus making living connection between His throne and all creation. [...] It thus makes Christ everywhere present. [...] Thus, the Spirit is personified in Christ and God*, but never revealed as a separate person. Never are we told to pray to the Spirit; but to God for the Spirit. Never do we find in the Scriptures prayers to the Spirit, but for the Spirit. (*Questions and Answers Gathered From the Question Corner Department of the Signs of the Times*, p 181, 182)

"The reason why the Scriptures speak of the Holy Spirit as a person, it seems to us, is that it brings to us, and to every soul that believes, the personal presence of our Lord Jesus Christ." (M. C. Wilcox, *Questions and Answers* Vol 11, 1919, 1938 versions - pp 37-39)

"The presence of God is therefore His Holy Spirit; and the Holy Spirit is therefore the life of God." (M. C. Wilcox, *Signs of the Times*, June 2, 1989)

Willie White (Ellen White's son)
Letter from Willie C. White to HC Carr, April 30, 1935
“In your letter you request me to tell you what I understand to be my mother’s position in reference to the personality of the Holy Spirit. This I cannot do because I never clearly understood her teachings on the matter. There always was in my mind some perplexity regarding the meaning of her utterances which to my superficial manner of thinking seemed to be somewhat confusing. I have often regretted that I did not possess that keenness of mind that could solve this and similar perplexities, and then remembering what Sister White wrote in “Acts of the Apostles,” pages 51 and 52, “regarding such mysteries which are too deep for human understanding, silence is golden,” I have thought best to refrain from discussion and have endeavored to direct my mind to matters easy to be understood. My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was characteristics. It is stated in such a way that I concluded that there might be personality without bodily form” (Cited in Old Paths, January 2004 Vol 13, No 1 available from Smyrna Gospel Ministries[30]).
http://66.102.7.104/search?q=cache:_lS0Flkqad8J:www.smyrna.org/op/pdf/2004/op04_1.pdf+%22Willie+White%22+%22H.+W.+Carr%22+1939&hl=en&gl=au&ct=clnk&cd=1

30***Old Paths*** is a free monthly newsletter/study-paper published by Smyrna Gospel Ministries, HC 64 Box 128-B, Welch, WV 24801-9606 U. S. A. The paper is dedicated to the propagation and restoration of the principles of truth that God gave to the early Seventh-day Adventist pioneers. *Duplication is not only permitted, but strongly encouraged*. This issue, with other gospel literature we publish, can be found at our web sites. The urls are: http://www.smyrna.org and http://www.presenttruth.info. Phone: (304) 732-9204. Fax: (304) 732-7322.
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Did the Pioneers Take a Neutral Position Regarding the Trinity?

According to Dr Jerry A. Moon PhD., of Andrew's University in ***The Adventist Trinity Debate***, the assertion is made in reference to the pioneers, that "not all were agreed on anti-trinitarianism." Dr Moon quotes **D.T. Bordeau's** statement in "We May Partake of the Fullness of the Father and the Son" published in the Review and Herald, 18 November, 1890 p 707. The statement reads, "Although we claim to be believers in, and worshippers of, only one God, I have thought that there are as many gods among us as there are conceptions of the Deity."

Bordeau's article appeared in two stages in the Review and Herald, over two consecutive weeks. The passage of Bordeau's article which Dr Moon has quoted was printed in part 1.

Dr Moon did not mention the context of Bordeau's quote and this leads to doubt about whether the early pioneers were united in their beliefs concerning ***the nature of God***.

The text Bordeau used to introduce his article is, " For in him (Christ) dwelleth all the fullness of the Godhead bodily. And ye are complete in him which is the head of all principality and power" Col 2: 9, 10.

In the entire article, (parts 1 and 2) the trinity is not discussed, nor is the word " trinity" mentioned.

When read in context, Bordeau's article certainly does not promote a bewilderment or even a neutrality about the doctrine of the nature of God. ***The nature of God is not discussed. It is the character of God that is under discussion***.

Bordeau continues:

> *"Although we claim to be believers in, and worshippers of, only one God, I have thought that there are as many gods among us as there are conceptions of the Deity. And how many there are of these, and how limited are most of them! Rather, how limited are* ***all of them!*** *We do not half study* ***the character of God the Father and of God the Son****, and the result is that we make* ***God and Christ such beings as ourselves****.* (emphasis in original).

Bordeau does use an expression often used by Trinitarians to describe the "2nd Person of the Trinity" - ***God the Son***. This expression is not exclusively trinitarian, for the Bible states in Hebrews 1:1-8 that the Father calls His Son, "God" (a divine being). The pioneer SDA's, according to their official "principles of faith" (written in 1872, published 1874), accepted the full and complete and independent divinity of the Son of God. Bordeau was not challenging that belief, but expressing agreement with an accepted, already established belief.

Bordeau's article is concerned with overcoming sin and partaking of the fullness of God and Christ. He continues:'

> *"In approving sin in ourselves, we sometimes make God a sinner. This is true when we would make it appear by an appeal to God or to the Bible, that wrong is right, and that when we are tempted of God to do evil, we are tempted of God to do right. James says we should not do this. Thus he speaks on this point: 'Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but ever man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death. Do not err, my beloved brethren. 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.' James 1:12-17."*

Bordeau was not dealing with the matter of the nature of God, (e.g. Trinity,triune god) but with the concept of sin and how a misconception of the divine ***character of God*** causes Christians to hold a misconception of sin, temptation and overcoming of sin. The contemplation of the greatness of the character of God is the focus of Bordeau's article. He stressed his concern that the readers might all consider that God's character is not perceived as pure and holy as it truly is. They might make excuses for their sin, but imagining that God does not require purity in His disciples. Bordeau expresses his despair that all manner of laxness might be imagined in the divine character in order to excuse human sinfulness.

A passage from the second part of Bordeau's article reads as follows:

> *"I believe we live far beneath our privileges, and dishonor God by not magnifying in our lives and in our efforts for ourselves and for others the riches of grace.* ***We have a God who is almighty, abundant in mercy and love, ready to forgive us and to relieve us under the most trying and perplexing circumstances.*** *He is rich in means and this resources and wisdom are infinite; and he tell s us that if we lack wisdom, he is willing to give us an abundance of it, if we will only ask it in faith, nothing doubting. James 1.* ***We have perfect Saviour,*** *who would make to us his yoke easy and his burden light, and give us rest, on condition that we learn of him on the point of meekness and lowliness of "heart. Matt. 11: 28-30.* ***We have the Holy Spirit and angels that excel in strength, that are all ready to help us.*** *How easy for a few drops of the latter rain to refresh and invigorate our mental, moral, and physical powers, so that we shall shine forth as bright lights in the world, bearing the words of life in a way that they will have effect! O for the showers of the latter rain! We have had slight sprinklings of .it; we want it, must have it in abundant showers. We may triumph in God. Why, then, go along fainting, with drooping spirits and feeling discouraged? God would not have it so.* ***The fullness of God and of Jesus reaches beyond the tomb."***

None of the sentiments expressed by Bordeau are out of harmony with the non-trinitarian theology as portrayed in the first denominational principles of faith (first published in 1872) and which appeared in the SDA church's Yearbook from 1889 – 1914. Those who might consider that there is disharmony between Bordeau's article and the church's established, foundational beliefs, are seriously mistaken and reveal that they do not correctly understand the original and well-established SDA doctrine of God.

Ellen White was also falsely accused of writing "trinitarian" statements. However, when examined against the SDA church's denominated principles of faith, it is clearly seen that Ellen White's language did not promote a trinitarian theology. Refer please to the discussion (in this book) of Ellen White's "trinitarian" statements e.g. "Three living persons of the heavenly trio" Edn p 614-5; Series B#7, p 62-3; Letter Nov 1905; Manuscript 21, 1906.

It is dangerous to form an opinion regarding the beliefs of the early pioneers based on isolated statements, taken out of their context. Bordeau's article did not deal with the nature of God. It dealt with the pure character of God and how human beings might develop a holy and pure character also.

Dr Moon appears to have taken Bordeau's words out of the context of ***"character completeness"*** in Christ and applying to it instead, a confused conception about the nature of God i.e. a trinitarian/arian context. His argument (that Bordeau finds confusion among the pioneers regarding the doctrine of God), when placed within the context, loses all strength and withers into insignificance. D.T. Bordeau's full article can be found at: http://www.adventistarchives.org/docs/RH/RH1890-45/index.djvu

Dr Moon, also in his work ***The Adventist Trintity Debate***, cites a passage written by **R.F. Cottrell** in his article "The Doctrine of the Trinity" which appeared in the Review and Herald, 1 June, 1869. Dr Moon notes that R.F. Cottrell indicates that he had never preached against the trinity, or to have previously written about it. This supposed lack of written or spoke evidence appears to have been interpreted by Dr Moon to suggest that RF Cottrell took a neutral position regarding the doctrine of the trinity, or down-played the importance of the doctrine of God, but when the entire article is read, this assumption is proved to be incorrect. It reveals that Cottrell believes the doctrine of the trinity is one that should be rejected as non-biblical.

In the article, which Cottrell entitled, "The Doctrine of the Trinity," he states:

> *"My reasons for not adopting and defending it, are 1. Its name is unscriptural - the Trinity, or the triune God, is unknown to the Bible; and I have entertained the idea that doctrines which require words coined in the human mind to express them, are coined doctrines. 2. I have never felt called upon to adopt and explain that which is contrary to all the sense and reason God has given me. All my attempts at an explanation of such a subject would make it no clearer to my friends. But if I am asked what I think of Jesus Christ, my reply is, I believe all that the Scriptures say of him. If the testimony represents him as being in glory with the Father before the world was, I believe it. If it is said that he was in the beginning with God, that he was God, that all things were made by him and for him, and that without him was not anything made that was made, I believe it. If the Scriptures say he is the Son of God, I believe it. If it is declared the Father sent his Son into the world, I believe he had a Son to send. If the testimony says he is the beginning of the creation of God, I believe it. If he is said to be the brightness of the Father's glory, and the express image of his person, I believe it. And when Jesus says, "I and my Father are one," I believe it; and when he says,*

"My Father is greater than I," I believe that too; it is the word of the Son of God and besides this it is perfectly reasonable and seemingly self evident."

Perhaps Mr Cottrell didn't actively need to add his voice of protest to the chorus of anti-trinitarian sermons sounding forth from the pioneers, but nonetheless, Cottrell ***did*** speak negatively about the trinity prior to 1869 and he wrote very strongly soon afterwards also (which Jerry Moon appears not to mention in his study on the trinity).

R F Cottrell also spoke indirectly against the doctrine of the trinity when he replied in written correspondence to a believer who advocated the doctrine of the immortality of the soul.

In reference to the assertion that "man is a triune being" consisting of body, soul and spirit, Cottrell stated in R&H 19 November, 1857, vol 11, no. 2, p 13:

"I never heard a Disciple confess faith in the doctrine of the trinity; but why not, if man consists of three persons in one person? especially, since man was made in the image of God? But the image he said, was a moral likeness. So man may be a triune being without proving that God is. But does he mean that one man is three men? I might say that a tree consists of body, bark and leaves, and no one perhaps would dispute it. But if I should affirm that each tree consists of three trees, the assertion would possibly be doubted by some. But if all admitted that one tree is three trees, I might then affirm that there were ninety trees in my orchard, when no one could count but thirty." Cottrell clearly makes a mockery of the idea that a man is a trinity, but in logical extension, suggests that such illogical conclusions can be expected by those who attempt to explain the doctrine of the trinity as being three gods, but one being, or three beings, but only one god."

RF Cottrell wrote extremely strongly against the doctrine of the trinity in:
Review and Herald 6 July, 1869
"That one person is three persons and that three persons are only one person is the doctrine which we claim is contrary to reason and common sense. The being and attributes of God are above, beyond, out of reach of my sense and reason, yet I believe them: But the doctrine I object to is contrary, yes that is the word, to the very sense and reason that God has himself implanted in us."
(Cottrell continued) "Such a doctrine he does not ask us to believe…..Our Creator has made it an absurdity to us that one person should be three persons, and three persons but one person and in his revealed word he has never asked us to believe it. This, our friend thinks is objectionable. ***But to hold the doctrine of the Trinity is not so much an evidence of evil intention as of intoxication from that wine of which all the nations have drunk****. The fact that this was one of the leading doctrines, if not the very chief, upon which the bishop of Rome was exalted to popedom, does not say much in its favour. This should cause men to investigate if for themselves; as when the spirits of devils working miracles undertake the advocacy of the immortality of the soul.* ***Had I never doubted it before, I would now probe it to the bottom, by that word which modern spiritualism sets at nought****."*
Note that Cottrell states "Had I never doubted it before" which shows clearly that he certainly doubted the doctrine of the trinity at least at that present time -and his previous statement in R&H 19 Nov, 1857, **illustrates that Mr Cottrell also doubted the trinity doctrine for at least the previous 12 years.**

Perhaps RF Cottrell's services were not required to deliver hard hitting sermons specifically aimed at the trinity doctrine prior to 1869, since other very strong anti-trinitarian messages were being delivered by the leading brethren and since the trinity

was NOT an issue in the early SDA church until around 1894 and discussion arose because of ecumenical relationships with Sunday-keeping trinitarian groups.

Some Stood

Despite the confusion, some of the pioneers still “stood firmly on the platform of eternal truth.”

SDA Anti-trinitarian Sermons and Published Articles:

- James White, - in Life Incidents, 1868 p 343; The Day Star, 24 Jan 1846; Review and Herald, 5 Aug 1852, 9 June 1853, Vol 4,#2, p 12; 29 Nov, 1877; 4 Jan 1881 - the year of his death - still holds non-trinitarian position;
- JH Waggoner - The Atonement in the light of Nature and Revelation, 1884 p 152-154, 164, 165, 167, 169, 173; article republished in R&H 10 Nov, 1863, vol 22 p 189; 1854, Review and Herald, 18 July Vol 5, #24, p 86;
- Joseph Bates – The autobiography of Elder Joseph Bates, p 204, 1868; letter to William Miller 1848, Past and Present Experience p 187
- W W Prescott – Review and Herald, 14 April, 1896, p 232;
- ME Cornell – Facts for the Times,1858, p76; R&H, 7 April, 1863 v 21, p149;
- AT Jones – General Conference Bulletin, 1895 p 448; Review and Herald 7 July – 1 August 1899, Ecclesiastical Empire, p 837-838;The Two Republics, 1891, p 590, 801;
- AJ Dennis – Signs of the Times, 22 May, 1879;
- J Matteson – Review and Herald, 12 October, 1869 p 123;
- JM Stephenson – Review and Herald, 7 November, 1854, vol 6, # 13 p 99, 5 December, 1854 vol 6 # 16 p 123, 124;
- Uriah Smith – Daniel and the Revelation, 1882 and 1912 edn, p 430, Review and Herald 10 July, 1856, vol 8, # 11 p 87, Looking Unto Jesus 1898, p 10, 23, 24, The Bible Student's Assistant p 21, 22, 42-25, General Conference Daily Bulletin, 14 March, 1891, Vol 4, p 146,147;
- JN Andrews – Review and Herald, 6 March 1855, vol 6 # 24, p 185, 7 September, 1869 (republished in Review and Herald, 4 January 1881);
- RJ Cottrell – R&H, 19 November, 1857, vol 11, #2, p 13, 6 July, 1869;
- DW Hull – Review and Herald, 10 November 1859, vol 14 p 193-195, 17 November, 1859, vol 14, p 201-202;
- JN Loughborough – Review and Herald, 5 November, 1861 Vol 18, p 184;
- EJ Waggoner – Christ and His Righteousness, 1890 p 9, 11-13, 19-24;
- MC Wilcox – Questions and Answers Gathered From the Question Corner Department of the Signs of the Times, 1911 p 181, 182;
- GW Amadon – Review and Herald 24 September, 1861 p 136;
- E Everts – Review and Herald, 20 March, 1856, Vol 7, # 25, p 199, 4 July, 1854 vol 5 # 22, p 169;
- JB Frisbie – Review and Herald 7 March, 1854.
- SN Haskell – The Story of the Seer of Patmos, 1905, p 93, 94, 98, 99, 217; The Cross and its Shadow, 1914 p 14, 232

Note: Despite the abundance of solid non-trinitarian sermons and literature produced by the pioneers, some proponents of the trinity doctrine endeavour to support their position by supposing that several "Trinitarian" articles were published by the church during Ellen White's lifetime. Such theologians claim Ellen White did not protest the Trinitarian sentiments expressed in the articles and therefore sanctioned their theology, but a closer inspection reveals that:

- some articles were not truly trinitarian;
- theological discussion was not stifled buaccept it by faitht encouraged by the early church;
- church leaders and publishers did not always heed the prophet's instructions and warnings
- the prophet did warn that the fundamental principles of their faith were under attack; and
- the prophet did instruct leaders and editors of their duty in regard to their response to the alarming apostasy which arose in the 1890's.

Some Fell

Sadly, some who were not "grounded on the platform of eternal truth," "fell off the platform" and "departed from the faith, giving heed to the doctrines of devils."

Historical records reveal that while Dr Kellogg helped to advance the introduction of the trinity into the Seventh-day Adventist church, he certainly did not do this work alone. The groundwork was already set by H Camden Lacey, Professor WW Prescott and Marian Davis. Later FM Wilcox, assisted with circulating the "new" theology.

In 1892, someone authorised Dr Samuel Spear's material to appear in some SDA Bible study guides.

- **1892 – SDA Bible Students' Library Series**

The word "trinity" appeared in the SDA Bible Students' Library Series in 1892 (before Ellen White was supposed to have 'changed' to become a trinitatrian in 1898). These pamphlets were designed for the public and contained SDA teachings. Pamphlet # 90 was titled "The Bible Doctrine of the Trinity." The author, Dr Samuel Spear, **was not an Adventist**. Pamphlet #90 used Dr Spear's article which had been printed in the New York Independent, 14 Nov,1889, p 9.

Spear writes about the trinity:
"This doctrine, as held and stated by those who adopt it, is not a system of tri-theism, or the doctrine of three Gods, but it is the doctrine of one God subsisting and acting in three persons, with the qualification that the term "person", though perhaps the best that can be used, is not, when used in this relation, to be understood in any sense that would make it inconsistent with the unity of the Godhead, and hence not to be understood in the ordinary sense when applied to man."

Samuel Spear's statement describes the Roman Catholic, orthodox version of the trinity – not the triune belief which was voted and adopted by the SDA church in 1980. Did the fact that the SDA church republished Spear's orthodox trinitarian doctrine, prove that the church accepted Spear's Roman Catholic doctrine? No. Why did the church then publish Roman Catholic doctrine?

Perhaps there was positive information in the article, despite the trinitarian expressions, or perhaps the early church saw that the article did not present a true "trinitarian" concept. While promoting the doctrine of "one God subsisting and acting in three persons," Dr Spear maintained that:

> "the Son is eternally subordinate to the Father. The subordination of Christ… .is not adequately explained by referring it simply to His human nature... His subordination extends to His divine as well as His human nature."

Clearly the statement does not correctly describe the Roman Catholic trinity or the triune teaching's of 3 co-equal Beings – but it did agree with the early Seventh-day Adventist denominationally accepted belief that the Son was a fully divine as His Father, but in subjection in authority to the Father. The statement also harmonises with Ellen White's definition that the Holy Spirit as the omnipresence of the spirit of Christ, is the third person of the Godhead ***(MS# 1107, Letter to Brother Chapman, 11 June 1891).***

- *That **FM Wilcox** accepted the doctrine of the trinity is evidenced by the fact that he drafted a set of trinitarian principles of faith in 1913 which was eventually revised and quietly (and without being voted)accepted by the church in 1931.*

- *Professor **WW Prescott,** co-contributor of the Review and Herald in 1900 and editor in 1903, later openly (1939) became an advocate of the doctrine of the triune god, for which JS Washburn authored a retort. H. Camden Lacey also confessed a long-standing trinitarian persuasion to Le Roy Froom in a letter on 30 August 1945. His letter highlights the year 1896 as one when Professor Prescott began to be:*

  > *"tremendously interested in presenting Christ as the great "I AM" and in emphasizing the Eternity of His existence, using frequently the expression 'The Eternal Son.'...Also he connected the 'I AM' of Exodus 3:14, which of course was Christ the Second Person of the Godhead, with the statement of Jesus in John 8:58, which we all agreed to; but then linked it up also with other 'I ams' in that Gospel – 7 of them, such as 'I am the Bread of Life', 'I am the Light of the World,' 'I am the Sheep' etc etc. all very rich in their spiritual teaching – but which seemed a little far-fetched to me especially as the 'I am' in all those latter cases is merely the copula in the Greek, as well as in the English. But he insisted on his interpretation and St Marion Davis seemed to fall for it and lo and behold, when the 'Desire of Ages' came out, there appeared that identical teaching on pages 24 and 25, which , I think, can be looked for in vain in any of Sr. White's published works prior to that time! In this connection, of course, you know that Sr Marian Davis was entrusted with the preparation of 'Desire of Ages' and that she gathered her material from every available course – from Sr White's books already in print, from unpublished manuscripts, from private letters, stenographical reports of her talks, etc, but perhaps you may not know that she (Sr Davis) was greatly worried about finding material suitable for the first chapter. She appealed to me personally many times as she was arranging that chapter (and other chapters too for that matter) an I did what I could to help her: and I have good reason to believe that she also appealed to Professor Prescott frequently for similar aid, and got it too in far richer and more abundant measure than I could render."*

- According to Professor **H Camden Lacey**, he was "always a trinitarian at heart" although not openly as when he went through Healdsburg College and Battle Creek College (in 1894). In 1894, Lacey was sent as a delegate from Battle Creek College to the second international convention of the Student Volunteer Movement. The presenters of the sermons at the convention were not Adventists, but, Sunday-keepers and trinitarians. The convention effected Lacey so much that he became swayed to believe again in the doctrine of the trinity. Professor Lacey eventually taught his trinitarian views in USA, Australia and England.

In 1896, following the convention, Professor H Camden Lacey requested and received permission to give a series of lectures in Cooranbong, Australia, where he presented trinitarian concepts. He observed that Sr Marion Davis, (who compiled the Desire of Ages) was present and that she “took copious notes.” AG Daniells, the Conference President was also present and he “expressed conservative appreciation.” Professor Lacey states, that prior to this convention, he was not aware of “any special controversy, or agitation over the matter of the Trinity. I cannot recall anything serious at all...amongst our people.” (Letter to L.E.Froom from H.Camden Lacey 30 August 1945).

Given the strong influence of Professor Prescott from 1896, HC Lacey (professor and lecturer in USA, Australia and England) from 1894 and FM Wilcox from at least 1914, it is not surprising, that just as some church members followed Dr Kellogg in his apostasy on the pantheistic/trinitarian (1903) issue, so also FM Wilcox and Prof Prescott's promotion of the “new” trinitarian belief, found a following among members of the Seventh-day Adventist church.

This sequence of events reveals that the movement towards trinitarianism was not begun from within the Seventh-day Adventist Church, from much pray and Bible study, but from dialogue and studying with ministers of Sunday-keeping churches. Thus the tendency toward denominational acceptance of the trinity had an “ecumenical” origin. The result of imbibing the wine of Babylon through doctrinal intercourse with Sunday keepers, was then revealed in the SDA church's publications.

Review and Herald April 3, 1900
"Let Him [the Holy Spirit] make you know, beloved, how surpassingly beautiful are the blended personalities of our triune God."

According to Gary Patrick and Dennis Tevis at:
http://www.adventist4truth.com/Sermons/Misc/patrick-tevis--godhead_sob.html

> “From 1898 and onward, the Adventist Church began publishing literature on the Godhead that increasingly reflected a Trinitarian perspective. In 1898 and 1900, three articles from "The King's Messenger" were printed in the Review and Herald entitled, "The God-Man" (September 20,1898, page 598), "The Third Person" (January 16,1900, page 35), and "Blended Personalities" (April 3,1900, page 210). The articles have a definite Trinitarian flavor; especially focusing on the personality of the Holy Spirit - the last article even using the term "triune God."

Despite Messrs Patrick and Tevis' assumption to the contrary, it does not appear that the first two articles referred to in the their summary would have had a decidedly “trinitarian flavor” to the early SDA church. The concepts described in these two articles did not contradict the established principles, which were accepted by the SDA denomination in 1889. However, the third article called “Blended Personalities” from the later issue of Review and Herald certainly does raise questions about the theological persuasion of the contributor to the magazine. Also, another article in the same Review and Herald implies that the Holy Spirit was a separate person to the Father and Son. The article, which did not reveal the author's name, appears as follows:

Review and Herald, Vol 75, Number 38, 1898, 20 September, 189,p 604

> "*There is a difference between "the gift of the Holy Ghost" and "the gifts of the Holy Ghost;" between the gift of the Spirit and the gifts of the Spirit. The gift of the Holy Ghost is the gift of his Spirit bestowed by the Lord upon those who believe and are baptized in his name. The gifts of the Holy Ghost are certain powers and operations imparted by the Holy Spirit himself to those who have received the gift of the Holy Ghost.*"

Some articles were most ambiguous and did not fall definitely in either the non-trinitarian or the trinitarian camp.

Review and Herald, (same) Vol 77 Number 14 3 April 1900. p 212
Taken again from ***The King's Messenger***
"THE Holy Spirit, if simply allowed, will bring us into a steady: daily, constant obedience to his loving will. He will lead us to live a simple, common-place, steady, and obedient life--nothing out of the regular order, nothing romantic, nothing exciting or hysterical, everything silent, sweet, sure--a satisfied and contented life. He will live his daily life in us. Little duties, hourly tasks, the regular round of life, is the life he will live if let."

Confusion – to Trinity or Not to Trinity?

Because of the ecumenical interaction during this era, 1892-1900, there was some confusion amongst Trinitarians and past trinitarians who were worshipping in the SDA church. With ambiguous articles concerning the trinity being published in the Review and Herald, many SDA's went to their Bibles and to Ellen White's writings to determine which position was correct – or in many cases, which position was the "party line" i.e. the majority position, the position of the leadership.

In 1884 this confusion over the trinity had been primarily OUTSIDE the SDA church.

JH Waggoner commented on this situation and endeavoured to explain some of the confusion by writing a book on this subject. For example, a frequent objection from the Sunday-keeping churches was that the SDA religion denied the divinity of Christ. Many sermons and answers in SDA publications addressed this issue, strongly asserting that the divinity of Christ was never in question with the SDA church.

JH Waggoner, *The Atonement in the Light of Nature and Revelation*, 1884, p165

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

However within a decade and a half, this staunch non-trinitarian position was thought to be error by those in positions of trust within the church. The confusion became apparent in the Review and Herald again. For example:

RA Underwood

Underwood is said to have written a supposedly trinitarian statement which was published in the Review and Herald, 17 May, 1898. In it, Underwood stated:

> *"It seems strange to me now, that I ever believed the Holy Spirit was **only** an influence, in view of the work he does"* (original emphasis).

While the word "trinity" fails to appear in the entire article, Underwood's statement appears to be trinitarian-flavoured. However, the full article is not harmonious with a trinitarian position at all – in fact it is quite contrary in places and it is also contradictory.

Underwood makes statements such as "'the Holy Spirit being in charge of all the holy angels, whatever is done by them under the authority of the Holy Spirit is accredited to the work of the Holy Spirit'....Satan 'is omnipresent' and that 'this is plain from many other scriptures" and that Satan 'who next to Christ had been the most honored of God and who stood highest in power and glory among the inhabitants of heaven'" (quoting Great Controversy p 493)."

In the doctrine of the triune god, the 3rd Person of the Trinity is supposed to be of equal power and glory with the Father and Son, however, Underwood's article denies this facet of the trinity doctrine.

Also, unlike Underwood, Trinitarians do not believe that Satan is omnipresent, but that this attribute belongs only to divinity, not to any created being.

Underwood's article appears to waver between the original beliefs of the SDA church and the trinitarian position. In keeping with the trinitarian position, Underwood considers the Holy Spirit to be a divine person, and yet he says on page 311 that "It is through these angels that the Holy Spirit does his work and manifests the power of God." The doctrine of the trinity holds that it is the omnipresent divine being Himself, who works in them, not angels.

Again Underwood's position proves to be in conflict with the trinitarian position with this statement: "Christ was delegated authority from the Father to represent the Father... Because he was the authorized representative of the Father in creating and redeeming the world. Christ acted under the authority received from the Father and the work committed to the Son and accomplished by the Son, is accredited to the Father.

The trinitarian belief is that neither divine being has more authority over the other members of the trinity. If Underwood was of the trinitarian belief, why did he suggest that Christ was authorised by the Father, to create the world? In trinitarian theology, Christ would not NEED His Father's authority to create the world or to do anything at all.

It is clear that Underwood's article does NOT represent an acceptance of the doctrine of the trinity, but possibly an attempt to harmonise Ellen White's assertions that the Holy Spirit is a real person – as much as God is a person. Sadly, his article it fails to achieve that goal.

In the same edition of the Review and Herald another article, an editorial appears. It presents the SDA original, denominated position. It does not present the spirit of God as being simply an “essence” but the bestowal of the 'character of the Lord.' This work is only able to be divinely performed.

Editorial; Review and Herald, Vol. 75, No. 20, 17 MAY, 1898. p 316
The gift of the Holy Ghost, therefore, is the bestowal of the disposition, the 'character, of the Lord; it is the bestowal of wisdom, of understanding, of counsel, of might, of knowledge, and of the fear of the Lord, upon all who receive the gift of the Holy Ghost. And as with Jesus, it will make the receiver of quick understanding in the fear of the Lord.' In the manifestation of the fulness of the Spirit in the church, he divides to every man severally as he will; for to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit' etc 1Cor12:8. Ask, and it shall be given you.' Receive ye the Holy Ghost.' Let him divide to you as he will. Do not ask him to do it as you will.”

ML Andreasen
It is supposed that that ML Andreasen found to his amazement, the doctrine of the trinity, in the Desire of Ages in 1898.

"I remember how astonished we were when Desire of Ages was first published, for it contained some things we considered unbelievable; among other things the doctrine of the trinity which was not generally accepted by Adventists then." (Spirit of Prophecy unpublished Chapel address, Loma Linda, 30 Nov 1948)

Andreasen did not in fact find the doctrine of the trinity in the Desire of Ages for in that book EGW makes strong non-trinitarian statements. Andreasen simply believed that he had found it there because of the influence of some of the leading brethren. Andreasen failed to understand how Ellen White's material for the Desire of Ages had been “compiled” under the influence of WW Prescott and H Camden Lacey through Sr Marion Davis. He further failed to understand that Christ was perfectly able to have “life original, unborrowed and underived” after He originated from His Father in the ages of eternity - just as EGW continued to teach until she died - without having any connection with the doctrine of the trinity. Andreasen might have found a more satisfying answer, if he had been able to seek out Prescott and discuss this issue with him.

Andreasen's statement, that the trinity doctrine “was not generally accepted by Adventists then," confirms that the confusion over the trinity doctrine was occurring in the church in 1898, but the confusion was coming from Camden Lacey and WW Prescott who appears to have fluctuated his standing on many 'new' theological themes. By 1919 the trinity was still not accepted in the SDA church as the minutes from the 1919 Bible conference reveal.

The statements from Underwood and Andreasen certainly confirms that some members of the SDA church were moving toward a consideration of the trinity. It is likely that this confusion was possibly caused by ecumenical influences in experiences similar to H Camden Lacey. However, the original SDA non-trinitarian beliefs were still being published ***in the same magazine***, often together ***in the same edition*** of the Review and Herald.
The following are extracts of strongly non-trinitarian articles dealing with the Holy Spirit - written by SDA authors, and appear **in the same editions** of the Review and Heralds as the “trinitarian-flavoured” statements.

WATSON ZIEGLER,
Review and Herald, 13 September, 1898, Vol. 75, Number 37, p 582.
The Doctrine of Christ
"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." John 3:34. These promises are all given that **the God of our Lord Jesus Christ, the Father of glory, may give unto us the spirit of wisdom and revelation in the knowledge of him. Praise the Lord for the riches of his grace, which gives us the Holy Spirit! ...** Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you." Acts 3 : 19, 20. For the law was given by Moses, but the reality came by Jesus Christ." John 1 : 16, 17 Syriac translation. When a man is asked to repent, what shall he leave off? What part of his life is sin? The answer comes from the throne: "By the law is the knowledge of sin." Rom. 3: 20. "Repent, and be baptized every one of you in the name of Jesus Christ for the,remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. Nothing but self can keep any one from receiving the Holy Ghost. To repent is to turn from transgressing the law magnified by our Saviour. **The man who does this will be converted into Christ's own life; he will no more be himself, but a new man; and that man will be Christ in him the hope of glory."**
http://www.adventistarchives.org/docs/RH/RH1898-37/index.djvu

JN LOUGHBOROUGH
Review and Herald, 20 September, 1898, Vol 75, Number 38, 1898, p 600
THE SPIRIT OF GOD
The Spirit of God is spoken of in the Scriptures as God's representative--the power by which he works, the agency by which all things are upheld. This is clearly expressed by the psalmist, when he inquires: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If :I take the wings of the morning and dwell in the utter-most parts of the sea; even there shall thy hand lead me and thy right hand shall hold me." Ps. 139:7-10. We learn from this language that when we speak of the Spirit of God, we are really speaking of his presence and power.
http://www.adventistarchives.org/docs/RH/RH1898-38/index.djvu

Ellen White's book the Desire of Ages, was advertised in that edition of the Review and Herald, (20 SEPTEMBER, 1898),but no mention was made in that book that it contained a supposedly "new" thelogical concept and that it was introducing the doctrine of the trinity. While it is supposed that the book "changed our religion" in actual fact, the concepts expressed in the Desire of Ages are not trinitarian. The concepts align perfectly with the 1874 principles of faith, but this might be difficult for those who wear 'trinitarian blinkers' to picture. The advert made mention of two divine beings, not three.

