

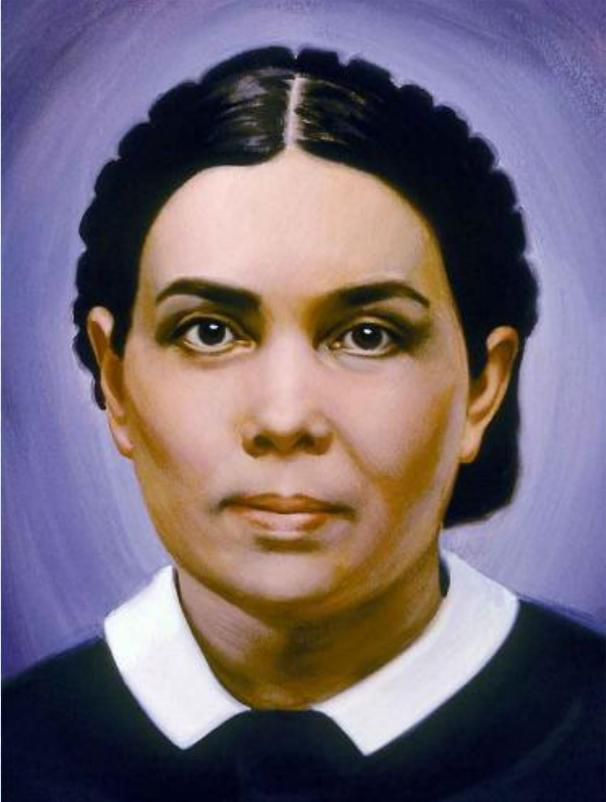


**FROM THE FATHERS  
TO THE CHILDREN**

Mal 4:5: Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

This I confess to you, that after the way which they call heresy, so worship I **THE GOD OF MY FATHERS**, believing all things which are written in the law and in the prophets.

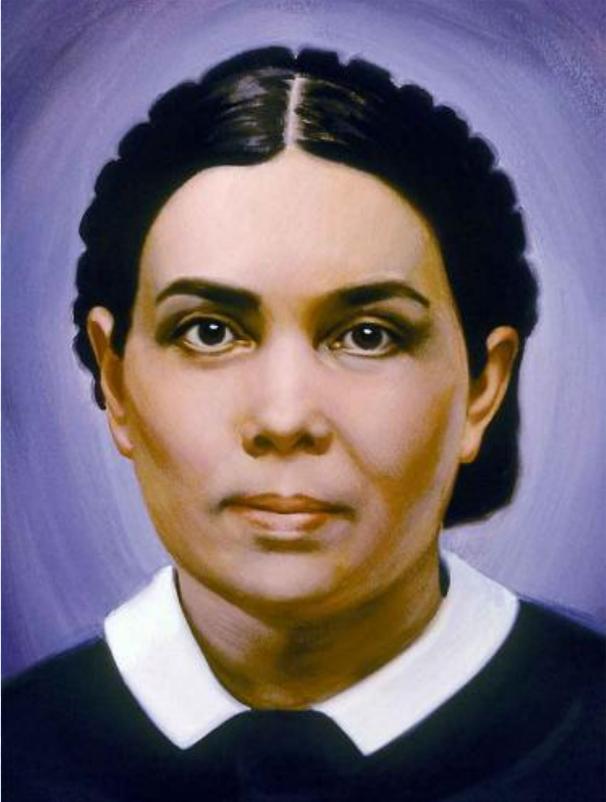
Acts 24:14



## Ellen G. White

“The leading points of our faith as we hold them today were firmly established... The whole company of believers were united in the truth.”

*3MR p. 413, 1903*



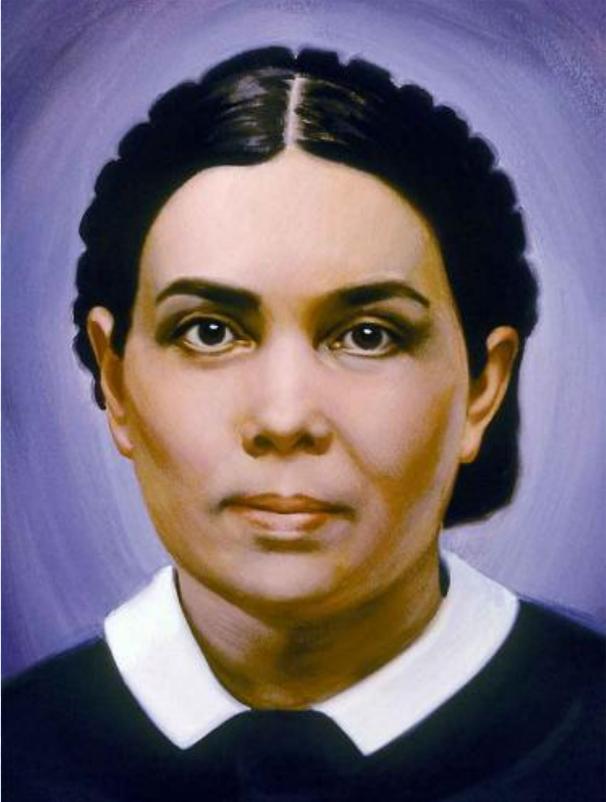
## **Ellen G. White ENDORSEMENT OF THE PIONEERS**

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

The record of the experience through which the people of God passed in the early history of our work must be republished. (Letter 105, 1903)

The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the advent message, should be kept before our people. (Letter 105, 1903)

Elder Loughborough's book should receive attention. Our leading men should see what can be done for the circulation of this book. (Letter 105, 1903)



## Ellen G. White ENDORSEMENT OF THE PIONEERS

Let the aged men who were pioneers in our work speak plainly.  
(Manuscript 62, 1905)

Let those who are dead speak ... by reprinting their articles.  
(Manuscript 62, 1905)

Make prominent the testimony of some of the old workers who are now dead. (Letter 99, 1905)

These articles should now be reprinted, that there may be a living voice from the Lord's witnesses. (Letter 99, 1905)

The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan's deceptions. (Letter 99, 1905)



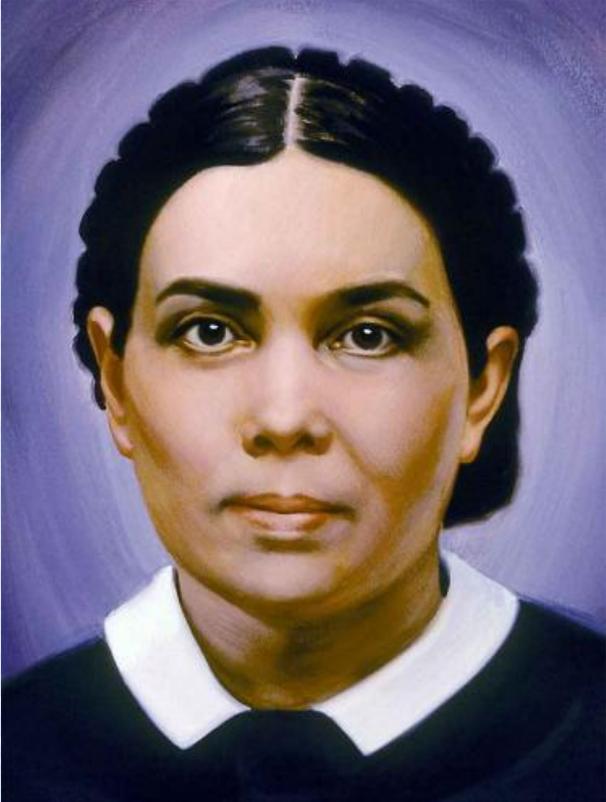
## Ellen G. White ENDORSEMENT OF THE PIONEERS

Gather up the rays of divine light that God has given as He led His people on step by step in the way of truth. (Manuscript 62, 1905)

Rehearse the experience of the men who acted a part in the establishment of our work in the beginning. (Manuscript 129, 1905)

Repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. (Review and Herald, March 25, 1905)

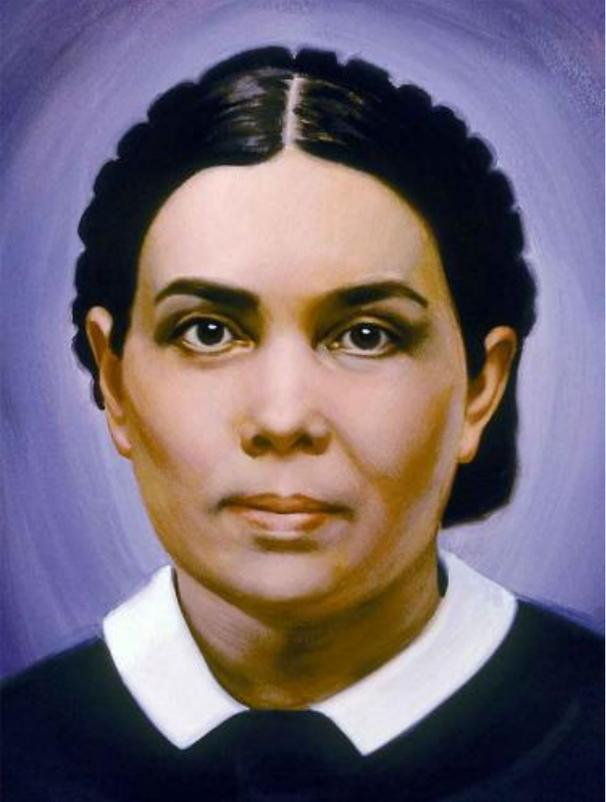
The standard-bearers who have fallen in death, are to speak through the reprinting of their writings ... to bear their testimony as to what constitutes truth for this time. (Counsels to Writers and Editors, p. 32, 1905)



## **Ellen G. White**

“The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time had not lessened their value.”

*Counsels to Writers and Editors p. 52, 1904*



## Ellen G. White

“The record of the experience through which the people of God passed in the early history of our work must be **republished**. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought.” *17MR p. 344 1903*



**Ellen G. White**

**“We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure... The word given me is, Let that which **these men** have written in the past be **reproduced.**”** *Review & Herald May 25, 1905*



**Ellen G. White**



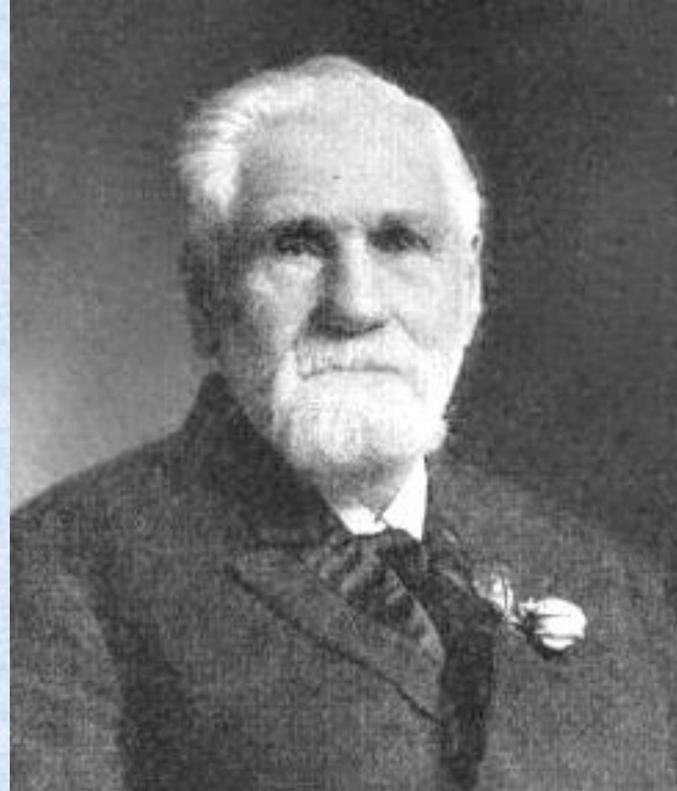
**S.N. Haskell**

“Not one pin is to be removed from that which the Lord has established... Where shall we find safety unless it be in the truths that the Lord has been giving for **the last fifty years?**”

*Review & Herald May 25, 1905*



Ellen G. White



**S.N. Haskell**

“such men as Elders **James White**, **J. N. Andrews**, **Uriah Smith**, and **J. H. Wagoner**, -- they did not dare present that truth to the people until they had made it a special subject of prayer and the Spirit of prophecy had set its seal to it”

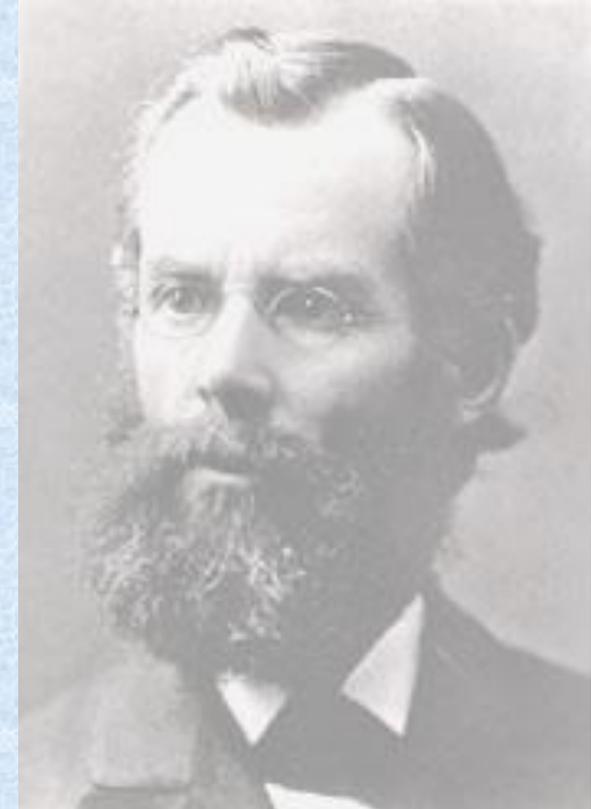
*Review & Herald Oct 27, 1904*



**James White**



John Loughborough



J.N. Andrews

“Neither are the Father and the Son parts of the ‘three-one God.’ “They are two distinct beings, yet one in the design and accomplishment of redemption.”

*The Law and The Gospel, 1868*



**James White**



John Loughborough



J.N. Andrews

“The Father was greater in that He was first.  
The Son was equal with the Father in that  
he had received all things from the Father.”