Review and Herald, 20 September, 1898, Vol. 75, Number 38, p 611
"THE PROSPECTUS FOR "THE DESIRE OF AGES"IS NOW READY!
'THE DESIRE OF AGES' is the title of a forth coming volume by Mrs. E. G. White. It is intensely interesting and beautifully illustrated, and is devoted to the consideration of the great truth that **in Christ the love of the Father is revealed,--that " God was in Christ reconciling the world unto himself."** Although the complete book will not be ready until about October 15, the Prospectus has been issued thus early to enable our agents to make a-fall delivery." http://www.adventistarchives.org/docs/RH/RH1898-38/index.djvu

If Ellen White's book The Desire of Ages was intended to introduce the doctrine of the trinity, it certainly wasn't announced as such, although the time would have been opportune. Her non-trinitarian husband had died. The topic was being discussed and

different opinions discussed and published in the Review and Herald. Why would Ellen White let the golden opportunity slip by without mentioning that she had reverted back to being a trinitarian? If so, why did she keep repeating that the church must hold onto the first (non-trintarian) principles of its denominated faith, established between 1853-1857 and published yearly since 1874? Special Testimonies, Series B, no. 7, p57; (4 December, 1905).

It is obvious that in 1898, as a result of ecumenical and theological dialogue with Sunday-keepers, there resulted **an intentional letting go of the foundational truths** by some in the SDA church, and conflicting articles began to be published in the Review and Herald.

Discussion or Doctrinal Change?

In 1898, the co-editors of the Review and Herald were Uriah Smith and AT Jones. Both men remained non-trinitarian until their deaths in 1903 and 1923 respectively. To imagine that these men actively and purposely published articles that were considered by them to be "of a trinitarian flavour" is highly unlikely. However other, influential contributors might have pressed for representation of their views in the church's official paper. Theological discussion was not stifled in the early SDA church, but encouraged.

Bible Echo 15 October, (**1892),** p 6
"Truth is eternal, and conflict with error will only make manifest its strength. We should never refuse to examine the Scriptures with those who, we have reason to believe, desire to know what is truth as much as we do."

Discussion and Bible study were encouraged, however, "tearing down the **the foundation principles that have made us what we are** -- Seventh-day Adventists," was not encouraged by the prophet! (New York Indicator, *Standing in the Way of God's Messages* – 7 Feb, **1906** p 4)

Uriah Smith and AT Jones were not the only contributors of the Review and Herald. While Smith and Jones were co-editors, others had considerable input into the publication and no doubt, those who were following "human leaders" - (the Sunday keepers/trinitarians), were anxious to share their new views.

Regarding the "trinitarian-flavoured" articles which appeared in the 1898 and 1900 editions of the Review and Herald: Uriah Smith and AT Jones were co-editors during this period. The articles were reproduced apparently unaltered from a Sunday-keeping church's magazine, "the King's Messenger" in much the same way that the current church organisation has published material from other denominations, which contradict some major SDA doctrines.
If the decision to publish material which differs doctrinally from the denominational position, is evidence that a "doctrinal change" is occurring in that denomination; if it marks a dramatic change which challenges established doctrines, then the same philosophy must also apply to the modern Seventh-day Adventist Church.

For example, despite the 7th day Sabbath being a foundational doctrine of the SDA church, the Ministerial Association of the General Conference (of the Seventh-day Adventist Church) published a book called "*Confessions of a Nomad: What We Learned in Sinai's Shadow,* authored by Carolyn Shealy Self and William L. Self.

On pages 118,119 of "*Confessions of a Nomad,"* Sunday sacredness is promoted. (1998 copyright by the Ministerial Association of the General Conference of Seventh-day Adventists. Originally the book was published in 1983 by the Peachtree Publishers. Apparently the Ministerial Association received the permission to reprint it, with editorial modifications, because its says: "All copy has been reset and repaginated. Several short portions have been edited to conserve space" (p. 2). Samuel Bacchocchi
http://www.biblicalperspectives.com/endtimeissues/eti_50.html

The fact that the SDA church officially published a book that promotes Sunday sacredness, does not mean that the organisation is in the throes of debating the doctrine of 7th day Sabbath. Neither does it suggest that the church has changed its foundational belief that Sunday should be held as sacred in the place of the 7th day Sabbath. In the same manner, let none assume that the publication of some "trinitarian-flavoured" material in the early church, proves that the doctrine of the trinity was an accepted belief then either.

The more likely scenario is that both the church of the 1900's and the modern SDA church were both perhaps unknowingly, entering into apostasy.

Which Roads Lead to Rome?

It appears that the confusion regarding the doctrine of the trinity arose from a combination of events:

- interfaith relationships between SDA's and Sunday-keeping churches;
- Dr. John Havey Kellogg's pantheistic and then trinitarian influences; and
- Ellen White's corrective statements to Kellogg i.e. "the three persons of the heavenly trio" etc which were misinterpreted and misunderstood by many.

Was the denomination heading toward Rome?

The roots of pantheism teach that ***God is a spirit*** ***without a body*** and similarly, so does the doctrine of the orthodox (Roman Catholic) trinity.

It was no concern to the devil ***WHICH*** false theory the Seventh-day Adventist church adopted – pantheism or trinitarianism – as long as they gave up the truth which God in His mercy, entrusted to them.

Confusion Caused By Inter-faith Interaction

Borrowing "trinitarian-flavoured" material from, and attending seminars organised by Sunday-keeping/trinitarian churches appears to have caused doctrinal confusion among some Seventh-day Adventists. However, Dr Kellogg's theology was more dangerous, as it arose from inside the church.

Ellen White stated that she was amazed that even the leadership could not discern the serious error regarding Dr Kellogg's position on the personality and character of God, (both of which were assaulted by his pantheism and trinitarian doctrines).

Following a similarly dangerous route in 1956-57, LeRoy Froom met with Evangelicals from Eternity Magazine, Dr Donald Barnhouse and Walter Martin. The compromising outcome of this dialogue with Sunday-keeping/trinitarians was that further foundational truths were "counted as error" (Froom, Movement of Destiny, 1971, p 422).

The "giving up the foundations/pillars of our faith" was prophesied by Ellen White in (October, 1903), and published in Special Testimonies Containing Letters to Physicians and Ministers 1904. Also found in 1 SM 203, 204. The prophet stated that the church was moving into apostasy.

By 1898, officially, it was still denominationally accepted that the spirit of Christ was the power and presence of Christ – a person – in the sense only that it was "the personal presence of Christ to the soul." The "omnipresence of the spirit of Christ" was the called the Holy Spirit, "the third person of the Godhead." These expressions were denominationally accepted as being non-trinitarian statements, penned by Ellen White and they described the church's belief that the Father and Son were present everywhere by their very real personal presence called the holy spirit of God. Such expressions did not express a belief in a third separate 'being' or entity whose name was "the Holy Spirit;" however, such a belief is a vital component of the doctrine of the trinity.

Ellen White stated from 1903 - 1907 that the original denominational principles of faith, were still the solid platform of truth

- (*General Conference Bulletin,* p 35, 6 April 1903;
- Testimonies Containing Letters to Physicians and Ministers, p 58, 59, 1904;
- 8 Testimonies for the Church, p 297 (1904);
- NBL.051.007; MS. 129, (1905)
- Miscellaneous Manuscripts & Collections; Review and Herald 5 May (1905);
- Special Testimonies, Series B, no. 7, p57. 4 December, (1905);
- Loma Linda Messages p 149, 150, 11 December, (1905);
- New York Indicator, p 4, 7 Feb, (1906);
- Australiasian Union Conference Record, 30 December (1907).

That the "solid platform of truth" was under attack, was evidenced by the multitude of warnings (just referenced) which Ellen White gave to the church.

One example will suffice:

Special Testimonies, Series B, no. 7, p57.
(4 December, 1905, Sanitarium California).
"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 are we to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time. We need now larger breadth, and deeper more earnest, unwavering faith in the leadings of the Holy Spirit." **"If we needed the manifest proof of the Holy Spirit's power to confirm truth in the beginning, after the passing of the time, we need today all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils.** There must not be any languishing of soul now."

The case of former Conference president Stephen N Haskell, illustrates how confusion resulted regarding the beliefs of the pioneers. In 1905 Elder Haskell wrote many non-trinitarian statements in his books, including *The Story of the Seer of Patmos* (on pages 93, 94, 98, 99 and 217). However in **1908** Haskell had published, *The Story of Daniel the Prophet* and on p 132, which made the following statement describing events when John the Revelator was visited by the angel Gabriel. John fell down to worship the glorious being, thinking him to be divine, but the angel revealed that he was not a divine being. Elder Haskell states:

> *"Gabriel was only an angel, upheld by that same Power that sustained John, and he would not for one moment allow John to be deceived by thinking he was a part of the great trinity of heaven, and worthy of the worship of mankind."*

Despite Ellen White's repeated warnings, did her trusted colleague Elder Stephen Haskell became confused on this issue also and forsake the first denominated principles of faith? The reference to "the great trinity of heaven," certainly tends to cause one to think that Elder Haskell was converted to accept the doctrine of the trinity. It also appears to be extremely out of character with his prior theological material, but Haskell's later books and sermons reveal no deviation from those first non-trinitarian principles of faith, so the suggestion that he converted to trinitarianism, is not convincing.

Did perhaps someone such as LeRoy Froom apply his denominationally authorised "editing prowess" to Haskell's material so as to correct "erroneous statements on the Godhead" as described in Movement of Destiny, 1971 p 422)? It is possible, but editorial alteration does not present a solid argument in Elder Haskell's case. One could reasonably question, "if the editors altered "a statement from *The Story of the Prophet Daniel,* then why didn't they also alter *The Seer of Patmos* and *The Cross and its Shadow* to portray a more trinitarian doctrine?

Whatever explanation applies to that strange situation, it appears in no doubt from his later sermons and books, that Elder Haskell remained **strongly** non-trinitarian.

On 20 May, 1909, Elder Haskell addressed the 37th General Conference in Session. His sermon was entitled, "Preparation For Reception of the Holy Spirit." The entire sermon was “straight down the line,” in harmony with the original, SDA denominated doctrinal beliefs. Repeatedly, Elder Haskell refers to ***the spirit of the Lord*** as being the divine power to form a holy character. He stresses that the character of Jesus will be perfectly represented in His people as they meditate on the His words for Christ's words “are spirit and eternal life.” Haskell said:

> *“If you want to receive the Holy Spirit, you should put away from your minds all your own ideas, both as to the manner of God's working and the nature of his working. He will work in his own way and manner, and he will give his Holy Spirit when you may least expect it. Referring again to Isaiah 28, I would ask, What is the rest spoken of in verse 12?--The Word of God. He who. lays aside every idea of his own, and comes to God, takes his Word, and considers what he says, secures the rest. The Lord may give such an one understanding. That is the refreshing. Turn to Neh 8: 8, and we have an illustration of how we should read the Bible. We should give the sense, and cause those who hear to understand the reading. In John 6:63 we read: It is the Spirit that quiekeneth; the flesh profiteth nothing:, the words that I speak unto you, they are Spirit, and they are life." When you lay aside all your own ideas, and consider what God says, you will have the Spirit, and also the refreshing. “In Acts 3:19 we read: "Repent ye therefore, and be converted, that your sins may be blotted out,- when the times of refreshing shall come from the presence of the Lord." .Then your sins are blotted out when the times of refreshing come. We are to-day in the time of the blotting out of our sins. We are now looking for the times of refreshing, and-the outpouring of the Spirit. The Lord teaches knowledge to those who are weaned, and those who study the Word have the refreshing. The refreshing is the outpouring of the Spirit of God in the' time of the blotting out of sins, and that is where we are now. The devil can imitate almost everything, but there is one thing, he can not imitate, and that is the character of our Lord Jesus Christ, and that character is in the Word. His character is revealed there, and his character in every phase of it is there, but you never can get it unless you study the Word, and appropriate the Word to your own heart. Believe it, consider it; then you will get the Spirit.”*

In 1914, a year before Ellen White's death, Stephen Haskell wrote, ***The Cross and its Shadow.*** The sentiments expressed are non-trinitarian nature and reveal no doctrinal inclination towards a belief in three divine beings. On pages 14 and 232, Steven Haskell wrote:

> *(p 14) "The one who allows nothing to break his connection with heaven becomes an earthly dwelling-place for the Most High; "for thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit." *18 He who separates from sin and puts it far from him, becomes a temple of the Holy Ghost. *19 God loves to dwell in the hearts of His people, *20 but sin cherished in the heart prevents His Spirit from abiding there. *21 Christ knocks at the door of every heart, inviting all to exchange sin for righteousness, that He may come in and abide with them. *22 …. (p 232)* ***The same Christ who once walked the earth, clothed in human form, will by His divine Spirit, dwell in every human being who will open wide the door of his heart and bid Him enter****. He who will meditate upon Christ, and study His sinless life, by beholding the glory of the Lord will be "changed into the same image from glory to glory."*

It appears probable that Elder Haskell's use of the word "trinity" in *The Story of Daniel the Prophet* p 132, simply refers to the Father and the Son and their spiritual divine presence. This concept appears to be misunderstood by those who are "tuned in" to the doctrine of the trinity.

It is quite possible that Elder Haskell used the word "trinity" to describe the same "three powers" concept that Ellen White herself used, when she described the "powers of heaven" as "the heavenly trio" in *Series B#7, p 62-3; Letter Nov 1905; Manuscript 21, 1906.*

Though Haskell's use of the word "trinity" is bound to lead some to suppose that he embraced the doctrine of the trinity, his later books and sermons prove that this is clearly NOT the case.

Similarly, it was not the case that Ellen White herself endorsed the doctrine of the trinity, though she also used some expressions which were misunderstood to be supportive of the trinity doctrine.

Dr John Harvey Kellogg's Confusing Experience

The leadership were slow to discern the dangerous theological error was "coming in amongst them." Ellen White expressed her amazement that those in leading positions, should let the apostasy creep in without rebuke or warning.

In 1903, one month AFTER Dr Kellogg had converted to the trinitarian belief, Ellen White wrote the following rebuke.

Battle Creek Letters, p 6, 12 November (**1903)**

"If our physicians will stand solidly with their ministering brethren, they will receive help. But they have started on a track which if followed will lead to an effort to tear down the foundation pillars of our faith. Spiritualistic sentiments have been presented in so plausible a manner that many of our medical missionary workers have been fascinated by them. I pray that they will not continue to foster these ideas. Their work is now to put away from them these pleasing fables. **How could our brethren say that in "Living Temple" there was nothing contrary to the truths of God's Word?** The Lord's watchmen should have been quick to see that evil was stealing into our ranks. They should have been wide awake to discern the approach of the enemy, and to give the alarm. The rebuke of God will rest upon those who willingly close their eyes that they may not discern the dangerous character of the fables that are stealthily finding place among us. The rebuke of God is upon the ministers and medical missionary workers who have been asleep on the walls of Zion, when as vigilant watchmen they should have warned the people of the Lord against the dangers threatening them."

Review and Herald, 22 October**,1903**

"I have some things to say to our teachers in reference to the new book, "The Living Temple." **Be careful how you sustain the sentiments of this book regarding the personality of God.** As the Lord represents matters to me, these sentiments do not bear the indorsement of God. They are a snare that the enemy has prepared **for these last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it.** But since the claim has been made that the teachings of this book can be sustained by statements from my writings, I am compelled to speak in denial of this claim."

As the apostasy grew in magnitude, Ellen White wrote voluminous statements of rebuke and correction.

Ellen White wrote to Kellogg stating in Letter 300 Ellen White Biography Vol 5, p 292 (1903)

"You are not definitely clear on the personality of God, which is everything to us as a people. You have virtually destroyed the Lord God Himself."

Just **prior to** the Autumn Council (11-16 October 1903) and the official denominational rejection of his book "The Living Temple," Dr Kellogg experienced a rapid conversion to trinitarianism. He announced this change in theology to Elder AG Daniells

If Ellen White had begun teaching the protestant version of the trinity in 1898, with the publication of the Desire of Ages as some believe, why didn't the prophet congratulate Dr Kellogg on his conversion to the trinitarian doctrine in 1903?

Ellen White, October 1903, (Spalding/ Magan Collection p. 334).

"The Lord still has thoughts of mercy toward John Kellogg, but the fallen angels are close by his side, communicating with him."

It is unlikely that the fallen angels seen by Ellen White, would have lead Kellogg to the truth about God and His only begotten Son – rather it is expected that they would have lead him into gross error about God's identity.

A.G. Daniells to W. C. White, Letter, 29 October 1903 p 12

> "Dear Brother White:
>
> 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 [Dr Kellogg] said that some days before coming to the council** [11-16 October 1903], 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 created works…*He then stated that his former views regarding the trinity* [that the trinity is a false doctrine] *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 that 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 that 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 book up so that it would be all right."* [words in parenthesis supplied]

In 1903, immediately following the Autumn Council, the Review and Herald published official denominational warnings (written by Ellen White) concerning Dr Kellogg's errant theology. Editorials were also written condemning Kellogg's published views on the "personality of God" (Review and Herald, 29 October, 1903, Vol. 80 No. 43). However, Dr Kellogg had already converted to become a trinitarian by this stage.

Another article appeared on page 11 in the same edition of the Review and Herald, 29 October, 1903, in the section, “God's Message For Today” *A Personal Experience* by HJ Farman (Elder). He wrote:

> “In recent years there has come over the whole denomination a radical change, both in. fruit bearing and in teaching. In my own experience I have realized a change, and have often felt much concerned about it. This, especially the lack of fruit bearing, .has been a source of discouragement. Jesus made fruit bearing a test of discipleship, and a sure evidence of a call to the ministry. John 15:5 -8. Many times I have resolved to return to the old landmarks, and make straight, paths for my feet to walk in. But it is not easy, after one has been led away so slyly and so far, to get back.”

In reply to Dr Kellogg's **trinitarian** theology, Ellen White wrote the following statement.

"There are three living persons of the heavenly trio" Evangelism p 614-5; Series B#7, p 62-3; Letter Nov 1905; Manuscript 21, 1906.

In Ellen White's original handwritten manuscript, appears following this answer, it reads

“*Here* are *the* living three personalities of the heavenly trio…”.

However, the **edited and typed transcript** of her handwriting reads:

“*There* are [the] living three persons[alities] of the heavenly trio...”

Ellen White's original statement was written in response to Dr Kellogg's erroneous theology. Dr Kellogg had met with accusations of promoting pantheistic theories even prior to the publishing of his book, “Living Temple” and so late 1903, he set out to revise these sections of the book. At this time, recall that Kellogg also suddenly altered his view on God and accepted the doctrine of the trinity. Dr Kellogg believed in God the Father, God the Son and God the Holy Ghost.

Ellen White corrected Dr Kellogg's erroneous theology, when she stated that *the omnipresent spirit (of Christ)* was the third personality of the Godhead. Christ's personal presence was represented by His divine thoughts/mind/spirit,which were given to humanity through the ministration of angels. The Holy Spirit was NOT recognised by Ellen White as another separate and different third BEING. The following information substantiates this assertion.

Recall that Dr Kellogg converted from pantheism to trinitarianism in early October 1903. At that time, he expressed to leading ministers of the SDA church, that he believed that there were three separate divine BEINGS in the Godhead.

In a conversation with AG Daniells, Dr Kellogg was said to state that he had recently converted to trinitarianism. AG Daniells wrote to WC White that Kellogg 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." 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"* (letter from AG Daniells to WC White 29 October, 1903 p 1, 2).

In a letter to GI Butler, Dr Kellogg wrote,

> *"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 so many words that the Holy Ghost is the third person of the Godhead. How the Holy Ghost can be a third person and not be a person at all is difficult for me to see"* (Letter JH Kellogg to GI Butler 28 October, 1903). "

Dr Kellogg apparently claimed that Ellen White supported his trinitarian theology. Ellen White repeatedly wrote testimonies stating that she did not support Dr Kellogg's spiritualistic (pantheistic and then trinitarian) theology.

In November 28, 1903 in a letter to SN Haskell, Ellen White wrote regarding Dr Kellogg:

> *"The enemy of souls had cast upon him a spell of deception.... At the time of the General Conference in Oakland, I was forbidden by the Lord to have any conversation with Dr. Kellogg. During that meeting a scene was presented to me, representing evil angels conversing with the Doctor... Dr. Paulson and others have thought that the strange sentiments to be found in the book, "Living Temple" are sustained by my writings. Some expressions, taken independent of their proper connection have been used to sustain this idea, even as many take statements from the Bible from their setting, and use them to testify to error. This is a scheme of Satan to deceive."*

On 7 August 1904, Ellen White wrote

> *"It will be said that Living Temple has been revised. But the Lord has shown me that the writer has not changed, and that there can be no unity between him and the ministers of the gospel while he continues to cherish his present sentiments." (see Selected Messages, Bk. 1, p. 199).*

Dr Kellogg was a self-professed trinitarian for one year, when the following manuscript was written by Ellen White.

Manuscript: October, 1904 Instruction Regarding the Medical Missionary Work

> *"It is not safe to trust in Dr. Kellogg. I dare not do it. I have not written to him much, recently, but I may have to send something soon. I have not the least confidence in his present attitude toward many things. I learn that notwithstanding all I have written regarding "The Living Temple" a book that was written under the inspiration of the arch-deceiver; notwithstanding with many plain messages that I have delivered in the "Review and Herald" and in letters to our brethren in responsibility, Dr. Kellogg now admits only a few of the mistakes he has made, and still supposes that in former years I taught the same errors. This reveals a blindness beyond conception. All that I can now do is to watch developments closely. I can not see that it would do the least particle of good to say more than I have said. "*

However, Ellen White did write again regarding Dr Kellogg, but her written testimony has been again misunderstood and misapplied to support a doctrine that she did not endorse..

On 1 March, 1906, (Bible Training School, p 2; BC Vol 7A, p 441) in response to Dr Kellogg's claim that she supported *his* belief of three living PERSONS in the Godhead, Ellen White identified who *she really* believed were the Divine Beings. As she had repeatedly done, she again identified the only divine Beings as God the Father, and the Son of God. She defined the Holy Spirit as "*the Comforter whom Christ promised to send after he ascended to heaven ~~is Christ~~ is the Spirit in all the fullness of the God, making manifest to the All who receive him and believe in Him*."

Ellen White knew and accepted the SDA church's definition of '*spirit*' as' *mind, thoughts, character*.' The pioneers further understood that the Holy Spirit was *Christ's divine thoughts/mind* which is everywhere present and offered to humanity through the ministry of angels. As such, the Holy Spirit was said to be the power and presence of Christ Himself. This concept formed the SDA church's doctrine of the omnipresence of God until 1930. Ellen White stated that this omnipresence of the divine mind/thoughts/spirit of Christ was the third "personality" - not another separate divine BEING. Then she summed up her explanation in response to *Dr Kellogg's assertions* (He believed that Ellen White taught there were three divine Beings/Persons). She affirmed, "*Here* are *the* living three personalities of the heavenly trio." Manuscript 21, 1 March, 1906. Here They were – described by Ellen White. – Those were the three heavenly personalities – but as Ellen White's testimony revealed, she only recognised two Divine Beings. There was no "third BEING" - no third separate divine individual.

When Ellen White responded to Dr Kellogg's theological errors it was in rebuke, not in agreement. If Dr Kellogg wanted a "trio" or a trinity, and tried to convince others that Ellen White agreed with him concerning the trinity, then *this* was the way Ellen White saw that "trio" being composed. *She would agree that it could be argued that there were three divine personalities – but only two divine Beings*.

If Ellen White was a trinitarian, as many now suppose, why did she not congratulate Dr Kellogg for finally discovering the truth about the personality of God – in the trinity?

Ellen White points out in the same testimony, that the Son of God (during His incarnation), was the fullness of the God head bodily. In the next paragraph she states that the divine spirit is fullness of the God head spiritually. This interpretation agrees with her explanation to Brother Chapman, 12 years earlier, that The Holy Spirit is the omnipresence of Christ.

MS# 1107, Letter to Brother Chapman, 11 June 1891
"(Quoted John 14:16, 17). This refers to **the omnipresence of the spirit of Christ, called the Comforter…"**

It is clear that Ellen White recognised a distinction between "persons" and "personalities" since the manuscript reveals that she at first wrote "persons" and then, as a correction, she crossed out the "s" on "persons" and added "*alities*." If these two words both conveyed the same meaning in her mind, the change would not have been necessary. Ellen White also wrote the word "the" which tends to emphasise that, despite what Dr Kellogg was teaching, her own definition was the only "trio" that Ellen White recognised.

Keep in mind that Ellen White uses the word "person" often to refer to a character or personality, so perhaps with this correction to "personalities" Ellen White was making quite sure that what she had written would not be misunderstood by Dr Kellogg particularly.

In 1906, Ellen White wrote her own definition of "Christ's person."

Review and Herald 5 April, 1906 p 12
"(Quoting from John 6:63) '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."

By 7 October 1907, Dr Kellogg revealed his latest, perplexed beliefs concerning God, in an interview with two elders of the Battle Creek SDA Church - Elder GA Amadon and Elder AC Bordeau – both non-trinitarian Seventh-day Adventist ministers.

During this interview, Dr Kellogg claimed that his theological views were misrepresented and perhaps were poorly written in "The Living Temple" and that even Ellen White misunderstood some sentiments in his book as being pantheistic. During this interview, Dr Kellogg denied that he was a pantheist, however in a private discussion with AG Daniells in October 1903, Dr Kellogg was said to confess to believing in the doctrine of the trinity. This appears to be confirmed in his letter to GI Butler 21 February, 1903.

During the 1907 interview,when he was asked whether God had form, shape or parts, Dr Kellogg stated that he could not be sure about the shape of God – (he confessed confusion on this point since adopting the trinitarian doctrine in 1903 – refer letter JH Kellogg to GI Butler, 28 October 1903).

Dr Kellogg's trinitarian thinking was again revealed when he stated:

> *"I believe in the omnipresence of God. How God is omnipresent I don't know. The Kellogg File, p. 103, Para. 4, [INT1907].*

Dr Kellogg, though he believed that God was omnipresent, failed to understand *how* God could be omnipresent. Elders Amadon and Bordeau (as representatives of the non-trinitarian Seventh-day Adventist Church) understood that God was everywhere present through His Son, in spirit form.

Dr Kellogg continued commenting on the theology in "The Living Temple."

> *"I cannot see how God's Spirit is separate from His presence.... Now you see I don't mean 'the Lord Himself is here;' I mean His Spirit is here.. Now I thought I had cut out entirely the theological side, of questions of the Trinity and all that sort of things; I didn't mean to put it in at all..."*

It appears that Dr Kellogg understood that using trinitarian terminology and ideas would initiate a negative response during his interview with Elders Bordeau and Amadon; however, Dr Kellogg had expressed a trinitarian concept, with non-trinitarian terminology.

On 29 October, 1903, Dr Kellogg had indicated to AG Daniells that it was:

> "*God the Holy Ghost and not God the Father that filled all space and every living thing*."

If, during the interview, Dr Kellogg had elected to use trinitarian terminology, he might well have proclaimed, "I don't mean that God the Father Himself is here. I mean God the Spirit is here" as he had expressed his thoughts to AG Daniells.

Dr Kellogg continued:

> *"Now, Sister White wrote an article and said, "It is wrong to say that God Himself is in the tree." Now, I didn't intend to say that,-- that God Himself, the Almighty, separate and distinct from His power, from His Spirit as a separate entity,-- that He was in the tree. I meant simply that the Spirit, the power, the intelligence of the Almighty is being manifested in all these living things that are going on about us." The Kellogg File,* p. 103, Para. 9,10 [INT1907]*."*

With his last sentence, Dr Kellogg appeared to closely reflect non-trinitarian theology. Both Elders Amadon and Bordeau agreed; - that view being compatible with the official SDA church's position. However, to Ellen White, "The Living Temple" appeared to promote a pantheistic god. Later, Dr Kellogg's 1903 statement to AG Daniells, appeared to be strongly trinitarian. Later still, in 1907, during Dr Kellogg's interview, he appeared to be wavering between trinitarianism and being unsure of what he believed about God.

One is left to ponder Ellen White's words written to Union Conference Presidents, and Leading Medical Missionaries on 23 June; 1904

> *"Dr. Kellogg is now in a more dangerous condition than before the meeting. Every ray of light rejected leaves him more surely fastened in Satan's coils."*

On 10 November,1907, thirty-four days after the interview with Amadon and Bordeau, Dr Kellogg's name was removed from the membership of the Seventh-day Adventist Church.

Far from supporting a "trio" of Divine Beings, Ellen White's statement has thrown light on the stand she took against pantheism and trinitarianism.

And Ellen White stated that evil angels were communicating with Kellogg just prior to his embracing the doctrine of the trinity.
As could be expected, it was not long before Dr Kellogg was disfellowshipped from the SDA church for his doctrinal differences.

During the lifetime of the prophet, the SDA church held neither of Kellogg's beliefs i.e. pantheism or trinitarianism. Neither were either of these beliefs reflected in the church's denominated Principles of Faith which were annually published in the SDA Yearbook until the un-voted, trinitarian statement appeared in the 1931 Yearbook. (However an impromptu statement of beliefs appeared once in 1913, penned by FM Wilcox, the then editor of the Review and Herald).

1913 – Statement of Beliefs - FM Wilcox -R&H, Vol 6, 9 October 1913, p 21)
Advent Review and Sabbath Herald, Vol 6, 9 October, 1913 - FM Wilcox

"For the benefit of those who may desire to know more particularly the cardinal features of the faith held by this denomination, we shall state that Seventh-day Adventists believe,-

1. *In the divine Trinity.*

This Trinity consists of the eternal Father, a personal spiritual being, omnipotent, omniscient, infinite in power, wisdom, and love; of the Lord Jesus Christ, the Son of the eternal Father, through whom all things were created, and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the one regenerating agency in the work of redemption."

Notice the small "p" in person of the Godhead in reference to the Holy Spirit.The ambiguously worded "Trinitarian statement of beliefs" produced by FM Wilcox tends more to reflect the early Seventh-day Adventist denominationally accepted beliefs that the Son was a fully divine as His Father, but in subjection in authority to the Father. The statement used the term "trinity," but thereafter described the non-trinitarian God.

1919 Bible Conference
The fact that the trinity was NOT accepted at Ellen White's death is proved by the concern of some prominent leaders at the 1919 Bible Conference that efforts were being made to bring in the trinity doctrine. A.G. Daniells asserted "We are not going to take a vote on trinitarianism or arianism, but we can think."

Was Ellen White silent in the face of the creeping apostasy which was attacking several fundamental principles of the church? No.

Warnings and Rebukes

Review and Herald, 22 October, **(1903)**
"I have some things to say to our teachers in reference to the new book, "The Living Temple." Be careful how you sustain the sentiments of this book regarding **the personality of God.** **As the Lord represents matters to me, these sentiments do not bear the indorsement of God. They are a snare that the enemy has prepared for these last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it.** But since the claim has been made that the teachings of this book can be sustained by statements from my writings, I am compelled to speak in denial of this claim."

8 Testimonies for the Church, p 250, **21 April, (1903)**
"How is the faithful city become an harlot! My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed.....Unless the church, which is now being leavened with her own **backsliding,** shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself."

Brown Leaflet Series, Education, No. 6 **(1898)**
"The church is in the Laodicean state. **The presence of God is not in her midst...** what a terrible thing it is to exclude Christ from His own temple... He says, 'Behold, I stand at the door and knock..'"

5 Testimonies for the Church, p 217 **(1889)**
An Appeal *
"I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of **continual backsliding** has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of

banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the church is flourishing and that peace and spiritual prosperity are in all her borders. **The church has turned back from following Christ her Leader and is steadily retreating toward Egypt."**

Review and Herald, 24 July **(1888)**
"The facts concerning the ... professed people of God, speak more loudly than their profession, and make it evident that **some power has cut the cable that anchored them to the Eternal Rock."**

Paulsen Collection, p 422 "At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, **I have said I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God.**" - 9 Testimonies For The Church, p 260 **(1909).**

Paulsen Collection, p 422
"**That these men (leaders) should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be, that is past."** - General Conference Bulletin **(1901)** page 25.