Review & Herald Jan 4, 1881



**James White**



John Loughborough



J.N. Andrews

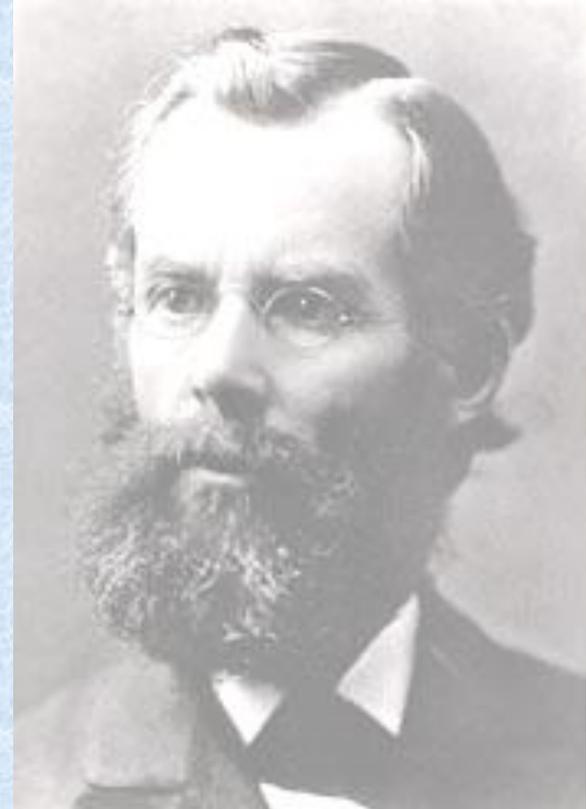
"The principal difference between the two bodies is the immortality question. The S. D. Adventists hold the divinity of Christ so nearly with the trinitarian, that we apprehend no trial here. And as the practical application of the subject of the Gifts of the Spirit to our people and to our work is better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



James White



**John Loughborough**



J.N. Andrews

“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.” *Review & Herald* Nov 5, 1861



James White



John Loughborough

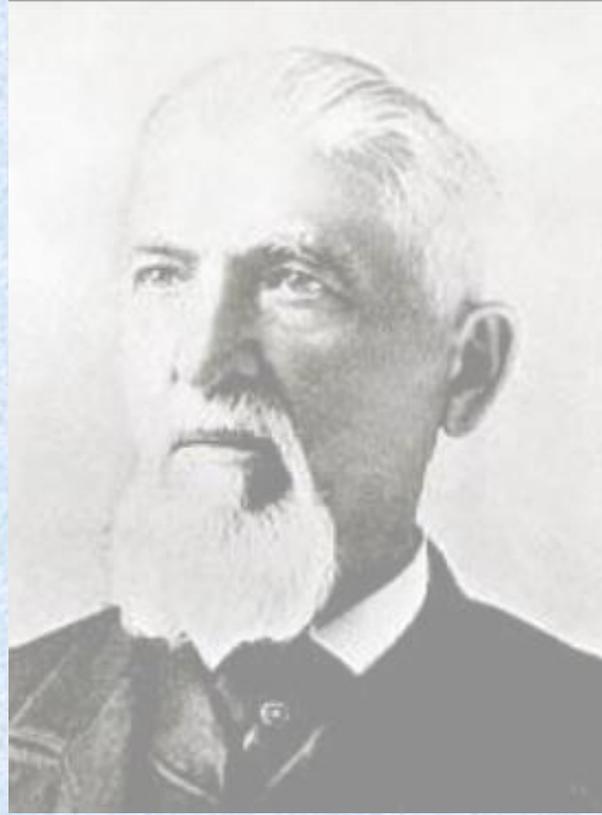


**J.N. Andrews**

“And as to the Son of God, he would be excluded also [as Melchisedec], for he had God for his Father, and did, at some point in the eternity of the past, have beginning of days.” *Review & Herald* Sep 7, 1869



**Joseph Frisbie**

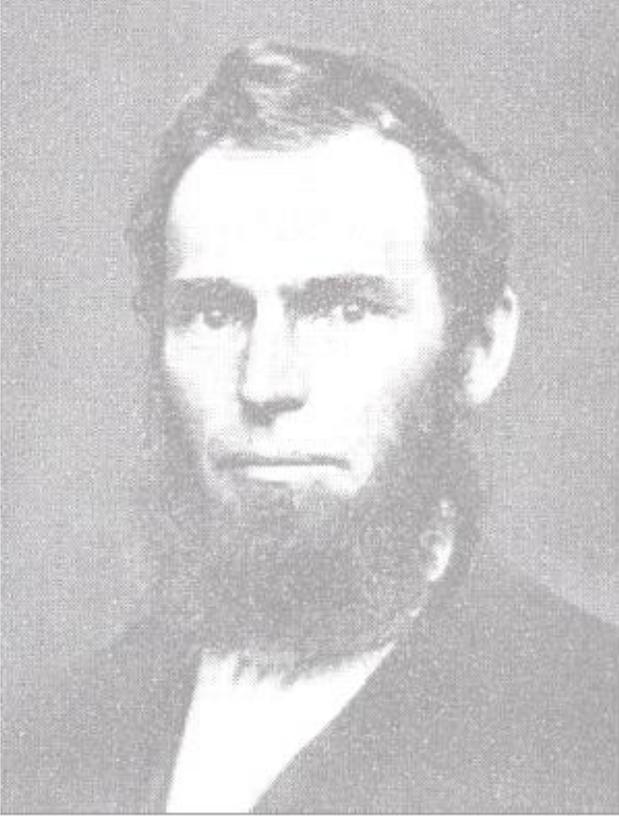


M.E. Cornell

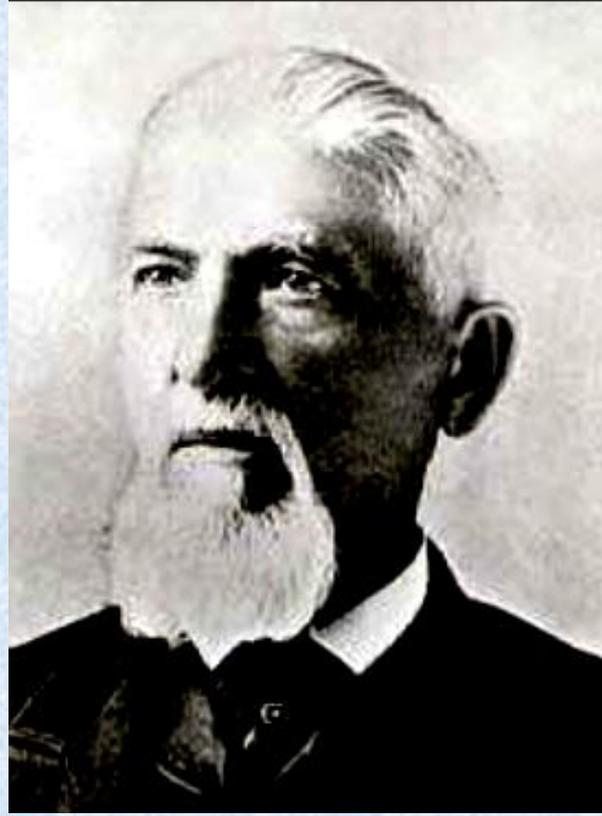


John Matteson

“In accordance with the doctrine that **three very and eternal Gods are but one God**, how may we reconcile...Acts [10:]38. "How God anointed Jesus with the Holy Ghost," &c. First person takes the third person and anoints the second person with a person being at the same time one with himself.”  
*Review & Herald* Mar 7, 1854



Joseph Frisbie

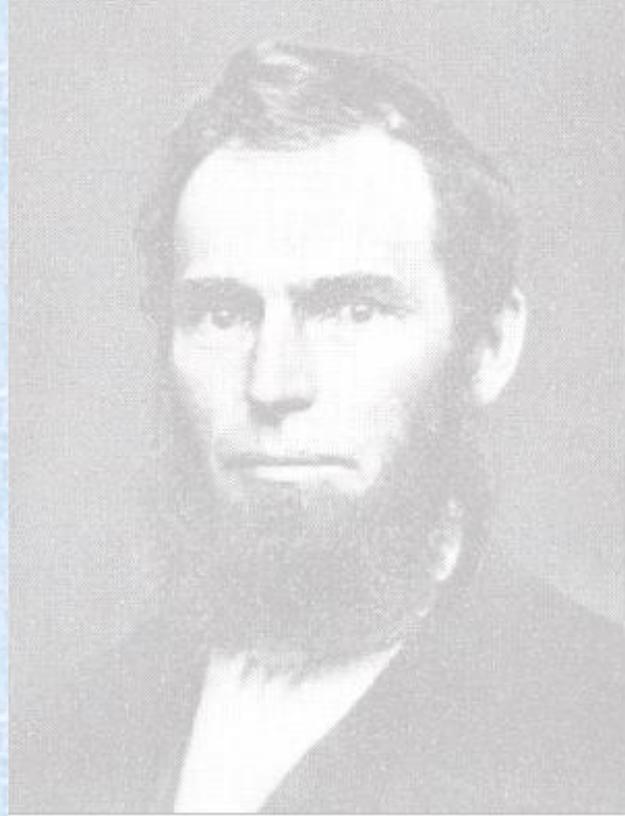


**M.E. Cornell**

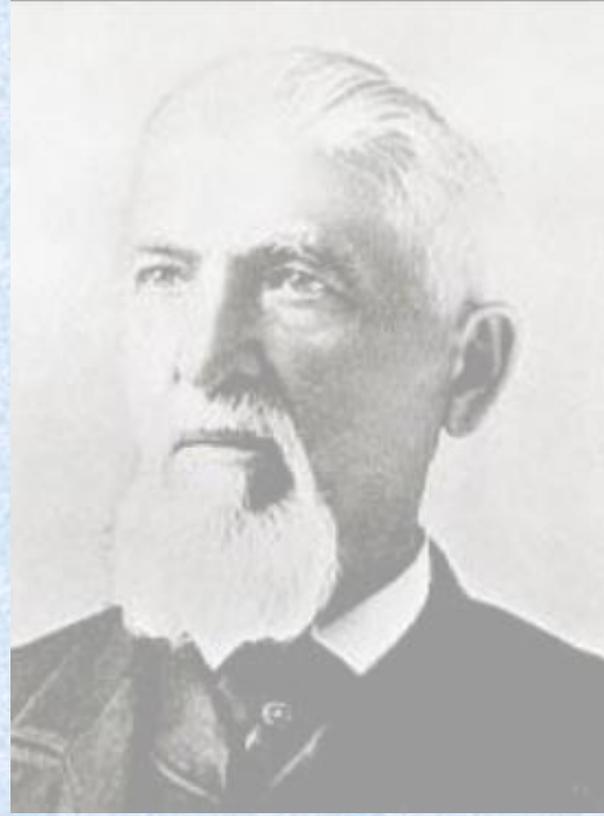


John Matteson

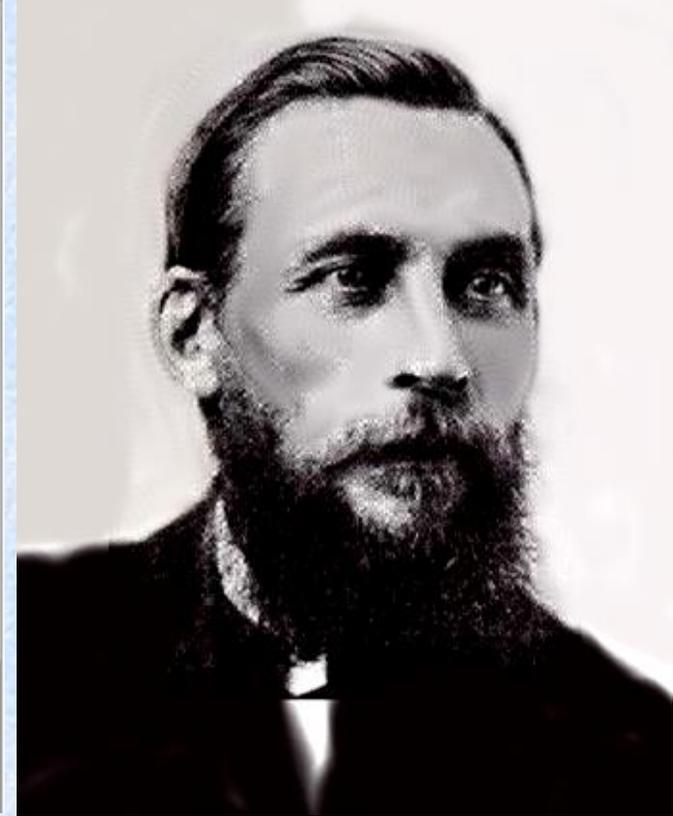
“The mass of Protestants believe with Catholics in **the Trinity**, immortality of the soul, consciousness of the dead, rewards and punishments at death, the endless torture of the wicked, inheritance of the saints beyond the skies, sprinkling for baptism, and the PAGAN SUNDAY for the Sabbath; **all of which is contrary to the spirit and letter of the new testament.**” *Facts for the Times* 1858



Joseph Frisbie



M.E. Cornell

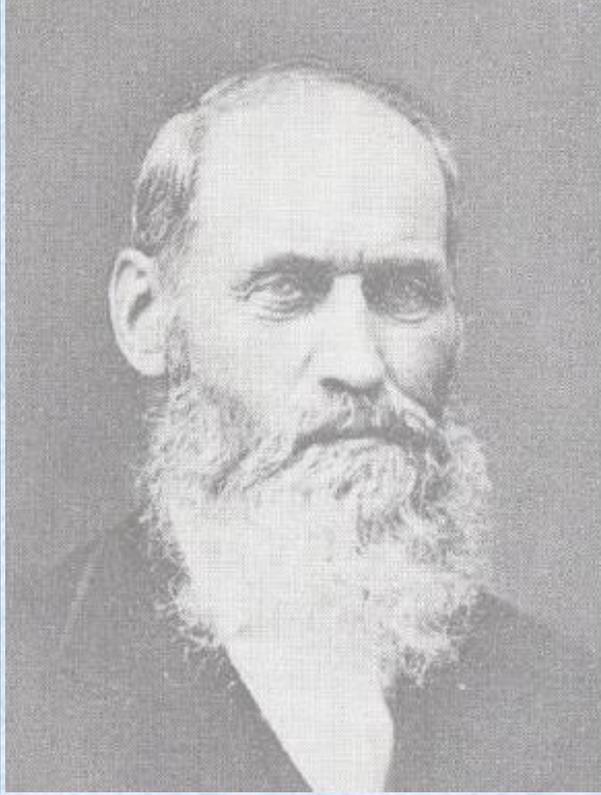


**John Matteson**

“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;” *Review & Herald* Oct 12, 1869