Paulsen Collection, p 422
"Let those in America who suppose the voice of the General Conference to be the voice of God, become one with God before they utter their opinions. - Testimony To Elder Haskell, November 16, **(1899).**

Paulsen Collection, p 422
"Do not understand me as approving of the recent action of the General Conference Association, of which you write, but in regard to that matter it is right that I should speak to them. They have many difficulties to meet, and if they err in their action, the Lord knows it all, and can overrule all for the good of those who trust in him." - Testimony To Elder Littlejohn, August 3, **(1894)**

Paulsen Collection, p 422
"Who can now feel sure that they are safe in respecting the voice of the General Conference Association? **If the people in our churches understood the management of the men who walk in the light of the sparks of their own kindling, would they respect their decisions? I answer, No, not for a moment. I have been shown that the people at large do not know that the heart of the work is being diseased and corrupted at Battle Creek.** Many of the people are in a lethargic, listless, apathetic condition, and assent to plans which they do not understand." - Special Instruction Relating To The Review And Herald Office And The Work In Battle Creek, pp. 19, 20 **(1896)**

Paulsen Collection, p 423
"After the truth has been proclaimed as a witness to all nations, at a time when every conceivable power of evil is set in operation, when minds are confused by the many voices crying, "Lo, here is Christ; Lo, he is there; This is truth, I have the message from God, he has sent me with great light," **and there is a removing of the landmarks and**

an attempt to tear down the pillars of our faith - then a more decided effort is made to exalt the false sabbath, and to cast contempt upon God himself by supplanting the day he has blessed and sanctified." - To Brethren In Responsible Positions, **1892.**

Paulsen Collection, p 423
"There seems to be a burning desire to get up something fictitious and bring it in as new light. Thus men try to weave into the web as important truths a tissue of lies. This fanciful mixture of food that is being prepared for the flock will cause spiritual consumption, decline and death. When those who profess to believe present truth come to their senses, when they accept the Word of the living God just as it reads, and do not try to wrest the Scriptures, then they will build their house upon the eternal Rock, even Christ Jesus."

By the 1889 the beginnings of the prophesied apostasy had already begun and "the church was retreating to Egypt." Incidentally, ancient Egypt worshipped a trinity also in the pagan gods named Isis, Horus and Seth.

5 Testimonies for the Church, p 77
"Who knows but that the preachers who are faithful, firm, and true may be the last who shall offer the gospel of peace to our unthankful churches? **It may be that the destroyers are already training under the hand of Satan and only wait the departure of a few more standard-bearers to take their places,** and with the voice of the false prophet cry, Peace, peace," when the Lord hath not spoken peace. I seldom weep, but now I find my eyes blinded with tears; they are falling upon my paper as I write. It may be that erelong all prophesyings among us will be at an end, and the voice which has stirred the people may no longer disturb their carnal slumbers."

Summary

To claim that the early pioneers were “neutral” in their position regarding the doctrine of the trinity, is simply to be either ignorant of the strong sermons preached and published by the pioneer denomination, or to be misled by those who are attempting to re-write the history of the pioneers in ways that don’t reflect their true, strong and united position of anti-trinitarianism.

MS 135, **(1903),** Ellen G. White, The Early Years Vol 1 - 1827-1862, p 145
“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.”**

Special Testimonies, Series B, no. 7, p 57, 4 December, **1905** (Ellen G White)
“We are to hold fast the first principles of our denominated faith and go forward from strength to increased faith.”

The sermons preached and articles officially published by the early church reveal that the early pioneers came to unitedly hold definite beliefs that became the denominated principles of faith of the SDA church. The Father was the Source of all life. The Son was begotten in eternity from the Father and was always as equally as divine as was the Father – possessing all the divine attributes and qualities of the Father. The spirit of God was simply the presence and power of the Divine Beings – in a representative form. The phrase “the gift the Holy Spirit” represented the process whereby divine thoughts, presence and power were communicated to human minds by the ministry of holy angels.

Who *Did* Change SDA Theology in Regard to the Trinity?

Neil C. Livingston in his book “The Greatest Conspiracy, (chapter 7) informs us of the two principal identities involved in effecting a change in the SDA Godhead theology. He writes:

"Leroy Edwin Froom...was called to the General Conference headquarters, where he was first, associate secretary and then secretary of the Ministerial Association from 1926 to 1950," the SDA *Encyclopaedia* states. "During this time he founded *The Ministry* magazine and was its editor for 22 years." (*ibid*, *Seventh-day Adventist Encyclopaedia*, Second Revised Edition, 1995, Review and Herald Publishing Association, emphasis supplied).

“Leroy Froom played a major role in the three wrong steps "in a succession of wrong steps," toward ecumenism. Froom came to the General Conference to serve as "secretary of the Ministerial Association in 1926," the year the first "wrong step" was voted. Two years later in the second "wrong step" toward ecumenism articles published promoting a "new" Bible first appeared in *The Ministry* magazine (1928) founded and edited by Froom. In the third "wrong step" toward ecumenism, Froom narrates in his own words the role he played in the formulation of a Creed and the first Seventh-day Adventist *Church Manual*. Because of this ecumenical background, Leroy Froom was the most important figure in the ecumenical, Evangelical conferences of 1955-1956. (Leroy Edwin Froom, *Movement of Destiny*, 1971 pages 469, 470). (Refer to the Greatest Conspiracy, N. C. Livingston’s book ch 7, **www.adventist4truth.com** for quotes omitted in this extract).

According to church historian LeRoy Froom, the SDA Edson Rogers was the “prime mover” in introducing the Trinitarian “new theology” into the SDA church.
“The Greatest Conspiracy” ch 7, informs us: *"[Edson] Rogers was distressed over the fact that, because of differences, for a number of years there had been no statement of Seventh-day Adventist Beliefs, or Faith, in our annual* Yearbook*," Leroy Froom stated in his historical book of 1971. (Leroy Edwin Froom,* Movement of Destiny*, page 410, emphasis supplied).*

"Because of differences?" The only "differences" over Seventh-day Adventist doctrine was in the mind of Edson Rogers and Leroy Froom. Adventists in 1930 were united in the truth as it was so eloquently stated by James White in the Seventh-day Adventist Yearbooks *prior to 1914.*

“In 1930, Edson Rogers was the General Conference statistician. He held that position for thirty-eight years, from 1903 until he retired in 1941. ‘He [Rogers] was responsible for the makeup and issuance of the annual Seventh-day Adventist Yearbook.*’ (*ibid*., Froom, MD, page 410, emphasis supplied)”.*

"The time had come, he [Edson Rogers] felt, for a suitable Statement of Faith to appear in our Yearbook," *Froom stated. (*ibid*., Froom,* Movement of Destiny*, page 418, emphasis supplied).*

"A suitable Statement of Faith?" ***Why did Edson Rogers, Leroy Froom, and other Seventh-day Adventist Church leaders feel that the old "Fundamental Principles," published in the Yearbook from 1874 through 1914, were no longer "suitable?" Was there error or heresy in the old "Fundamental Principles?"*** *(end quote)*
As Livingston stated, the early SDA church annually produced an official Yearbook. The Yearbook was the medium by which the “Principles of Faith,” which were compiled in

1872 (predominantly by James White) were circulated. From 1874-1914, the Yearbook served to publicise the Bible-based (non-trinitarian), Fundamental Principles of Faith to which the members of the SDA church, unanimously held.

From that time, Edson Rogers, General Conference statistician, broke with the usual practice of the church and for the first time failed to publish the denomination's Principles of Faith in the SDA Yearbook. He continued to withhold publication of the "doctrines that make us what we are" until 1930. The prophet of the remnant church died mid-1915. The "old pioneers" had generally all passed from the scene by 1925.

Neil C. Livingston (ibid) continues:

> Who were some of these "certain individuals" who had by 1930 passed to their rest. Again, taking "time and place" into consideration, note carefully the dates these pioneer Adventists "dropped out of action."
> (1) Uriah Smith "dropped out of action" when he died in 1903.
> (2) Daniel Bourdeau "dropped out of action" at his death in 1905.
> (3) Ellen G. White "dropped out of action" at her death in 1915.
> (4) E. J. Waggoner and Dr. David Paulson "dropped out of action" when they died the following year in 1916.
> (5) Stephen Haskell "dropped out of action" at his death in 1922.
> (6) A. T. Jones "dropped out of action" at his death in 1923.
> (7) John Norton Loughborough "dropped out of action" at his death in 1924, two years before SDA leadership adopted the policy that, "We recognize every agency that lifts up Christ before man <u>as a part of the divine plan for the evangelisation of the world</u>, *and we hold in high esteem the Christian men and women in other communions who are engaged in winning souls to Christ*." ("Relationship To Other Societies," General Conference Executive Committee, 1926, emphasis supplied). (end quote Livingston).

Had they still been alive, all these pioneers would have objected strongly to the publication of the "pagan monstrosity" of the trinity into the church's foundational Principles of Faith.

Meanwhile, in 1931 F.M. Wilcox drafted a statement of fundamental beliefs, which included the belief in the trinity. He then presented this document to 3 other SDA men in leadership positions for checking, but no alterations were suggested. It was this statement that was then printed in the 1931 yearbook as the "official" Fundamental Beliefs of Seventh-day Adventists. The committee members, appointed by the then General Conference President C. H. Watson, were said to be representative, but notice their positions:

F M Wilcox – Editor of the Review
M E Kern – Assistant Secretary of the General Conference
E R Palmer – Manager of the Review and Herald Publishing Company
C H Watson – President of the General Conference
General Conference minutes 29 December, 1930 p 195 cited by LeRoy Froom in Movement of Destiny, p 411.

F. M. Wilcox alone drew up the statement with full knowledge and approval of the committee and this was entered in the 1931 Yearbook. (LeRoy Froom, Movement of Destiny, p 414

Was it purely coincidental that Rogers waited until 1931 before publishing the "new theology", the Trinitarian version of the "Principles of Faith" in the SDA Yearbook? At this time there was much less opposition. There was an intentionally created ignorance of the

founding members Principles of Faith, which was affirmed by the prophet to be Bible-based truth. For 15 years the members were not informed of the SDA fundamental Principles of Faith via the Yearbook. The prophet and the pioneers (the Protestors or Protestants) were removed from the scene. The new theology suddenly "appeared" in an official church publication, the SDA Yearbook of 1931. It would appear that it was a strategically timed release to launch the "new theology" on unsuspecting, trusting, but "sleeping" church members.

However not all the church members were in the Laodicean coma. As mentioned previously, Charles Longacre was 59 years of age when in 1930, Rogers began to "unofficially" introduce the doctrine of the trinity into the SDA church. In 1947, Longacre wrote Paper #17 entitled "The Deity of Christ" which set out the original SDA stand on the Godhead. Naturally the leadership did not desire circulation of the non-trinitarian article, so it is not surprising that, unlike JS Washburn's article in 1939, Longacre's article was not given wide distribution.

Question

Ellen White claimed that the 1888 message was to prepare the church for translation – within a few years of that date. Would God have been able to translate to heaven, a church that was founded on the gross error of worshipping the 'wrong god' and as such was guilty of breaking the 1st commandment? It does not seem feasible.

Who Wrote the Original Statement of Fundamental Principles?

Neil Livingston continues:

> *"At this point it must be established who wrote the 1874 "Fundamental Principles" that had stood for over 40 years without challenge. Contemporary Seventh-day Adventists say it was Uriah Smith. Is this true?*
>
> *"In his 1971 book, Movement of Destiny, Froom tells an outright lie about who wrote the 1874 'Fundamental Principles' of Seventh-day Adventist Beliefs. He states that Uriah Smith wrote the old 'Fundamental Principles' when the truth was that James White was the author."*

In 1959, the Pacific Press Publishing Association published a book titled, *The Living Witness*, "Significant Articles From the *Signs of the Times*." The title of the first article in the book, the first article ever published in the *Signs of the Times*, was 'Fundamental Principles.' The author of this first article was James White, not Uriah Smith as Leroy Froom would have us believe. The introductory statement by the publishers to this first article stated:

'The formulation of principle doctrines of the Seventh-day Adventist Church here presented was constructed earlier than the indicated publication date in the *Signs* [1874]. ***Though there is no assurance that James White was the only author*, he no doubt had a large part in its composition.'** (*The Living Witness*, 1959, Pacific Press Publishing Association, pages 1, 2). (emphasis supplied).

Froom then quoted **only the first two sentences** of the 1872 introductory statement, (but he omitted to not the sentence concerning the unity of the SDA denominational faith).

"In presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline, aside from the Bible. We do not put forth this as having any authority with our people, nor is designed to secure uniformity among them, as a system of faith, **but is a brief statement of what is, and has been, with great unanimity, held by them.** (*A Declaration of Fundamental Principles*, 1872, page 3).

End reference material and quote (N.C.Livingstone, in *The Greatest Conspiracy, ch 7.)*

Until 1930, there was unity on the original foundational principles. There was no change to those non-trinitarian denominational principles of faith in the lifetime of the prophet, nor for 16 years after her death. For 86 years, there was no "creed" and no "church manual." The early pioneers were of the opinion that the church manual and creeds were a human invention, which were a substitution for the gifts of the spirit of God.

In an article published in *Review and Herald*, October 8, 1861, we read, "On the subject of creeds, I agree with Bro. Loughborough," James White stated. "*Now I take the ground that creeds stand in direct opposition to the gifts*."

"Standard Works" on the Godhead were Altered

- Even in the early Seventh-day Adventist pioneer days, well-meaning church members were tampering with the testimonies and distorting doctrinal issues. Ellen White was not only aware of this tampering, but she wrote a lengthy letter confronting and exposing this practice

.
MS 4, 1883 (Ellen White)
"There is another fact that should be stated here. I am not responsible for all that has been printed as coming from me. About the time that my earliest visions were first published, several articles did appear purporting to have been written by me, and to relate what the Lord had shown me, but **sanctioning doctrines which I did not believe.** These were published in a paper edited by a Mr Curtis. Of the name of the paper I am not certain. In the years of care and labor that have passed since then, some of these less important particulars have been forgotten, but the main points are still distinct in my mind. This man took articles that came from my pen, and wholly transformed and distorted them, picking out a sentence here and there without giving the connection and then, after inserting his own ideas, he attached my name to them as if they came direct from me. On seeing these articles, we wrote to him, expressing our surprise and disapprobation and forbidding him thus to misconstrue my testimonies. He answered that he should publish what he pleased, that he knew the visions ought to say what he had published and that if I had written them as the Lord gave them to me, they would have said these things. He asserted that if the visions had been given for the benefit of the church, he had a right to use them as he pleased. Some of these sheets may still be in existence, and may be brought forward as coming from me, but I am not responsible for them."

- It is officially acknowledged that it Ellen White's written material was altered by an editorial committee.

Messenger to the Remnant, A L White, p 65 Review & Herald, 27 Nov, 1873.
"Resolved that in the republication of these volumes, such verbal changes be made as to remove the above-named imperfections, as far as possible, without in any measure changing the thought; and further,
Resolved, that this body appoint a committee of five to take charge of the republication of these volumes according to the above preambles and resolutions."

- After James White died in 1881, his son William White and the editorial staff took over management of his mother's editorial work. "Willie" White explains that:

"'Some criticism has been made because letters are sent out with a rubber-stamp signature. We feel that it is not necessary to ask mother to sign several copies. It is her custom to sign the original copy, and our workers claim that it is their right to keep this signed copy on file in our office, so that if anybody should challenge its authenticity, we have on file the copy signed with her own hand...' W. C. White, 1913."

While this strategy probably lessened the load on Ellen White, it also permitted the production and circulation of "testimonies" that were contradictory in nature. That this indeed did occur is beyond question. Consider the following examples:

- The New Jerusalem – is the church (i.e. the redeemed) the bride of Christ or isn't it?
- Did Christ's divinity die on the cross or didn't it?
- Is the Holy Spirit a literal person, separate from the Father and the Son or isn't He/It?

For these questions, "testimonies" can be produced that seem to support both answers "yes" and "no." In some cases, the language definitions have altered over the years since the testimonies were written and this factor has caused the confusion, however in all cases we need to go to the Bible to ascertain if the testimonies have been manipulated as we are admonished in Isaiah 8:20.

- Doubt is further cast on the authenticity of Ellen White's writings since in LeRoy Froom's book Movement of Destiny (1971) p. 422 he states,

"*The next logical and inevitable step in the implementing of our unified 'Fundamental Beliefs' involved revision of certain standard works so as* ***to eliminate statements that taught and thus perpetuated, erroneous views on the Godhead****. Such sentiments were now sharply at variance with the accepted 'Fundamental Beliefs' set forth in the Church Manual, and with the uniform 'Baptismal Covenant' and 'Vow' based thereon, which in certificate form, was now used for all candidates seeking admission to membership in the church*."

Froom's statement is clear evidence that the non-trinitarian statements were purposely deleted from the "standard" denominational publications. Consider the following example which was touched on earlier on page 131:

Desire of Ages 1898, p 669, **it is supposed** that Ellen White said,
"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof."

However, compare that Desire of Ages statement with her original manuscript (MR#-1084-7.; Ms. 5a,1895. Lt.W-119-1895) which stated,
"**The Holy Spirit is Himself** divested of the personality of humanity and independent thereof."

There is an immense difference between saying "The Holy Spirit is Christ's representative and saying "The Holy Spirit is (Christ) Himself divested of the personality of humanity and independent thereof." According to the trinity doctrine, the Holy Spirit did not have the personality of humanity. The 3rd person of the Godhead did not become incarnate. How then could the Holy Spirit divest (take off, strip off) his humanity? Even the staunchest trinitarian must admit that such an explanation is not in keeping with the doctrine of the three-person-God. Such meddling was an endeavour to "squeeze" the new theology into the Spirit of Prophecy and to "trinitarianise" Ellen White's non-trinitarian statement. A deliberate change was made to Ellen White's writings to support the trinitarian position that the leadership had adopted - according to Froom's own admission. I wonder if the uninspired editing committee ever considered that their alterations would deceive millions who would believe the editors' words were actually the inspired words of Ellen White.

AT Jones quoted a member of the General Conference in His "Final Word and a Confession" 1906 p 13, who stated:

"You know that the Testimonies of Sister White are from the Lord. You know, too, how to distinguish between men's manipulations of these Testimonies and what these Testimonies themselves actually teach."

Then on pages 13 & 14, AT Jones comments himself, "I do not count it any reproach to him that he recognizes the fact that men do manipulate the Testimonies; and that a distinction must be made between men's manipulations of them and the Testimonies themselves. It is the sober truth…. It must be recognized that mistakes have been made and are made; that men do manipulate the Testimonies."

And again, on page 465, chapter 30 of Movement of Destiny, Froom states:

> *"The removal of the last standing vestige of Arianism in our standard literature was accomplished through the deletions from the classic D&R (Daniel and the Revelation) in 1944. And the lingering "sinful-nature-of-Christ" misconception was remedied by expunging the regrettable note in the revised Bible Readings of 1949.*" p 467 Froom continues, "*Corrections in Encyclopedias and reference works – Furthermore, after our corrected denominational declarations had become matters of historical record and common knowledge, and with regrettable statements still lingering in a few of our books eliminated, we were in a better position to take issue with certain published statements that gravely misrepresented our Faith. Opportunity opened to make corrections in various encyclopedias and religious reference works and even in the books of harsh critics – those classing us among the 'anti-Christian cults,' et cetera."*

More recently, Dr Graeme Bradford, author of *Prophets are Human* commented in Seventh-day Adventist Official Paper, *RECORD*, 22 May 2004, p 13 that Ellen White's writings have been applied in ways that the prophet would not approve.

In order to determine what is truth, Christians **must** apply the Protestant principle - We test a prophet by the Bible, not the Bible by the prophet. In the same manner, we must test the Testimonies by the Bible to ascertain if they have been manipulated or altered.

Ellen White warned us in 1SM 204,205 that if the church stepped off the original platform of truth, books of a new order would be published and that our religion would be changed. None can intelligently argue that this has not already occurred. The SDA religion of today is not representative of the SDA religion that the pioneers established, maintained and defended until they died.

Ellen White maintains that any attack on the original fundamental principles was to be taken seriously. Two visions were given Ellen White to demonstrate the attack of Satan on the existing organisation and what Ellen White's response was to be to the urgent situation.

Testimonies Containing Letters to Physicians and Ministers, October, 1903
B--242--3 Decided Action to be Taken Now St. Helena, Calif. Oct., 1903
(also) SPTB02.054.002
“ In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers,-- the truths of the Word of God. Some one high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, "Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Masterworker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action."
SPTB02.054.003
“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. ***A new organization would be established.*** Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.
SPTB02.055.001
Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?
SPTB02.055.002
I hesitated and delayed about the sending out of that which the Spirit of the Lord impelled me to write. I did not want to be compelled to present the misleading influence of these sophistries. But in the providence of God, the errors that have been coming in must be met .
SPTB02.055.003
Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, "Iceberg just ahead!" There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, "Meet it!" There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost.

(EG White continued)
“The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way. SPTB02.056.001

Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, "Meet it!" I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, "Meet it!"

The true doctrine of God is essential to the stability of God's church.

The Platform of Eternal Truth

Some consider that the doctrine of God is not “an old landmark” however, as Ellen White's visions demonstrate (the dismantling of the timbers of truth and vision of the ship and the iceberg), far from being “simply” a landmark, the doctrine of God is **the** fundamental pillar of truth – the corner stone which, as at the time of Solomon's temple - the Jewish builders rejected. It was this truth that Christ stated was to be the basis or ***central*** truth upon which Christ would build His church.”

Matthew 16:15-18
“He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, **Thou art the Christ, the Son of the living God**. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18
And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

In a similar manner, the mainstream Christian churches form their doctrines from the doctrine of the trinity, which, when studied, denies that Christ is the Son of the Living God – until after Bethlehem, or that Christ never has been “completely begotten” from His Father.

It can be seen that the doctrine of the trinity and tritheism removes the central platform of truth from the true foundations of Christ's church. The doctrine builds upon that foreign doctrine, a new organisation, instead of maintaining the “timbers” of the original church of Christ.

The “Landmarks” are built upon the central truth – the central foundation – that Christ is and always has been the true, divine Son of God.

The Old Landmarks

Standing by the Landmarks
MS 13, 1889; 1888 Materials, p 518 [1889MS] p 441
In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the "old landmarks" when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks. The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus." One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The non-immortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. **All this cry about changing the old landmarks is all imaginary."**

1. the cleansing of the sanctuary transpiring in heaven;
2. the first and second angel's messages and the third;
3. the temple of God in heaven and the ark containing the law of God;
4. the light of the Sabbath of the fourth commandment
5. the non-immortality of the wicked.

Some Adventists become confused and assume that the preceding statement infers that Ellen White denies the relevance or existence of any other "unlisted" Bible truth. Such reasoning is incorrect for two reasons:
b) it is not Biblical; and
c) it denies another statement Ellen White made in Manuscript 60, p 9, 10.

The Biblical Example

In the New Testament Christian church, there was no contention over which was the holy Sabbath day. All alike - Jews and Christians believed it was the 7th day Sabbath. There was no need at that time, to make an issue over which day was the actual Sabbath. When the apostles listed off the "landmarks" for the new Gentile Christians, they **LISTED** only 4 "landmarks" or principles of faith:

Acts 15:20
"But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."

However, just because it was not listed, it in no way proves that the Sabbath was not a fundamental truth held by these Christians. That Jesus of Nazareth was the risen Son of God was also not "on the list" but despite its omission, it does not prove that the early Christians didn't believe that Jesus was the Son of God, which in fact was **their foundational doctrine**.

In the same manner, Ellen White did not have to present the issue of Who God is as a "landmark" since "all the believers were in agreement" on this basic, central issue.

MS 135, 1903
Ellen G. White, The Early Years Vol 1 - 1827-1862, p 145
"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."

Of course there was no need at that time, nor is it necessary now, to question Who God is, since the Holy Spirit had already revealed it to the SDA pioneers. The fact that Ellen White did not include the personality of God as one of the landmarks, does not prove that she did not accept the truth on that matter as the pioneers believed, since they were all "united in the truth."

Ellen White advised in Testimonies Containing Letter to Physicians and Ministers (1904) (SPTB02.053.002), that:
"'Living Temple' contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God."

There was no need to enter into controversy over the presence and personality of God – this doctrinal issue was already firmly understood and published in many articles and preached in sermons of the pioneer's church. There was no "trinitarian" corporate or denominational change happening. The church was facing the crisis of Pantheism, not trinitarian issues in 1904, in the aftermath of Kellogg's influence. The older, stalwart members of the SDA denomination had circulated many articles and preached many sermons against the "trinitarian heresy." Ellen White gave the warning, not to move from the principles that had been already established and testified to by the holy spirit of God. There was no need, but great danger, in questioning those beliefs about the presence and personality of God. These points had already been made clear to the early church which was firmly established on this eternal platform of truth (Refer section "The Last 50 Years).

Contrary to popular belief, Ellen White indeed included the personality of God and Christ as a landmark and a pillar of the SDA faith.

Ellen White, MS 760, p 9,10 - To Build Upon the Foundation
"Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. **Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor."**

The KEY issue of any religion – its most fundamental doctrine - is the identity and character of the Deity to Whom it renders worship.

The perceived identity and character of the Individual or Divine Being Whom we perceive to be God, and Whom we worship, WILL determine and mould all other doctrinal beliefs and also the believers' characters.

This principle is confirmed by Paul.

Romans 6:16
"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

The Roman Catholic church agrees that the Deity Whom **is worshipped, is also the central doctrine around which all other doctrines are built.**

Handbook for Today's Catholic, p 11
> ***"The Mystery of the Trinity is the central doctrine of Catholic Faith. Upon it are based all the other teachings of the Church."***

The SDA Pioneers understood this vital principle and published material that strongly decried doctrines that varied from the Biblical concept of a Father and a literal, pre-incarnate Son of God. The SDA pioneers spoke out against:

- OrthodoxTrinity (3 hypostases comprise one being);
- Tritheism (3 persons –gods - united in character, purpose and ***called*** one god)
- Modalism (1 god manifest in 3 modes; also called "Jesus Only," or Sabellianism or Patripassianism*);* and
- Unitarianism (1 god, but Jesus was not divine, nor the Son of God –also called Socinianism - similar to Islam).

JH Waggoner, in *Thoughts on Baptism,* (**1878)**, cites Bingham in "Antiquities," Book 11, chap 3 & 4
"There were some very early that **turned the doctrine of the Trinity into Tritheism, and instead of three divine persons under the economy of Father, Son and Holy Spirit, brought in three collateral, co-ordinate, and self-originated beings, making them three absolute and independent principles, without any relation of Father or Son, which is the most proper notion of three gods.** And having made this change in the doctrine of the Trinity, they made another change answerable to it in the form of baptism."

JH Waggoner, in *The Atonement in the Light of Nature and Revelation, p 165 (1884),*
"The highest Trinitarians and lowest Unitarians meet and are perfectly united on the death of Christ – the faith of both amounts to Socinianism. Unitarians believe that Christ was a prophet, an inspired teacher, but merely human; that his death was that of a human body only. Trinitarians hold that the term "Christ" comprehends two distinct and separate natures; one that was merely human; the other, the second person in the trinity, would dwell in the flesh for a brief period, but could not possibly suffer or die; that the Christ that died was only the human nature in which the divinity had dwelt. Both classes have a human offering and nothing more. No matter how exalted the pre-existent Son was; no matter how glorious, how powerful, or even eternal; if the manhood only died, the sacrifice was only human. And so far as the vicarious death of Christ is concerned, this is Socinianism. Thus the remark is just, that the doctrine of a trinity degrades the Atonement, resting it solely on a human offering as a basis."

In reference to the early SDA church, the most distinctive and embarrassing doctrinal position held by the pioneers was the rejection of both the protestant and catholic versions of the trinity doctrine. For this rejection, the Seventh-day Adventist church was labelled a "cult." The doctrine of the Godhead was already perhaps the most very well known, distinctive doctrine of the Seventh-day Adventist Church among Adventists and also among other denominations. This knowledge was so common that as late as 1956 the evangelical Donald Barnhouse and journalist Walter Martin confronted Adventist leaders over their rejection of the doctrine of the trinity. It was only when the Adventist leaders independently rejected their stand on the Godhead and asserted that SDA's accepted the trinity doctrine, that the label "cult" was officially removed from the denomination by the evangelical investigators. (Refer to Transcript from a taped conference at Loma Linda University between Walter Martin and Kenneth Samples, SDA Pastors and Seminarian Students, Campus Hill Church, January 1989 - cited in No New Leaders, No New Gods, by Fred Allaback, appendix page 82, footnote 129)

Words of Warning

Ellen White said in Testimonies Containing Letter to Physicians and Ministers (1904) (SPTB02.053.002), “Living Temple" contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God.

There was no need to enter into controversy over the presence and personality of God – this doctrinal issue was already firmly understood and published in many articles and preached in sermons of the pioneer’s church. There was no “trinitarian” change happening. The church was facing the crisis of Pantheism, not trinitarian issues in 1904. The older, stalwart members of the SDA denomination had circulated many articles and preached many sermons against the “trinitarian heresy.” Ellen White gave the warning, not to move from the principles that had been already established and testified to by the Holy Spirit of God. There was no need, but great danger, in questioning those beliefs about the presence and personality of God. These points had already been made clear to the early church.

Great Controversy, 1888 p 523
“Those who are unwilling to accept the plain, cutting truths of the Bible, are continually seeking for pleasing fables that will quiet the conscience. **The less spiritual, self-denying, and humiliating the doctrines presented, the greater the favour with which they are received.** These persons degrade the intellectual powers to serve their carnal desires. Too wise in their own conceit to search the Scriptures with contrition of soul and earnest prayer for divine guidance, they have no shield from delusion. Satan is ready to supply the heart's desire, and he palms off his deceptions in the place of truth. It was thus that the papacy gained its power over the minds of men; and by rejection of the truth because it involves a cross, Protestants are following the same path. **All who neglect the Word of God to study convenience and policy, that they may not be at variance with the world, will be left to receive damnable heresy for religious truth.** Every conceivable form of error will be accepted by those who wilfully reject the truth. He who looks with horror upon one deception will readily receive another. The apostle Paul, speaking of a class who "received not the love of the truth, that they might be saved," declares, "For this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess 2:10-12). **With such a warning before us, it behooves us to be on our guard as to what doctrines we receive.”**

14 MR 102.1; The Upward Look p 131; Last Day Events p 59
“The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work. When a church proves unfaithful to the word of the Lord, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen to bear important responsibilities. But if these in turn do not purify their lives from every wrong action; if they do not establish pure and holy principles in all their borders, then the Lord will grievously afflict and humble them, and, unless they repent, will remove them from their place and make them a reproach.”

Bad Company Corrupts

Trinity Symbols

http://groups.msn.com/CharminglyPerfect/triquetra.msnw

"*The Triquetra is the Symbol that adorns the cover of the Book of Shadows; the symbol is three interlocking arches, each representing a sister, each powerful on their own, but come together to connect, the circle, which makes the power of three...**This symbol represents the three things needed for a spell to work, timing, feeling, and phases of the moon**...This symbol also means Protection**...***

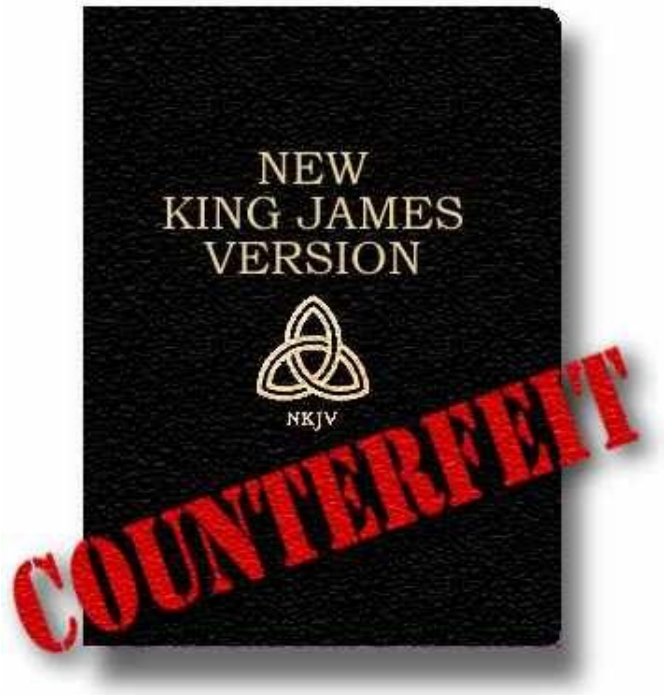
What does the Triquetra symbolize?

***Pagan/Wiccan/Goddess Symbolism**: It symbolizes life, death, and rebirth, as well as the three forces of nature: earth, air, and water. The inner three circles represent the female element and fertility. It is also known as the Triple Goddess ? the Maiden, Mother, and Crone represent the life stages of every woman. Born to innocence, inspired to create, embodied with wisdom.*

***Christian Symbolism**: The Triquetra represents the Holy Trinity: the Father, Son, and Holy Spirit. The unbroken circle represents eternity. The interwoven nature of the symbol denotes the indivisibility and equality of the Holy Trinity. It symbolizes that the Holy Spirit is three beings of power, honour, and glory but is indivisibly one God."*

The triquetra symbol also adorns the cover of the New King James Bible.

This section is reproduced with the kind permission of Dr Terry Watkins. http://www.av1611.org/nkjv.html



by Terry Watkins

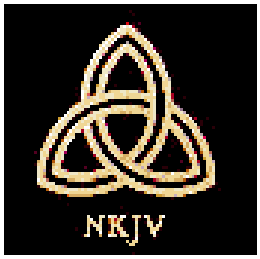
> **coun ter feit** \'kaunt-er-fit\: to imitate or copy closely
> ***especially with intent to deceive***.

The greatest method of deception is to counterfeit. And the master of counterfeit and deception is Satan.

The Bible in 2 Corinthians 11:14-15 warns of Satan's counterfeit: *"And no marvel; for Satan himself is **transformed into an angel of light.** Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness;. . ."* Isaiah 14: 14 tells of Satan's ultimate counterfeit: ***". . . I will BE LIKE the most High."***

And among his greatest counterfeits is the New King James Bible (NKJV). Christians that would never touch a New International Version (NIV), New American Standard (NASV), Revised Standard (RSV), the New Revised Standard (NRSV) or other *per*-versions are being "seduced" by the subtle NKJV.