**S.N. Haskell**



R.F. Cottrell

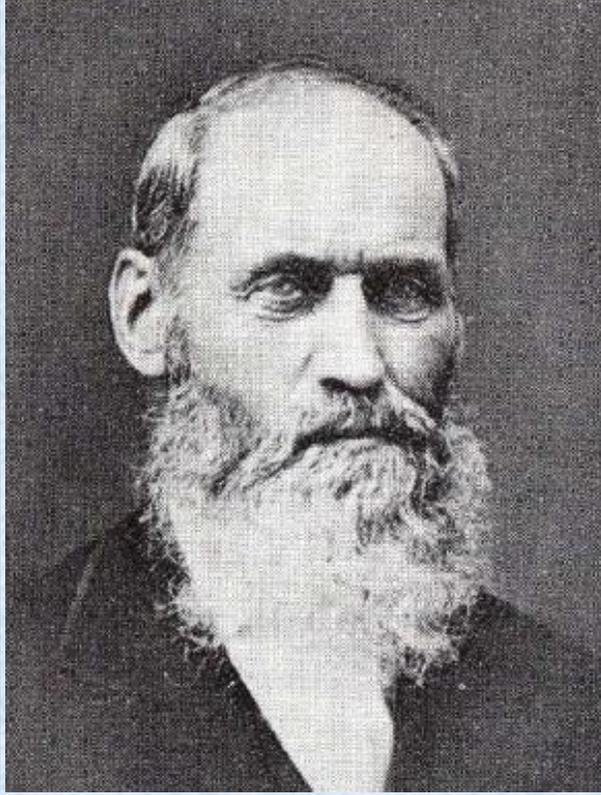


Joseph Bates

**“Back in the ages, which finite mind cannot fathom, the Father and Son were alone in the universe.” “Christ was the first begotten of the Father, and to Him Jehovah made known the divine plan of Creation.” *Seer of Patmos* 1905**



S.N. Haskell



**R.F. Cottrell**



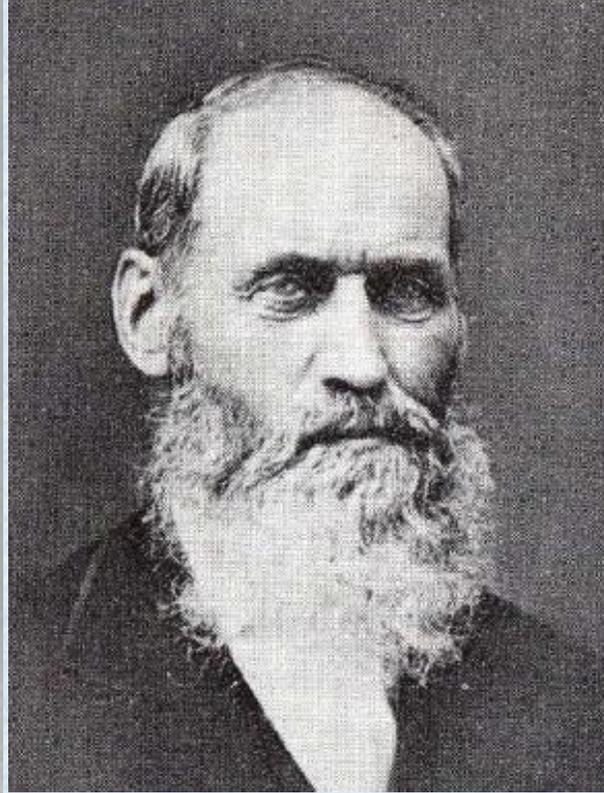
Joseph Bates

“God ‘only hath immortality.’ He is the **one fountain** from which all life is derived. But he has **given** this prerogative to his Son, that he may give life to them that believe...John v.26”

*Review & Herald* Mar 15, 1864



S.N. Haskell



**R.F. Cottrell**



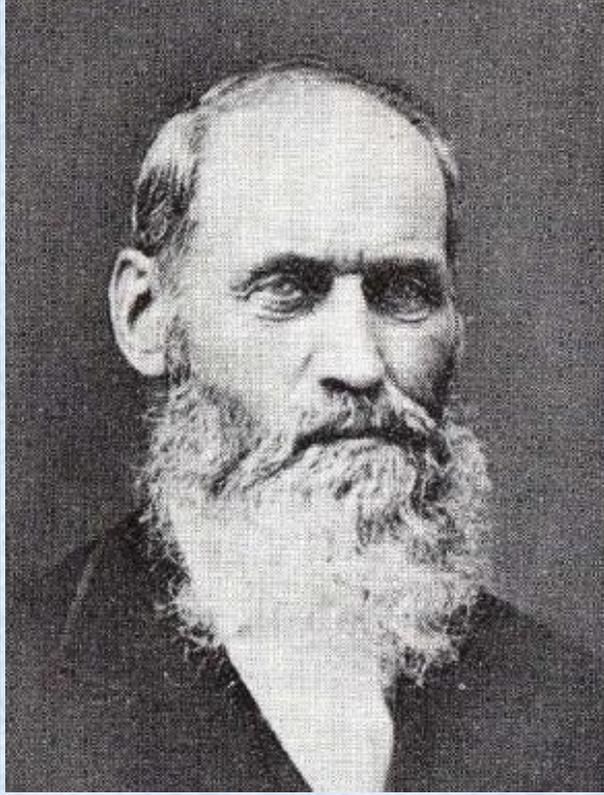
Joseph Bates

**“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.”**

*Review & Herald* June 1, 1869



S.N. Haskell



**R.F. Cottrell**



Joseph Bates

“If the Scriptures say he is **the Son of God**, I believe it. If it is declared that the Father sent his Son into the world, I believe he had **a Son to send.**” *ibid*



**A.T. Jones**



A.C. Bourdeau



G.I. Butler

“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.”

*Review & Herald* July 18, 1899



A.T. Jones



A.C. Bourdeau



G.I. Butler

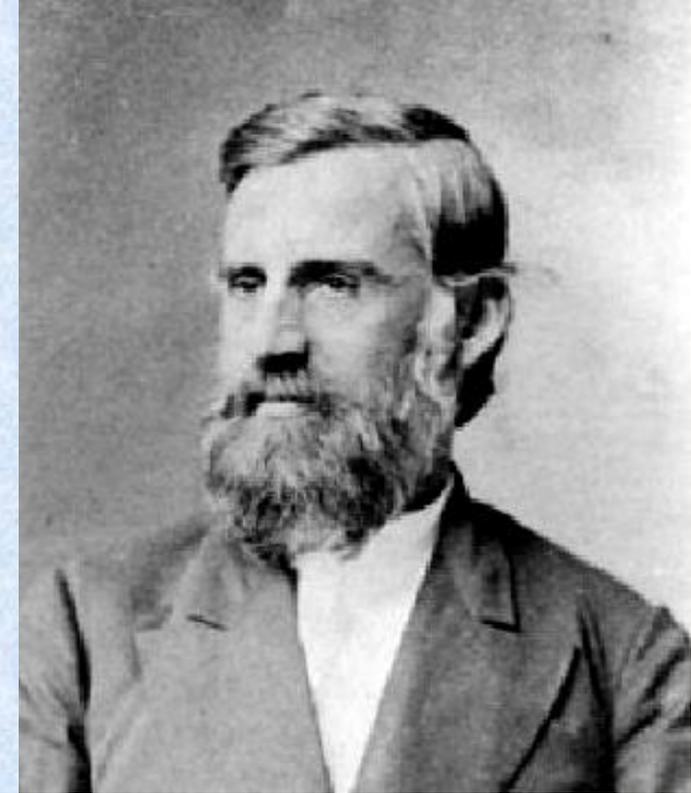
**“That Jesus Christ is God himself; the Father, Son, and Holy Ghost, are one identical being; hence in describing one, we describe the other. Certainly this is doing no better by the Son than by the Father.” “Yet this constitutes the Christian's hope as taught by popular orthodoxy. Heaven save us, and open our eyes, that we may see the truth”** *Review & Herald* June 8,



A.T. Jones



A.C. Bourdeau



**G.I. Butler**

“It is certainly remarkable that thus far we have not had to change **a single position** decidedly taken after faithful investigation. Every one stands firmly after **more than forty years** of opposition from bitter opponents”

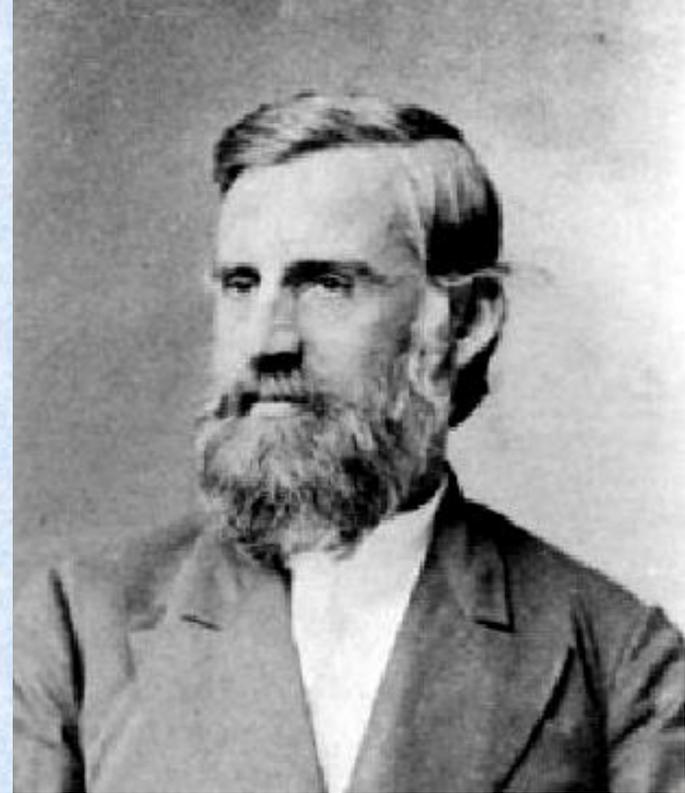
*Review & Herald Oct 1, 1889*



A.T. Jones



A.C. Bourdeau



**G.I. Butler**

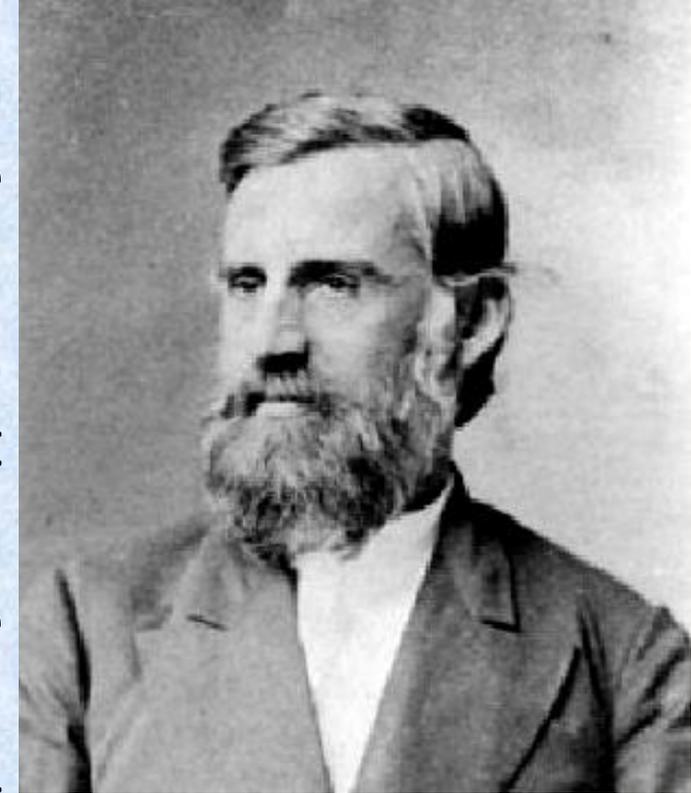
“The angels are **sons by creation**, just as Adam was, who was created a little lower than they. But **Christ is the ‘only begotten Son of God,’** having “**by inheritance** a more excellent name than they.” [Sabbath School Lesson Notes]

*Review & Herald* Oct 1, 1889

“Though two beings, distinct in individuality and person, they are one in all else, perfectly united in methods, character, love and goodness, power, pre-science, and might. Yet Christ himself says, ‘My Father is greater than I.’ Sustaining the relation they do as the Father and the only begotten Son, precedence in a certain sense must necessarily be conceded to the Father.

This implies superiority in duration and rank. We have therefore a divine, a glorious, an omnipotent Saviour, full of majesty, love, benignity, who has undertaken our salvation.”

*Review & Herald Aug 22, 1893*



**G.I. Butler**



**Joshua V. Himes**



Judson Washburn



Uriah Smith

“There is one living and true God, the Father Almighty, who is unoriginated, independent, and eternal, the Creator and Supporter of all worlds; and that this God is one spiritual intelligence, one infinite mind, ever the same, never varying.”