And though the New King James does indeed bear a "likeness" to the 1611 King James Bible, as you'll soon see, there's something else coiled (see Genesis 3:1) *"underneath the cover"* of the NKJV.



WHAT ABOUT THAT MYSTERIOUS MARK?

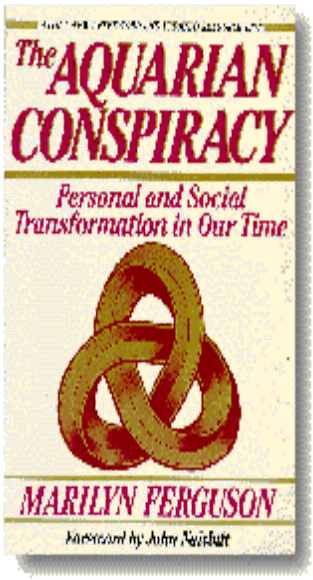
Symbols are used throughout the occult. Harpers' Encyclopedia of Mystical & Paranormal Experience (p.594) says, **"Symbols are important to all esoteric teachings, they contain secret wisdom accessible only to the initiated."**

The Institute of Transpersonal Psychology

for

Many people have asked about the mysterious symbol on the NKJV.

Thomas Nelson Publishers (publishers of the NKJV) claim, on the inside-cover, the symbol, ". . .is an ancient symbol for the Trinity." But Acts 17:29, clearly FORBIDS such symbology: ". . . we ought NOT to think that the Godhead is like unto gold, or silver, or stone, GRAVEN BY ART and man's device."



And why does The Aquarian Conspiracy, a key New Age "handbook", bear a similar symbol? New Agers freely admit it represents three inter-woven "6"s or "666".

Constance Cumbey, author of The Hidden Dangers of the Rainbow and a notable authority on the New Age Movement, said, *"On the cover of the Aquarian Conspiracy is a Mobius, it is really used by them as triple six (666). The emblem on the* ***cover of the New King James Bible*** *is said to be an ancient symbol of the Trinity. The old symbol had gnostic origins. It was more gnostic than Christian.* ***I was rather alarmed when I noticed the emblem..."*** (The New Age Movement, Southwest Radio Church, 1982 p.11)

The three esoteric "6"'s separated plainly displaying the interlocked "666".

The Triquetra is used as the centerpiece for the logo for The Institute of Transpersonal Psychology (ITP). The ITP is a new age school following the Jungian Psychology [occultist Carl Jung]. One of their stated goals is ". . . to reach the recognition of divinity within"(www.itp.edu/about/tp.html) (see Genesis 3:5, "...ye shall be as gods...")

The same symbol (with a circle) is displayed by the rock group Led Zeppelin. Members of Led Zeppelin are deeply involved in satanism and the occult. Guitarist Jimmy Page, so consumed with satanism, actually purchased satanist Aleister Crowley's mansion. Most believe the symbol is from the teachings of Aleister Crowley and represents 666.

The Hierophant

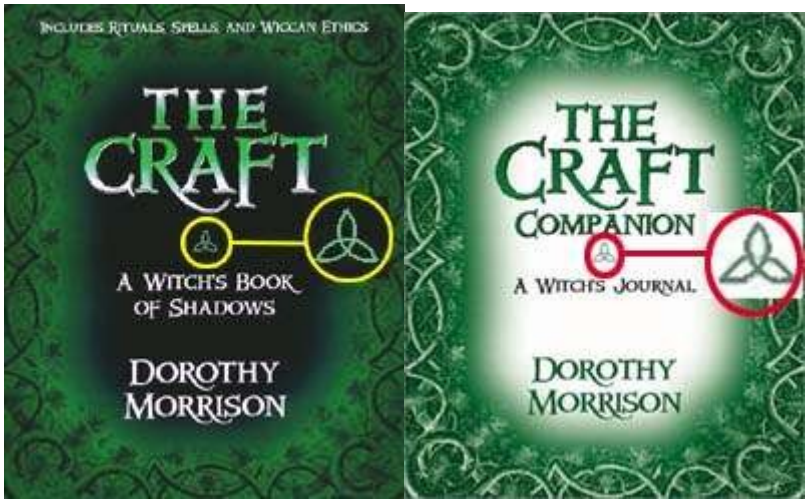
The picture to the left is "The Hierophant" taken from the Tarot card set designed by satanist Aliester Crowley. The "Hierophant" is a priest in the occult and Eleusinian. Notice the "three circles" at the top of the wand or rod in the Hierphant's hand. Inside the three intertwined circles is the "NKJV symbol".

To the right is the top of the wand enlarged. Notice the "NKJV symbol" (upside down) inside the three circles.

from the "Charmed" TV series

One of the most occultic television shows ever aired is "Charmed". "Charmed" details the spells and occultic practices of three witches. The "NKJV symbol" is the show's primary symbol of witchcraft and is splattered throughout the series. Notice the "NKJV symbol" displayed on "The Book of Shadows". The Book of Shadows is commonly used in witchcraft and Satanism:

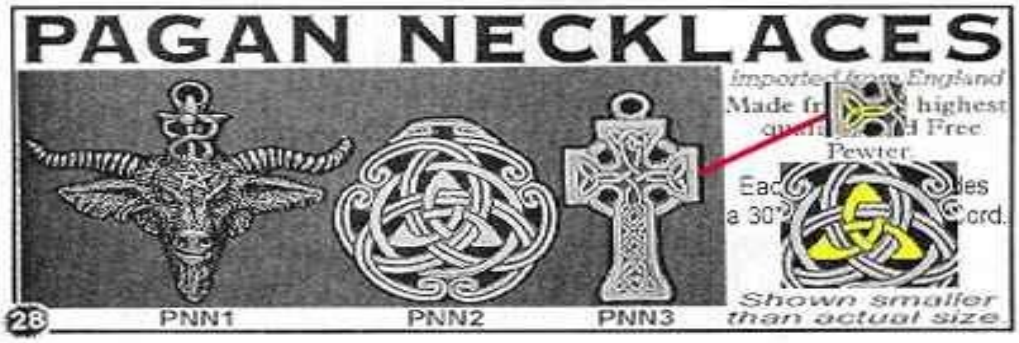
> **Book of Shadows**: Also called a grimier, this journal kept either by individual witches or Satanists or by a coven or group, records the activities of the group and the incantations used. (Jerry Johnston, The Edge of Evil: The Rise of Satanism on North America, p. 269)



THE NKJV & WITCHCRAFT?

The Craft: A Witch's Book of Shadows
The Witch's Book of Shadows or Grimier is a book of spells, enchantments, and rituals. Includes Rituals, Spells, and Wicca Ethics

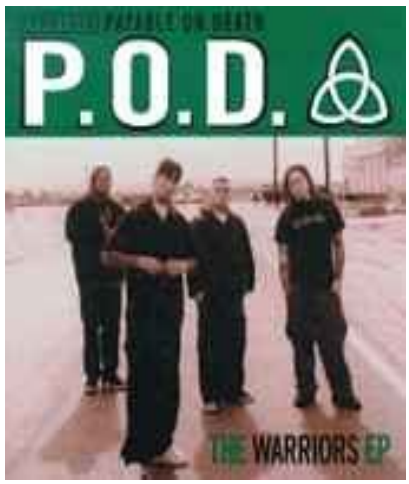
The Craft Companion: A Witch's Journal - By Dorothy Morrison, a high priest of Witchcraft. NOTE: We circled (in YELLOW and RED), and also enlarged to the side The NKJV symbol.



Here are some examples of Satanic and Pagan Jewellery which includes the NKJV logo.

TOP BOX: Notice the satanic pentagram ring in the top right corner. The ring with the NKJV logo is the fourth down on the left, we highlighted it with a yellow circle. **MIDDLE BOX:** Notice the very satanic Baphomet Goat. We broke out and colored the NKJV symbol found in the other two satanic pieces of jewellery.

BOTTOM BOX: The image on the left is from the rock group Deicide's album "Once Upon the Cross". It is a triquetra (the NKJV logo) with pentagrams and upside down crosses. The group Deicide members are very serious Satanists. Lead Singer Glen Benton has an upside down cross branded on his forehead. The inside cover of the album "Once Upon the Cross" has the Lord Jesus Christ, sliced up the middle, with his insides removed. The name Deicide means the death of God.



RIGHT: The triquetra (the NKJV logo) is also the logo for the Rap / Metal band P.O.D. The book ***"Blood on the Doorposts"*** by former Satanists, Bill and Sharon Schnoebelen, also documents the "trio of sixes (666)" in the "NKJV symbol" and goes so far as claim it is **"symbolic of the anti-christ"**: "A disguised interlocked trio of sixes, symbolic of the anti-christ. Also symbolizes the triple goddess of Wicca (three interlocked vesica pisces together). Commonly used in Catholic liturgical iconography, **and has recently found its way into the logo of the New King James Bible**." (Bill and Sharon Schnoebelen, Blood on the Doorposts, p. 150).

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Dr. Cathy Burns writes in her book, Masonic and Occult Symbols Illustrated, p 243 concerning the "NKJV symbol:"

"Marilyn Ferguson, a New Ager, used the symbol of the triquetra (another name for the triskele) on her book The Aquarian Conspiracy. ***This is a variation for the number 666****. Other books and material have a similar design printed on them, such as books from David Spangler, the person who lauds Lucifer, and The Witch's Grimoire. As most people know, the number 666 is the number of the beast (see Revelation 13:18) and is evil, yet the occultists and New Agers love this number and consider it to be sacred."*

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Appeal

1 Testimonies for the Church, p 113 (1855)
"I saw that the Spirit of the Lord has been dying away from the church. The servants of the Lord have trusted too much to the strength of argument, and have not had that firm reliance upon God which they should have. **I saw that the mere argument of the truth will not move souls to take a stand with the remnant; for the truth is unpopular. The servants of God must have the truth in the soul.** Said the angel: "They must get it warm from glory, carry it in their bosoms, and pour it out in the warmth and earnestness of the soul to those that hear." A few that are conscientious are ready to decide from the weight of evidence; but it is impossible to move many with a mere theory of the truth. **There must be a power to attend the truth, a living testimony to move them."**

The power of Christ is promised to those who choose to follow Him. Divine power, the spirit of Christ dwelling in the believer, will transform the character, which then becomes a living witness for the truth.

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

EJ Waggoner, The Everlasting Covenant, p 361-362
"Even so it will be when God is allowed His rightful place in the bodies of men. His Spirit will be their spirit, and His mind and thought will be their mind and thought. In 2 Cor 6: 16-18, where we are told that we are the temple of God, we learn that when we are sanctified by His presence we are his sons and daughters. We are the temple of God, because the Holy Ghost dwells in us……When men submit to be the temples of God, then is God's will done on earth even as it is done in heaven. It was to this end that God called His people out of Egypt. They were 'called out,' and so they constituted the church of the living God, for the Greek word which is rendered 'church,' means literally 'called out.' God calls people out from the world, that they may be a 'spiritual house, a holy priesthood,' and His presence in them makes them 'a chosen generation, a royal priesthood, an holy nation, a peculiar people,' and they 'show forth' the praises of Him who hath called them out of darkness into His marvelous light, because He who dwells in them shines forth. That this was the object of God's calling Israel out of Egypt is seen from His words in Exodus 19:3-6."

Exodus 19:3-6
And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine."

Decision Time

Christ died so that we have the opportunity to make an active choice regarding whom we will serve. If we ignore the opportunity, we choose by default to worship the god that our carnal nature dictates. But Christ offers us His indwelling spirit – His divine mind and presence, which provides power for us to choose to live in submission to His Father's will.

The Bible has clearly identified the one true God and His Son. They claim our worship.

The same Bible has exposed the devil's device for stealing worship that belongs only unto God and His Son.

God is no longer a mystery to those who hold fast to the Bible truth – the same truth that was re-emphasised by Ellen White and embraced by the SDA pioneers.

The mask is off. The deceiver, the impostor, the false Christ, has been identified, parading as a divine being, pretending to be God, sitting in the temple of God; ROLE-PLAYING as God.

Here we find, in keeping with the character of the antichrist, Satan himself, that the charges of his own crime are thrown upon Christ.

The doctrine of the trinity teaches that Christ assumed a role of the 2nd person of the trinity, but in reality it is Satan himself who is the real role-player. He is pretending to be a divine being, the 3rd person of the trinity.

Joshua 24:15 "Choose you this day whom ye will serve."

Appendix

The Heavenly Trio
Appendix A - Ellen White's Manuscript 21, 1906

Manuscript 21, 1906 (including unpublished portions)
Sanitarium, Cal., November, 1905.

I have not been able to sleep during the past night. Letters have come to me with statements made by men who claimed to have asked Dr. Kellogg if he believes the testimonies that Sister White bears. He declares that he does, but he does not. He sent a sensible letter to me while I was at Melrose, Mass., saying, "I have surrendered," But he has not spoken or acted as a man who has surrendered. He has felt bitterness of soul against the Lord's appointed agencies who have occupied the position of president of the General Conference. He has hated them. Has he surrendered that gall of bitterness? The Lord will not accept anything that he affirms which is false.

The whole of the matter is not revealed. I have been waiting to see the least evidence of surrender. The word of the Lord to me is, "He is only gathering his forces for another display to magnify himself. The ministers of God are being drawn in and deceived by his science. He is doing all in his power to create a division between the medical work and the ministry of the word. He has his messenger going forth to test the pulse of God's people, and please him by disparaging the strength of the ministerial force."

This large work and its sure results are plainly presented to me. I am so sorry that sensible men do not discern the trail of the serpent. I call it thus; for thus the Lord pronounces it. Wherein are those who are designated as departing from the faith and giving heed to seducing spirits and doctrines of devils, departing from the faith which they have held sacred for the past fifty years? I leave that for the ones to answer who sustain those who develop such acuteness in their plans for spoiling and hindering the work of God.

If Dr. Kellogg had come into line, the work of God would have been years in advance of what it now is. He would have connected himself with the Lord, and Christ would have worked through him.

The Lord would now have a straight-forward, decided testimony borne regarding every point of present truth. We are a denominated people, and we are not to yield up our faith to the science of human sophistry.

November, 1905.--I slept well during the past night, from seven o'clock until half-past two. It is the Sabbath of the Lord, and I shall speak in the church at St. Helena this morning. My health is very good. I attend to my writings continuously, that everything may be in readiness if I should be taken away at a moment's notice. I do not regard that time with any fear or distrust. I am heeding to the best of my knowledge the message that Christ came from heaven to give John, as recorded in the first, second, and third chapters of Revelation.

"But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye already have hold fast till I come. And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as

I received of My Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches."

I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: "The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad." "The Father is like the dew, invisible vapor; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life." Another representation: "The Father is like the invisible vapor; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power."

All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. God can not be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father can not be described by the things of earth. The Father is all the fulness of the Godhead bodily, and is invisible to mortal sight.

The Son is all the fulness of the Godhead manifested. The Word of God declares Him to be "the express image of His person." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here is shown the personality of the Father.

The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fulness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers--the Father, the Son, and the Holy Spirit-- those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.

What is the sinner to do? Believe in Christ. He is Christ's property, bought with the blood of the Son of God. Through test and trial the Saviour redeemed human beings from the slavery of sin. What then must we do to be saved from sin?-- Believe on the Lord Jesus Christ as the sin-pardoning Saviour. He who confesses his sin and humbles his heart will receive forgiveness. Jesus is the sin-pardoning Saviour as well as the only begotten Son of the infinite God. The pardoned sinner is reconciled to God through Jesus Christ our Deliverer from sin. Keeping in the path of holiness, he is a subject of the grace of God. There is brought to him full salvation, joy, and peace, and the true wisdom that comes from God.

Faith in the atoning blood of Jesus Christ is the assurance of pardon. Christ can cleanse away all sin. Simple reliance on that power day by day will give the human agent keen wisdom to discern what will keep the soul, in these last days from the bondage of sin. By faith and prayer, through the knowledge of Christ, he is to work out his own salvation.

The Holy Spirit recognizes and guides us into all truth. God has given his only begotten Son, that whosoever believeth in him should not perish but

have everlasting life. Christ is the sinner's Saviour. Christ's death has redeemed the sinner. This is our only hope. If we make a full surrender of self, and practise the virtues of Christ, we shall gain the prize of eternal life.

"He that believeth in the Son, hath the Father also." He who has continual faith in the Father and the Son has the Spirit also. The Holy Spirit is his Comforter, and he never departs from the truth.

There is a power in the science of human philosophy to influence minds to believe the great deceiver's words, and bind souls to his side. Satan does this work. Through his devising he controls the minds that Christ sacrificed his life to redeem. Satan is doing this very work in our midst, and sensible men, unless they watch, will become sinful, dishonest men, who falsify and deceive. Judges and lawyers are employed, and have done and will continue to do a work that makes evil appear as righteousness. This work will go on until the Lord of heaven shall quench these scientific sophistries by his authorized power, and Christ shall open men's eyes, enabling them to see what constitutes sin.

There will have to be a second conversion in the hearts of some of our leading medical fraternity, and a cutting away from the men who are trying to guide the medical ship into the harbor, else they themselves will never reach the haven of rest. Christ calls, Come out from among them, and be ye separate.

I write this because any moment my life may be ended. Unless there is a breaking away from the influence that Satan has prepared, and a reviving of the testimonies that God has given, souls will perish in their delusion. They will accept fallacy after fallacy, and will thus keep up a disunion that will always exist until those who have been deceived take their stand on the right platform. All this higher education that is being planned will be extinguished; for it is spurious. The more simple the education of our workers, the less connection they have with the men whom God is not leading, the more will be accomplished. Work will be done in the simplicity of true godliness, and the old, old times will be back when, under the Holy Spirit's guidance, thousands were converted in a day. When the truth in its simplicity is lived in every place, then God will work through His angels as He worked on the day of Pentecost, and hearts will be changed so decidedly that there will be a manifestation of the influence of genuine truth, as is represented in the descent of the Holy Spirit.

The Holy Spirit never has, and never will in the future, divorce the medical missionary work from the gospel ministry. They can not be divorced. Bound up with Jesus Christ, the ministry of the word and the healing of the sick are one.

The fifty-eight chapter of Isaiah contains instruction for today. "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sin." God does not accept Dr. Kellogg as His laborer, unless he will now break with Satan. The work would not have been hindered as it has been for the past several years if Dr. Kellogg were a converted man. "Come," I call, "come ye out and be separate from him and his associates whom he has leavened." I am now giving the message God has given me, to give to all who claim to believe the truth:

"Come out from among them, and be ye separate," else their sin in justifying wrongs and framing deceits will continue to be the ruin of souls. We can not afford to be on the wrong side. We can not afford to cover the truth with scientific problems. We urge that decided changes be made, and no more stumbling-blocks be placed before the feet of the people of God. Let every soul put on the gospel shoes. Let every soul pray and work, placing their feet upon the foundation Christ laid in giving His life for the life of the world.

Appendix B -
Note the concepts that Ellen White did not copy from this article – the word trinity and its associated definitions and illustrations
The Higher Christian Life by WE Boardman
Part II, Chapter I, pages 93-115

"The Apostle Peter's answer to the question ['what must we do?'] of those pricked to the heart by his pungent words on the day of Pentecost, was substantially the same as the Apostle Paul's answer to the trembling, prostrate Philippian jailer, 'Believe in the Lord Jesus Christ and thou shalt be saved.'

John the Baptist taught repentance toward God and faith in the Messiah at hand, and his disciples, in pursuance of his teachings, were converted to God, receiving a change of heart by the regenerating power of the Holy Spirit. But at the same time, John taught his disciples that the Lord Jesus Christ — the one standing amongst them — the latchet of whose shoes the great prophet was not worthy to unloose — would baptize them with the Holy Ghost and with fire.

And when the Holy Ghost came upon the disciples of Jesus on the day of Pentecost, in the power of this new baptism, the Apostle Peter assured the wondering multitudes that it was Jesus, who being risen from the dead had shed forth this which they saw and heard. It was the ascension gift bestowed upon his disciples by the enthroned and glorified Messiah.

The Scriptures everywhere teach us the same thing. They always answer the question, 'What must we do?' by the assurance, 'Believe in the Lord Jesus Christ and thou shalt be saved.' Whether the question relates to justification or sanctification the answer is the same. The way of freedom from sin is the very same, as the way of freedom from condemnation. Faith in the purifying presence of Jesus brings the witness of the Spirit with our spirits that Jesus is our sanctification, that the power and dominion of sin is broken, that we are free, just as faith in the atoning merit of the blood and obedience of Christ for us, brings the witness of the Spirit that we are now no longer under condemnation for sin, but freely and fully justified in Jesus.

In the next chapter the facts that Jesus is the all-sufficient Saviour, and that faith is the all-inclusive condition of salvation will be shown more at large. In this it may be well to guard against a misapprehension, almost sure to arise.

There may seem to be in what has already been said, and still more in what remains to be said, an engrossing of all the offices, attributes and relations of the Godhead — as we are interested in them — in the Son of God alone. God forbid that there should be even in appearance any robbery of the glory due to the Father and the Spirit. A few thoughts may serve now, to set this matter right before in appearance it shall have gone too far wrong. The attentive reader of the Acts of the Apostles can hardly fail to see that if the title of that sacred book was changed to the Works of the

Holy Spirit, instead of the Acts of the Apostles, it would be quite as appropriate as it now is. It opens with a history of the advent of the Spirit, on the day of Pentecost, and proceeds with an account of the fruits of this baptism in the boldness, energy, wisdom, and power of the Apostles, and in the activity, union, happiness, and fellowship of the disciples, and in the triumphs of the gospel. Everywhere it attributes to the Holy Spirit the government and guidance of the apostles. Separating them for their missions, hindering them when they essayed to go wrong, pointing out to them the right way, attending them with power in healing diseases, executing judgment, as in the case of Ananias and Sapphira, and giving efficacy to their words by falling upon those to whom they spoke while they were yet speaking, and, in general, carrying forward the whole work of God in the apostolic church. The Acts of the Apostles is really a history of the works of the Holy Ghost, just as the four gospels are the history of the life and teachings of the Lord Jesus Christ. At the same time the attentive reader must also see that the instructions dictated by the Holy Spirit himself; are always and only to believe on the Lord Jesus Christ, for salvation. So that while salvation is the work of the Holy Spirit, the Lord Jesus Christ, and not the Holy Spirit, is the object of faith for salvation. And why? Why, simply because the Holy Spirit is the gift of Jesus through faith in his name.

This is the historical teaching of the case. And this is in full harmony with the personal assurances of Jesus concerning it.

"On the last and great day of the feast, (of tabernacles) when Jesus stood (in the temple) and cried, saying, If any man thirst let him come unto me and drink. Whosoever believeth in me, as the Scriptures have said, out of his belly shall flow rivers of living water," it is added in explanation, "this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given because that Jesus was not yet glorified." (St. John vii: 37-39).

And afterwards, just before his crucifixion, while promising the Holy Ghost as another comforter to his disciples to he given to them in his stead, our Saviour told them, that when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you. (St. John XVI:13-15).

An intelligent minister of Jesus, whose experience is ripe, precious and full in the sweet influences of the Holy Spirit, in answer to the question, 'How do you think of the Holy Spirit?' said 'As Jesus Omnipresent.' And his answer is in perfect accordance with the sacred word which calls the Holy Spirit the spirit of Jesus.

The modern Italian reformer, Gavazzi, a man of genius, amongst other stirring and significant things, delivered a discourse in London, entitled 'Christ the justifier, Christ the sanctifier, Christ the glorifier.' At first view this seems to be attributing to Christ the work of the Spirit; and so it is in the strict construction of the words in the form Gavazzi has given them. Literally and strictly the Holy Spirit and not Christ is the justifier, and sanctifier, and glorifier, for he it is who is the actual worker, the power that worketh in us, preparing the heart, producing the faith, and effecting the salvation in every step. But in the sense doubtless intended, Jesus is both justifier, sanctifier and glorifier; that is, he is the object of faith alike for each and all. And as the giver of the Holy Spirit he is the worker also of all.

In a sense perfectly true the artist who takes on likenesses in any form of the modern art of printing by light, is the daguerreotypist, or photographist, or whatever; but in a sense equally true it is the sun itself that does the work. The artist prepares the plate, arranges the instrument and the attitude, lets in the light and shuts it off again at the right moment, but it is the sun itself who by his rays takes every line and feature of the person, and dashes them all upon the plates. So while it is the work of the Spirit to prepare the heart, open it to the light and give the faith of Christ, it is Christ himself whose image is formed in the heart, the hope of glory. And who at the same time is himself the Sun of Righteousness unveiled by the Spirit, whose rays paint the image on the prepared tablet. According to the apostle's saying, that we all beholding Him as in a glass, are changed from glory to glory into his image even as by the Spirit of the Lord. (2 Corinthians iii. 18).

Strictly and literally, Jesus is our justification and sanctification and glorification; and the Holy Spirit is our justifier, sanctifier and glorifier. When therefore we trust wholly in Jesus for all, we do not rob the Holy Spirit of the honor justly his due, but we honor him by complying with his teachings and showing his work; for as the Scriptures have said, No man can say that Jesus is the Christ, (understanding what he says,) but by the Holy Ghost. So, likewise, by trusting wholly in Jesus, we honor also the Father. And this for two reasons, not to speak of others at present. First, Jesus is the express image of the Father — the Father's representative to us, the fulness of the Father made manifest to us in the flesh, and so honoring Jesus we honor the Father.

And then, again, the Father is the author and planner of salvation through faith in his Son; and when we trust in his Son we honor the Father, because we accept of his plan of salvation for us, justify his wisdom, and act, in accordance with his will in the matter. A glance at the official and essential relations of the persons of the Holy Trinity to each other and to us, may throw additional light upon our pathway. Upon this subject flippancy would border upon blasphemy. It is holy ground. He who ventures upon it may well tread with unshod foot, and uncovered head bowed low.

Speculation here, too, is entirely out of place, unsafe, not worth the ink used in the writing. The lamp of human reason is a light too dim to guide us through the profound mysteries of the mode of the divine existence and the methods of the divine manifestation and working. God alone knows what God is. And God only can communicate to man what man can be made to know of God, especially of the personalities of the Godhead, and of their relations to each other and to us.

Revelation must be our guide. Beyond what God has revealed, we know nothing. The sacred Word is all the light we have in this matter. In a sense scriptural, and true Christ is 'all the fulness of the Godhead bodily.' 'The express image of the invisible God.' 'The fulness of Him who filleth all in all.' The fulness of the Father and of the Spirit. In a sense equally scriptural and true, the Father is all the fulness of the Godhead; and so also is the Spirit.

The Father is the fulness of the Godhead in invisibility, without form, whom no creature hath seen or can see.

The Son is the fulness of the Godhead embodied, that his creatures may see him, and know him, and trust him.

The Spirit is the fulness of the Godhead in all the active workings, whether of creation, providence, revelation, or salvation, by which God manifests himself to and through the universe.

The counsels of eternity are therefore all hidden in the Father, all manifested by the Son, and all wrought by the Spirit. Let us glance first at the official relations of the persons of the Godhead. To gain something like distinct ideas of these divine relations we need to be lifted up in thought, as the eyes of the patriarch Jacob were at Bethel, by a ladder with its foot on the earth but its top in heaven. Such a ladder the Bible sets up before us in the names and similies of the persons and work, especially of the Son and the Spirit. The Son is called the Word, the Logos. Now a word before it has taken on articulate form is thought. The word is the express image of the thought, the fulness of the thought made manifest. So the Son is the fulness of the Godhead made manifest. The thought is the fulness of the word not yet made manifest. So the Father is the fulness of the Godhead invisible. Again the Spirit is like the thought expressed and gone forth to do its work of enlightening, convincing, changing.
When a thought has been formed into words, risen to the tongue, fallen from the lips upon other ears, into other hearts, it works there its own full work. So the Holy Spirit is the fulness of the Godhead at work fulfilling the designs of God.

THE FATHER IS LIKE THE THOUGHT UNEXPRESSED.
THE SON IS LIKE THE THOUGHT EXPRESSED IN WORDS.
THE SPIRIT IS LIKE THE WORD WORKING IN OTHER MINDS.

Another of the names of Jesus will give the same analogies in a light not less striking — The Sun of Righteousness.

All the light of the sun in the heavens was once hidden in the invisibility of primal darkness; and after this, the light now blazing in the orb of day was, when first the command when forth, Let light be! and light was, at most only the diffused haze of the gray dawn of the morn of creation out of the darkness of chaotic night, without form, or body, or centre, or radiance, or glory. But when separated from the darkness and centered in the sun, then in its glorious glitter it became so resplendent that none but the eagle eye could bear to look it in the face.

But then again its rays falling aslant through earth's atmosphere and vapors, gladdens all the world with the same light, dispelling the winter, and the cold, and the darkness; starting Spring forth in floral beauty, and Summer in vernal luxuriance, and Autumn laden with golden treasures for the garner.

THE FATHER IS AS THE LIGHT INVISIBLE.
THE SON IS AS THE LIGHT EMBODIED.
THE SPIRIT IS AS THE LIGHT SHED DOWN.

One of the similies for the blessed influences of the SPIRIT while giving the self-same official relations of the persons of the Godhead, to each other and to us, may illustrate them still further — The Dew — The dew of Hermon — the dew on the mown meadow. Before the dew gathers at all in drops, it hangs over all the landscape in invisible vapor, omnipresent but unseen. By and by as the night wanes into morning, and as the temperature sinks and touches the dew point the invisible becomes the visible, the embodied; and, as the sun rises, it stands in diamond drops trembling and glittering in the sun's young beams in pearly beauty upon leaf and flower, over all the face of nature.

But now again, a breeze springs up, the breath of heaven is wafted gently along, shaking leaf and flower, and in a moment the pearly drops are invisible again. But where now? Fallen at the root of herb and flower to impart new life, freshness, vigor to all it touches.

THE FATHER IS LIKE THE DEW IN INVISIBLE VAPOR.
THE SON IS LIKE THE DEW GATHERED IN BEAUTEOUS FORM.
THE SPIRIT IS LIKE THE DEW FALLEN TO THE SEAT OF LIFE.

Yet one more of these Bible likenings — by no means exhausting them — will not be unwelcome or useless — the Rain.

Rain, like the dew, floats in invisibility, and omnipresence at the first, over all, around all. Seen by none. While it remains in its invisibility, the earth parches, clods cleave together, the ground cracks open, the sun pours down his burning heat, the winds lift up the dust in circling whirls, and rolling clouds, and famine gaunt and greedy stalks through the land, followed by pestilence and death. By and by, the eager watcher sees the little hand-like cloud rising far out over the sea. It gathers, gathers, gathers; comes and spreads as it comes, in majesty over the whole heavens: — But all is parched and dry and dead yet, upon earth.
But now comes a drop, and drop after drop, quicker, faster — the shower, the rain — sweeping on, and giving to earth all the treasures of the clouds — clods open, furrows soften, springs, rivulets, rivers, swell and fill, and all the land is gladdened again with restored abundance.

THE FATHER IS LIKE TO THE INVISIBLE VAPOR.
THE SON IS AS THE LADEN CLOUD AND PALLING RAIN.
THE SPIRIT IS THE RAIN — FALLEN AND WORKING IN REFRESHING POWER.

These likenings are all imperfect. They rather hide than illustrate the tri-personality of the one God, for they are not persons but things, poor and earthly at best, to represent the living personalities of the living God. So much they may do, however, as to illustrate the official relations of each to the others and of each and all to us. And more. They may also illustrate the truth that all the fulness of Him who filleth all in all, dwells in each person of the Triune God.

THE FATHER IS ALL THE FULNESS OF THE GODHEAD INVISIBLE.
THE SON IS ALL THE FULNESS OF THE GODHEAD MANIFESTED.
THE SPIRIT IS ALL THE FULNESS OF THE GODHEAD MAKING MANIFEST.

*The persons are not mere offices, or modes of revelation, but living persons of the living God. ***

Now as to the essential relations of the three, the Scriptures speak of each precisely as if each were living person, and not a mere official relation of the one person in three different connections, or adaptations. And we are also fully justified in the belief that in the personalities of the living God, in whom is all the fulness of all things, society exists. The beau-ideal of society as it is but imperfectly wrought out in the social relations of angels and men. Society in its first and highest form, first and best of all in the Godhead. And society amongst the creatures of God in its best estate, but a feeble and yet a noble image of its blessedness and glory as it is in the perfect social relations of the perfect three in one.

To go fully into the Scripture proofs, justifying these statements, would break the thread of our general course. To say this much seemed necessary lest the reader should be stumbled by the thought that the glory due to the Father and the Spirit was all given to the Son. Enough has been said to show the way clear for full trust in Jesus for full salvation. There is no fear of honoring the Father or the Spirit too little by honoring the Son too much. The deeper and fuller and stronger our trust in Jesus, the sweeter and richer the indwelling presence of the Spirit will be. And the more we have of the indwelling presence and in-working power of the Spirit, the higher our love and veneration will rise for the Father. Having the Son we have the Father also.

And trusting the Son we receive the Spirit who reveals to us the Father and the Son. Full trust in Jesus therefore, brings the full revenue of honor due to the Father and the Son and the Spirit, while, from the Triune God's grace, mercy and peace are multiplied to us, and so the angelic song is fulfilled —- 'Glory to God in the highest, and on earth peace and good will to men.'

To return for a moment to the Apostle, and to the Pentecostal scene: Once when Peter was in self-confident mood the Master told him, that Satan had desired to have him that he might sift him as wheat, but that he had prayed for him that his faith should not fail: and he added the prophetic charge: 'When thou art converted — that is converted again, for already long before Peter had been converted — strengthen thy brethren.'

Satan did have the Apostle, and did sift him, too, but the prayer of Jesus was answered nevertheless. Peter was sifted but saved, as many others have been. The chaff of self-confidence was all threshed off and winnowed away, leaving the wheat in its naked integrity.

By and by, on the day of Pentecost, the time came for the apostle's second conversion. The Holy Spirit — the promise of the Father was received by the Son and shed down upon him and his fellow disciples. Fire crowns sat upon their heads, and with other tongues they spake of the wonderful works of God. These tongues of fire and tongues of eloquence were, however, only the outside symbols and the outspoken manifestations of the glorious work wrought in their hearts. They knew something of Jesus before — but now for the first they began to comprehend the length and breadth and depth and height — and to know the love of Christ which passeth knowledge, and to be filled with all the fulness of God. And now for the first the wisdom of God in the plan of redemption began to unfold to their view. Great as were the external signs of that work the internal work itself was far greater. And it was the beginning of a life-long process, in the course of which, more and more, from day to day, the things of God were unfolded to them, and more and more they were transformed into the image of Jesus.

This for themselves. Then also began the promised power, with them of witnessing effectively for Jesus. That very day, what a work was wrought by means of their testimony.

The fame of these things was noised abroad, from street to street through the city, and multitudes thronged to the temple to see and hear these strange things for themselves. Many believed and received like baptism from on high. Others mocked, saying, 'These men are filled with new wine.' This charge of drunkenness — a blasphemy against God who wrought it, and a slander upon the disciples in whom the glorious excitement was wrought — brought Peter quickly to his feet. Now he was ready to obey the Master's sacred command. He rose amidst his brethren — in

the full strength, and glow, and boldness of his new conversion — to strengthen and defend them, and give glory to God.

The adversaries were silenced by his arguments, and cut to the heart by the charges boldly brought against them as the betrayers and murderers of the Lord of glory — the Lord Jesus, who had shed down the Holy Spirit whose works they saw and heard.

Some gnashed on him in their rage, but others were stricken down into contrition, and when in broken-hearted penitence, they earnestly inquired what they should do, Peter directed them at once to Jesus as the sole object of trust, telling them to 'Repent and be baptized in the name of the Lord Jesus Christ,' and assuring them that they should 'receive the Holy Ghost.' Thousands believed, and obeyed, and realized the promise in their own happy experience.

A great work was wrought on that day — a work to be had in everlasting remembrances. Many were then for the first time convinced of their sins and converted to God. Many more who had already been converted under the preaching of John the Baptist, and of Jesus himself, and of the twelve, and the seventy, were converted anew, and filled with faith and the Holy Ghost. And one thing may be safely affirmed of both alike, those converted again, and those now converted for the first, that in every case, trust in Jesus was the sole condition of the work wrought in them.

The apostle Peter did not say to the one, Believe in the Lord Jesus and ye shall be converted, and to the other, Watch, pray, struggle, read, fast, work, and you shall be sanctified. But to one and all he said, Repent and be baptized, every one of you, in the name of the Lord Jesus Christ, and ye shall receive the Holy Ghost. And yet another thing may be as safely affirmed of them all alike; that every one who did really believe and obey did actually receive the Holy Spirit, whether in the power of first or second conversion. Wherefore as the sum of all, let it be settled as truth never to be doubted, that for salvation in any stage or degree

Jesus alone is The Way, And Faith alone is the Means.

Connected with this line of thought there is one thing more to be noted, which must conclude this chapter. There is often a fearfulness in addressing prayer to Christ and to the Holy Spirit. Frequently the devout and earnest worshipper appeals to Christ and then checks himself as if it were wrong, and turns in his appeal to the Father in the name of the Son, as if afraid that the appeal to the Son might be offensive to the Father.
This fear is groundless. When, in the days of his flesh, Jesus was appealed to, whether for light and instruction, or for healing power, or whatever, none were ever checked by him for it. Peter sinking in the water cried out, 'Lord save or I perish!' and Jesus rebuked him for his unbelief, but not for calling upon him instead of the Father. The Syrophenician woman appealed to him in behalf of her daughters and although the Lord tried her faith exceedingly, first by silence, then by saying 'It is not meet to give the children's bread to dogs;' yet when she persevered, and said, 'Truth Lord,' you are right, I am not worthy, 'Yet even the dogs eat of the crumbs that fall from the master's table,' Jesus commended her, saying, '0 woman! great is thy faith! Be it unto thee even as thou wilt;' and her daughter was healed from that hour.

And when, after the Lord's resurrection and ascension to glory, he met the persecuting Saul of Tarsus on the Damascus road, and rebuked him, saying, 'Saul!

Saul! why persecutest thou me?' Saul, fallen upon his face, and stricken blind by the glory of the Lord, tremblingly inquired, 'Who art thou, Lord?' The answer was, 'I am Jesus whom thou persecutest.' Then Saul, obedient to the heavenly vision, asked, 'Lord what wilt thou have me to do?' And Jesus answered, saying, 'Go into the city and there it shall be told thee what thou must do.' Then after three days, Ananias came to him, saying, 'Saul! Jesus who met thee in the way hath sent me to thee, that thou mayest receive thy sight;' upon which as it were scales fell from his eyes. Now in all this there was no going round about, no feeling of necessity for it, no rebuke from the Lord for not doing it. When the earnest soul appeals directly to Jesus it will not be rebuked or sent away empty. And the same may be said of appeals to the Father direct, or to the Spirit.

When, in the language of that precious hymn, Rock of Ages, we in the same breath praise and pray:

'Rock of Ages cleft for me
Let me hide myself in thee,'

We are in the spirit of the gospel and in the line of perfect propriety. And so when we at one and the same moment invoke the Spirit and make melody unto God with heart and voice, saying:

'Come Holy Spirit Heavenly Dove,
With all Thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours.'

We are in no more danger of offending the Father than when, in the words put upon our lips by the blessed Saviour himself, we pray,

"Our Father who art in heaven."

In each and every case of the three the appeal is direct to the person of the trinity addressed, and in all alike proper, amid in all alike availing, if the plea is the fervent effectual outgoing of the heart in its fulness.

*** Olshausen in his commentary, vol. ii. p. 310, Am. edition, on John 1:3, makes a profound suggestion of the relation between the Father and the Son, well worthy of being expanded, and weighed with all candor and care.*

On critical grounds, as inadmissible without manifest violence to the text, he discards the Sabellian idea of no distinction, save that of office, between the Father and the Son; and also the Arian idea, on the other extreme, of a distinction not only, but of an inequality both of honors and powers, the Son being intermediate between God and man, a sort of divine creature.

And then putting together the two definite doctrines well established by the Scriptures, the unity of God, and the perfect equality of the Father and the Son in honors, and in properties, together with the clear distinction between the two, shown by the fact that the Son was not only God, but was also with God in the beginning; he remarks that these afford an idea of the relation of the Son to the Father, viz., that the Son is the self-manifestation of the Father to himself, or the perfect conception of himself imaged forth to himself. "The perfect God forms a perfect conception of

himself, his conception is essence, and his conception of himself is an essence like himself." These are his words.

A moment's consideration of the difference between God and man, as to the embodiment of their respective conceptions, will show the profound beauty of this suggestion of the learned commentator, whether his idea shall be received as true or not.

The conceptions of men are only imperfectly realized in their productions. A man's own conception of himself may be partially embodied in a statue chizzled from the marble. But however perfect he may make it as a work of art, it is all imperfection as a realization of his own conception of himself. It is only a cold, lifeless, colorless piece of marble at last, and not at all the living being, bodied in his own idea of what he himself is. He may make a better representation of himself on the canvas, if his is the skill of the painter, and the genius of the Master but the best he can do after all, with the genius of a Raphael, or a Reynolds, will be no more than a painted representation of the picture of his own real self, in his own living conception.

Better still he may do, if his is the pen of the ready writer and the genius of a Shakespeare to depict in action, by word and deed, his own true character; but even then, his is only a pen and ink man in a book at last, and not at all the living man in the living world, of his own true conception of himself. Even if represented by the skill of a Keene, or a Kemble, on the stage to the very life, it is only a mock of reality, and not reality at all.

But God's conception of himself, is himself perfectly bodied forth to himself, and with himself, a living, acting being, or his conception of himself realized in actual existence, and not in mere representation.

God's ideas embodied, are all realities, not representations. His idea of a rock for example, when embodied, is a rock, and not a mere picture, or description, or imitation of a rock, as any representation by man of his idea of a rock would be. God's idea of a world when embodied is a world, and not a papier mache globe, or an outspread map, or an elaborate description. God's idea of the great orrery above and around us, embodied as it is, is this mighty universe of real suns and systems, and not a mere celestial map, or a magic lantern representation.

God's conception of living beings, and living scenes, such as have come upon the stage, from that first scene of love and loveliness in Eden, and the fall, onward to the end when the recovery shall be celebrated in the Eden above, embodied is not a mere poetic, dramatic, and scenic embodiment, like Milton's and Shakespeare's conceptions, but the realities as conceived, coming on the stage of actual life, in the solemn march of truthful existence.

Just so God the Father's conception of himself, is himself realized in form, or imaged forth, not in mere representation by description, but in actual living existence, a divine person, as real an existence as he is himself. And this living being, the embodiment of the Father's own conception of himself is the Son. The Son of God, and he embodied in the man, incarnated and born of the virgin is also the son of man, as well as the Son of God.

And in the same way God the Father's own conception of himself, working in the actual process of creating, sustaining, and redeeming — of himself working all things according to the counsel of his own will is, himself, his other self so to speak, a real

being, truly personal as either himself or his Son, with every attribute, natural and moral, all complete, entire, wanting nothing. And this being, the God working all things is the Holy Spirit; and he like the Son, is both coequal and coeternal with the Father.

This is the commentator's suggestion expanded. Weigh it at your leisure. If we accept it as truth, it will harmonize some things, in the Sacred Word apparently in conflict, and free others from obscurity. Nevertheless in this matter of the essential relations of the divine persons in the Holy Trinity, we do well to be not over confident, not at all dictatorial or alogmatic, but modest and moderate.

In this view, we can easily see how the Scripture order of the persons of the Trinity come to be as they are in the record, and always so. The Father, the Son, and the Holy Ghost, because from the Father proceed both the Son and the Holy Ghost. And we can see how the three are each equal to each and to all, for the Son is the Father in all his fulness imaged forth. And the Spirit is the Father working or making manifest the Deity as imaged forth in the Son, and all the planes of the Deity in the works of creation, having the Son for the centre of all.

And we can see at the same time, how the Son though equal with the Father, can yet be subordinate to him, working only the works given him to do, and doing always the will of the Father, and being in fact less than the Father — that is officially less — because his office work in the Divine economy is subordinate, although all power is given him on earth, and in heaven. And we can see how, while Jesus is the giver of the Holy Spirit to all who believe on his name, yet the Holy Spirit is promised as from the Father, for he is both from the Father, and yet he is the ascension gift of the Son.

And we can see how the Holy Spirit can be, and is equal with both the Father and the Son, while yet he is officially subordinate to both, sent by the one given by the other, and glorifying both, but not speaking of himself.

And we can see how the Son and the Spirit can be truly said both to proceed from God, and yet to have been with God, and to have been God from the beginning, that is from eternity. For from eternity, God's conception of himself both as embodied and imaged forth in the word, and as working out his own counsels in the created universe, was perfect, and these conceptions were perfectly realized, and were the Son and the Spirit.

And finally, to come back to our starting point, the paradox which gave birth to this suggestion, we see the consistency of the apostle's sayings, that in the beginning the Word was with God, and was God, and the same was in the beginning with God. For from the first the word was formed in the Infinite mind, and was the Infinite mind embodied in the form, and imaged forth to itself, at one and the same time himself God, and yet with God."(end quote The Higher Christian Life by WE Boardman Part II, Chapter I, pages 93-115)

The Wicked Dead: Are They Now Being Punished?

J. N. Andrews (1829 -1883)

This is a question of awful solemnity, and should not be treated as a matter of speculation and idle curiosity. By far the larger part of mankind live in neglect of the great duties of religion, if not in open contempt of its most solemn commands. Such has ever been the fact with our fallen race. This vast throng of sinful men, for long ages have been pouring through the gates of death, and its dark portals hide them from our further view. What is the condition of this innumerable multitude of impenitent dead? Where are they, and what now is their real state?

To this question two answers are returned: 1. They are now suffering the torments of the damned. This is the answer of all the self-styled orthodox creeds. 2. They are now sleeping in the dust of the earth, awaiting the resurrection to damnation.… Which of these two answers is the true and proper one?

There is no statement in the Bible relating to the wicked dead in general, where they are in any way represented as in a state or place of torment. Nor is there any instance in the Bible where men are threatened that they shall, if wicked, enter an abode of misery at death. Even the warning of Jesus in Matthew 10:28, which is thought to contain the strongest proof of the soul's immortality that can be found in all the Bible, says not one word concerning the suffering of the soul in hades, the place of the dead, but relates wholly to what shall be inflicted upon "both soul and body in gehenna," the place of punishment for the resurrected wicked.

There being no general statement in the Bible representing the wicked dead as now in torment, and no instance in which the living wicked are threatened with consignment to the furnace of fire till after the judgment, we now search out the particular cases which may be thought to teach such fact. There are just two of these cases which may be cited as proving that some of the wicked dead are now in torment, and from these if at all, the torment of the wicked dead in general must be deduced. These cases are the Sodomites, "set forth for an example, suffering the vengeance of eternal fire" (Jude 7); and the rich man lifting up his eyes in torment. (Luke 16:22, 23) These are the only cases that can be cited from the Scriptures in proof that the wicked dead are now undergoing the punishment of their sins.

The case of the Sodomites then claims our attention. The text reads thus: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." (Jude 7) Does the apostle mean to say that the Sodomites are now in the flames of eternal fire? The clause "suffering the vengeance of eternal fire," is modified by the words. "set forth for an example," which immediately precede it.

In fact the real meaning of the apostle in what he says of the sufferings of the Sodomites can only be determined by giving this phrase, "set forth for an example," its proper bearing. To be "set forth for an example" to wicked men "suffering the vengeance of

eternal fire," one of two things must be true: 1. They must now be in a state of suffering in plain view of the inhabitants of the earth; or 2. They must be somewhere in the Scriptures set forth in the very act of suffering the vengeance of fire from heaven. If the first of these views be correct, then the Sodomites are indeed now in torment. But that view is not correct; for the very place where Sodom was burned is now covered by the Dead Sea.

That the second view is correct, is manifest from Genesis 19:24-28. "Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt. And Abraham gat up early in the morning to the place where he stood before the LORD. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace."

Here the Sodomites are set forth for an example in the very act of suffering the vengeance of eternal fire. Are they to this day in that fire? Peter bears testimony, and it is the more valuable in this case, because the chapter containing it is almost an exact parallel to the epistle of Jude. Thus he says: "Turning the cities of Sodom and Gomorrah INTO ASHES condemned them with an overthrow, making them an ensample unto those that after should live ungodly." (2 Peter 2:6) Peter thus shows that the fire did its proper office upon the men of Sodom, and that they were not in his day alive in its flames. Their case is an example of what God will do to all the wicked after the resurrection to damnation, when fire shall descend out of heaven upon them and the whole earth become a lake of fire. (Revelation 20; 2 Peter 3; Malachi 4)
The testimony of Jeremiah which represents the punishment of Sodom as comparatively brief, must complete this evidence: "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her." (Lamentations 4:6)

The language of Jude concerning the Sodomites has therefore no relation to their condition in death, and cannot be made to furnish evidence that the wicked dead are now in a state of torment. There remains therefore, the case of a single individual—the rich man—out of which to deduce the doctrine that the wicked dead are now in the lake of fire. This is certainly a fact worthy of note.
The account of the rich man stands at the conclusion of a discourse made up of parables. Thus Luke 15 presents us with the parable of the lost sheep, the ten pieces of silver and the prodigal son. The sixteenth chapter is made up of two parables, the unjust steward, and the rich man and Lazarus. It is true that the account of the rich man and Lazarus is not called a parable by the sacred penman; but the fact is the same with respect to the two cases which precede this; and the three are introduced in the same manner: "A certain man had two sons;" "There was a certain rich man which had a steward;" "There was a certain rich man which was clothed in purple and fine linen."
It is generally admitted that a parable cannot be made the foundation of any doctrine, or be used to disprove doctrines established by plain and literal testimony. But the doctrine of the present punishment of the wicked dead, rests upon a single parable, and that parable the case of a single individual.
The proper interpretation of any portion of the Sacred Record will show that it is in divine harmony with the general tenor and plain facts of the whole book.
Three of the dead are here introduced, Abraham, Lazarus and the rich man, and all represented as in hades. "In hell [Greek, hades] he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." (Luke 16:23) Hades is the place of all the dead, the righteous as well as the wicked. Thus at the resurrection of the just, they shout victory over death and hades from whose power they are then delivered. "O

*death where is thy sting? O **grave** [Greek, hades], where is thy victory?" (1 Corinthians 15:55)*

The wicked dead are in hades; for at the resurrection to damnation hades delivers them up. (Revelation 20:13) The resurrection of Christ did not leave his soul in hades; i.e., He then came forth from the place of the dead. Hades therefore is the common receptacle of the dead. Those who are in hades are not alive but dead. "DEATH and HADES delivered up the DEAD which were in them." (Revelation 20:13) Even the language of Abraham implies that all the party were then dead. To the rich man he says, "Thou in thy lifetime [now passed] receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented." (Verse 25) Classing himself with dead Lazarus he adds: "Between us and you there is a great gulf fixed." The rich man then begs that Lazarus may be sent to his brethren, declaring that if one went unto them from the dead they will repent. And Abraham, denying his request, said that they would not be persuaded "though one rose from the dead." This scene transpires in hades, the place of the dead, and those who act in it are three dead persons.

Here is found a clue to the proper interpretation of this parable. "They have Moses and the prophets; let them hear them." (Verse 29) "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Verse 31) This language directs the living to Moses and the prophets for instruction concerning man's condition in hades. In their testimony will be found adequate warning to the living wicked, and facts of great importance bearing upon the proper interpretation of this peculiar passage.
The Old Testament was written in Hebrew, and the New Testament in Greek. Here an important fact is to be noticed. The Old Testament uses the word sheol to designate that place which in the New Testament is called hades. Thus the sixteenth Psalm, written in Hebrew says, "Thou wilt not leave my soul in sheol." The New Testament quoting this text and expressing the words in Greek says, "Thou wilt not leave my soul in hades." (Acts 2:27) The Hebrew term sheol as used in the Old Testament is therefore the same in meaning with the Greek word hades as used in the New. In other words the hades of Christ and the apostles is the sheol of Moses and the prophets.

It is well here to observe that the Hebrew word sheol is used in the Old Testament sixty-five times. It is rendered grave thirty-one times. (Genesis 37:35; 42:38; 44:29, 31; 1 Samuel 2:6; 1 Kings 2:6, 9; Job 7:9; 14:13; 17:13; 21:13; 24:19; Psalms 6:5; 30:3; 31:17; 49:14, 15; 88:3; 89:48; 141:7; Proverbs 1:12; 30:16; Ecclesiastes 9:10; Song of Solomon 8:6; Isaiah 14:11; 38:10, 18; Ezekiel 31:15; Hosea 13:14) It is rendered pit three times as follows: Numbers 16:30, 33; Job 17:16. It is also rendered hell in thirty-one instances as follows: Deuteronomy 32:22; 2 Samuel 22:6; Job 11:8; 26:6; Psalms 9:17; 16:10; 18:5; 55:15; 86:13; 113:3; 139:8; Proverbs 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; Isaiah 5:14; 14:9, 15; 28:13, 18; 57:9; Ezekiel 31:16, 17; 32:21, 27; Amos 9:2; Jonah 2:2; Habakkuk 2:5.

Hades, the New Testament term for the sheol of the Old Testament, is used eleven times, and in ten of these it is rendered hell. (Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Revelation 1:18; 6:8; 20:13, 14.) It is once rendered grave. (1 Corinthians 15:55)

Moses and the prophets were indeed divinely inspired on every point concerning which they wrote; but on the point respecting which we seek light, they have the special endorsement of our Lord. We may therefore confide in their teaching concerning hades or sheol, assured that the great facts revealed through them by the Spirit of God, will be found in divine harmony with the teaching of Christ and the apostles.

The texts quoted above, relating to hades or sheol, reveal to us many important facts. We learn that sheol is the common receptacle of the dead whether they are righteous or wicked. Thus Jacob expressed his faith in what should be his state in death when he said, "I will go down into sheol unto my son mourning." (Genesis 37:35; 42:38; 44:29, 31) Korah and his company went down into sheol. (Numbers 16:30, 33) Joab went down into sheol. (1 Kings 2:6, 9) Job was to be hid in sheol and wait there till the resurrection. (Job 14:13; 17:13) All the wicked go into sheol. (Psalms 9:17; 31:17; 49:14) All mankind go there. (Psalm 89:48; Ecclesiastes 9:10)

Sheol or hades receives the whole man at death. Jacob expected to go down with his gray hairs to sheol. (Genesis 42:38) Korah, Dathan and Abiram went into sheol bodily. (Numbers 16:30, 33) The soul of the Saviour left sheol at his resurrection. (Psalm 16:10; Acts 2:27, 31) The Psalmist being restored from dangerous sickness testified that his soul was saved from going into sheol. Thus he says, "O LORD my God I cried unto thee, and thou hast healed me. O LORD thou hast brought up my soul from the grave [Hebrews sheol], thou hast kept me alive that I should not go down to the pit." (Psalm 30:2, 3; See also 86:13; Proverbs 23:14.) He also shows that all men must die, and that no one can deliver his soul from sheol. (Psalm 89:48)

The sorrows of hell, three times mentioned by the Psalmist, are, as shown by the connection, the pangs which precede or lead to death. (2 Samuel 22:5-7; Psalms 18:4-6; 116:1-9. They are in each case experienced by the righteous. The cruelty of sheol is the remorseless power with which it swallows up all mankind. (Song of Solomon 8:6; Psalm 89:48)

Those who go down to sheol must remain there till their resurrection. At the coming of Christ all the righteous are delivered from sheol. All the living wicked are then "turned into sheol," and for one thousand years sheol holds all wicked men in its dread embrace. Then death and sheol or hades deliver up the wicked dead, and the judgment is executed upon them in the lake of fire. (Compare Job 7:9, 10; 14:12-14; 17:13; 19:25-27; Revelation 20:4-6; 1 Corinthians 15:51-55; Psalm 9:17; Revelation 20:11-15.)

Sheol, the invisible place or state of the dead, is IN THE EARTH BENEATH. Though it is rendered grave thirty-one times, it is not the word usually so rendered in the Old Testament; for it embraces in its meaning not only the locality of the dead, but also their state or condition. All the passages which speak of the location of sheol or hades, represent it as beneath. It is always in the bosom of the earth, sometimes it is called the nethermost parts of the earth. (Numbers 16:30, 33; Psalm 141:7; Isaiah 5:14; 14:9-20; Ezekiel 31:15-18; 32:18-32) Referring to the fire now burning in the heart of the earth which shall at the last day swallow up the earth in its fiery gulf, Moses represents the Almighty as saying: "For a fire is kindled in mine anger, and shall burn unto the lowest sheol, and shall consume the earth with her increase, and set on fire the foundation of the mountains." (Deuteronomy 32:22) Jonah went down into sheol, when, in the belly of the whale, he descended into the depths of the mighty waters, where none but dead men had ever been. (Jonah 1, 2) Korah and his company went into sheol alive; that is, the earth swallowed them up while yet alive. (Numbers 16)

The righteous do not praise God in sheol. Thus David testifies: "In death there is no remembrance of thee; in sheol who shall give thee thanks?" (Psalm 6:5) And Hezekiah when delivered from death in answer to prayer expresses the same great truth: "I said in the cutting off of my days, I shall go to the gates of sheol: I am deprived of the residue of my years… Behold, for peace I had great bitterness: but thou hast in love to my SOUL delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For sheol cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth." (Isaiah 37:10-19; Psalm 115:17; 146:1-4)

The wicked in sheol are silent in death. Thus David prays: "Let the wicked be ashamed and let them be silent in sheol." (Psalm 31:17; See also 1 Samuel 2:9; Psalm 115:17, last clause.)

Sheol is a place of silence, secrecy, sleep, rest, darkness, corruption and worms. "So man lieth down and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep. Oh that thou wouldst hide me in sheol, that thou wouldst keep me secret till thy wrath be past, that thou wouldst appoint me a set time, and remember me. If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands." (Job 14:12-15) "If I wait sheol is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother and my sister. And where is now my hope? As for my hope who shall see it? They shall go down to the bars of sheol, when our rest together is in the dust." (Job 17:13-16; 4:11-19; Psalm 88:10-12)

There is no knowledge in sheol. Thus writes the wise man, the Spirit of inspiration bearing testimony through him: "Whatsoever thy hand findeth to do, do it with thy might: for there

is no work, nor device, nor knowledge, nor wisdom in sheol whither thou goest." (Ecclesiastes 9:4-6, 10)

Such are the great facts concerning sheol or hades, as revealed to us in the books of "Moses and the prophets." Yet we have the following cases in these same writings, in which the dead in sheol in the nethermost parts of the earth converse together, and are comforted or taunted by each other, or in which they weep bitterly, refusing comfort.

The case of the king of Babylon is a noted instance of this. When he is overthrown and goes down to sheol, the DEAD, for sheol has no others in its dark abode, are stirred up to meet him. The kings that had been conquered and destroyed by the king of Babylon in the days of his prosperity, now rise up from their thrones in that dark abode, and mock him with feigned obeisance as in life they had rendered real homage. Now they taunt him saying, "Art thou become weak as we? Art thou become like unto us?" Those that see him shall narrowly look upon him saying, "Is this the man that made the earth to tremble, that did shake kingdoms." (Isaiah 14:9-20)

Pharaoh and his army slaughtered in battle with the king of Babylon, are set forth in this same manner. The slain upon the field of battle being buried indiscriminately, and friend and foe cast down together into pits, into "the nether parts of the earth," into sheol, "the strong among the mighty speak to him out of the midst of sheol." And this sheol in the nether parts of the earth full of the dead, is contrasted with "the land of the living." These slaughtered soldiers went down to sheol with their weapons of war, and their swords they "laid under their heads." Pharaoh, lying among them, and seeing the multitude of his enemies that were slain, is "comforted" at the sight. See this remarkable prophecy in Ezekiel 32:17-32; 31:15-18.

Perhaps the case of Rachel is even more remarkable than these. Long ages after her decease and entrance into sheol, a dreadful slaughter of her posterity takes place. Upon this, Rachel breaks forth into lamentation and bitter weeping, and refuses to be comforted, because her children are not. Then the Lord says to her, "Refrain thy voice from weeping and thine eyes from tears: for thy work shall be rewarded saith the LORD." (Jeremiah 31:15-17; Matthew 2:17, 18; Genesis 35:18-20)

That Rachel did literally weep and shed bitter tears at the murder of her children nearly 2,000 years after her entrance into sheol, no one will assert. Nor will it be maintained that the slaughtered Egyptians and Chaldeans lying in sheol with their swords under their heads, were able to converse together in the nether parts of the earth; and that one was literally "comforted" or the other literally "ashamed." Equally difficult is it to believe that the kings who had been overthrown by the king of Babylon were literally seated on thrones in sheol deep in the earth, and that when he was cast down to sheol they arose from their thrones and mocked him, declaring that he was now become weak as they. Please compare the following texts on the king of Babylon: Jeremiah 51:39, 57; Daniel 5:1-4, 30; Isaiah 14:4-30.

Taking our leave of "Moses and the prophets," whose testimony on this subject has the direct endorsement of our Lord, let us now return to the case of the rich man and Lazarus. (Luke 16:19-31) Lazarus lived in the deepest poverty; too helpless to walk, or even to stand, he was laid at the rich man's gate; he had no other food than the crumbs, perhaps grudgingly bestowed from the table of the rich man; and no other nurses than the dogs which licked his sores. In process of time, death comes to his relief; but his burial is not mentioned, though that of the rich man, who died soon after, is distinctly named. It is likely that the dead beggar covered with sores, was disposed of with as little trouble as possible; in the sight of man, he had the burial of a dog; but this poor man, forsaken of all earthly friends, and apparently unnoticed of Heaven, had, unseen to mortal eye, such a burial as the wealth of the whole world could not command. The angels of God took part as his bearers to that quiet resting place from which, by and by, when hades gives up the righteous dead, at the sound of the last trumpet, they shall take him up through the air, to meet his triumphant Redeemer. Till that time, we leave him asleep in Jesus, resting in hope, with Abraham, the father of the faithful, and all the ancient worthies who have not yet received the promises. (Hebrews 11:8-16, 39, 40)

The rich man lived in luxury, faring sumptuously every day. To the eye of all beholders his lot was to be envied, and that of the beggar to be despised. But he dies also, and of him it is recorded that he was buried. All that wealth could purchase, all that pride could exhibit of earthly pomp and grandeur were no doubt displayed at his funeral. But there were, no doubt, no angels of God to participate in it. He had lived for himself, neglecting the great preparation for the future. He goes down to hades a lost man, waiting the resurrection to damnation. As the Douay Bible reads, "he was buried in hell," i.e., in hades or sheol. Here he lifted up his eyes being in torment, and seeth Abraham afar off and Lazarus in his bosom. Then as though calling to mind the littleness of the favors he had bestowed on Lazarus, he asks a favor at the hands of the despised beggar—the smallest indeed that he could ask—that Lazarus should dip the tip of his finger in water and cool his tongue. This being denied, he asks that Lazarus may be sent to warn his brethren. And this also was refused because they had Moses and the prophets whose testimony was sufficient.

This scene transpires in hades or sheol, which, as we have seen, is in the nether parts of the earth. The place is one of darkness and silence, where there is neither wisdom nor knowledge. It is the place of the dead, and those who are therein are called "the congregation of the dead." (Proverbs 21:16) In the utter darkness of hades, how can men see each other? "In the land of forgetfulness," how can they remember the events of their past lives? In a place where there is no knowledge, how could the rich man know Abraham whom he had never seen? Where there is no work nor device, how could he devise a plan to warn his wicked brethren? And in hades where there is no wisdom, how could Abraham give such wise answers? In hades where the wicked are silent in death, how could the rich man converse? As the righteous cannot praise God in hades, and do not even remember his name, how does it happen that they can so well understand and converse on every thing else?

We answer these questions precisely as we do those which arise from the testimony of "Moses and the prophets," to which we are in this parable referred. When Rachel long dead, is represented as shedding tears and lamenting the murder of her children; when the mighty dead converse with Pharaoh in hades, and he is "comforted" with what he sees in the nether parts of the earth; and when the king of Babylon is mocked by dead kings who rise up from their thrones in hades and taunt him with his overthrow; when we read all this of that place where all is darkness, silence, secrecy and death,—a place within the earth itself, and when we consider that this parable relates to this very place, and cites us to these very testimonies for information on the subject, it becomes evident that one common answer pertains to all these questions.

The dead are personified and made to speak and act in reference to the facts of their respective cases as though they were alive. Why should not the Spirit of God do this when it has seen fit to personify every kind of inanimate thing? Thus the blood of Abel cried to God. (Genesis 4) The stone by the sanctuary heard all the words of Israel. (Joshua 24) The trees held an election and made speeches. (Judges 9) The thistle proposes a matrimonial alliance with the cedar. (2 Kings 14; 2 Chronicles 25) All the trees sing out at the presence of God. (1 Chronicles 16) The stone cries out of the wall, and the beam answers it. (Habakkuk 2) The hire of the laborers kept back by fraud, cries to God. (James 5) Dead Abel yet speaketh. (Hebrews 11) The souls under the altar slain for their testimony and who do not live till the first resurrection, cry to God for vengeance. (Revelation 6; 20) And finally death and hades are both personified,—the one riding a pale horse, the other following, and both cutting down mankind. And this personification is still further carried out, when both, as though living enemies, are at last cast into the fire of gehenna. (Revelation 6; 20; 1 Corinthians 15; Hosea 13:14)

The apostle Paul has given us the key to all this, when he says of God, that he "quickeneth the dead, and calleth those things which be not, as though they were." (Romans 4:17) And our Lord, in that remarkable discussion with the Sadducees, in which He proved the resurrection of the dead by the fact that God spoke of dead Abraham as though he were alive, gives us this same key thus: "For all live unto him." (Luke 20:38) Abraham though dead, is spoken of as alive, because in the purpose of God he is to live again.

By this parable our Lord illustrates several great truths.

The folly and vanity of riches.
The worth of true piety, though attended by the deepest poverty.
The importance of that great lesson inculcated in the previous parable, to make friends of the mammon of unrighteousness. (Luke 16:9; 1 Timothy 6:17-19) The rich man had neglected this, wasting all on himself, though wretched, suffering Lazarus lay at his gate. The folly of this criminal neglect is shown in that part of this parable in which the rich man in his distress, as if remembering the past, is represented as asking of Lazarus the water that could be brought on the tip of his finger, and even this is denied.

The certainty of future recompense, and the great contrast that it will make with the present state of things.