Quoted in *Encyclopedia of Religious Knowledge* 1835



**Joshua V. Himes**



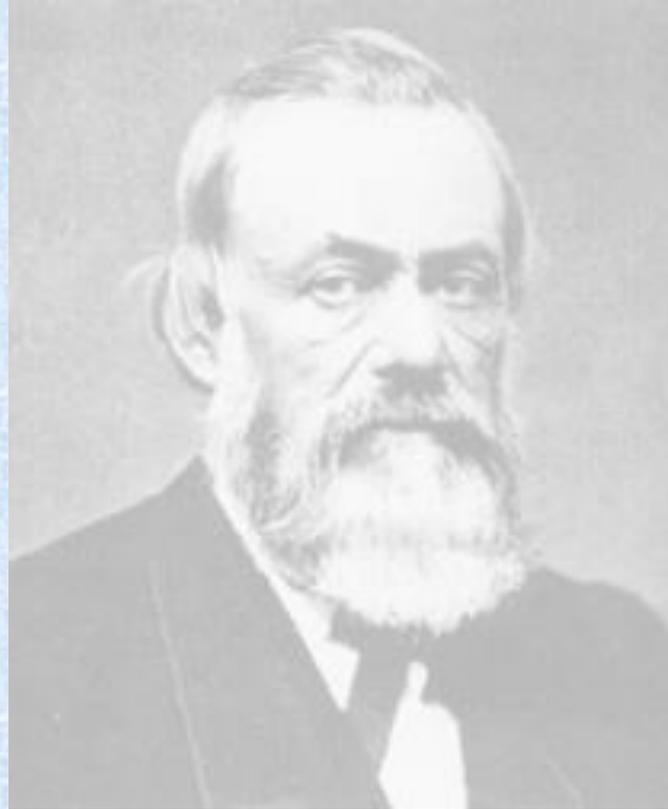
Judson Washburn



Uriah Smith

“And that Christ is the Son of God, the promised Messiah and Saviour of the world.” *ibid*

*“There is one God, the Father, of whom are all things...  
And one Lord, Jesus Christ, by whom are all things... 1Cor 8:6*



Joshua V. Himes

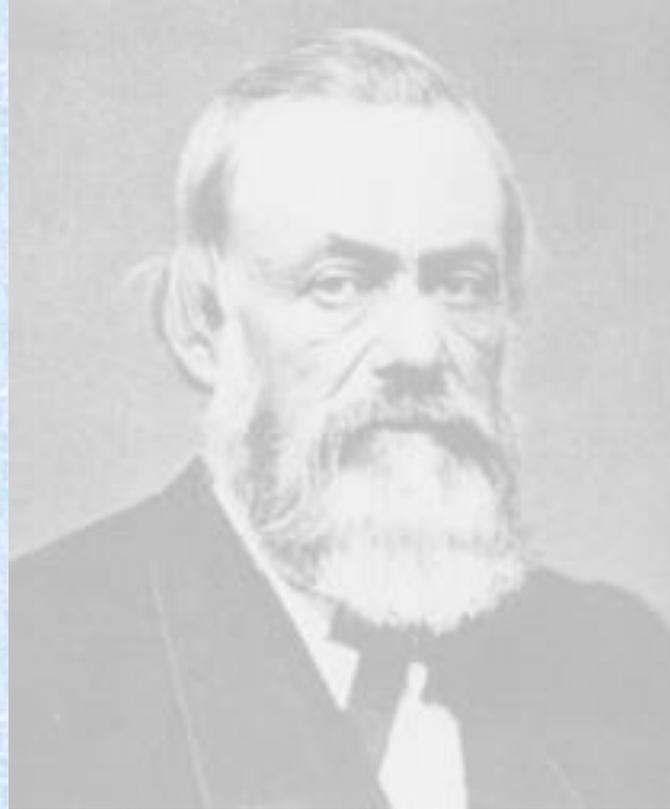


**Judson Washburn**



Uriah Smith

“The Father, the Ancient of Days, is from eternity. Jesus was begotten of the Father.” Jesus speaking through the Psalmist says: "The Lord (Jehovah) has said unto me, Thou art my son, this day have I begotten thee." - Psalm 2:7.” Letter 1939



Joshua V. Himes



Judson Washburn



**Uriah Smith**

“The Scriptures nowhere speak of Christ as a created being, but on the contrary plainly state that he was begotten of the Father.” *Daniel & the Revelation* p. 430 1882



**C. C. Lewis**

“In the exact times known only to himself, God (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 honor and power everlasting) shall make manifest in full glory the appearing of our Lord Jesus Christ.”

“God himself is the only source of life; he only ‘hath life in himself,’ and ‘he hath given to the Son to have life in himself. John 5:26.”

*Review & Herald Aug 12/Sept 16, 1884*



**W.W. Prescott**



J.H. Waggoner



E.J. Waggoner

**“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”**      RH April 14, 1896

*W. W. Prescott*  
INTERNATIONAL SABBATH-SCHOOL QUARTERLY

Sabbath-School Lessons on  
**Studies in the Gospel Message**

FOR SENIOR CLASSES

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No. 28

SECOND QUARTER, 1902  
Oakland, California, April 1, 1902

Price 5 Cents  
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## LESSON III.—THE GREAT CONTROVERSY TRANSFERRED TO THE EARTH.

*April 19, 1902.*

The controversy between Christ and Satan began in heaven (Rev. 12:7) in a face-to-face combat. Satan was not content with the position which he held as Lucifer (Isa. 14:12), or light-bearer, as the name signifies; but he indulged the ambition to "be like the Most High," and thus to be light itself (1 John 1:5) and the source of light. Since light is only a manifestation of life (John 1:4), this was the demand of a created being (Eze. 28:15) to be a source or fountain of life, which could

STUDIES ON THE GOSPEL MESSAGE.

13

only be granted to the begotten Son (John 5:26), one with the Father, the real Fountain (Ps. 36:9).

Having lost his place in heaven (Rev. 12:7, 8), Satan sought



**W.W. Prescott**

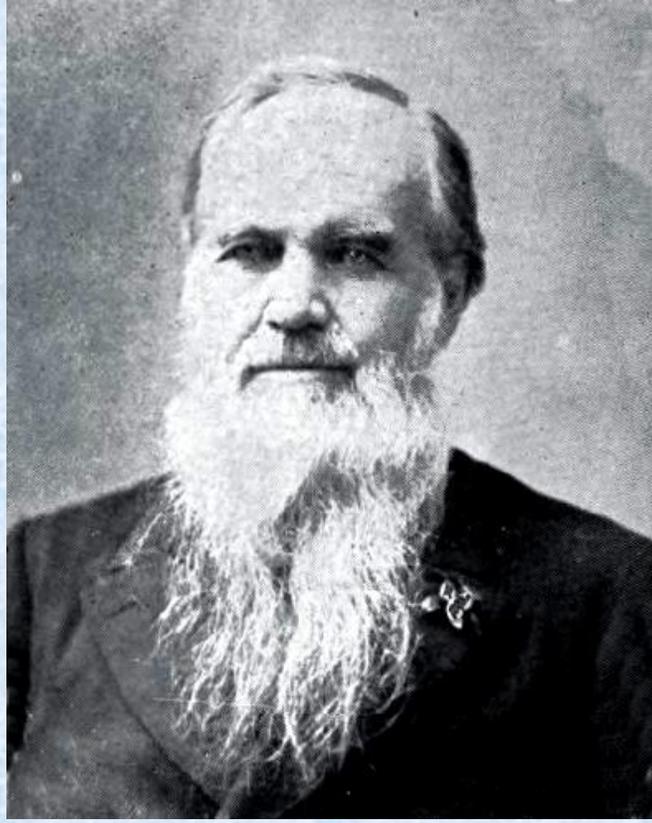
and say that the one who derived is just as great as the one from whom he derived it.”

“For as the Father hath life in himself; so hath he given to the Son to have life in himself.’...Christ’s attributes, what he was, was subordinate to the Father in this sense, that it was **derived** from the Father, but not that it was any less. The same glory, the same power, that the Father had. But you can’t put those things to cold reasoning after our manner of dealing with such things

*Bible Conference Transcripts, July 6, 1919*



W.W. Prescott



**J.H. Waggoner**



E.J. Waggoner

“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.” *The Atonement* p. 165 1868



W.W. Prescott



**J.H. Waggoner**

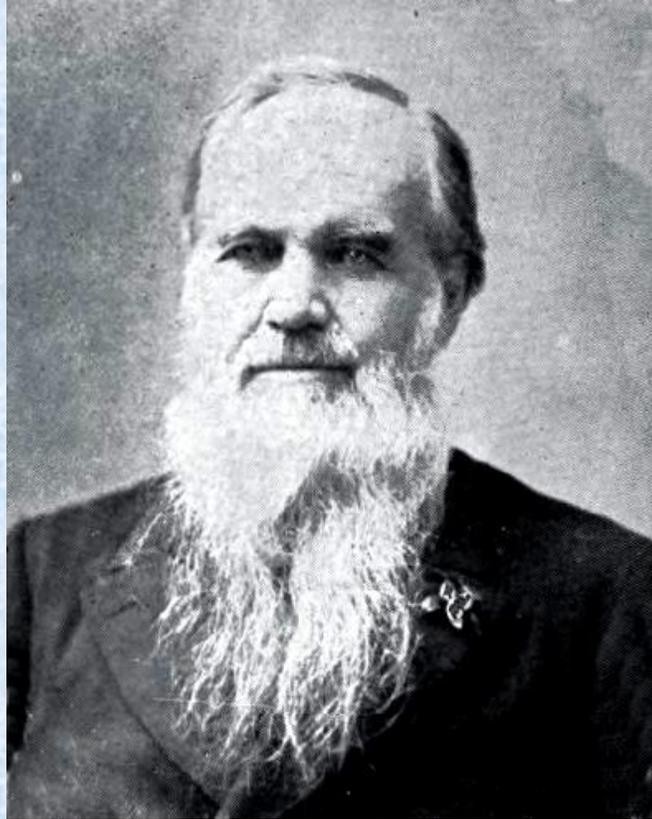


E.J. Waggoner

“Much stress is laid on Isa. 9:6, as proving a trinity... The advocates of that theory will say that it refers to a trinity because Christ is called the everlasting Father... If so, how is he the Son? or if he is both Father and Son, how can there be a trinity? for a trinity is three persons.” *ibid*



W.W. Prescott



J.H. Waggoner



E.J. Waggoner

“There were some very early that turned the doctrine of the Trinity into **Tritheism**, and, instead of three divine **persons**... brought in three collateral, coordinate, and self-originated **beings**, making them three absolute and independent principles,.. which is the most proper notion of **three gods**.” *ibid*



W.W. Prescott



**J.H. Waggoner**

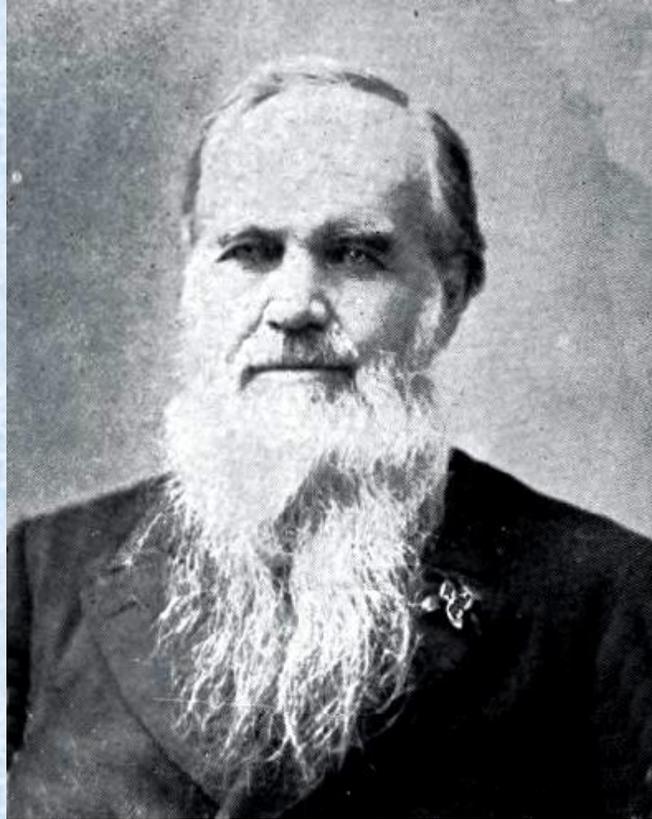


E.J. Waggoner

“the great mistake of Trinitarians, in arguing this subject, is this: they make no distinction between a denial of a trinity and a denial of the divinity of Christ. They see only the two extremes, between which the truth lies;” *ibid*



W.W. Prescott



J.H. Waggoner



E.J. Waggoner

“Two extremes, between which the truth lies”

*TRINITY*

*NO TRINITY*

*NO TRINITY*

*DIVINITY*

*DIVINITY*

*NO DIVINITY*



W.W. Prescott



J.H. Waggoner



**E.J. Waggoner**

“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.”

*Christ our Righteousness 1890*



W.W. Prescott



J.H. Waggoner



**E.J. Waggoner**

“As the Son of the self-existent God, He has **by nature** all the attributes of Deity. It is true that there are many sons of God, but Christ is the "only begotten Son of God," and therefore **the Son of God in a sense** in which no other being ever was or ever can be.” *ibid*



W.W. Prescott



J.H. Waggoner



**E.J. Waggoner**

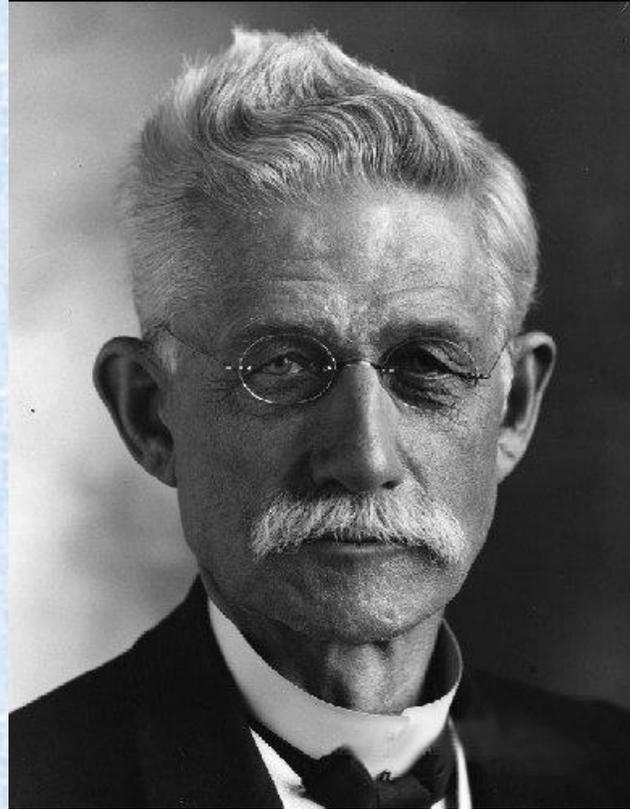
“The fact that Jesus is spoken of as the only begotten Son of God should be sufficient to establish a belief in his divinity. As Son of God, he must partake of the nature of God. ‘As the Father hath life in himself, so hath he given to the Son to have life in himself.’ John 5:25” *Bible Echo & Signs...* Oct 1, 1889

“In arguing the **perfect equality** of the Father and the Son, and the fact that **Christ is in very nature God**, we do not design to be understood as teaching that the Father was not before the Son. It should not be necessary to guard this point, lest some should think that the Son existed as soon as the Father; yet some go to that extreme, which adds nothing to the dignity of Christ, but rather detracts



**E.J.Waggoner**

from the honor due him, since many throw the whole truth away rather than accept a theory so obviously out of harmony with the language of Scripture, that Jesus is the only begotten Son of God. He was **begotten, not created**. He is of the substance of the Father.” *Bible Echo & ST Oct 1, 1889*



**R.A. Underwood**

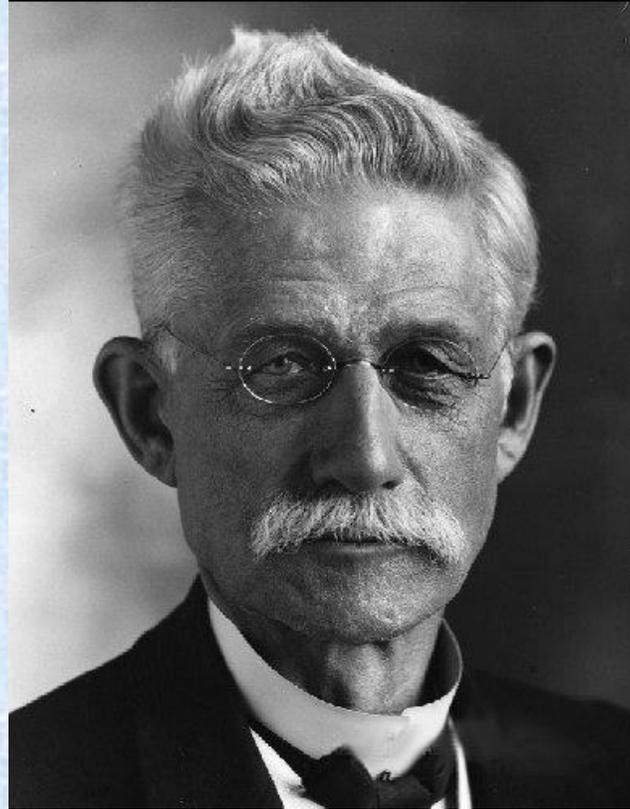


W.H. Littlejohn



M.C. Wilcox

“John 5:26...shows clearly that **the Son of God received** his life, and all his mighty creative power as a **gift from the Father.**”  
*Review & Herald Aug 6, 1889*



**R.A. Underwood**

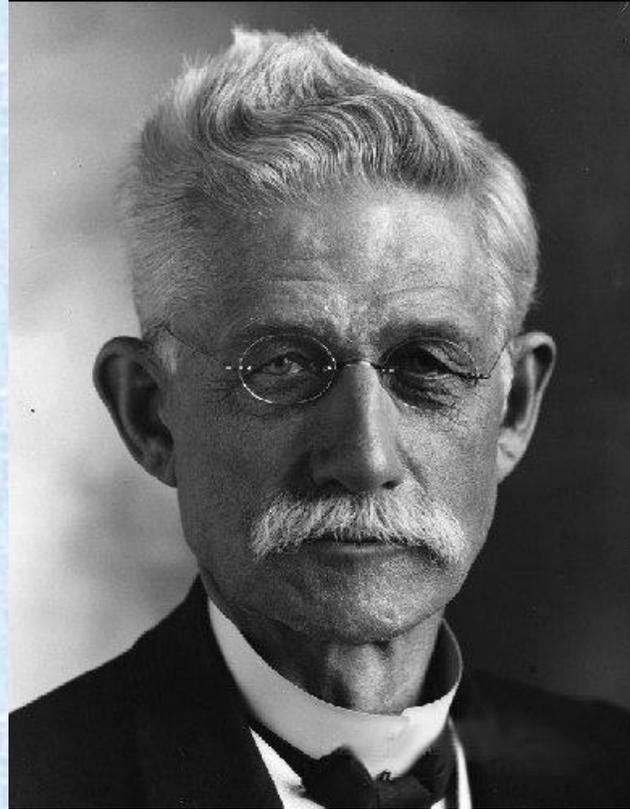


W.H. Littlejohn



M.C. Wilcox

“God the Father delegated to the “beginning of the creation,” “the first-born of every creature,” his own *name*, and his own *almighty, creative, life-giving power.*” *ibid*



**R.A. Underwood**

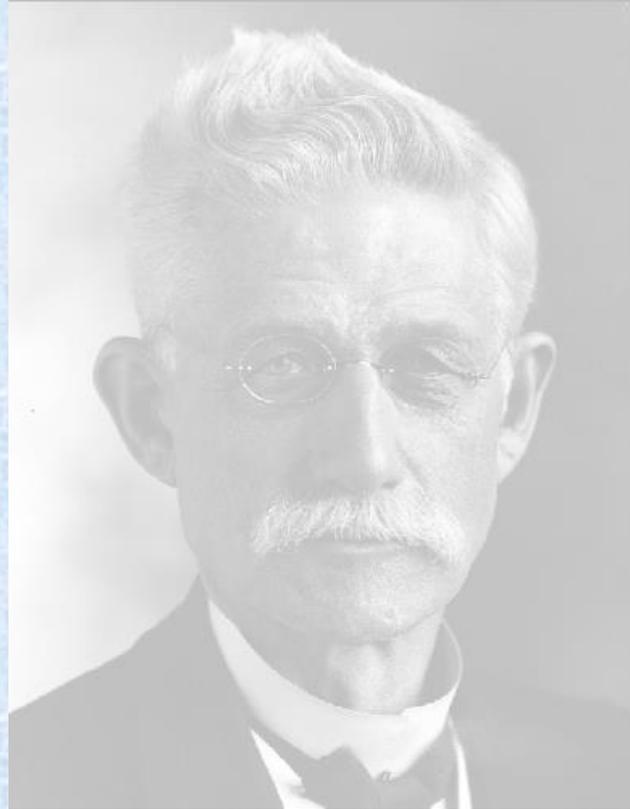


W.H. Littlejohn



M.C. Wilcox

“We are in ignorance of when this was done. We only know that it was **in the eternity of the past; before the worlds** and all that in them is, were created.” *ibid*



R.A. Underwood



**W.H. Littlejohn**



M.C. Wilcox

**“You are mistaken** in supposing that S. D. Adventists teach that **Christ was ever created**. They believe, on the contrary, that **he was ‘begotten’ of the Father**, and that he can properly be called God and worshiped as such.” RH 4-17-83



R.A. Underwood

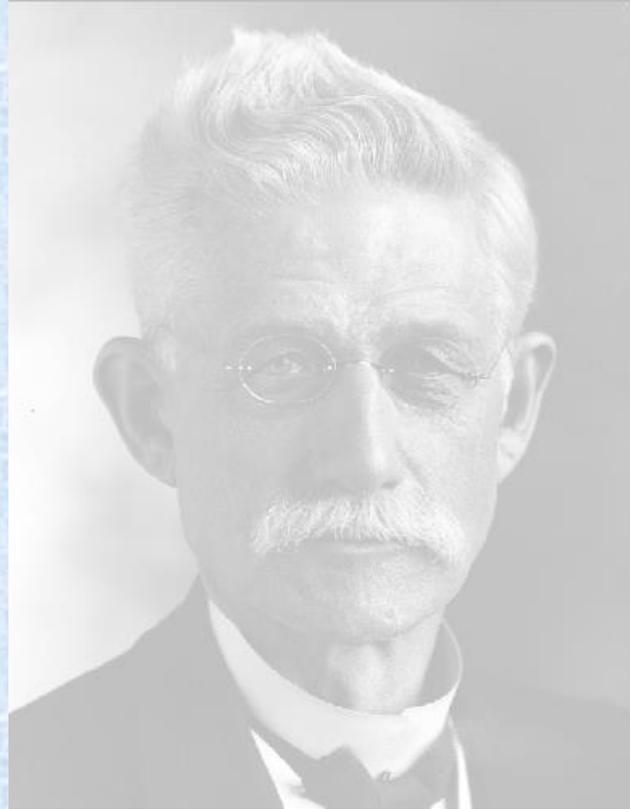


**W.H. Littlejohn**



M.C. Wilcox

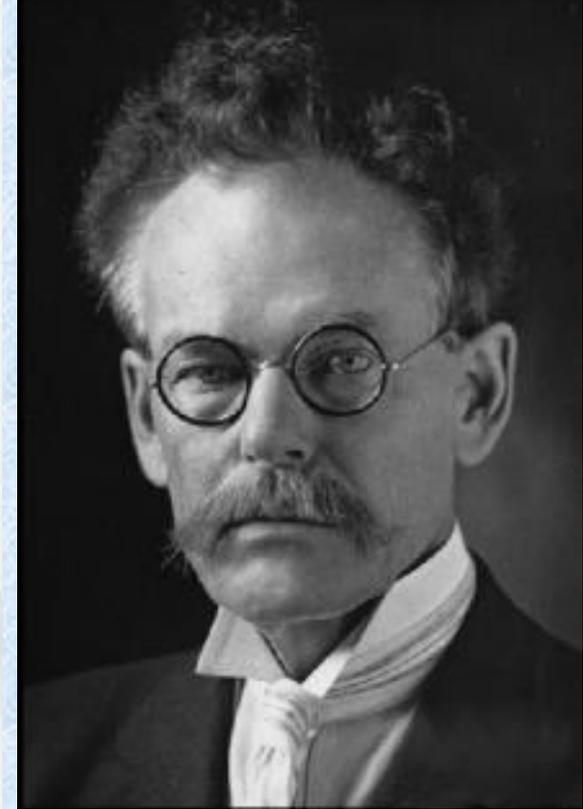
“They hold to the distinct personality of the Father and Son, **rejecting as absurd that feature of Trinitarianism** which insists that God, and Christ, and the Holy Spirit are three persons, and yet but one person.” *ibid*



R.A. Underwood



W.H. Littlejohn

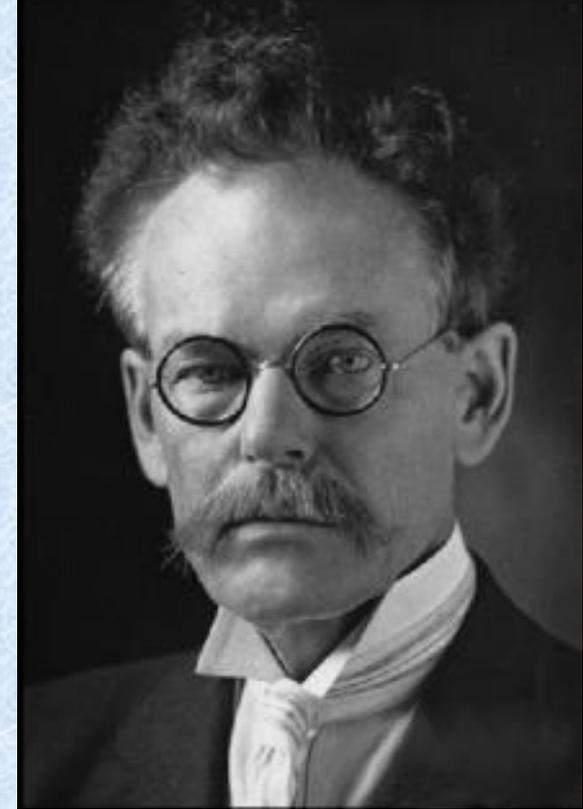


**M.C. Wilcox**

“It is always safe to confine ourselves to the terminology of the Word, and we never find these expressions [God the Son and God the Holy Spirit] among the Bible terms...why try to name Them in a way that the Bible has not?”

Questions and Answers p. 23, 1919

“We do not understand that the expression “the only-begotten Son of God” refers to our Lord as a human being. It would seem as if John 3:16 would exclude this: “God so loved the world, that He gave His only-begotten Son.” The giving was not when He was born of a woman; the giving was that He might be born of woman. The giving was not when He became Michael; the giving was that He might become Michael, that He might step down, down, down, taking upon Him, first the nature of angels, next the nature of humanity, and so going clear down to the lowest step that could be taken, death, that when He ascended, He might fill all things.” *ibid p. 24*



**M.C. Wilcox**



**James Edson White**



William C. White



C. F. McVagh

“Christ is the only being begotten of the Father”

*Past, Present and Future* p. 52, 1909



James Edson White

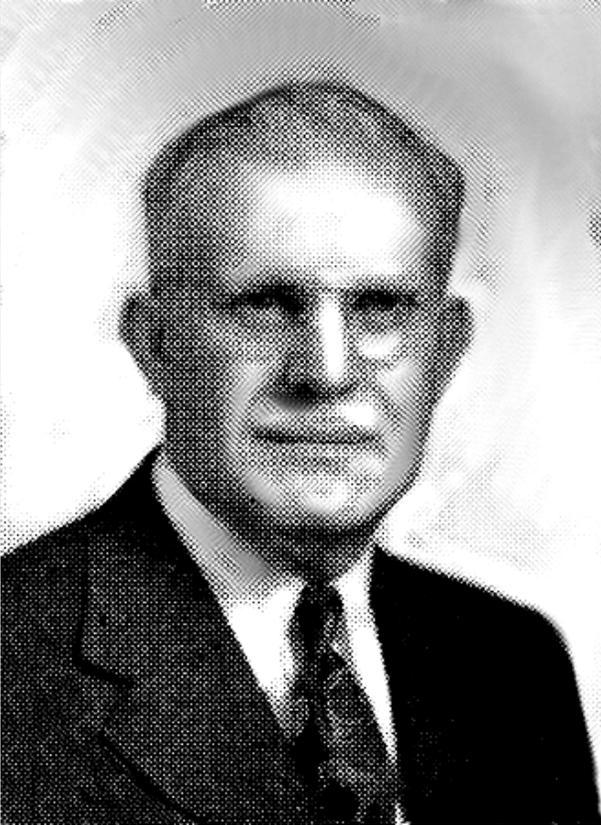


William C. White



**C. F. McVagh**

“Christ, the Anointed One, was not brought into existence when Jesus was born in Bethlehem. [Micah 5:2] Christ was **begotten of the Father** sometime before the period known as time, (Rev 3:14) and he was begotten again at his resurrection (Acts 13:33, 34)” *Western Canadian Tidings*, Dec 18, **1918**