The sufficiency of the Scriptures to instruct and warn mankind.
But to make this text teach that the righteous dead are now recompensed, would be to array a parable against our Lord's plain statement that the recompense of the righteous is at the resurrection of the just. (Luke 14:14) 7. Or to make the passage teach that the wicked dead are now in the lake of fire, is to make one of the Saviour's parables conflict in its teaching with his own grand description of the final judgment, in which the wicked

enter the everlasting fire at the dreadful mandate, "Depart from me ye cursed." (Matthew 25:41; Revelation 20:11-15)

Lazarus died a beggar. But he rests in hope, an heir to the inheritance promised Abraham. Eternal life and endless felicity are his, and by personification it is said that he is "comforted." The rich man lives in the greatest splendor, and dies an impenitent man. The lake of fire is to be his portion. By personification he is represented as in it already. This is in accordance with the teaching of Paul, when he says of God that He calleth things that be not, as though they were. That is, God speaks of things that exist only in His purpose just as though they had a present existence; because they shall surely exist; even as He called Abraham the father of many nations, when as yet he had no son. (Genesis 17; Romans 4:16, 17) This is the more clearly seen when we consider that to Lazarus in the silence of hades there will not be a moment between his death, in the grounds of the rich man, and his resurrection to eternal life. And not a moment to the rich man between the closing of his eyes in death, and his opening them in the resurrection to damnation.

That we have done right in hearing the testimony of "Moses and the prophets" on this subject we have the authority of the parable itself. And we have this further evidence of the truth of this exposition that without doing violence to a single text we have a divine harmony on the subject of the dead in hades, in all that is said by Moses and the prophets, and by Christ and the apostles.
That those who conversed together are not disembodied spirits, but personified dead men, is further proved by the following facts: 1. Not one word is said of the spirit of any person named. 2. This conversation takes place in hades which the sacred writers affirm to be in the depths of the earth. 3. The persons named are men that had lived, the one clothed in purple, the other covered with sores, and both were then dead. But these dead men have bodily organs, as eyes, fingers, tongues, &c. 4. But the truth on this point is sealed by the fact that Lazarus could only return to warn the rich man's brethren by being raised from the dead. "Neither will they be persuaded though one rose from the dead." Greek, ean tis ek nekron anaste. It was not whether the spirit of Lazarus should descend from the third Heaven, but whether Lazarus himself should be raised from among the dead ones. This shows that the conversation did not relate to the coming back of a disembodied spirit; and in fact that they were not disembodied spirits that here conversed.

The parable of the rich man and Lazarus, does not therefore teach the present punishment of the wicked dead. And as there is nothing else on which to rest the doctrine, it must be given up as having no foundation in the Bible. The testimony shows that the wicked dead are asleep in sheol where they await the resurrection to damnation. The following texts show that the resurrection and judgment of the wicked take place before they are punished; a doctrine in the highest degree reasonable and sustained by many plain testimonies.
"The Lord knoweth how to deliver the godly out of temptations, and to RESERVE the unjust unto the day of judgment to be punished." (2 Peter 2:9)

The day of judgment must arrive before the retribution of the ungodly.
"The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Peter 3:7) The perdition of ungodly men comes at the judgment.

"The wicked is RESERVED unto the day of destruction they shall be brought forth to the day of wrath." (Job 21:30) The next scripture will explain this.

"Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." (John 5:28, 29)

The wicked dead are raised and judged, then cast into the lake of fire. (Revelation 20:11-15)

Vengeance is taken upon all the ungodly together, AFTER the second advent. (Jude 14, 15)

The wicked are cast into the furnace of fire at the end, and not before. (Matthew 13:30, 39-43, 49, 50)

The burning day is the time when the wicked meet their fate. (Malachi 4; Psalm 21:9)
The wrath of God waits till the day of wrath. (Romans 2:5-9)

Tribulation to the ungodly comes after the advent. (2 Thessalonians 1)

The wicked dead are not punished till after the seventh trumpet. (Revelation 11:15, 18)

The judge says, "Depart from me ye cursed," and then, for the first time, the ungodly enter the furnace of fire. (Matthew 25:41)

(This article was taken from a tract first printed on March 8, 1865. Some minor grammatical editing was done for this publication. Editor)

End article JN Andrews (available for free download at **www.present-truth.net** **or** **www.themeofthebible.com** **)**

Following are present further studies by Lynnford Beachy, which confirm the Biblical conclusions presented by JN Andrew's preceding research.

The following material is taken from **www.present-truth.net** **or (**select questions and answers, then select the state of the dead and then select eternal torment).

Eternal Torment (by Lynnford Beachy)

Question: Will the antediluvians be punished with fire?
"The generations from Adam to Noah were all swept away by the flood. Only Noah and his sons were left. That was the punishment for their sins. So that generation met their punishment and died. My question is, will they have part in the promised punishment of fire which is coming to our generation or have they completed theirs?"

There is nothing in the Bible to indicate that the antediluvians suffered the second death, from which there is no resurrection. There is more evidence that Sodom and Gomorrah will not be resurrected than there is that the antediluvians will not be resurrected. Jude wrote, *"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."* (Jude 1:7) Sodom and Gomorrah suffered the vengeance of eternal fire, yet Jesus said, *"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."* (Matthew 10:15)

Jesus spoke of a future judgment for Sodom and Gomorrah, indicating that they will yet have to suffer the punishment for their sins. You see, those who lived before the flood, along with the inhabitants of Sodom and Gomorrah, suffered a death similar to all humans down through the ages. They never had to give an account to God for the things done in their life. But Paul wrote, *"We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."* (Romans 14:10)
Every person will have to give an account before God, including the antediluvians and the inhabitants of Sodom and Gomorrah. With this in mind, I pray that each of us will take advantage of the wonderful opportunity for our sins to go beforehand to judgment (1 Timothy 5:24), to be pardoned, so that we can stand before the throne unashamed.

In the second death, from which there will be no resurrection, the sufferers' mental anguish of the reality that eternal life has been forfeited, and their knowledge that they will die and never come back, will be more difficult to bear than the physical pain caused by the lake of fire. They will confess that God was right in all his judgments. This aspect of the second death could not have been experienced by the antediluvians and the inhabitants of Sodom and Gomorrah, for their deaths were sudden. Therefore, they will arise in the resurrection of the wicked after the millennium.
I hope this helps to answer your question.

This article is printed in "questions and answers" in the **February 2002 issue of *Present Truth*.**

Question: Do you believe Satan will be tormented forever?

"Revelation says that the beast and the false prophet and Satan will be tormented forever and ever. This is evident in the Greek. Any other translation is inaccurate with the Greek. Do you believe what it says?"

Answer:

Yes, I most certainly believe what this and every text says. (Matthew 4:4) The verse you are referring to says, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." (Revelation 20:10)

I believe that a correct understanding of this text must include a consideration of other texts on this subject. Let us notice a few:

Referring to the devil's companions in the previous verse we read, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." (Revelation 20:9) Here we learn that Satan's companions will be "devoured" by "fire [that will come] down from God out of heaven." The Greek word katesqiw that was translated "devoured" in this verse means, "by fire, to devour i.e. to utterly consume, destroy." (*Thayer's Greek Lexicon*) According to this verse, Satan's companions will be completely destroyed by fire. Yet the following verse seems to indicate that Satan's life will be prolonged to be tormented without end, when it says, "the devil… shall be tormented day and night for ever and ever." Does this mean continued existence in torment with no end? Let us see.

In Ezekiel chapter 28 we read a graphic testimony and prophecy about Satan. God said, 'Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God;… Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee… thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore *will I bring forth a fire from the midst of thee,* ***it shall devour thee****, and* ***I will bring thee to ashes*** *upon the earth* in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and ***never shalt thou be any more***.' (Ezekiel 28:12-19)

Here we learn that God has promised to make a complete end of Satan. He will be devoured by flames, turned into ashes, and never be any more. Very similar language is used regarding the final destruction of the wicked. They too will be "ashes" (Malachi 4:3) and "be as though they had not been." (Obadiah 16) David wrote, "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be… But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away." (Psalm 37:10, 20)

This language cannot be mistaken. According to the Bible, the wicked will be completely annihilated, along with Satan himself. Yet, if this is true, there must be some explanation for the text that says, “the devil… shall be tormented day and night for ever and ever.” Fortunately the Bible does not leave us in the dark on this subject.

There is no question that there will be torment in the lake of fire, but will this torment continue for eternity without end? Zechariah chapter 14 describes it in this way: “And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.” (Zechariah 14:12) That is a very unpleasant picture, but it is exactly what will happen. From the context of Zechariah 14 you can see that it is speaking of the same time-period that we find in Revelation 20, when fire comes down from heaven and burns up the wicked. This is also the time when “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” (2 Peter 3:10)

Regarding the “everlasting fire,” or “eternal fire,” Jude says, “Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, *suffering the vengeance of eternal fire*.” (Jude 7) Here, the fire that consumed Sodom and Gomorrha is said to be “eternal.” Yet we know that the fire is not still burning, for Peter said that God turned “the cities of Sodom and Gomorrha into ashes [and] condemned them with an overthrow, making them an ensample unto those that after should live ungodly.” (2 Peter 2:6) The fire had eternal consequences, and that is why it was called “eternal fire.” It is this eternal fire that the wicked will be tormented with. This eternal fire will just as thoroughly do its work as the eternal fire did its work on Sodom and Gomorrha. It will burn up the wicked, and Satan, and turn them into ashes. “Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: *there shall not be a coal to warm at, nor fire to sit before it*.” (Isaiah 47:14)

But, the question still remains, why is Satan said to be “tormented day and night for ever and ever”? We have already seen from the abundant testimony of Scripture that he will be tormented until he is burned up and turned to ashes. Could the term “for ever and ever” in this case really mean, “until it is finished”?
The term “for ever” is used quite often in the Bible, and I would like to share just a couple of places where it means, “until it is finished.”

In Exodus 21:6 we read, “Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and *he shall serve him for ever*.” This verse is talking about a servant who decides to serve his master for the rest of his life. The way the term “for ever” is used here, certainly does not mean that there will be no end to it, but it does mean that the servant will serve his earthly master for the rest of the days of his life on this earth.

Here is another example of this usage of the term “for ever:” “But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, *and there abide for ever*.” (1 Samuel 1:22) Here Hannah committed her son, Samuel, to abide in the temple in Shiloh *for ever*. Yet, a few verses later she explains her words. She said, “I have lent him to the LORD; *as long as he liveth* he shall be lent to the LORD. And he worshipped the LORD there.” (1 Samuel 1:28) Here the term “for ever” is used to mean *“as long as he liveth.”*

So when the Bible says the devil will be tormented for ever, he will be tormented as long as he lives, until he is consumed. This is how the term “for ever” is used in the Bible; it does not always mean “without end.” (For other examples of this usage of the term *for ever* read Joshua 4:7; 1 Samuel 27:12; and Jonah 2:6.) The Bible never contradicts itself. Many times it may seem to contradict itself, but the Scriptures can be harmonized if they are searched diligently, without overlooking any portion on the subject, and if you have the guidance of God’s Spirit.

I hope this helps to answer your question.
This question and its answer were printed in the **September 2002 issue of *Present Truth*.**

Question: What is unquenchable fire?

“You quoted in one of the tracts you sent me that the wicked people are not going to be tormented in hell fire forever but some quotations in the Bible say that these people are to be tormented forever. Eg. Isaiah 66:24; Mark 9:43; Revelation 14:11, etc. Please, I want you to give me further explanations.

Answer:

Regarding the biblical term “for ever,” and its usage in Revelation 14:11, please read the previous question and answer since it is used in the same way as Revelation 20:10. Let us read the other verses you mentioned.
“And [the redeemed] shall go forth, and look upon the carcases of the men that have transgressed against me: for *their worm shall not die, neither shall their fire be quenched*; and they shall be an abhorring unto all flesh.” (Isaiah 66:24)
“And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into *hell, into the fire that never shall be quenched*.” (Mark 9:43)
These people, whose fire shall not be quenched, are the same people talked about in Isaiah 47:14. “Behold, they shall be as stubble; the fire shall burn them; *they shall not deliver themselves from the power of the flame*: there shall not be a coal to warm at, nor fire to sit before it.” (Isaiah 47:14) When a fire is quenched it is put out, either by water or by some other method. This fire will not be quenched. It will not be deliberately put out, and if those suffering from it would try to put it out, they could not. The fire will consume them. But as you can see, “there shall not be a coal to warm at” when it is all over.

Referring to the wicked, Isaiah 66:24 says, “their worm dieth not,” and several times Jesus made very similar statements. Many people falsely interpret this to mean that their soul will not die, as if the word *worm* represents a person’s soul. This could not possibly be what it is referred to because there is no place in the Bible that would indicate that worm represents soul, and the Word of God says, “The soul that sinneth, it shall die.” (Ezekiel 18:20)

Certainly the soul of the wicked will die. Therefore the words, “their worm dieth not,” could not possibly be referring to the soul.
To understand this verse we must examine other texts on the subject:
Drought and heat consume the snow waters: so doth the grave those which have sinned. The womb shall forget him; *the worm shall feed sweetly on him*; he shall be no more remembered; and wickedness shall be broken as a tree. (Job 24:19, 20)
Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and *the worm shall eat them like wool*: but my righteousness shall be for ever, and my salvation from generation to generation. (Isaiah 51:7, 8)
The worm is a creeping thing that feeds upon dead bodies. The worm that dieth not is referring to worms feeding upon the bodies of the wicked, not the souls of the wicked.
I hope this helps to answer your question.
This question and its answer were printed in the **September 2002 issue of *Present Truth*.**

Question: What is the lake of fire?

“I am wondering about your view of the lake of fire. Do you believe that everyone will be instantly annihilated when they are thrown there? I have heard false explanations of Rev. 20:10 that are not accurate with the Greek. The Greek plainly shows that they will be tormented for ever and ever. It also would seem as if (other than the 7 vials) the beast and the false prophet would be getting off easy since they are, ‘cast alive into the lake of fire.’ (Rev. 19:20) It seems, according to annihilation, that they get to skip right on through death and judgment by just disappearing… The way Scripture puts it in Revelation 20:10 is that they will be ‘tormented for ever and ever.’ The word torment here denotes ‘pain.’ How can someone experience any pain if they are non-existent?”

Answer:

Regarding the biblical term “for ever,” please read the previous two questions and their answers. According to the Bible, “the lake of fire… is the second death” (Revelation 20:14), and it is certain there will be pain there, for death by fire is painful, especially if it is prolonged. The description that Zechariah gives in chapter 14, verse12, of his book is a very vivid picture of pain, and it is referring to this very same scene. However, in both cases it is brought out that this pain and death will come to completion. Three times in Zechariah’s account they are said to “consume away.” In John’s account it is said that “fire… devoured them.”

Regarding the beast and the false prophet “getting off easy,” that is far from the truth. According to Revelation 19:20, they are to be cast into the lake of fire at Christ’s second coming, 1000 years before Satan is to be cast there. Some people may think that the beast and the false prophet were consciously suffering throughout this 1000 year time-period, but the Bible says, “the rest of the dead lived not again until the thousand years were finished.” (Revelation 20:5) According to the Bible, the wicked will not be alive during the thousand years, this would include anyone who was a component of the beast and the false prophet.

The beast and the false prophet are not two individuals, but rather two religious/political systems. These systems will be destroyed at the second coming of Christ—at the beginning of the 1000 years. After they are destroyed they will never come back. The people that compose these systems will be resurrected after the thousand years, but the systems themselves will be completely destroyed.

I have to agree with the following commentary on this subject: "The symbol [lake of fire] indicates utter destruction. What is cast into this lake is seen no more." (*People's New Testament Notes* on Revelation 19:20) Some people get confused about this because the beast and the false prophet are mentioned in Revelation 20:10—after the thousand years are expired. It says, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever." (Revelation 20:10) I want you to notice that the word "are" is a supplied word, not found in the original Greek. The *Revised Standard Version* inserted the word "were" instead of "are," which is more consistent with the rest of the Bible. Satan will be cast into the same lake of fire that the beast and the false prophet *were* cast into, yielding the same results—complete destruction.

Some may say that a political or religious system could not be cast into the lake of fire because they are not conscious beings. However, you will notice that "death and hell" will also be cast into the lake of fire, and they are not conscious beings either. At the time they are cast into the lake of fire, "death and hell" do not contain any wicked persons. The Bible says, "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." (Revelation 20:13, 14) Death and hell are not persons or beings, yet they are said to be cast into the lake of fire, which is the second death. Paul wrote, "The last enemy that shall be destroyed is death" (1 Corinthians 15:26). Death is not a person, but an event, which will be ended and destroyed after the 1000 years, just prior to God creating a "new heaven and a new earth." (Revelation 21:1)

When death and hell are thrown into the lake of fire they are destroyed, never to return, the same as the beast and the false prophet, and Satan himself. This will be "the reward of the wicked." (Psalm 91:8) "They shall be as though they had not been." (Obadiah 16)

I hope this helps to answer your question.
This question and its answer were printed in the **September 2002 issue of *Present Truth*.**

Point: "You shall not surely die"

"I saw a tract on the website that spoke about what Satan told Adam, 'You shall not surely die.' Yet God had already told him plainly, 'In the day that thou eatest thereof thou shalt surely die.' (Gen. 2:17) Now Adam was conscious after the day that he ate, yet, he was 'dead in sins.' And we experienced the same death when we were 'dead in sins.' This is the death that I believe occurred. If someone is dead, if someone's soul is dead, that does not mean that they are unconscious."

Answer:
Here, you are mixing two different uses of the word "dead." If God had only meant that if Adam ate of the forbidden tree the penalty would be that he would be "dead in sins" while continuing to physically remain consciously alive, then there would be no reason for hell fire, the second death, or any further penalty after this life. These two concepts, death as *the final penalty for sin*, and death as *being dead in sins*, are two completely different things. It is true that being dead in sins is a result of Adam's sin, but this is not the whole penalty for sin, nor is it what God referred to when He said, "in the day that thou eatest thereof thou shalt surely die." (Genesis 2:17) Paul wrote, "For the wages of sin is death." (Romans 6:23) This does not refer to being dead in sins, nor does it even refer to the common death that we see all around us today. No! No! The wages of sin is eternal death, contrasted with "the gift of God [which] is eternal life through Jesus Christ our Lord." (Romans 6:23)

When a person's soul is dead, they are as completely dead as anyone can be. God said, "the soul that sinneth, it shall die." (Ezekiel 18:20) That is not "dead in sins," for all of us have experienced that condition (Ephesians 2:5), and if that were the penalty, we have all already paid the price for our own sins, and we would not need a Saviour. Even if we did have a Saviour, all He would have to do is experience what it is to be "dead in sins" rather than suffer "the death of the cross." (Philippians 2:8) This is far from the truth. According to Jesus, the wages of sin is a complete destruction of both body and soul. "And fear not them which kill the body, but are not able to kill the soul: but rather *fear him which is able to destroy both soul and body in hell*." (Matthew 10:28) In this death there is no consciousness.

I hope this helps to clarify this issue.

This question and its answer were printed in the **September 2002 issue of *Present Truth*.**

Point: The fear of eternal judgment

"Now as a man who is unworthy, yet by God's grace is in Christ, I have experienced the benefits of fearing eternal judgement. 'Perfecting holiness in the fear of the Lord.' (2 Cor. 7:1)… You spoke of the effects of the false view of the rapture that encourages people to enjoy sin for a season. In the same way, I have heard it said, 'I can sin all I want to,' followed by a statement something like, 'because I will just stop existing.' I have also experienced the temptation that arises because of such annihilation doctrines."

Answer:
If eternal torment were a biblical teaching we would have to accept it wether we like it or not, but it is not biblical. More than two hundred passages of Scripture plainly affirm that the wicked shall "die," be "consumed," "devoured," "destroyed," "burnt up," "melt away," "consume away," turned "into smoke," turned "into ashes," "be as though they had not been," "shall not be," etc.
If it is fear of this destruction that a person wants, he can read Hebrews 10:31; Matthew 10:28; Isaiah 13:9; Malachi 4:1-3; Zechariah 14:12; Revelation 16, etc.

It may be true that some people are more likely to seek to avoid hell fire if they think it will have no end. However, if fear of destruction is the only motivation a person has for seeking to enter heaven, they will not be there anyway. Selfishness is an unacceptable motivation for serving God.

There may be some so selfish that they honestly conclude that if eternal torment is a false doctrine, then they would rather enjoy “the pleasures of sin for a season” and suffer the pains of hell fire until they are destroyed. However, this class is not the ones who have a genuine love for God, and therefore would not make it to heaven anyway.

There have been many Christians throughout the ages who have served God unto the end, even suffering death, while rejecting the idea of eternal torment, while those believing eternal torment have been the ones to kindle the fires to burn people at the stake during the Dark Ages. There have also been many people who have rejected God and His salvation because they thought that God was so cruel He would torture His creatures for eternity without end. They have concluded that if God was so cruel they want nothing to do with Him. The doctrine of eternal torment has done much more harm than good in this world.
On this subject, one writer shared the following:

So revolting is the doctrine of everlasting torment to every sentiment of humanity, as well as to an enlightened reason, that it is no wonder that eminent men have been constrained at times to bear such testimony as the following against the unscriptural and unnatural theory. Apart from the Bible testimony on the subject, the quotation from J. C. Calhoun furnishes an objection to the doctrine from which it will be utterly and forever unable to free itself. The following are a few of the utterances alike creditable to the heads and hearts of those who made them.

Jeremy Bentham—“The dreadful dogma is not to be found in Christianity. It is the most vain, most pernicious, most groundless conceit.”

Hon. J. C. Calhoun—“It is a sufficient refutation of the doctrine of endless punishment that it is incomprehensible. For a righteous law-giver would never ordain a penalty which his people could not understand.”

Rev. John Foster—“Hopeless misery—I acknowledge my inability to admit this belief, together with a belief in the divine goodness.

Rev. P. W. Clayden—“The dogma was always repulsive to my matured reason. Against that miserable dogma every Christian heart feels some revolt, and where theological notions will not let it be confessed, there is often in reserve a kind of secret hope that in some way God’s infinite mercy and wisdom will find a way of escape from the terrible anomaly of a scene of eternal torment existing in the empire of the God of love.

Dr. Dwight—“This subject (endless misery) is immeasurably awful, and beyond all others affecting. Few persons can behold it in clear vision with a steady eye.”

Saurin—“I sink under the awful weight of my subject. It renders society tiresome, pleasure disgustful, nourishment insipid, and life itself a cruel bitter!”
Thomas Dick, LL. D.—“When I consider the boundless nature of eternity, when I consider the limited duration of man, I can scarcely bring myself to believe that the sins of a few brief years are to be punished throughout a duration that has no end.” (*Review and Herald*, August 12, 1862)

The most important aspect of our knowing what the Bible says about the destruction of the wicked in contrast to the widely accepted theory of eternal torment, is that our perception of God's character is affected by how we perceive His actions. Whatever view we have of God's character is what our own characters will be "changed into." "But we all, with open face *beholding* as in a glass the glory of the Lord, *are changed into the same image* from glory to glory, even as by the Spirit of the Lord." (2 Corinthians 3:18)

Suppose a fifteen-year-old boy gets drunk one night and steals his father's car and wrecks it. If the father of that boy would torment him with fire for one week, we would say that man is cruel. Suppose the father tormented him for one year. Surely we would say that this punishment is far too severe for the acts that were committed. Now suppose the same young boy, did the same thing, but instead of living through it, he died in the accident. Do you suppose God will take that young boy and torment him for billions and billions of years? This would be downright cruel. More cruel than the worst criminal who has ever lived.

We will be changed into our perception of God's character. Think about it! If a young boy at the age of fifteen, after taking his father's car for a joy ride while intoxicated, runs into a tree and dies, would it be merciful and just to burn him forever and ever with no end? Then another man who has become a hardened criminal, after murdering many people, and committing many other crimes, finally gets shot to death. Should this man receive the same punishment as the fifteen-year-old boy? It would be quite unfair to the young boy if the other would receive the same punishment. Jesus said, "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." (Luke 12:47, 48)

Not only that, is it fair to torture someone for millions of years for sins that may have taken only fifteen years to commit? This surely sounds unfair to me. With this perception of God, we see Him as unfair, and accordingly we feel justified in being unfair as well. The Scripture tells us that God is just and merciful and He treats us better than we deserve.

"Know therefore that God exacteth of thee less than thine iniquity deserveth." (Job 11:6) God gives us less than our iniquities deserve. This surely would not be the case if God would torture the wicked for millions of years.

"And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our *God hast punished us less than our iniquities deserve*." (Ezra 9:13) "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." (Psalm 103:10)

Our God is a merciful and loving God. He does not take pleasure in the death of the wicked; but is great in mercy. God does the best thing He can do for the wicked who have determined to reject His free gift of salvation. He allows them to be as though they had not been. True, some will suffer more than others, and some will suffer longer than others, but they will all have an end. God "will render to every man according to his deeds." (Romans 2:6)
I pray that this helps clarify this issue.
This question and its answer were printed in the **September 2002 issue of *Present Truth*.**

The title of this article is original with author Lon Martin.

Constantine Wrote Matthew 28:19 Into Your Bible!

http://english.sdaglobal.org/research/mt2819.htm

contact@lightbearer.org / www.lightbearer.org

Lon Martin, September 15, 2001

What Did Matthew Actually Write, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," OR "Go ye, and make disciples of all the nations IN MY NAME"?

This article is based on a publication which was originally written in 1961 and titled " *A Collection of the Evidence For and Against the Traditional Wording of the Baptismal Phrase in Matthew 28:19* ". The author was a minister, presumably Protestant. He signed his work simply as A. Ploughman. He lived in Birmingham, England. The author had not encountered anything dealing with the authenticity of Matthew 28:19, during his 50 years of Biblical study except from out of print articles, books and encyclopaedias. I would have never considered reviewing this information except for the fact that a trusted friend was quite zealous about the importance of the conclusions reached. In this article, only the secular historical quotations have been retained as written from Ploughman's research.

Questioning the authenticity of Matthew 28:19 is not a matter of determining how easily it can or cannot be explained within the context of established doctrinal views. Rather, it is a matter of discovering the very thoughts of our God, remembering that His truth, and not our traditions, is eternal.

The information presented is extremely relevant to our faith. The amount of information supporting the conclusions presented may seem overwhelming, but for the serious seeker of truth, the search is well worth effort. I hope that you will allow the facts contained in this article to stir you into action. If you discover that you have not been baptized into the name of the true God, and have knowingly accepted a substitute, how would God respond?

However, it must be remembered that we have no known manuscripts that were written in the first, second or even the third centuries. There is a gap of **over three hundred years** between when Matthew wrote his epistle and our earliest manuscript copies. (It also took over three hundred years for the Catholic Church to evolve into what the "early church fathers" wanted it to become.) No single early manuscript is free from textual error. Some have unique errors; other manuscripts were copied extensively and have the same errors. Again, our aim is to examine all of the evidence and determine as closely as possible what the original words were.

Considering the fact that all of the scriptures from Genesis thru Malachi make no reference to a Trinitarian God, and that from Mark thru Revelation we also find no evidence for a Trinity, we must consider the possibility that all the existing manuscripts may have one or more textual errors in common.

According to the Biblical historian Dr. C. R. Gregory:

The Greek manuscripts of the text of the New Testament were often altered by the scribes, who put into them the readings which were familiar to them, and which they held to be the right readings.

More on these changes will be addressed later. Another writer said:

A great step forward is taken when we propose to give manuscripts weight, not according to their age, but according to the age of the text which they contain. By proving how honest a text is rather than strictly how old it is provides us with a text which has content that is truly ancient. When we verify that a text is older than the fourth century, that it was current in the third or better still the second century, we still cannot be sure that it has not been altered. We need to try to verify that the text is pure text. There is reason to believe that the very grossest errors that have ever deformed the text had entered it already in the second century. What we wish to ascertain, however, is not merely an ancient text but an accurate text.

Of course, "the grossest errors," that this writer is referring to are not doctrinal errors, but the errors in the text itself. Not surprisingly tho, some of these textual corruptions occurred simultaneously with the respective doctrinal changes as they were being introduced in the early church. This historic falling away will be addressed later.

Just as with the manuscripts, all extant Versions, containing the end of Matthew, also contain the Triune name. But, of course, there is more to be considered than what is present in a document. One must also take into consideration what is absent. Again quoting from the Encyclopaedia of Religion and Ethics: "In all extant versions the text is found in the traditional [Trinitarian] form. ..though it must be remembered that the best manuscripts, both of the African Old Latin and of the Old Syriac Versions are defective at this point."

F.C. Conybeare further elaborated:

In the only codices which would be even likely to preserve an older reading, namely the Sinaitic Syriac and the oldest Latin Manuscript, the pages are gone which contained the end of Matthew.

So then, though all early Versions contain the traditional Triune name in Matthew 28:19, **the earliest of these Versions do not contain the verse at all.** And curiously, not due to omission, but due to removal! We can not be certain of the motives why these pages were destroyed, but for the sake of our study we are now compelled to consult the early historical writings

Excerpts of Early Catholic Writers

Before we make references concerning these early writers, it should be **emphatically** stated, that if the question under consideration were one of doctrine, the written records of these Catholic writers would be totally irrelevant. Doctrine must be obtained from the pure Word of God alone, and not from Catholics, Jews or other sources. These self proclaimed "fathers" lived in an age of unrestrained heresy. Their testimony is valuable only because they provide an incidental and independent verification of scriptural texts much older than our current complete copies.

In the course of my reading I have been able to substantiate these doubts of the

authenticity of the text of Matthew 28:19 by adducing patristic [L. pater:"father"] evidence against it, so weighty that in the future the most conservative of divines will shrink from resting on it any dogmatic fabric at all, while the more enlightened will discard it as completely as they have its fellow-text of the 'Three Witnesses'. - F.C. Conybeare in the Hibbert Journal

Could this bold statement be true? While not a single manuscript from the first three centuries remains in existence, we do have "eye witness" observations of at least two men who actually had access to manuscripts dating much earlier than our earliest. Others also quoted Matthew 28:19, whose written works have been preserved, dating to much earlier times than our best manuscript copies. We are about to examine who these men were and what the circumstances were. We will attempt to determine if these are reliable quotations of the original scriptures. How did they quote Matthew 28:19? Did their comments imply an existing controversy surrounding the use of the scriptures being quoted? Was a Trinity implied? These are questions that can be answered.

In the pages ahead, we will consider evidence from the following men, either via quotations from their writings, or as commented upon thru the writings of their contemporaries:1) Eusebius of Caesurae, 2) The unknown author of De Rebaptismate, 3) Origen, 4) Clement of Alexandria, 5) Justin Martyr,
6) Macedonius, 7) Eunomius and 8) Aphraates.

Our search through their writings is not to establish any doctrine, but to find early witnesses to the verse in question.

Eusebius of Caesurae

Our first witness will be Eusebius of Caesurae, also known as Eusebius Pamphili. He was born around 270 A.D., and died around 340 A.D. He lived in times of rampant doctrinal change, was a Trinitarian, and in later life assisted in the formation of the Nicene Creed. Regarding our inquiry into Matthew 28:19, Eusebius is our key witness. Therefore, to establish his veracity as a credible witness, let us consider the following quotes:"Eusebius of Caesurae, to whom we are indebted for the preservation of so many contemporary works of antiquity, many of which would have perished had he not collected and edited them." Robert Roberts, in Good Company, vol. III, pg. 10

Eusebius, the greatest Greek teacher of the Church and most learned theologian of his time. .. worked untiringly for the acceptance of the pure Word of the New Testament as it came from the Apostles. .. Eusebius. .. relies throughout only upon ancient manuscripts, and always openly confesses the truth when he cannot find sufficient testimony. E.K. in the Christadelphian Monatshefte, Aug, 1923 from Mosheim, in an editorial footnote.

Eusebius Pamphili, Bishop of Caesurae in Palestine, a man of vast reading and erudition, and one who has acquired immortal fame by his labors in ecclesiastical history, and in other branches of theological learning. Chapter 2, 9. .. Till about 40 years of age he lived in great intimacy with the martyr Pamphilus, a learned and devout man of Caesurae, and founder of an extensive library there, from which Eusebius derived his vast store of learning. Dr. Wescott, in "General Survey," page 108

Eusebius, to whose zeal we owe most of what is known of the history of the New Testament. Peake Bible Commentary, page 596

The most important writer in the first quarter of the fourth century was Eusebius of Caesurae. .. Eusebius was a man of little originality or independent judgment. But he was widely read in the Greek Christian literature of the second and third centuries, the bulk of which has now irretrievably perished, and subsequent ages owe a deep debt to his honest, if some-what confused, and at times not a little prejudiced, erudition. Dictionary of Christian Biography and Literature

Some hundred works, several of them very lengthy, are either directly cited or referred to as having been read by Eusebius. In many instances he would read an entire treatise for the sake of one or two historical notices, and must have searched many others without finding anything to serve his purpose. Under the head the most vital question is the sincerity of Eusebius. Did he tamper with the materials or not? The sarcasm of Gibbon (Decline and Fall, c. xvi) is well known. .. The passages to which Gibbon refers do not bear out his imputation. .. Eusebius contents himself with condemning these sins. .. in general terms, without entering into details. .. but it leaves no imputation on his honesty. Mosheim, again in an editorial note.

Eusebius was an impartial historian, and had access to the best helps for composing a correct history which his age afforded. Mosheim

Of the patristic witnesses to the text of the New Testament as it stood in the Greek Manuscripts from about 300-340 A.D., none is so important as Eusebius of Caesurae, for he lived in the greatest Christian Library of that age, that namely which Origen and Pamphilus had collected. It is no exaggeration to say from this single collection of manuscripts at Caesurae derives the larger part of the surviving ante-Nicene literature. In his Library, Eusebius must have habitually handled codices of the gospels older by two hundred years than the earliest of the great uncials that we have now in our libraries. F.C. Conybeare, in the Hibbert Journal, October 1902.