**J. Adams Stevens**

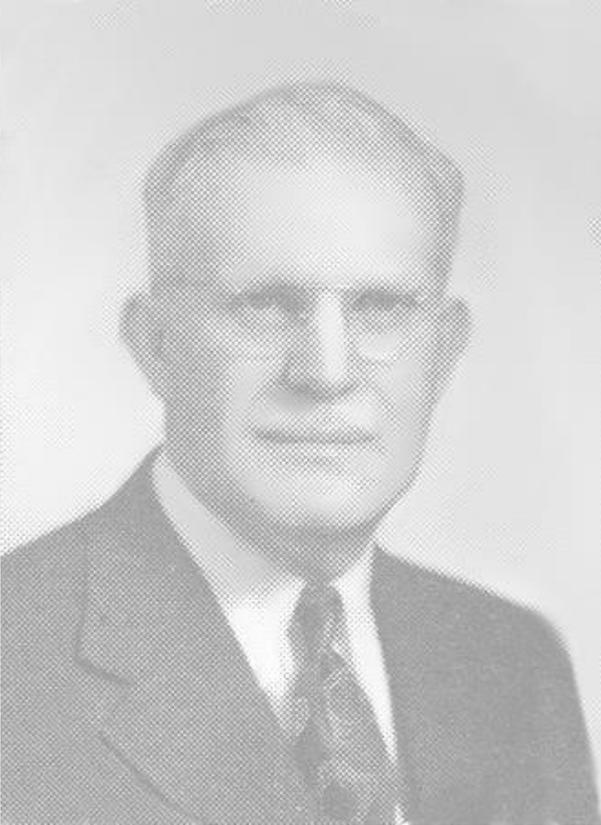


G.W. Shone



W.G. Turner

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



J. Adams Stevens



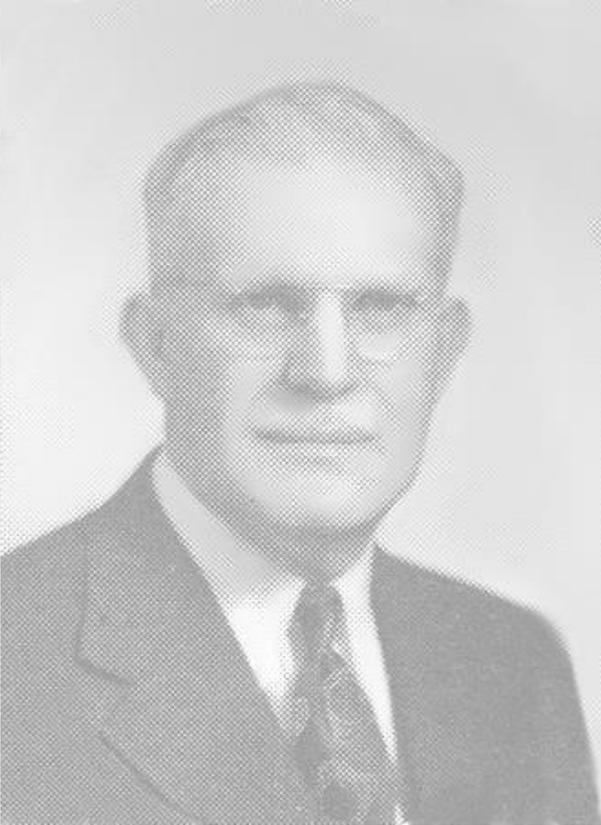
G.W. Shone



W.G. Turner

“The thought that *‘in Him* were all things created’ indicates that **when the Son was begotten of the Father**, in the days of eternity, all the power of creation was in Him; and when the time came, in the divine purpose for its accomplishment, He simply spoke all things into being.”

RH May 23, 1929



J. Adams Stevens

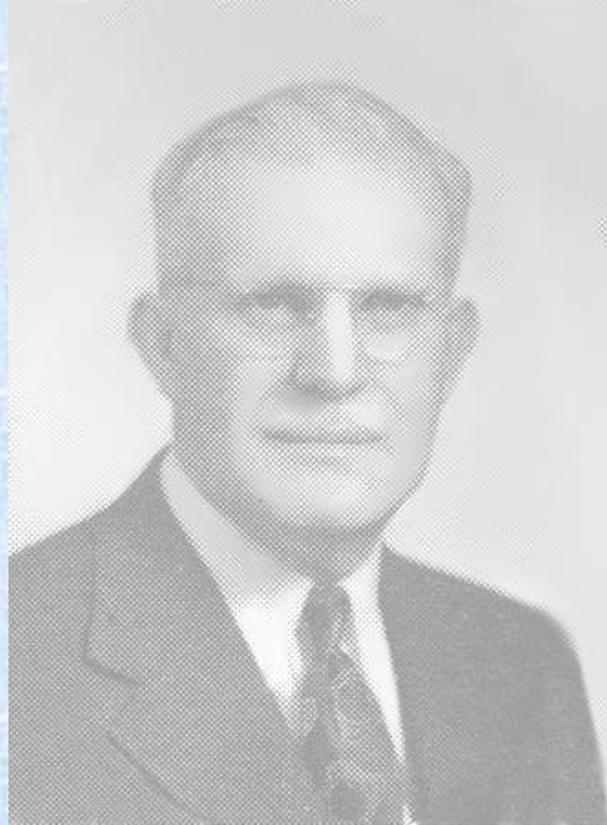


G.W. Shone



**W.G. Turner**

“We find the Son to be equal to the Father in everything except that which is conveyed by the terms ‘Father’ and ‘Son.’ He is equal to the Father in that He shares to the full the Father’s infinite power and wisdom and love.” ST 6-3-1929



J. Adams Stevens



G.W. Shone



**W.G. Turner**

“But inasmuch as the Father possesses these divine attributes from Himself alone, whereas the Son possesses them as **derived from the Father**, in this real sense and in this sense only, the Father is greater than the Son.” *ibid*

# The "SIGNS" QUESTION CORNER

Conducted by  
**WILLIAM G. WIRTH**  
5447 El Verano Avenue,  
Eagle Rock, California

If you have a question on some subject apropos to the field of the  
"SIGNS OF THE TIMES," write preferably direct to Dr. Wirth.  
Anonymous questions will not be answered.



**Signs of the Times**  
April 19, 1932

## THE ORIGIN OF CHRIST

### FIRST AS CREATOR

As to Colossians 1:15, the context shows clearly that Paul is positing the sovereignty of Christ as the Creator of all things. As Creator, our Lord is distinct from all creatures; and this absolute distinction is indicated by the word "first." As Creator, of course, Jesus Christ "is before all things" (17th verse); and in this sense of being "before," He is "first." Being first in distinction from the creation, He is also necessarily first in relation to the creation in priority of time. Any idea that the Son is part of the creation itself is utterly foreign to Paul's conception. See Colossians 2:9; 1 Corinthians 8:6; Philippians 2:6-8. Moffatt makes the expression, "the first-born of all creation," plainer by translating the Greek: "born first before all the creation;" and with this Goodspeed is in substantial agreement.

The word "born" is used because, in contrasting the creation with His creation, it postulates the nature of the Lord's origin.

He was *not created* as were creatures, but was born out of God as God; and so is of the same nature as the Father. Just as a human son is born human by nature because his father is human so the divine Son of God is by nature "born" God (in what way we must not attempt to explain) because His Father is God.

### CHRIST VICTORIOUS

As to Psalm 2:7, if Acts 13:33, 34 is referred to, it will be seen that Paul by inspiration defines "this day" when Jesus was "begotten" of God as that of our Lord's resurrection—"that God hath fulfilled the same unto our children, in that He raised up Jesus; as also it is written in the second psalm, Thou art My Son, this day have I begotten Thee. And as concerning that He raised Him up from the dead, now no more to return to corruption, He hath spoken on this wise, I will give You the holy and sure blessings of David." And Paul writes: "Who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord." Romans 1:4.

# The "SIGNS" QUESTION CORNER

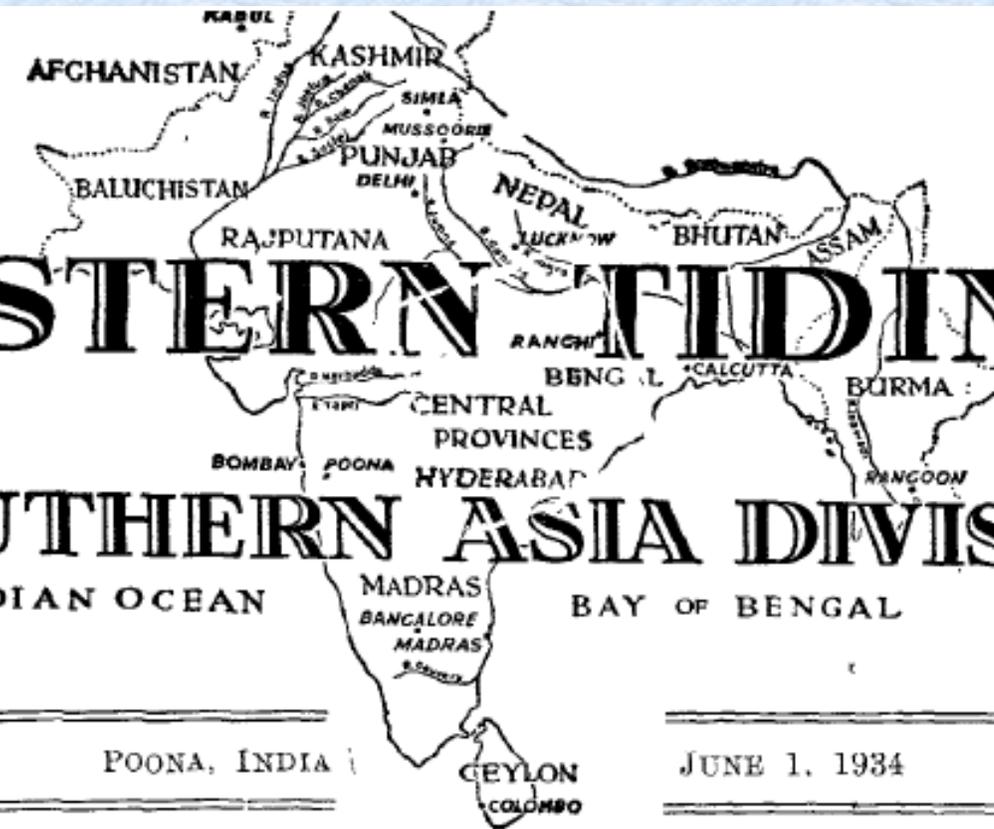
If you have a question on some subject  
"SIGNS OF THE TIMES," write pre  
Anonymous questions will n

Signs of the Times  
August 23, 1932

## THE IMMORTALITY OF JESUS

*Paul Mayer of Wisconsin asks about the immortality of Jesus as related to the statement of 1 Timothy 6:16.*

It is plain from the verse preceding 1 Timothy 6:16 that Paul is magnifying the First Person of the Godhead, the Father. If the questioner keeps this in mind, he will have no difficulty with the statement, "who only hath immortality." It does not predicate at all that Christ as God was ever mortal. That point being made here is that in an absolute sense endless life is an essential property of the Father. The Expositor's Greek Testament has this helpful comment on this verse: "God the Son and God the Holy Spirit are coeternal with the Father; but Their life is derived from and dependent on His. This is expressly declared by Christ of Himself, 'As the Father hath life in Himself, even so gave He to the Son also to have life in Himself.' John 5:26. On this Westcott notes: 'The Son has not life only as given, but life *in Himself* as being a spring of life. . . . The tense (gave) carries us back beyond time.'"



# EASTERN FINDINGS

## SOUTHERN ASIA DIVISION

INDIAN OCEAN

BAY OF BENGAL

---

VOLUME 29

POONA, INDIA

JUNE 1, 1934

No. 11

---

“THIS DAY HAVE I BEGOTTEN THEE”

STUDIES IN HEBREWS No. 5

G. F. Enoch June 1, 1934



# EASTERN TIDINGS

“In our text in Hebrews we find revealed our Lord’s unique relation to God, the Father, and also His unique mode of **derivation from the Father**. In another place Paul calls Jesus, “His own Son (Rom. 8:3),” thus separating Him from all the created intelligences by an infinite gulf. “

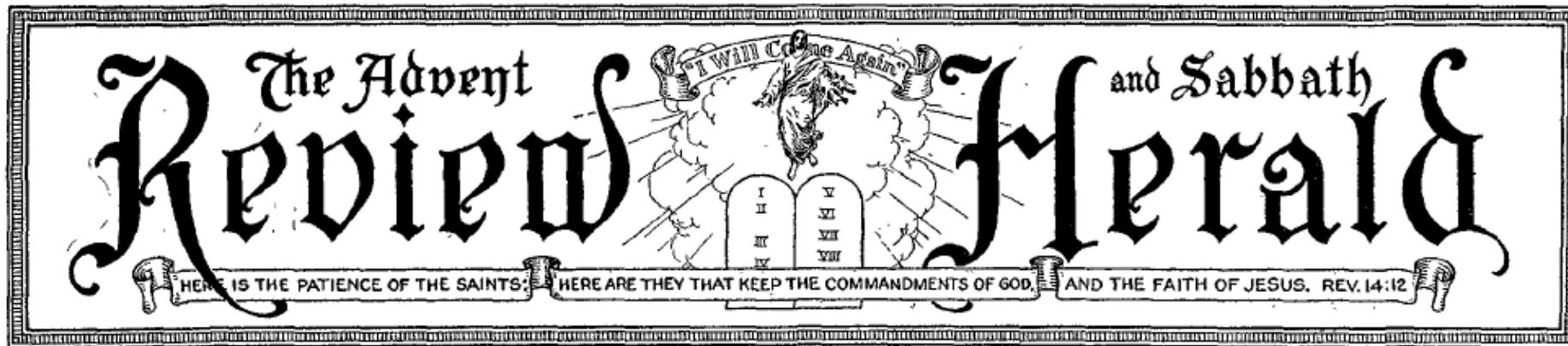
“There is light for us in the description here given of the mode of **the Son’s derivation**. The earthly relationship of father and son, so familiar to the human family is the symbol taken to illuminate this **profound truth**.”



# EASTERN TIDINGS

“But the Son is subordinate to the Father. He has ‘life in Himself,’ but this attribute is **the gift of the Father**. Jesus Himself said, ‘The Father is greater than I.’ John 14:28. See also 1 Cor. 3:23; 11:3; 15:28. This subordination is directly traced to **the derivation of His life from the Father**. John 5:26; 6:57.

And yet the Son shares with the Father all those attributes that distinguish God, the Creator, from man, the creature. John 1:1-4. We therefore feel constrained to conclude that He is **the Eternal Son of the Eternal Father.**”



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## The Sonship and Deity of Christ

Studies in the Book of Hebrews—No. 2

“Verse 3. It would seem that the apostle is endeavoring to show that **Christ was indeed the very Son of God in every respect.** He bore the likeness of His Father, even ‘the express image of His person.’ Man was created ‘in the image of God,’ after His ‘likeness’ (Gen. 1:26, 27); but **the Son, begotten of the Father,** bore the ‘express image of His person.’”

August 2, 1937

*SIGNS OF THE TIMES*

# **THE FOUNTAIN OF LIFE**

**A BIBLE STUDY--No. 1**

**W. R. Carswell**

## **11. How did Jesus speak of His life-giving power”**

“Just as the Father awakens the dead and gives them life, so the Son also gives life to whom He wills.” John 5:21, Weymouth’s translation

## **12. From whom was this power derived?**

“Just as the Father has life in Himself, so He has also given to the Son to have life in Himself.” John 5:26, Weymouth’s translation.



**C.H. Watson**



**J. L. Shuler**



**Dallas S. Youngs**

# The Atoning Work of Christ

His Sacrifice and Priestly Ministry

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Review and Herald Publishing Association



**C.H. Watson**



J. L. Shuler



Dallas S. Youngs

“In our Saviour that life that was lost through sin is restored; for He has **life in Himself** to quicken whom He will. He is **invested** with the right to give immortality.’ ‘For as the Father hath life in Himself; so hath He **given** to the Son to have life in Himself.’ John 5:26”



C.H. Watson



J. L. Shuler



Dallas S. Youngs

“In other words, Jesus had the power of an **inherent life**. He said: ‘As the Father hath life in Himself [underived, inherent]; so hath He **given** to the Son to have life in Himself.’ **John 5:26**”

*Review & Herald* Nov 2, 1939



C.H. Watson



J. L. Shuler



**Dallas S. Youngs**

“Before any other creature was given life, **God brought forth His Son, His only-begotten Son, made of His own divine substance** and in His express image. Christ was “first-born.” The Son was **given** self-existent life. He was **made** immortal; that is, He was **given** perpetual life within Himself.” ST Jan 1, 1945

# Ring Out, Bells of Heaven!

Jesus was born again nineteen centuries ago.

Church historians, in their guessing, have widely

Jesus was born again nineteen centuries ago. Sometime, in infinity before that, He was “begotten” of His Father. Whatever that may mean, and more than that, we do not know. And wise is the man who refrains from speculating on what has not been revealed about divinity...

Our first birth was similar to His second birth; our second birth may be similar to His first; except that He is the “first begotten” and the “only begotten.” God “hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.” 1 Peter 1:3.



# HALF HOURS WITH THE BIBLE

by ALMA E. McKIBBIN

## 1. HIS NATURE

John 3:16. The Son is the Only-Begotten of God.

John 5:26. He has life in Himself.

## 6. HIS RELATION TO THE FATHER

Hebrews 1:4, 9. The Son is greater than the angels.

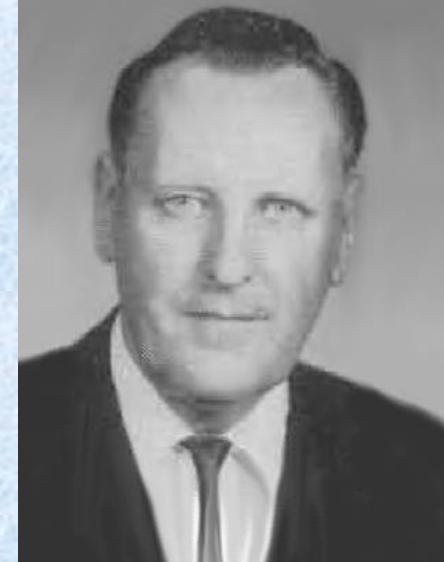
## *God the Son*

“Jesus as the Son of God said, as we should expect a son to say, ‘My Father is greater than I.’ The Son has “life in Himself.” So also has the Father. But it is said of the life of the Son that it was given to Him by the Father. The Son has an eternal existence. Proverbs 8:22-30 shows that He existed before any of the created works of God. The relationship of the Father and the Son is beautifully expressed in the words: “As one brought up with Him: and I was daily His delight.”

“Daniel 7:9: ...and the *Ancient of Days* did sit...

Here Daniel calls **God the Father** the Ancient of Days. This would seem to indicate priority, in point of time, over any other being in the universe. He is the source of all life, light, and power. He enjoys absolute, unconditional immortality. He has life unborrowed and underived. That is to say, He is dependent upon no other for His continuance of life.”

“John 5:26: ‘As the *Father hath life in Himself*; so hath He given to the Son to have life in Himself.’ There is no other in the universe who has ‘underived’ life.”



The Master Teacher tells us that man is indeed mortal. Jesus says, "Fear not them which kill the body, but are not able to kill the soul."

# Signs of the Times

JANUARY 31, 1950

God, "who only hath immortality," possesses inherent eternal life. The Father has given this eternal life to Jesus. "As the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5:26. Man is mortal,

by JERRY LIEN

**I**F we were to believe what millions hold true we would not kill the mouse that runs across the kitchen floor. We might rattle the dishpan or jump to frighten it away, but we would

Bible does not. The word "immortal" is used but once in the entire Bible, and in that passage it is used to describe God. "Now unto the King eternal, immortal, invisible, the only one, God

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

“The way spiritualizes have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed viz., that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God.” {James White, Jan 24 1846, The Day Star}

“The inexplicable Trinity that makes the Godhead three in one and one in three, is bad enough; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, ‘Let us make man in our image?’ {James White, Nov 29, 1877, Review and Herald} “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.” {James White, Aug 5, 1852, Review and Herald – Vol. 3 No. 7 P 52 Par 42}

“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.” {James White, Sep 12 1854, Review and Herald, Vol. 6, No. 5, P 36, Par 8}

“Here we might mention the Trinity, which does away the personality of God, and of his Son Jesus Christ, and of sprinkling or pouring instead of being “buried with Christ in baptism,” “planted in the likeness of his death:” but we pass from these fables to notice one that is held sacred by nearly all professed Christians, both Catholic and Protestant. It is, the change of the Sabbath of the fourth commandment...” {James White, Dec 11 1855, Review and Herald, Vol. 7, no. 11, P 85 Par 16}

“The gospel of the Son of God is the good news of salvation through Christ. When man fell, angels wept. Heaven was bathed in tears. The Father and the Son took counsel, and Jesus offered to undertake the cause of fallen man. He offered to die that man might have life. The Father consented to give his only beloved, and the good news resounded through heaven, and on earth, that a way was opened for man's redemption.” {J. S. White, The Law and the Gospel, pp. 2, 3. 1870}

“Bro. Cottrell is nearly eighty years of age, remembers the dark day of 1780, and has been a Sabbath-keeper more than thirty years. He was formerly united with the Seventh-Day Baptists, but on some points of doctrine has differed from that body. He rejected the doctrine of the trinity, also the doctrine of man's consciousness between death and the resurrection, and the punishment of the wicked in eternal consciousness. He believed that the wicked would be destroyed. Bro. Cottrell buried his wife not long since, who, it is said, was one of the excellent of the earth. Not long since, this aged pilgrim received a letter from friends in Wisconsin, purporting to be from M. Cottrell, his wife, who sleeps in Jesus. But he, believing that the dead know not anything, was prepared to reject at once the heresy that the spirits of the dead, knowing everything, come back and converse with the living. Thus truth is a staff in his old age. He has three sons in Mill Grove, who, with their families are Sabbath keepers.” {J. S. White, Review & Herald, June 9, 1853}

We have not as much sympathy with Unitarians that deny the divinity of Christ, as with Trinitarians who hold that the Son is the eternal Father, and talk so mistily about the three-one God. Give the Master all that divinity with which the Holy Scriptures clothe him.

Our adorable Redeemer thought it not robbery to be equal with God, and let all the people say, Amen! Thank Heaven! Here we may sing, Worthy, worthy, is the Lamb; and on the other shore, by the grace of God, we will join all the redeemed in the highest ascriptions of praise for their salvation to both Him that sitteth upon the throne, and the Lamb, forever and ever."

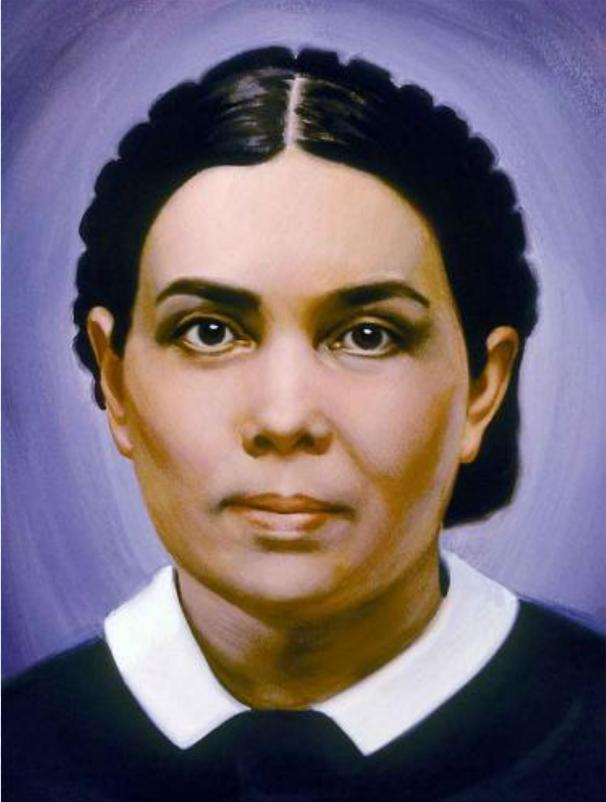
"The inexplicable Trinity that makes the Godhead three in one and one in three, is bad enough..." (RH, 29-11-1877)

"We invite all to compare the testimonies of the Holy Spirit through Mrs. W., with the word of God. And in this we do not invite you to compare them with your creed. That is quite another thing. The trinitarian may compare them with his creed, and because they do not agree with it, condemn them. The observer of Sunday, or the man who holds eternal torment an important truth, and the minister that sprinkles infants, may each condemn the testimonies of Mrs. W. because they do not agree with their peculiar views. And a hundred more, each holding different views. may come to the same conclusion. But their genuineness can never be tested in this way." (Advent Review and Herald of the Sabbath, 13-6-1871, p. 204, 3rd column).

In the June 6, 1871 issue of the "Advent Review and Herald of the Sabbath":

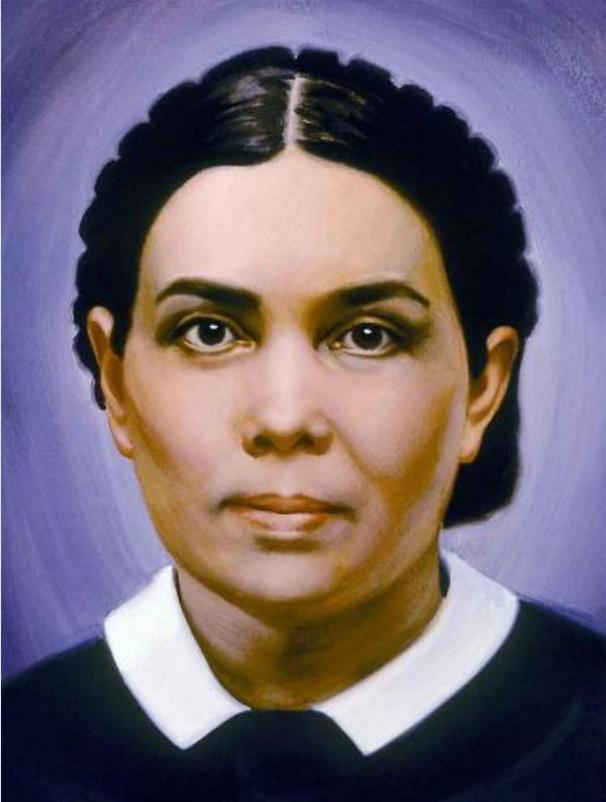
"We had hoped to leave Battle Creek a week sooner; but a pressure of business at the publishing house, relating to our periodicals and publications, the new building, the Health Institute, and matters relative to the prosperity of our people in the city, detained us till May 30, when we left in company with Mrs. W. and Bro. and sister Abbey. We had been laboring so intensely, that the freedom and rest of a good seat with friends in the elegant coach of the fast train upon the Michigan Central Railroad, was a luxury that words cannot express... The heat of the afternoon is intense. Happy for us, there is no dust upon the track; hence, doors and windows are all open. And now, as we look up from our imperfect pencilings (which enlists our deepest sympathy for the printer), we look as far as the sight of the eye can extend, over the ever-varying scenery that rapidly passes to the rear, or over which we pass, of meadow, and pasture covered with herds of cattle and horses, of corn and grain, and of groves, natural and planted. Way yonder, on the distant prairie, are a dozen teams cultivating corn, which to a real Yankee, might somewhat resemble so many small boats off the New England coast. There is no labor in travel here. The eye is ever feasting upon nature's grandest, ever-shifting, and most beautiful scenery. The mind goes out, with the sight of the eye, in more expanded views of the glory of God in nature, and the heart warms, and beats more freely and firmly as it partakes in sympathy of the general good cheer. This to the man of care, and mental toil, is recreation... Here, upon the train, we met a man of marked physical and mental powers, just returning from his missionary field in China. Early he had the advantages of the highest schools of New England, and has spent twenty-four years of the best of his life in China. He has now returned with his family to find homes for his four children, the eldest of which is but nine years of age, and then will return to spend the balance of his energies in that distant land. As we conversed with this gentleman, feelings of profound respect were aroused for the sacrifice he has made, and is still making. Would God that a similar spirit of self-sacrifice would get hold of our people in behalf of benighted men and women in our own land.