Considering the honesty, ability and opportunity of Eusebius as a witness to the "New Testament" text, let us now move on to the his evidence concerning Matthew 28.

The Evidence of Eusebius

According to Ludwig Knupfer, the editor of the Christadelphian Monatshefte, Eusebius, among his many other writings compiled a file of corrupted variations of the Holy Scriptures, and:

The most serious of all the falsifications denounced by him, is without doubt the traditional reading of Matthew 28:19.

His source material has been lost, as he later wrote:
"*through events of war I have lost all of my files and other materials connected with the magazine."*

But various authorities mention a work entitled Discrepancies in the Gospels, and another work entitled The Concluding Sections of the Gospels.

According to Conybeare:

*Eusebius cites this text (Matt. 28:19) again and again in works written between 300 and 336, namely in his long commentaries on the Psalms, on Isaiah, his Demonstratio Evangelica, his Theophany. .. in his famous history of the Church, and in his panegyric of the emperor Constantine. I have, after a moderate search in these works of Eusebius, found eighteen citations of Matthew 28:19, and always in the following form :**'Go ye and make disciples of all the nations in My name, teaching them to observe all things, whatsoever I commanded you.***

Ploughman's research uncovered all of these quotations except for one, which is in a catena published by Mai in a German magazine, the Zeitschrift fur die neutestamentliche Wissenschaft, edited by Dr. Erwin Preuschen in Darmstadt in 1901. Eusebius was not content merely to cite the verse in this form, but he more than once commented on it in such a way as to show how much he confirmed the wording *"in my name".* Thus, in his Demonstratio Evangelica he wrote the following:

For he did not enjoin them "to make disciples of all the nations" simply and without qualification, but with the essential addition "in his name". For so great was the virtue attaching to his appellation that the Apostle says, "God bestowed on him the name above every name, that in the name of Jesus every knee shall bow of things in heaven and on earth and under the earth. " It was right therefore that he should emphasize the virtue of the power residing in his name but hidden from the many, and therefore say to his Apostles, "Go ye, and make disciples of all the nations in my name.' (col. 240, p. 136)

Conybeare proceeded, in Hibbert Journal, 1902:

It is evident that this was the text found by Eusebius in the very ancient codices collected fifty to a hundred and fifty years before his birth by his great predecessors. Of any other form of text he had never heard and knew nothing until he had visited Constantinople and attended the Council of Nice. Then in two controversial works written in his extreme old age, and entitled, the one 'Against Marcellus of Ancyra,' and the other 'About the Theology of the Church,' he used the common reading. One other writing of his also contains it, namely a letter written after the Council of Nice was over, to his seer of Caesurae.

In his Textual Criticism of the New Testament Conybeare wrote:

It is clear therefore, that of the manuscripts which Eusebius inherited from his predecessor, Pamphilus, at Caesurae in Palestine, some at least preserved the original reading, in which there was no mention either of baptism or of Father, Son and Holy Ghost. It has been conjectured by Dr. David-son, Dr. Martineau, by the Dean of Westminster, and by Prof. Harnack (to mention but a few names of the many) that here the received text could not contain the very words of Jesus - this long before anyone except Dr. Burgon, who kept the discovery to himself, had noticed the Eusebian form of the reading.

Naturally an objection was raised by Dr. Chase, Bishop of Ely, who argued that Eusebius indeed found *the traditional text* in his manuscripts, but substituted the briefer wording in his works for fear of vulgarizing the "sacred" Trinitarian wording. Interestingly, a modern Bishop revived the very argument used 150 years earlier, in support of the **forged** text of 1 John 5:7-8:

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost:and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

According to Porson (in a preface to his Letters)

Bengel. .. allowed that the words (The Three Witnesses) were in no genuine manuscripts. .. Surely then, the verse is spurious! No! This learned man finds a way of escape. 'The passage was of so sublime and mysterious a nature that the secret discipline of the Church withdrew it from the public books, till it was gradually lost. ' Under what a lack of evidence must a critic labor who resorts to such an argument!?

Conybeare continued, refuting the argument of the Bishop of Ely:

It is sufficient answer to point out that Eusebius' argument, when he cites the text, involves the text 'in my name. ' For, he asks, 'in whose name?' and answers that it was the name spoken of by Paul in his Epistle to the Philippians 2:10.

Finally, the Encyclopaedia of Religion and Ethics states:

The facts are, in summary, that Eusebius quotes Matthew 28:19 twenty-one times, either omitting everything between 'nations' and 'teaching,' or in the form 'make disciples of all the nations in my name,' the latter form being the more frequent.

Having considered the evidence of Eusebius, let us also consider some other early writers.

Other Early Writings

The anonymous author of De Rebaptismate in the third century so understood them, and dwells at length on 'the power of the name of Jesus invoked upon a man by Baptism'. (The Author of De Rebaptismate, from Smith's Dictionary of the Bible, Vol. I, page 352.)

In Origen's works, as preserved in the Greek, the first part of the verse is cited three times, but his citation always stops short at the words 'the nations'; and that in itself suggests that his text has been censored, and the words which followed, 'in my name', struck out.¨¢ Conybeare
In the pages of Clement of Alexandria a text somewhat similar to Matthew 28:19 is once cited, but from a Gnostic heretic named Theodotus, and not as from the canonical text, but as follows: 'And to the Apostles he gives the command: Going around preach ye and baptize those who believe in the name of the Father and Son and Holy Spirit. '" - Excerta cap. 76, ed. Sylb. page 287, quote from Conybeare.

Justin [Martyr]. .. quotes a saying of Christ. .. as a proof of the necessity or regeneration, but falls back upon the use of Isaiah and apostolic tradition to justify the practice of baptism and the use of the triune formula. This certainly suggests that Justin did not know the traditional text of Matthew 28:19. - Enc. of Religion and Ethics

In Justin Martyr, who wrote between A. D.130 and 140, there is a passage which has been regarded as a citation or echo of Matthew 28:19 by various scholars, e. g.Resch in his Ausser canonische Parallelstellen, who sees in it an abridgement of the ordinary text. The passage is in Justin's dialogue with Trypho 39, p. 258:'God hath not afflicted nor inflicts the judgment, as knowing of some that still even today are being made disciples in the name of his Christ, and are abandoning the path of error, who also do receive gifts each as they be worthy, being illuminated by the name of this Christ. ' "The objection hitherto to these words being recognized as a citation our of text was that they ignored the formula 'baptizing them in the name of the Father and Son and Holy Spirit. ' But the discovery of the Eusebian form of text removes the difficulty: and Justin is seen to have had the same text as early as the year 140, which Eusebius regularly found in his manuscripts from 300 to 340. - Conybeare (Hibbert Journal)

We may infer that the text was not quite fixed when Tertullian was writing, early in the third century. In the middle of that century Cyprian could insist on the use of the triple formula as essential in the baptism even of the orthodox. The pope Stephen answered him that the baptisms even of the heretics were valid, if the name of Jesus alone was invoked. (**This decision did not prevent the popes of the seventh century from excommunicating the entire Celtic Church for its remaining faithful to the old use of invoking in Jesus name**). *In the last half of the fourth century, the text 'in the name of the Father, and of the Son, and of the Holy Ghost' was used as a battle cry by the orthodox against the adherents of Macedonius, who were called 'pneumato-machi' or 'fighters against the Holy Spirit', because they declined to include the Spirit in a Trinity of persons as co-equal, consubstantial and co-eternal with the Father and Son.* ***They also stoutly denied that any text in the New Testament authorized such a coordination of the Spirit with the Father and Son.*** *Whence we infer that their texts agreed with that of Eusebius.* - Conybeare (Hibbert Journal)

Exceptions are found which perhaps point to an old practice dying out. Cyprian (Ep. 73) and the 'Apostolic Canons' (no. 50) combat the shorter formula, thereby attesting to its use in certain quarters. The ordinance of the Apostolic Canon therefore runs: If any bishop or presbyter fulfil not three baptisms of one initiation, but one baptism which is given (as) into the death of the Lord, let him be deposed. '

"This was the formula of the followers of Eunomius (Socr. 5:24), 'for they baptized not into the Trinity, but into the death of Christ. ' They accordingly used single immersion only. - Encyclopedia Biblia (Article on "Baptism")
There is one other witness whose testimony we must consider. He is Aphraates. .. who wrote between 337 and 345. He cites our text in a formal manner, as follows: 'Make disciples of all the nations, and they shall believe in me'. The last words appear to be a gloss on the Eusebian reading 'in my name'. But in any case, they preclude the textus receptus with its injunction to baptize in the triune name. Were the writing of Aphraates an isolated fact, we might regard it as a loose citation, but in the presence of the Eusebian and Justinian texts this is impossible. ¨¢ Conybeare

How the Manuscripts Were Changed

The following quotations demonstrate how freely the scribes altered the manuscripts of the "New Testament", in stark contrast to the scribes of the "Old Testament" scriptures who copied the holy writings with reverence and strict accuracy.

These quotations also show the early heretical beginning of Trine immersion at a time when the doctrine of the Trinity was being formulated, and how the "New Testament" writings were changed to conform to the syncretized practice.

In the case just examined (Matt. 28:19), it is to be noticed that not a single manuscript or ancient version has preserved to us the true reading. But that is not surprising, for as Dr. C.R.Gregory, one of the greatest of our textual critics, reminds us: 'The Greek Manuscripts of the text of the New Testament were often altered by scribes, who put into them the readings which were familiar to them, and which they held to be the right readings. '(Canon and Text of the N.T. 1907, pg. 424). *"These facts speak for themselves. Our Greek texts, not only of the Gospels, but of the Epistles as well, have been revised and interpolated by orthodox copyists. We can trace their perversions of the text in a few cases, with the aid of patristic citations and ancient versions. But there must remain many passages which have been so corrected, but where we cannot today expose the fraud. It was necessary to emphasize this point, because Dr. Wescott and Hort used to aver that there is no evidence of merely doctrinal changed having been made in the text of the New Testament. This is just the opposite of the truth, and such distinguished scholars as Alfred Loisy, J. Wellhausen, Eberhard Nestle, Adolf Harnack, to mention only four names, do not scruple to recognize the fact. "* While this is perfectly true, nevertheless, "there are a number of reasons why we can feel confident about the general reliability of our translations. "- Peter Watkins, in an excellent article 'Bridging the Gap' in The Christadelphian, January, 1962, pp. 4-8.

Codex B. (Vaticanus) would be the best of all existing manuscripts. .. if it were completely preserved, less damaged, (less) corrected, more easily legible, and not altered by a later hand in more than two thousand places. Eusebius therefore, is not without ground for accusing the adherents of Athanasius and of the newly arisen doctrine of the Trinity of falsifying the Bible more than once. - Fraternal Visitor 1924, page 148, translation from Christadelphian Monatshefte.

We certainly know of a greater number of interpolations and corruptions brought into the Scriptures. .. by the Athanasians, and relating to the Doctrine of the Trinity, than in any other case whatsoever. While we have not, that I know of, any such interpolation or corruption, made in any one of them by either the Eusebians or Arians. Whiston - in Second Letter to the Bishop of London, 1719, p. 15.

While trine immersion was thus an all but universal practice, Eunomius (circa 360) appears to have been the first to introduce (again) simple immersion 'unto the death of Christ. ' This practice was condemned on pain of degradation, by the Canon Apostolic 46 (al 50). But it comes before us again about a century later in Spain; but then, curiously enough, we find it regarded as a badge of orthodoxy in opposition to the practice of the Arians. These last kept to the use of trine immersion, but in such a way as to set forth their own doctrine of a gradation in the three Persons. Smith's Dictionary of Christian Antiquities (Article on Baptism)

In the 'Two Ways' of the Didache, the principal duties of the candidates for baptism and the method of administering it by triple immersion or infusion on the head are outlined. This triple immersion is also attested to by Tertullian (Adverses Prax 26). .. The most elaborate form of the rite in modern Western usage is in the Roman Catholic Church. Oxford Dictionary of the Christian Church - pp. 125-126

The threefold immersion is unquestionably very ancient in the Church. .. Its object, of course, to honor the three Persons of the Holy Trinity in whose name it is conferred. Catholic Encyclopedia - page 262

If it be thought, as many critics think, that no manuscript represents more than comparatively late recensions of the text, it is necessary to set against the mass of manuscript evidence the influence of ***baptismal practice.*** *It seems easier to believe that the traditional text was brought about by this influence working on the 'Eusebian' text, than that the latter arose out of the former* ***in spite of it.*** Encyclopedia of Religion and Ethics - Article on "Baptism"

The exclusive survival (of the traditional text of Matt. 28:19) in all manuscripts, both Greek and Latin, need not cause surprise. .. But in any case, the conversion of Eusebius to the longer text after the council of Nice indicates that it was at that time being introduced as a Shibboleth of orthodoxy into all codices. .. The question of the inclusion of the Holy Spirit on equal terms in the Trinity had been threshed out, and a text so invaluable to the dominant party could not but make its way into every codex, irrespective of its textual affinities. Conybeare - In the Hibbert Journal

Athanasius. .. met Flavian, the author of the Doxology, which has since been universal in Christendom: 'Glory be to the Father, and to the Son, etc. ' This was composed in opposition to the Arian Doxology:'Glory to the Father, by the Son, in the Holy Spirit'. Robert Roberts, in "Good Company" (Vol. iii, page 49)

Whiston, in Second Letter Concerning the Primitive Doxologies, 1719, page 17, wrote:

The Eusebians. .. sometimes named the very time when, the place where, and the person by whom they (the forms of doxology) were first introduced. .. Thus Philoflorgius, a writer of that very age, assures us in 'Photius' Extracts' that in A. D.348 or thereabouts, Flavianus, Patriarch of Antioch, got a multitude of monks together, and did there first use this public doxology, 'Glory be to the Father, and to the Son, and to the Holy Spirit'.

And regarding the alteration of scripture based on liturgical use, Hammond, in "Textual Criticism Applied to the N.T." (1890) page 23 wrote:

There are two or three insertions in the New Testament which have been supposed to have their origin in ecclesiastical usage. The words in question, being familiarly known in a particular connection, were perhaps noted in the margin of some copy, and thence became incorporated by the next transcriber; or a transcriber's own familiarity with the words may have led to his inserting them. This is the source to which Dr. Tregelles assigns the insertion of the doxology at the close of the Lord's Prayer in Matthew 6, which is lacking in most of the best authorities. Perhaps also Acts 8:37, containing the baptismal profession of faith, which is entirely lacking in the best authorities, found its way into the Latin text in this manner.

Considering the evidence of the manuscripts, the versions and now the early writings, you should by now have come to conclusion that in the early centuries some copies of Matthew did not contain the modern Triune wording. Regardless of the opinions or positions taken by our commentators, we must at the very least admit that fact.

In legal practice where copies of an original lost document vary, the "Internal Evidence" is used to resolve the discrepancy. That is, a comparison of the undisputed text with text in question, in order to determine which of the variant wordings is more likely to be the original. With both variants in mind, we will now turn to the scriptures themselves for our **internal evidence.**

Internal Evidence

"Prove all things; hold fast that which is good. "(1 Thessalonians 5:21) In this verse, the Greek word translated as "prove" is *dokimazo,* and it means, *"to test, examine, prove, scrutinize (to see whether a thing is genuine or not), to recognize as genuine after examination, to approve, deem worthy. "*

In our efforts to determine which reading of Matthew 28:19 is original, we will submit both renderings to ten "tests". In doing so, we will be able to recognize the genuine, and expose the spurious.

1. The Test of Context

When examining the context, we find that today's Trinitarian wording lacks logical syntax, that is, the true understanding of the verse is obscured by a failure of the varying concepts to harmonize. If however, we read as follows, the whole context fits together and the progression of the instructions is comprehensible:

All power is given unto ***me.*** *.. go therefore. .. make disciples* ***in my name,*** *teaching them. .. whatsoever* ***I*** *have commanded. ..* ***I*** *am with you. ..* (Matthew 28:18-20).

2. The Test of Frequency

Is the phrase "in the name of the Father, and of the Son, and of the Holy Spirit" used elsewhere in the scripture? Not once.

Did Jesus use the phrase *"in my name"* on other occasions? Yes, 17 times to be exact, examples are found in Matt. 18:20; Mark 9:37,39 and 41; Mark 16:17; John 14:14 and 26; John 15:16 and 16:23.

3. The Test of Doctrine

Is any doctrine or concept of scripture based on an understanding of a threefold name, or of baptism in the threefold name? None whatsoever. Is any statement in scripture based on the fact of baptism in the name of Jesus? Yes! This is clarified in 1 Corinthians 1:13:*"Is **Christ** divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?"* These words, when carefully analyzed, suggest that believers should to be baptized in the name of the One who was crucified for them. The Father, in His unfathomable love, gave us His only Son to die in our stead, He being later raised to incorruptibility by the Spirit of God. But it is the Lord Jesus Himself who was crucified, and therefore in His name believers must be baptized in water.

According to Dr. Thomas, in Revealed Mystery Article XLIV:

There is but one way for a believer of 'the things concerning the Kingdom of God, and the name of Jesus Christ' to put Him on, or to be invested with His name, and that is, by immersion into His name. Baptism is for this specific purpose. " "As for it's significance, baptism is linked inseparably with the death of Christ. It is the means of the believer's identification with the Lord's death. - God's Way, pg. 190. The Father did not die, nor the Holy Spirit. As the scripture says, *"buried with **Him*** (Jesus) *in baptism,"* not with the Father, the Son, and the Holy Spirit. (Romans 6:3-5)

R. Roberts used this explanation in "The Nature of Baptism", page 13):

According to trine immersion, it is not sufficient to be baptized into the Son. Thus Christ is displaced from His position as the connecting link, the door of entrance, the 'new and living way. ' And thus there are three names under heaven whereby we must be saved, in opposition to the apostolic declaration, that 'there is none other name (than the name of Jesus Christ of Nazareth) under heaven given among men whereby we must be saved. '(Acts 4:12).

This, of course, is the same reasoning offered by Paul. Were ye baptized in the name of Paul? Or in the name of the Father, Son, and Holy Spirit, or in any other name that **replaces Christ from His position as the sacrificial Lamb** and the only name given to us for salvation?

Based on the above understanding alone, we can ascertain the genuine text of Matthew 28:19 confirming the use of the phrase, *"in my name."*

4. The Test of Analogy

Does any other scripture make reference to baptism in the Triune name? No. Does any other scripture reference baptism in the name of Jesus? Yes! The Father baptized the disciples with the gift of the Holy Spirit, a promise that came according to Jesus *"in His name. "*(John 14:26) This is because Jesus is the "common *denominator* " [Literally:Name] in both water baptism and baptism of the Holy Spirit, as made apparent by the following scriptures:

John 16:7 *Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.*

John 14:26 *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* (See also John 7:39).

Acts 8:12 *But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.*

Notice that they were baptized as a result of the preaching of the name of Jesus Christ, not the titles "Father, Son and Holy Ghost." By analogy, we should therefore be baptized in Jesus' name, because the invoking of His Name is the catalyst of understanding that prepares us for the baptism of the Spirit, which is also given in His name. (Acts 2:38-39, 19:1-5, John 3:3-5)

5. The Test of Consequence

When we are baptized, do we "put on" the name of the Father, Son and Holy Ghost? No. Do we put on the name of Jesus? Yes. When we are baptized in the name of Jesus Christ, according to all baptismal accounts recorded in scripture, we are quite literally being baptized "into" the name of Jesus Christ.

Galatians 3:27 *For as many of you as have been baptized into Christ have put on Christ.*

No mention is made in scripture of any baptism being related to the titles of Father, Son and Holy Ghost. Every actual account mentions a clear connection with the person of Christ, and His atoning sacrifice.

6. The Test of Practice

Did the disciples, as they were implementing the "Great Commission" ever once baptize into the Trinity? Never! Did they baptize in the name of Jesus? Always! (Acts 2:38; 8:16; 10:48 (inferred); 19:5, etc.) The argument has been made when defending Triune immersion; "I would rather obey Jesus, than to imitate the Apostles." This kind of reasoning though, places the Apostles in rebellion, and makes all Apostolic baptisms contrary to the word of God. If **all** of God's Word was inspired, and it was, then we should not try to pit one verse against another, but rather seek to reconcile all of God's Word in proper context, and rightly apply it to our lives. It is easier to believe that the disciples **followed** the final instructions of Christ, than to believe that they immediately disobeyed His command.

7. The Test of Significance

What significance is mentioned in scripture for baptizing believers in the name of the Father, Son and Holy Ghost? None. What significance is conveyed toward being baptized in the name of Jesus? First, scripture teaches that baptism in the name of Jesus is an act of repentance leading to the forgiveness of sins (Acts 2:38). Second, baptism in His name **alone** is associated with the promise of God's Holy Spirit (Acts 2:38, 19:1-5). Third, baptism in the name of Jesus is compared to our personal willingness to be living sacrifices or even die with Christ. (Romans 6:1-4 and Colossians 2:12). Fourth, being baptized into Christ is how we 'put on' Christ (Galatians 3:27). Fifth, baptism in His name is called the "circumcision of Christ," and reflects our "putting off" of the man of sin, therefore becoming a " *new creature **in Christ Jesus.*** " (Colossians 2:11-12, 2 Corinthians 5:17). Baptism in the name of Jesus expresses faith in the physical life of Jesus, the crucifixion of the Son of God for our sins, and the remission of sins through His name. Trinitarian baptism can only express faith in Catholic theology itself.

8. The Test of Parallel Accounts

Matthew 28 is not the sole record in the gospels of the "Great Commission" of the Church. Luke also recorded this event in great detail. In Luke 24:46-47, he wrote of Jesus speaking in the third person: *"And that repentance and remission of sins should be preached **in His name** among all nation* s. *"*This passage alone, in contradiction to the falsified text, establishes the correct wording of Matthew 28:19, where Jesus spoke in the first person, *"in my name. "*Further, the Gospel of Mark also records another version of the "Great Commission," using some of the same patterns of speech: *"Go ye. .. all the world. .. preach the gospel. .. every creature. .. baptized. .. in my name. .. "*(Mark 16:15-18) Of course, it is not baptism that "in my name" refers to here, but rather the works that the disciples would do. Yet compared to Matthew, the similarity is striking, for neither is baptism explicitly mentioned there, but that disciples should be made, *"in my name. "*

9. The Test of Complimentary Citation

While there is no text that offers a complimentary citation of Trinitarian baptism, there is a striking resemblance between the actual wording of Matthew 28:18-20 and Romans 1:4-5. Matthew contains the Commission of Christ to His Apostles, while the Romans account is Paul's acceptance of his own commission as an apostle. Consider the following similarities:

Matthew 28:18-20.....Romans 1:4-5

"all power is given unto Me". ..... "the Son of God with power"

"Go ye". ..... *"received. .. apostleship"*

"teaching them to observe". ..... "for obedience to the faith"

"all nations". ..... "all nations"

"in My name". ..... "for His name"

10. The Test of Principle
It is written:***"whatsoever*** *ye do in word or deed, do all* ***in the name of the Lord Jesus.*** .." (Colossians 3:17). In this principle laid down by Paul, the implication is clear. The word *"whatsoever"* would of certain necessity include baptism, which is a command involving both word and deed. The traditional wording of Matthew, containing the Trinitarian wording, is clearly not in accordance with the above principle. The shorter wording, without the falsified insertion, follows this principle. This establishes which of the two wordings is the contradictory one. God's Word does not contradict itself; rather it compliments and completes itself. Paul not only expressed this principle, but he applied it specifically to the topic of baptism. In Acts 19:1-6 there is an account concerning the disciples of John who had been baptized under his ministry. Like baptism in Jesus' name, John's baptism was one of repentance for the remission of sins (Mark 1:4, Acts 2:38). John message, which accompanied his baptism, was that One would come after him, who would *"take away the sins of the world"* and *"baptize with the Holy Spirit. "*Paul introduced these disciples to that One, and applied the above principle re-baptized them. ***"When they heard this, they were baptized into the name of the Lord Jesus.*** *And when Paul laid his hands upon them, the Holy Spirit came upon them"* And so, applying the test of principle to our two readings in Matthew 28:19, we find very strong support for the phrase *"in My name. "*

Other Sources

Sufficient evidence has been produced to enable the reader to decide whether or not the Trinitarian wording in Matthew 28:19 is genuine. The following quotations are presented by way of interest, and are not used in the arena of textual criticism thus far employed.

The cumulative evidence of these three lines of criticism (Textual Criticism, Literary Criticism and Historical Criticism) is thus distinctly against the view that Matt. 28:19 (in the traditional form) represents the exact words of Christ. - Hastings Encyclopedia of Religion and Ethics, Article:Baptism:Early Christian.

The command to baptize into the threefold name is a late doctrinal expansion. Instead of the words baptizing them in the name of the Father, and of the Son, and of the Holy Ghost' we should probably read simply, 'into my name'. Dr. Peake - Bible Commentary, page 723

There is the "triune" baptismal formula, which may prove a very broken reed when thoroughly investigated, but. .. we leave it for separate treatment. The thoughtful may well ponder, meantime, why one cannot find one single instance, in Acts or Epistles, of the words ever being used at any of the main baptisms recorded, notwithstanding Christ's (seemingly) explicit command at the end of Matthew's Gospel. F. Whiteley in The Testimony (Oct. 1959, pg. 351. "Back to Babylon")

The command to baptize in Matt. 28:19 is thought to show the influence of a developed doctrine of God verging on Trinitarianism. Early baptism was in the name of Christ. The association of this Trinitarian conception with baptism suggests that baptism itself was felt to be an experience with a Trinitarian reference. Williams R.R. - Theological Workbook of the Bible, page 29

Doubtless the more comprehensive form in which baptism is now everywhere administered in the threefold name. .. soon superseded the simpler form of that in the name of the Lord Jesus only. Dean Stanley - "Christian Institutions"
The striking contrast and the illogical internal incoherence of the passage. .. lead to a presumption of an intentional corruption in the interests of the Trinity. In ancient Christian

times a tendency of certain parties to corrupt the text of the New Testament was certainly often imputed. This increases our doubt almost to a decisive certainty concerning the genuineness of the passage. E.K. in the Fraternal Visitor - Article: "The Question of the Trinity and Matt. 28:19." 1924, pg. 147-151, from Christadelphian Monatshefte.

In his Literal Translation of the Bible, Dr. Robert Young placed the Trinitarian "names" of Matthew 28:19 in parentheses, thus indicating the words to be of doubtful authenticity.

The very account which tells us that at last, after His resurrection, He commissioned His disciples to go and baptize among all nations, betrays itself by speaking in the Trinitarian language of the next century, and compels us to see in it the ecclesiastical editor, and not the evangelist, much less the Founder Himself.

The Trinitarian formula (Matt. 28:19) was a late addition by some reverent Christian mind. James Martineau - Black's Bible Dictionary, article "Seat of Authority",

The obvious explanation of the silence of the New Testament on the triune name, and the use of another formula in Acts and Paul, is that this other formula was the earlier, and that the triune formula is a later addition. Encyclopedia of Religion and Ethics

Professor Harnack dismissed the text almost contemptuously as being *"no word of the Lord'. "*Professor Harnack ¨¢ History of Dogma (German Edition)

Clerical conscience much troubled (see Comp. Bible App. 185) that the apostles and epistles never once employ the triune name of Matt. 28:19. Even Trinitarians, knowing the idea of the Trinity was being resisted by the Church in the fourth century, admits (e. g. Peake) 'the command to baptize with the threefold name is a late doctrinal expansion', but still prior to our oldest yet known manuscripts (Fourth Century). It's sole counterpart, 1 John 5:7 is a proven interpolation. Eusebius (A.D. 264-340) denounces the triune form as spurious, Matthew's actual writing having been baptizing them 'in my name'. F. Whiteley in The Testimony footnotes to Article: Baptism, 1958.

Should we correct the text of Matthew 28:19? We could not find a more serious divinely appointed symbolism in the entire Bible. The symbolic value of baptism in Matthew 28:19 could not be of less concern to God than that of the Ark of the Covenant was in ancient Israel. Uzzah died when he touched it, and few would conclude that his motives were anything but commendable!

Every symbolic action required by God is associated with actual **cause and effect.** Consider the following cause-and-effect examples. When Joshua pointed his spear there was victory (Joshua 8:18) Only three victories were given to Joash when he struck the ground only three times (2 Kings 13:19-25) The Passover Lamb had to be without blemish (even as was Christ), if a household was to be protected from the Death Angel (Exodus 12:5). None of God's rituals are without true meaning and consequences. When God speaks, it is done! Christ called Lazarus, and Lazarus arose! In matters of ritual, such as Baptism and the Passover, we are dealing with God's rituals, not man's.

All man-made rituals, no matter how well intentioned, when they deviate from the Word of God, are nothing more than unprofitable traditions that *"making the Word of God of no effect"* (Mark 7:13). Obedience to God's commands, however, will always "cause" a desirable "effect".

In the matter of establishing the original text of Matthew 28:19, it is indeed important to determine what is genuine, and what is spurious, in order to properly obey God's

command. After all, that is the essence of our introductory text from Deuteronomy 4:2, *"You shall not add. .. nor take from. .. that you may keep the commandments. "*When we are obedient to the true command of our Lord, we can expect an eternal effect.

Believers were taught to anoint the sick *"with oil in the name of the Lord. "*(James 5:14) The result would be *"that you may be healed".* When two or three gather together " *in His name",* the result is that He is there in the midst of them. As our evidence reveals, Jesus commanded us to go and make disciples " *in His name".* As a result, He would be with them *"always, even to the end of the age. "*Anything we do *"in His name"* directly involves Him. It is no wonder that Paul so clearly charged those believers in Colosse: "Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him!"

Addendum

1. The Light is Dawning

In 1960, The British and Foreign Bible Society published a Greek Testament, and the alternative rendering for Matthew 28:19 was phrased "en to onomati mou" ("in my name"). Eusebius was cited as the authority.

The Jerusalem Bible, of 1966, a Roman Catholic production, has this footnote for Matthew 28:19:

It may be that this formula. .. is a reflection of the liturgical usage established later in the primitive community. It will be remembered that Acts speaks of baptizing in the name of Jesus.

2. But Matthew 28:19 and Luke 24:47 Say Nothing of Baptism

This is true. They refer only of *"making disciples of all nations"* and *"repentance and remission of sins. "*However, once we have established that the original text of Matthew 28:19 simply says "in my name," we have essentially eliminated **all** support for **baptizing** "in the name of the Father, and of the Son, and of the Holy Ghost!" Because of this far reaching implication, we were forced to examine the internal evidence regarding baptism, in order to find any other possible support for the traditional reading, because the Trinitarian doctrinal concept that **was added** to Matthew 28:19 **is** connected with baptism. Though baptism is not specifically mentioned in Matthew 28:19 or Luke 24:47, it is inferred by the following two points:

1. In Matthew, the command is to "make disciples in my name." To "make a disciple" of necessity includes baptism in the conversion process (Mark 16:15-16, John 3:3-5), and the entire process is under the umbrella of the specification to do so "in His name."

2. In Luke, *"repentance and remission of sins"* would be preached "in His name." By the testimony of other scriptures (Luke 3:3, Acts 2:38), it is clear that *remission of sins* comes through *baptism,* preceded by **repentance.** Both of these are to be preached "in His name."

3. The Evidence of Eusebius

Jerome was born A.D. 331 and died in 420. He wrote many exegetical and controversial treatises and letters, as well as the renowned Latin Vulgate translation of the Scriptures.)

He made an interesting statement which is as follows (from the Catalogue of Ecclesiastical Writers):

Matthew, who is also Levi. .. composed a gospel. .. in the Hebrew language and characters. .. Furthermore, the Hebrew itself is preserved to this day in the library at Caesurae which the martyr Pamphilus so diligently collected.

Now Eusebius of Caesurae (260-340 A.D.) inherited from that Pamphilus (who died in A.D. 310) that famous Library, a library that was commenced by Origen (185-254 A.D.). The wording of that statement by Jerome apparently meant that the **original** Manuscript of Matthew was still to be seen in the Library at Caesurae. It could have meant that an early copy of Matthew's Hebrew writing was there, but the phraseology of Jerome appeared to indicate that it was the actual Manuscript written by Matthew himself.

4. The Mental Reservations of Eusebius

On page 14, of the above reference, mention is made of the fact that after the Council of Nicaea Eusebius three times used the triune name-phrase in writing. The following three extracts shed light on this strange affair:

1. *At the Council of Nicaea (A. D.325) Eusebius took a leading part. .. He occupied the first seat to the emperor's right, and delivered the opening address to Constantine when he took his seat in the council chamber. .. Eusebius himself has left us an account of his doings with regard to the main object of the council in a letter of explanation to his church at Caesurae. .. This letter. .. is written to the Caesareans to explain that he would resist to the last any vital change in the traditional creed of his church, but had subscribed to these alterations, when assured of their innocence, to avoid appearing contentious.* Dictionary of Christian Biography and Literature; Eusebius

2. *Our concern here is only with Nicaea as it affected Eusebius. .. his own account of the matter is transmitted to us. .. in the letter he addressed to his diocese an explanation of his actions at the Council, for with some misgiving he had signed the document bearing the revised text of the creed he had presented. .. But being satisfied that the creed did not imply the opposite Sabellian pitfall. .. he signed the document.* Wallace Hadrill, in 'Eusebius of Caesurae,' (1960)

3.The Nicene Council followed, in the summer of A. D.325. Eusebius, of course, attended and was profoundly impressed by the sight of that majestic gathering. .. He occupied a distinguished position in the Council; he was its spokesman in welcoming the Emperor. .. On the next day, as if yielding to those representations, and moved by the express opinion of Constantine, he signed the Creed, and even accepted the anathematism appended to it; but did so, as we gather from his own statement, by dint of evasive glosses which he certainly could not have announced at that time. While then he verbally capitulated in the doctrinal decisions of the Nicene Council...he did so reluctantly, under pressure, and in senses of his own. ..

He knew that he would be thought to have compromised his convictions, and therefore wrote his account of the transaction to the people of his diocese, and, as Athanasius expresses it 'excluded himself in his own way'. William Bright in his Preface to Burton's *'Text of Eusebius Ecclesiastical History'*

5. Second Century Mutilations of the Sacred Text

In the book, mention is made of the fact that textual critics have been able to reproduce the Sacred Text substantially correct as it existed in the second or third century. As was pointed out on page 7, "there is every reason to believe that the grossest errors that have ever deformed the text had entered in already in the second century our touchstone only reveals to us texts that are ancient, we cannot hope to obtain for our result anything but an ancient text. What we wish however, is not merely an ancient, but the true text." The following three excerpts are interesting and illustrate that pronouncement:

1.The Introduction contains the following: "It may be accepted with confidence that we have at command the New Testament substantially as the writings contained in it would be read within a century of their composition. The Authentic New Testament was translated by Dr. Hugh J. Schonfield, published in 1962.

It is in that century, as has been pointed out, that the "very grossest textual errors" deformed the Sacred Text.

2. **The S.P.E.C. commenting on Matthew 28:19** stated:

One would expect this name to be that of Jesus and it is surprising to find the text continuing with 'the Father, and the Son, and the Holy Ghost,' which are no names at all. The suspicion that this is not what Matthew originally wrote naturally arises. In 'Father, Son and Holy Ghost' we have the Trinitarian formula. .. which was associated with Christian Baptism in the second century, as evidenced in the Didache, chapter seven. The S.P.C.K. published in 1964, Volume One, of the Clarified New Testament.

3. **F.C. Kenyon, in The Text of the Greek Bible**, pages 241-242 said:

At the first each book had its single original text, which it is now the object of criticism to recover, but in the first two centuries this original Greek text disappeared under a mass of variants, created by errors, by conscious alterations, and by attempts to remedy the uncertainties thus created."

6. The Source of the Error

The earliest reference to the Trinitarian doctrinal insertion is found in the Didache. The Didache is a collection of fragments of writings from five or more documents. They were originally written, it is thought, between A.D. 80 and 160. Although we now have only 99 verses, those verses contain the seeds of many false teachings that developed into the Papal Superstitions. The seeds of Indulgences, the Mass, the Confessional, the substitution of sprinkling for immersion and other gross errors are to be found in that disreputable pseudo-Christian document. (Refs:IV 1, IX 2-4, X 2-6, XIII 3, XIV 1and IV 6.)

In the Didache, among all the above mentioned apostate beliefs, is found the Trinitarian phrase that later wormed its way into the text of Matthew 28:19, displacing the authentic words of Christ. Here, then, is the source of the erroneous written teaching reflecting the practice of apostate "Christians" in the second century.

7. Should you be Re-Baptized?

After restoring the text of Matthew 28:19 to its original form, i.e., "Go ye therefore, and make disciples of all the nations in my name," the following question naturally arises: "I was baptized in the name of the Father, Son and Holy Spirit. Since this is not Biblical, should I be re-baptized?" Rather than answer according to our own wisdom or bias, let us find the answer to this important question in the Word of God itself, for that alone is the true standard against which to measure our experience with the Lord. Turning to Acts we find the answer.

Acts19:1-6 *And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples he said to them, "Did you receive the Holy Spirit when you believed?" So they said to him, "We have not so much as heard whether there is a Holy Spirit. " And he said to them, "Into what then were you baptized?" So they said, "Into John's baptism. " Then Paul said, "John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus. "**When they heard this, they were baptized in the name of the Lord Jesus.** And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.*

By reading the above narrative, it is easy to discover the answer to our question. Paul found disciples, who like most of us today, had heard the message of the Kingdom of God, and had responded to that message by being baptised following our repentance. However, in this situation, these "disciples" had yet to hear the full gospel message, namely that Jesus, in His death, burial and resurrection had purchased salvation for all mankind by becoming the very **Lamb of God** that John had preached about. Because of this, their baptism, under the ministry and authority of John (who preceded Christ) did not reflect an association **with the death and burial of Jesus** that made baptism in His name effective.

While we responded to the complete gospel message, they affirmed their belief by a baptism that only associated them **with a doctrinal creed,** rather than the atoning blood of Jesus that is **only appropriated through His name.** For Paul, the next step was obvious. Knowing that the promise of the Holy Spirit was given to those who through the obedience of faith had repented of their sins, and been baptised in the name of Jesus, he instructed them to be re-baptised:

Acts 4:12 for there is no other name under heaven, given among men by which we must be saved.

Was Paul mistaken? Or have we been? Certainly Paul was not, for according to God's promise, He laid hands on the people and they received the Holy Spirit only moments after being baptised in His name. Remember, baptism in the name of Jesus expresses faith in the Incarnation, the authentic human life of Jesus, the death of the Son of God on the stake for our sins, and the remission of sins through His name. In summary, using the name of Jesus in the baptismal formula expresses faith in:

1. The Person of Christ (who He really is);

2. The Work of Christ (His death, burial and resurrection for us); and

3. The Power and Authority of Christ (His ability to save us by Himself).

For these very reasons, baptism was then, and should continue now to be administered in the name of the Lord Jesus Christ. His Word, not the tradition and fabrications of men, should be the standard which we teach, believe and obey. As the opening scripture so aptly admonishes us:

Deuteronomy 4:2 *You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the Lord your God which I command you.*

-**Lon Martin**
September 15, 2001
(end of article)

For a more in-depth study on the historical references and sources concerning the authenticity of Matthew 28:19, visit:

http://www.geocities.com/fdocc3/quotations.htm

See also Randall Duane Hughes book, *The Lord's Command to Baptize:*
Part II, A Disputed Ending of a Gospel ©Copyright 2003
http://www.godglorified.com/Ending.pdf

http://agpgroupdotnet.crosswinds.net/special/rkevan/02.htm

Special Document from the Vatican (1997-2002)

CENTRAL POINT: "The evangelisation of Seventh-day Adventists with the true gospel constitutes the greatest goal of the Catholic Church for the return of Protestants to Rome."

PURPOSE:

1. To instil ideas and projects among the Adventists, which will help to foster a closer Catholic-Adventist relationship.

2. To make concessions, to bring the Catholic way of thinking among Adventists.

3. To see and analyse common evangelisation objectives with Seventh-day Adventists.

4. To remove the erroneous paradigms Adventists have about the Roman Catholic Church.

5. To show Seventh-day Adventists that their origin as a church has no biblical foundation.

6. To show Seventh-day Adventists that the writings of Ellen White are false.

7. To show Seventh-day Adventists how damaging (dangerous) to world peace is their position regarding the Pope, the Virgin Mary and Sunday as the day of rest.
8. To let Seventh-day Adventists know that their church has the highest record of apostasies among Protestants, due to the theological differences among them.

9. To unmask before the world the steps that the Adventist Church has taken, through its bona fide leaders, towards Catholics and ecumenism.

10. To make Seventh-day Adventists understand that if they do not unite with Catholics and Protestants to seek world peace, they will be guilty of all the evils and/or disasters that come upon the earth.

Truth From RC Church Disturbs SDA Conference President

By now most of us have probably heard of the so-called Special Document From the Vatican with its 10 points to "Evangelise Seventh-day Adventists." The president of the Inter-American Division of the General Conference of Seventh-day Adventists, Israel Leito, confessed that he did not at first pay much attention to the document when it was handed to him. He thought that "it might be a hoax." However, in his own words:

"that same night as I checked my e-mail, I received a message from our web master here at the Division, copying a message that he received from a certain Stephen P. Haws....This made me think that what was handed to me in Central America is not a hoax but may have some degree of truth, presenting the plan to regain lost ground to the Seventh-day Adventist Church.
What alarmed me more is that when I went into the web page as advertised here by Mr. Haws, I discovered that they have linked the Inter-American Division web page to their web page, making it appear as if Inter-America is cooperating with the Catholic Church. I am deeply disturbed by this...We have insisted that they remove us from their web site, and after initially challenging us on the legality of it, they have reluctantly done so. However, substantial negative information has been included about our church..."

Stephen Haws' Letter

Hi,
My name is Steve and I'm building a Catholic site called "Examining Protestantism!" I am currently working on a page called "Common Ground" where I am trying to list those Christian groups who share various Catholic beliefs.
(http://www.shasta.com/sphaws/commonground.html.)
I know it would be strange to think that the SDA and Catholic Churches share any beliefs (other than the Trinity), but I am curious about your "Beliefs" page, no. 15 -The Lord's Supper. What do you mean by "Christ is present?" You might actually make my page if you believe the Eucharist is more than a mere "symbol."
You are already on my page under "Trinity."
Am looking forward to your reply on the "presence" of Christ in communion.
Thank you.
Stephen P. Haws

This letter is very interesting and it is highly significant that the president of the Inter-American Division did not comment on the startling discoveries of Mr. Haws.

Firstly, according to Mr. Haws, Seventh-day Adventists and Catholics agree on the Trinity, while they disagree on almost everything else.

Secondly, he has discovered a statement in the SDA beliefs which makes him believe that SDAs and Catholics may also share similar beliefs on the subject of the literal presence of Christ in the Communion bread.

One can only imagine how delighted Mr. Haws would have been if he had managed to get hold of the latest SDA Church Hymnal and then turned to the second verse of hymn #402. That would have made his day! It reads: His broken body in our stead, is here in this memorial bread...

No doubt Mr. Haws would have been even more thrilled to discover that the earlier SDA Christ In Song hymn book had rendered this verse: His broken body in our stead is seen in this memorial bread...

No doubt he would have felt that we were making progress in the "right" direction.

Stephen Haws' Website
http://agpgroupdotnet.crosswinds.net/special/rkevan/02.htm
I found the website setup by Mr. Haws to be in no way alarming (at least not from the angle from which the IAD president viewed it). It is not much different from hundreds of other sites set up by people who wish to defend their religious beliefs, or their denominations. Mr. Haws has in fact set up links to several websites of other denominations, none of which have reacted in such a paranoid way as the IAD has done.

What Mr. Haws has attempted to do is to show that although other denominations are critical of the beliefs of the Catholic Church, many of them in reality have the same, or similar beliefs as the Church which they are criticizing. He simply used the SDA link as a reference to which people could go in order to prove that what he was saying about SDA beliefs is true. There is nothing wrong with that.

I suspect that there was something about the information on this Catholic web site, which touched Mr. Leito on a sore spot. Let us examine what Mr. Haws has to say about the SDA church, which according to the IAD president is "substantial negative information about our church."

After showing that the Eastern Orthodox, Anglican, Lutheran, Presbyterian, Reformed and Baptist Churches all believe in the Trinity (with links to the web sites of some of these organizations), Mr. Haws then comes to the SDA Church, and comments as follows:

Even the Seventh-Day Adventists! ***See this Catholic article on SDA Beliefs which confirms that the SDA's believe in the Holy Trinity.*** (Interesting, in that Satan allows "Antichrist" and His "Whore" Church to teach the truth about God! Why (do) they focus on Sunday services?)

Can anybody point out to me the "substantial negative information" about the SDA Church to which Mr. Leito referred? It seems to me, rather, that Stephen Haws has touched the SDA Church on the same sore spot that we have been hitting for a couple of years. **How can the Roman Catholic Church be antichrist if they teach the truth about the most important doctrine of Christian faith? Or, to put it another way, how can the SDA church and the antichrist organization agree wholeheartedly on the doctrine which is the basis of all the beliefs of the Catholic Church?**

Mr. Haws continues with a final note:
(NOTE: On April 13, 1999 I received an e-mail from the Seventh-Day Adventist Church, Inter-American Division, requesting that I remove their link from my site. I therefore replaced the SDA "proof link" with the above Catholic link. **The SDA-ID did not deny they believed in the Trinity. I therefore assume my comment re Satan allowing his "whore" church to teach the truth about God hit an Achilles heel.** I wish to thank the SDA-ID for giving me the idea for a new article, "How to Handle Seventh-Day Adventists". Look for it in the near future.)

Comment: If a man shows you dirt on your face, wash your face. Don't attack the man.

"Especially in this phase, the phase of celebration, the aim will be to give glory to the Trinity, from whom everything in the world and in history comes and to whom everything returns.

This mystery is the focus of the three years of immediate preparation: from Christ and through Christ, in the Holy Spirit, to the Father. In this sense the Jubilee celebration makes present in an anticipatory way the goal and fulfilment of the life of each Christian and of the whole Church in the Triune God." *The Third Millennium John Paul I I*, p. 78,79

Definitions for Psalm 2:12 “Kiss” the Son

Briggs, Driver’s and Brown Hebrew Lexicon : “Kiss”
05401 nashaq *naw-shak'*

a primitive root [identical with <05400>, through the idea of **fastening up**; ; v

AV-kiss 29, armed 2, kissed him 1, armed men 1, ruled 1, touched 1; 35

1) to put together, kiss
1a) (Qal) to kiss
1b) (Piel) to kiss
1c) (Hiphil) to touch gently
2) to handle, **be equipped with**
2a) (Qal) to be equipped

Strong’s Concordance: Kiss
 # 05401: nashaq naw-shak'
a primitive root (identical with 5400, through the idea of fastening up; compare 2388, 2836); to kiss, literally or figuratively (touch); also (**as a mode of attachment**), **to equip with weapons**:--armed (men), rule, kiss, that touched. see HEBREW for 05400 see **HEBREW for 02388** see HEBREW for 02836

Briggs, Driver’s and Brown Hebrew Lexicon
 # 02388: chazaq *khaw-zak'*

a primitive root; ; v

AV-strong 48, repair 47, hold 37, strengthened 28, strengthen 14, harden 13, prevail 10, encourage 9, take 9, courage 8, caught 5, stronger 5, hold 5, misc 52; 290

1) to strengthen, prevail, harden, be strong, **become strong**, be courageous, be firm, grow firm, be resolute, be sure
1a) (Qal)
1a1) to be strong, **grow strong** 1a1a) to prevail, prevail upon 1a1b) to be firm, be caught fast, **be secure** 1a1c) to press, be urgent 1a1d) to grow stout, grow rigid, grow hard (bad sense) 1a1e) to be severe, be grievous 1a2) to strengthen 1b) (Piel) 1b1) to make strong 1b2) to restore to strength, **give strength** 1b3) to strengthen, sustain, **encourage** 1b4) to make strong, make bold, encourage 1b5) to make firm 1b6) to make rigid, make hard 1c) (Hiphil) 1c1) to make strong, **strengthen** 1c2) to make firm 1c3) to display strength 1c4) to make severe 1c5) to support 1c6) to repair 1c7) to prevail, prevail upon 1c8) **to have or take or keep hold of, retain, hold up, sustain, support** 1c9) to hold, contain 1d) (Hithpael) 1d1) **to strengthen oneself** 1d2) to put forth strength, use one's strength 1d3) to withstand 1d4) **to hold strongly with**

Time Line - How the Trinity Was Morphed into the SDA Church

1890 – "trinitarian-type" King's Messenger article in Review and Herald

1892 - Bible Students' Library series - lessons for the public. # 90 "The Bible Doctrine of the Trinity." Reprint of article in New York Independent in 14 November,1889. Author - Samuel Spear (non-SDA). Promoted "one God subsisting and acting in three hypostases/persons," but also in "eternal divine subordination of the Son to the Father."

1894- H. Camden Lacey attends Sunday-keeping/trinitarian meeting as Battle Creek College delegate to Student Volunteer Movement for Foreign Missions in Michigan. Lacey re-accepts the trinity doctrine.

1896- H. Camden Lacey lectures on trinity in Cooranbong. Sr Marion Davis takes copious notes. AG Daniells does not oppose the lectures.

1913 - FM Wilcox publishes supposed "trinitarian tract" R&H Vol 6, 9 Oct, 1913, p 21, but the language used is ambiguous – similar language was used by Ellen White to describe non-trinitarian concepts.

1903 – Uriah Smith dies; Dr JH Kellogg promotes Trinitarian doctrines in Battle Creek after converting from Pantheism

1914 – removal of Principles of Faith from SDA Yearbook

1915 – Ellen White dies

1919 - Heated Bible Conference discussion on the doctrine of the trinity

1922 – Stephen Haskell dies

1923 – A T Jones dies

1924 – J N Loughborough dies

1928 – American Revised Standard Version accepted by SDA church when previously only the King James Version had been accepted

1928 – The Coming of the Comforter – pro trinity book by LeRoy Froom published – Froom claims opposition to trinity arose from "some of the old timers" (Froom to Dr O. H. Christenson, 27 Oct,1960)

1929 – Healing of the deadly wound of the papacy

1931 – Yearbook with new Statement of Beliefs and church manual published

1939 - JS Washburn protests by writing a letter against the trinity doctrine- circulated to 39 ministers by a conference president;

1941 – Trinitarian baptismal vows formulated

1945 – Removal by committee of all 18 non-trinitarian statements from Uriah Smith's book Daniel and the Revelation

1946 – Leadership officially endorsed FM Wilcox's statement of belief – penned in 1931. Compilation of Evangelism, containing Ellen White's *supposedly* Trinitarian statements

1947 - CS Longacre writes paper #17 "the Deity of Christ," clarifying the SDA church's original stand on the Godhead - a non-trinitarian article.

1957 – Questions on Doctrine - pro trinity book written by LeRoy E Froom, E.E. Read, R.A. Anderson and T.E. Unruh

1971 – Movement of Destiny by LeRoy Froom. Admitted alterations made from 1931 to "standard works" to correct "erroneous views on the Godhead" to make them trinitarian (Movement of Destiny, 1971, p. 422)

1980 – World General Conference in session, officially voted to accept the trinity doctrine.

1980 - Ex-Jesuit priest Alberto Rivera stated "all the mainstream churches were taken over (under control of Rome) by 1980." *Secret Terrorists, p 108*

1984 - Baptismal vow reformatted again – pro-trinity

1985 - Seventh-day Adventist (Trinitarian) takes the place of the older, (1941) non-trinitarian Church Hymnal.

1988 - "Seventh-day Adventists Believe" published (strongly Trinitarian)

2003 - Questions of Doctrine republished and circulated by Andrew's University – pro-trinitarian, pro- unfallen human nature of Christ

Counsels on Studying “Divisive” Subjects

Gospel Writers 1892 p 125
“Some have feared that if in even a single point they acknowledge themselves in error, other minds would be led to doubt the whole theory of truth. Therefore they have felt that investigation should not be permitted; that it would tend to dissension and disunion. But if such is to be the result of investigation, the sooner it comes the better. If there are those whose faith in God's word will not stand the test of an investigation of the Scriptures, the sooner they are revealed the better; for then the way will be opened to show them their error. We cannot hold that a position once taken, an idea once advocated, is not, under any circumstances, to be relinquished. **There is but one who is infallible,--He who is the Way, the Truth, and the Life.**

“Those who allow prejudice to bar the mind against the reception of truth cannot receive the divine enlightenment**. Yet, when a view of Scripture is presented, many do not ask, Is it True,--in harmony with God's word? but, By whom is it advocated? and unless it comes through the very channel that pleases them, they do not accept it.** So thoroughly satisfied are they with their own ideas, that they will not examine the Scripture evidence, with a desire to learn, but refuse to be interested, merely because of their prejudices.

Gospel Writers 1892 p 126
“The Lord often works where we least expect him; he surprises us by revealing his power through instruments of his own choice, while he passes by the men to whom we have looked as those through whom light should come. God desires us to receive the truth upon its own merits,--because it is truth.

“The Bible must not be interpreted to suit the ideas of men, however long they may have held these ideas to be true. **We are not to accept the opinion of commentators as the voice of God; they were erring mortals like ourselves.** God has given reasoning powers to us as well as to them. We should make the Bible its own expositor….

“But beware of rejecting that which is truth. **The great danger with our people has been that of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make, and thus many will reject the very messages God sends to his people, if these leading brethren do not accept them.**

Gospel Writers 1892 p 126
“No one should claim that he has all the light there is for God's people. The Lord will not tolerate this. He has said, "I have set before thee an open door, and no man can shut it."[REV. 3:8**.] Even if all our leading men should refuse light and truth, that door will still remain open. The Lord will raise up men who will give the people the message for this time.”**

Gospel Writers 1892 p 127
“The spirit in which you come to the investigation of the Scriptures will determine the character of the assistant at your side. Angels from the world of light will be with those who in humility of heart seek for divine guidance. But if the Bible is opened with irreverence, with a feeling of self-sufficiency, if the heart is filled with prejudice, Satan is beside you, and he will set the plain statements of God's word in a perverted light.“

Bible Echo, 15 October 1892 p 6; Review and Herald, 18 June 1889 p 5
“Truth is eternal, and conflict with error will only make manifest its strength. We should never refuse to examine the Scriptures with those who, we have reason to believe, desire to know what is truth as much as we do. Suppose a brother holds a view that differs from yours, and he comes to you, proposing that you sit down with him, and investigate that point in the light of the Scriptures; should you rise up filled with prejudice, and condemn his ideas while refusing to give him a hearing? The only right way would be to sit down as Christians and investigate the position presented, in the light of God's Word, which will will set reveal truth and unmask error. To ridicule his ideas would not weaken his position, though it were false, or strengthen your position, though it were true. **If the pillars of our faith will not stand the test of investigation, it is time that we knew it; for it is foolish to become set in our ideas, and think that no one should interfere with our opinions. Let everything be brought to the Bible; for it is the only rule of faith and doctrine.”**

Letter 12, 1890; Evangelism, p 256
“The testimonies of Sister White should not be carried to the front. God’s Word is the unerring standard. The testimonies are not to take the place of the Word….Let all prove their positions from the Scriptures and substantiate every point they claim as truth from the revealed Word of God.”

An SDA Pastor's Response to 20 Questions

I appreciate the effort that one Seventh-day Adventist minister took to answer the 20 questions asked on page 23 of this book.

1. Who is the One True God – the Source of All Life?
   Answer. The God of the Bible – the Holy Trinity.

2. When and Where did Christ Become the Son of God – Heaven or Bethlehem?
   Answer. Both. He accepted this role in Heaven and as Ellen White says, He became the Son in a new sense when born as a man.

3. To Whom was the Pre-incarnate Son of God Subject?
   Answer. Jesus accepted the role of Mediator/Messiah and as such accepted a subordinate role to the Father.

4. To Whom was the Incarnate Son of God subject?
   Answer. As a child He was subject to His parents (Luke 2:51). Primarily, He was subject to His Father in Heaven.

5. To Whom is the Glorified Son of God Subject?
   Answer. As the Messiah, Jesus subjects Himself to the Father until His work is done.

6. Does the Son of God worship God?
   Answer. As a man, Jesus prayed to His Father in Heaven and worshipped Him.

7. Is the Son of God's life derived from the Father?
   Answer. As a man Jesus was dependent on His Father for everything. But in Himself He had life. "In Christ is life, original, unborrowed, underived." **The Desire of Ages**, page 530

8. Does the Son of God have a separate mind, will, and consciousness from God the Father?
   Answer. Jesus was one Person with two Natures. In His divinity Jesus was perfectly in harmony with the Other Members of the Trinity in mind, will and consciousness. In His humanity He was completely in harmony with His Father in Heaven but it was possible that he could have sinned. In His human mind He did not know everything that He could know in His Divinity. An example is that He did not know the day of the Second Coming. As a human His will was completely in harmony with the Father. However, it was possible for Him to deviate from this. Generally, He was not aware of His Divinity – He functioned from the human level. On occasions His Divine consciousness shone through. He knew things and did things that only God could do.

9. What doctrine did Jesus say was the "rock" upon which His church was built?
   Answer. Faith in Jesus – the foundation of the Church.

10. What doctrine did John say antichrist would deny?
Answer. That Jesus is the Christ. That He came in the flesh.

11. Can the Supreme God be tempted with sin?
Answer. Of course not!

12. Could the Divine Son of God have sinned during his incarnation?
Answer. In His humanity Jesus could have sinned. This fact is denied by Calvinists.

13. Can the Supreme God die?
Answer. No.

14. Can the Son of God Die?
Answer. Of course He could not die as God. This is one reason why He took on humanity – see **Hebrews 2:14**. In His humanity He could die.

15. Did the Son of God Die Completely on Calvary?
Answer. His humanity completely died. He was God as well as man and He could not die as God. Ellen White points out that Divinity did not die over and over.

16. Does man have a spirit?
Answer. There is a spirit aspect in man's make-up. He does not have a separate spirit – something that can live apart from the body.

17. Who is the Holy Spirit?
Answer. He is a member of the Trinity, a separate person from the Father and Jesus – see Matthew 28:19, etc.

18. Who Does Ellen White say is the Holy Spirit, the Comforter?
Answer. Both the Bible and Ellen White unquestionably show that the Holy Spirit is a separate person in the Godhead from Jesus. It is a complete fabrication to try and make the Holy spirit out to be Jesus. In fact it makes Jesus out to be a liar. At **John 14:16** Jesus stated that another comforter would be sent to His followers. There are two Greek words that can be translated "another." **Heteros** and **Allos. Heteros** means one similar. **Allos** means one the same. It is this word **Allos** that Jesus used. The Holy Spirit is a Divine Person like Jesus and can legitimately be the One to take Jesus' place. Why charge Jesus with deception making out that while He said another would be sent, He was to come back as the Comforter all the while?

19. Does the "spirit of Satan" refer to a separate being apart from Satan? Answer. Generally speaking the "spirit of Satan" would refer to Satan himself. However, in some contexts it could refer to the attitude of Satan that overtakes some people. Satan does have associate wicked spirits. They are persons but they are quite separate from Him. In contrast we have the Holy Spirit Who also is a Person but the difference is that He is part of the Godhead (Trinity).

20. Who is the Father of Jesus? The Holy Spirit overshadowed Mary. Did the Son have two fathers - one prior to Bethlehem and a different one at Bethlehem?
Answer. The Holy Spirit is a member of the Triune God. So God was the Father of the human Jesus. For the purposes of the plan of redemption one member of the Godhead accepted the role of the Father, another the Son and the other the role of the Holy Spirit. As mentioned above, in the words of Ellen G. White, Jesus became a Son in a new sense at the time of the incarnation.

Sources

Recommended reading and sources listed in this book

- ***The Personality and the Presence of God in Early Adventism*** by Mr David Sims: ***http://www.bibletruth.or.kr/englishindex.html***

- ***The Greatest Conspiracy*** by Neil C. Livingston (**http://www.adventist4truth.com/Sermons/Livingston** (free download in pdf format ready for printing)

- ***The Deity of Christ*** by Charles S. Longacre (16 pages)
  Truth will Triumph
  P. O. Box 6137
  Toowoomba Qld 4350
  Australia

- ***God's Love on Trial*** - by Lynnford Beachy
  What Did the Pioneers Believe? by Lynnford Beachy
  HC 64 Box 128 B, Welch, West Virginia 24801. U.S.A
  Phone: (304) 732-9204
  E-mail: **berean@presenttruth.info**
  Website**:** **www.presenttruth.info**

- ***Foundation of Our Faith*** by Allen Stump
  HC 64 Box 128 B
  Welch, West Virginia 24801 U.S.A
  Phone: (304) 732-9204
  E-mail: **info@smyrna.org**
  Website**:** **www.smyrna.org**

- ***The Spirit of Antichrist*** by David Clayton
  Who is Telling the Truth About God? by David Clayton
  P.O. Box 23 Knockpatrick
  Manchester, Jamaica, W.I.
  Phone: (876) 904 7392
  Email: **info@restorationministry.com**
  Website:**www.restorationministry.com**

- **"*The 'I AM' sayings of Jesus in the Fourth Gospel*"**
  Author: Robert Nguyen Cramer
  City of publication: Newark, DE
  Publisher: BibleTexts.com
  Date of publication: 2004
  Webpage URL: **http://www.bibletexts.com/terms/i-am.htm**

- **Examining Protestantism,** Stephen Haw (Catholic/Protestant comparisons) *So Much in Common*
  http://69.10.163.110/sphaws/commonground.html

- **Truth in Translation,** Dr Jason BeDuhn (2003) University Press of America, Lanham, Maryland [Dr BeDuhn is the Associate Professor of Religion at Northern Arizona University]

- ***New King James Bible*** – Commentary by Dr Terry Watkins – **http://www.av1611.org/nkjv.html**

- ***Eternity in Their Hearts*** by Don Richardson - **www.gospellightworldwide.org info@gospellightworldwide.org**

- ***Who Said God Has No Son?*** *by* Margaretha Tierney – **http://www.trinity-controversy.com/Full%20Index.htm**

- ***Is Your Foundation Right About God?*** by Mark Smith – *Reply to Russell Standish's Statement Feb 2003 Remnant Herald* To order copies, email: **danusha@iprimus.com.au**

- ***John 1:1 Greek Language Table*** by Steve Rudd – **http://www.bible.ca/trinity/trinity-Harner.htm**

- ***The Bible as Poetry*** *(unpublished translation)* by Philip Charles Ward

- **John 14:16-18 - Holy Spirit of Christ -Another Comforter** Kenneth Sublett - **http://www.piney.com/HsAnothe.html**

- ***Crowned with Glory*** by Dr Thomas Holland - **Logos1611@aol.com**

- ***Definition Of "Monogenes"***by Scott Jones – **http://www.lamblion.net**

- ***The Doctrine of the Trinity – Christianity's Self-Inflicted Wound*** by Sir Anthony F Buzzard and Mr Charles F Hunting anthonybuzzard@mindspring.com **http://www.abc-coggc.org**

- ***LIGHTBEARER "The Truth About God and His Son"*** Alway Bartolome **http://www.lightbearer.org/archives/2003/05/the_truth_about.html contact@lightbearer.org**

- ***Truth Provided Newsletter 9-19-1999 (Sabbath or Sunday?)*** by Nicholas **http://www.remnantofgod.org/nl990919.htm**

The 1888 Message to the SDA Church is found in:

- ***The Consecrated Way to Christian Perfection*** by Alonzo T. Jones – (read on-line or download free from **www.smyrna.org**)

- ***Christ and His Righteousness*** by E. J. Waggoner – (read on-line or download free from **www.smyrna.org**)

- *(Roman Catholicism – Christian or Pagan?"* Biblical Discernment Ministries - Revised 8/97 ***http://www.rapidnet.com/~jbeard/bdm/Cults/Catholicism/catholic.htm***

- ***The Lord's Command to Baptize:*** Part II, **A Disputed Ending of a Gospel by Randall Duane Hughes © 2003 http://www.godglorified.com/Ending.pdf**

Points to Ponder

Should We Worship a *Mystery*?

Daniel 11:32
"but the **people that do know their God shall be strong**, and do exploits."

Jeremiah 29:12 - 14
"Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. **And I will be found of you, saith the LORD**…"

John 8:32; 17:3 (Jesus praying to His Father)
"**And ye shall know the truth, and the truth shall make you free….**.
And this is life eternal that **they might know thee the only true God** and Jesus Christ, whom thou has sent."

Colossians 1:27
"Christ in you – the hope of glory."

John 6:63
"It is the spirit that quickeneth; the flesh profiteth nothing: the **words that I speak unto you, they are spirit,** and they are life."

Matthew 10:20
"For it is not ye that speak, but **the Spirit (# 4151 – pneuma – spirit, mind) of your Father which speaketh in you.**"

In Review and Herald 5 April, **(1906)** p. 12, Ellen White stated:
"'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*.'"

R&H Vol 2, p 422; Reflecting Christ, p 21; Ellen G White 1888 Materials p 696
"…**the enemy …has sought to shut Jesus from their view as the Comforter**, as one who reproves, who warns, who admonishes them…"

16 July, **(1892)**; MS #548, Vol 8, p 49
"The **Saviour is our Comforter**. This I have proved Him to be. "

MS 20, **(1892)** " .... **Jesus the Comforter**."

Home Missionary, 1 November, **(1893)** p 28
".. **the holy Spirit is the Comforter, as the personal presence of Christ to the soul**."

Notebook Leaflets from Elmshaven Library, Letter 32 **(1903)**
"**Receive the Holy Spirit …Christ's presence is that which gives power."**

9 Testimonies for the Church, p 189, **(1909)** (Ellen White)
"They have **one God and one Saviour; and one Spirit--the Spirit of Christ**—is to bring unity into their ranks."

Summary - God is not a Mystery

God (the Father) is an individual single Being.

Some time in the ages of eternity,
He generated (begat) an equally Divine Son.

Both Father and Son
are *represented*
as being present everywhere –
not physically, but spiritually.

Their spiritual presence
represents
Their physical presence.

Their spiritual presence
is understood as being
the divine thoughts and power of Father and Son
communicated to humanity,
via the ministration of holy angels.

This representative presence is called
the Holy Spirit of God or
the Mind of God.

This process is how the Holy Spirit
dwells in believers – in their minds
filling them with
the holy thinking – the divine mind
of Christ.

Romans 12:2
"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Philippians 2:5
"Let this mind be in you, which was also in Christ Jesus..."

2 Timothy 1:7
"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

1 Corinthians 2:16
"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

Ephesians 4:23
"And be renewed in the spirit of your mind..."