This missionary seemed very liberal in his feelings toward all Christians. But after catechizing us upon the trinity, and finding that we were not sound upon the subject of his triune God, he became earnest in denouncing unitarianism, which takes from Christ his divinity, and leaves him but a man. Here, as far as our views were concerned, he was combating a man of straw. We do not deny the divinity of Christ. We delight in giving full credit to all those strong expressions of Scripture which exalt the Son of God. We believe him to be the divine person addressed by Jehovah in the words, "Let us make man." He was with the Father before the world was. He came from God, and he says, "I go to him that sent me." The apostle speaks of Christ as he now is, our mediator, having laid aside our nature. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." The simple language of the Scriptures represent the Father and Son as two distinct persons. With this view of the subject there are meaning and force to language which speaks of the Father and the Son. But to say that Jesus Christ "is the very and eternal God," makes him his own son, and his own father, and that he came from himself, and went to himself. And when the Father sends Jesus Christ, whom the Heavens must receive till the times of restitution, it will simply be Jesus Christ, or the eternal Father sending himself. We have not as much sympathy with Unitarians that deny the divinity of Christ, as with Trinitarians who hold that the Son is the eternal Father, and talk so mistily about the three-one God. Give the Master all that divinity with which the Holy Scriptures clothe him. Our adorable Redeemer thought it not robbery to be equal with God, and let all the people say, Amen! Thank Heaven! Here we may sing, Worthy, worthy, is the Lamb; and on the other shore, by the grace of God, we will join all the redeemed in the highest ascriptions of praise for their salvation to both Him that sitteth upon the throne, and the Lamb, forever and ever."



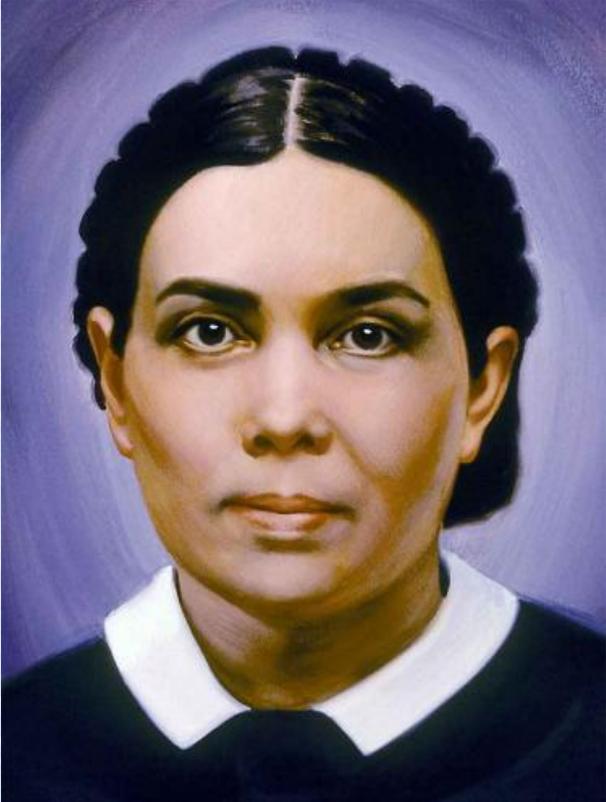
**THE PROPHETESS STILL SPEAKS**

**THE MESSENGER OF THE LORD**

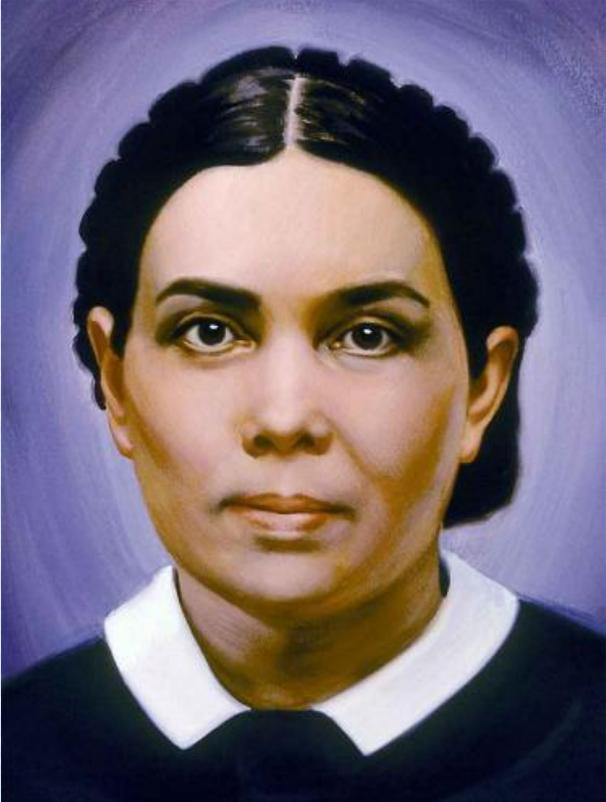


**The question is sometimes raised, What if Sister White should die? I ANSWER, THE BOOKS THAT SHE HAS WRITTEN WILL NOT DIE. They are a living witness to what saith the Scriptures.--Letter 55, 1905, p. 2. (To Elder O. A. Olsen, January 30, 1905.)**

**{4MR 412.3}**



And now to all who have a desire for truth I would say: **DO NOT GIVE CREDENCE TO UNAUTHENTICATED REPORTS AS TO WHAT SISTER WHITE HAS DONE OR SAID OR WRITTEN. IF YOU DESIRE TO KNOW WHAT THE LORD HAS REVEALED THROUGH HER, READ HER PUBLISHED WORKS.** Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said. {5T 696.1}

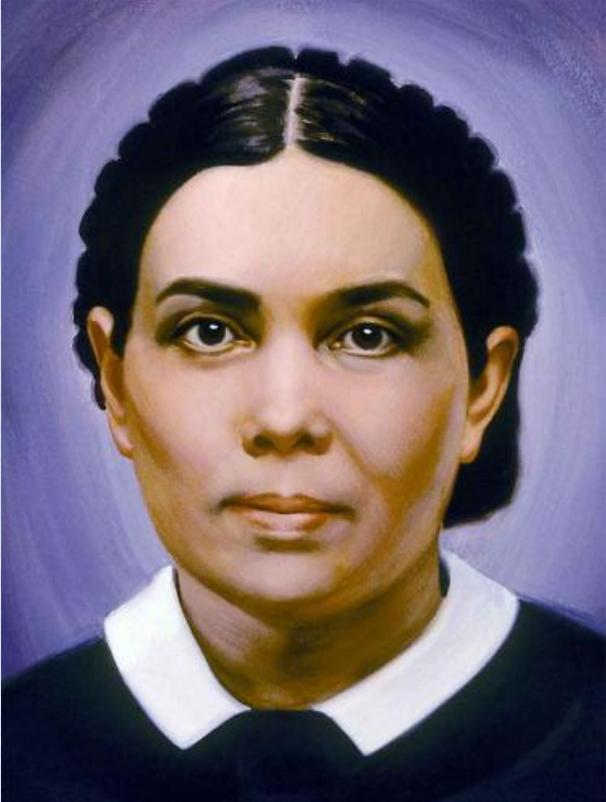


## After Ellen White's Death

E. G. White's Writings to Continue to Witness.-- I am to trace this testimony on paper, that should I fall asleep in Jesus, the witness to the truth might still be borne.--Letter 116, 1905. {3SM 76.3}

To Speak to the End.--Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people.--Letter 371, 1907. (Published in Selected Messages, book 1, p. 55.) {3SM 76.4}

Messages to Be of Greater Force After Prophet's Death.--Physically, I have always been as a broken vessel; and yet in my old age the Lord continues to move upon me by His Holy Spirit to write the most important books that have ever come before the churches and the world. The Lord is evidencing what He can do through weak vessels. The life that He spares I will use to His glory. And, when He may see fit to let me rest, His messages shall be of even more vital force than when the frail instrumentality through whom they were delivered, was living.--Manuscript 122, 1903. {3SM 76.5}

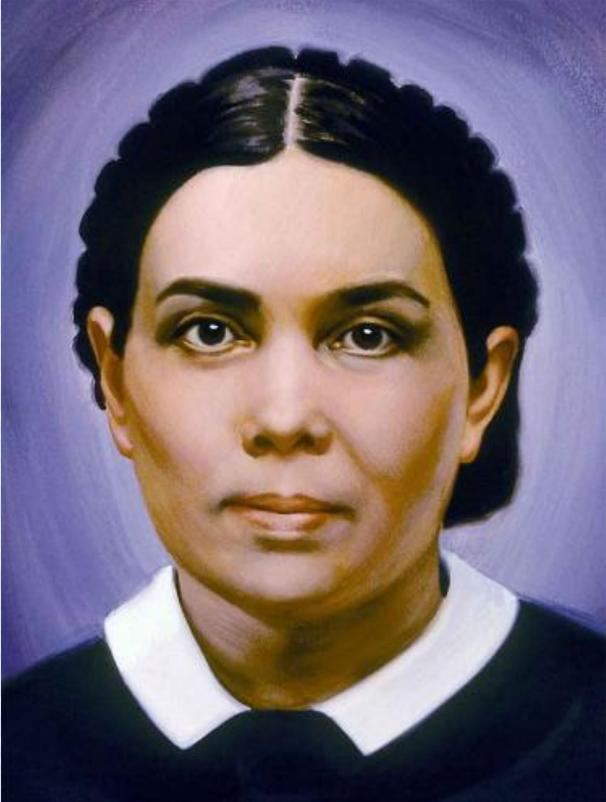


That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old. {RH, March 2, 1886 par. 6}

The question is sometimes raised, What if Sister White should die? I answer, the books that she has written will not die. They are a living witness to what saith the Scriptures.-- Letter 55, 1905, p. 2. (To Elder O. A. Olsen, January 30, 1905.) {4MR 412.3}

### My Writings Will Constantly Speak

Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people. But my strength is yet spared, and I hope to continue to do much useful work. I may live until the coming of the Lord; but if I should not, I trust it may be said of me, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14:13).... {1SM 55.5}



### Testimony of Ellen G. White

When waking out of sleep, she called the nurse to her side and said, “I want to tell you. I hate sin (repeated three times). I am charged to tell our people, that some do not realize, that the devil has device after device, and he carries them out in ways that they do not expect. Satan’s agencies will invent ways to make sinners out of saints. {Ms1-1915}

“I tell you now, that when I am laid to rest, great changes will take place. {Ms1-1915}

“I do not know when I shall be taken; and I desire to warn all against the devices of the devil. {Ms1-1915}

“I want the people to know that I warned them fully before my death. {Ms1-1915}

“I do not know especially what changes will take place; but they should watch every conceivable sin that Satan will try to immortalize.” {Ms1-1915}

April 3, 1915

To Her Grandchildren

“Remember the Lord will carry us through. I am guarding every moment, so that nothing may come between me and the Lord. I hope there will not. God grant that we may all prove faithful. There will be a glorious meeting soon.” {Ms1-1915}

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.** This gift was to be acknowledged in every household by the consecration of the first-born son. He was to be devoted to the priesthood, as a representative of Christ among men. {DA 51.1}

EGW on John 1:1-3, 14). **THE SON OF GOD IN A NEW SENSE.--** Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. **IN HIS INCARNATION HE GAINED IN A NEW SENSE THE TITLE OF THE SON OF GOD.** Said the angel to Mary, "The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." 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. . . . {5BC 1114.10}

God's love for the world was not manifest because He sent His Son, but because He loved the world He sent His Son into the world that divinity clothed with humanity might touch humanity, while divinity lays hold of divinity. Though sin had produced a gulf between man and his God, a divine benevolence provided a plan to bridge that gulf. **AND WHAT MATERIAL DID HE USE? A PART OF HIMSELF.** The brightness of the Father's glory came to a world all seared and marred with the curse, and in His own divine character, in His own divine body, bridged the gulf. . . . The windows of heaven were opened and the showers of heavenly grace in healing streams came to our benighted world. . . . {OHC 12.2}

"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." A complete offering has been made; for "God so loved the world, that he gave his only-begotten Son,"-- **NOT A SON BY CREATION, AS WERE THE ANGELS, NOR A SON BY ADOPTION, AS IS THE FORGIVEN SINNER, BUT A SON BEGOTTEN IN THE EXPRESS IMAGE OF THE FATHER'S PERSON,** and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily. {ST, May 30, 1895 par. 3}

**ALL THE THINGS CHRIST RECEIVED FROM GOD, BUT HE TOOK TO GIVE.** So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the **GREAT SOURCE OF ALL.** And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. {DA 21.2}

Before the entrance of evil, there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—**THE ONLY BEING IN ALL THE UNIVERSE THAT COULD ENTER INTO ALL THE COUNSELS AND PURPOSES OF GOD.** By Christ, the Father wrought in the creation of all heavenly beings. “By him were all things created, that are in Heaven, . . . whether they be thrones, or dominions, or principalities, or powers;” [Colossians 1:16.] and to Christ, equally with the Father, all Heaven gave allegiance. {GC88 493.1}

The love of God was Christ's theme when speaking of his mission and his work. "Therefore doth my Father love me," he says, "because I lay down my life, that I might take it again." My Father loves you with a love so unbounded that he loves me the more because I have given my life to redeem you. He loves you, and he loves me more because I love you, and give my life for you. "A new commandment I give unto you, That ye love one another; as I have loved you." Well did the disciples understand this love as they saw their Saviour enduring shame, reproach, doubt, and betrayal, as they saw his agony in the garden, and his death on Calvary's cross. This is a love the depth of which no sounding can ever fathom. As the disciples comprehended it, as their perception took hold of God's divine compassion, they realized that there is a sense in which the sufferings of the Son were the sufferings of the Father. **FROM ETERNITY THERE WAS A COMPLETE UNITY BETWEEN THE FATHER AND THE SON. THEY WERE TWO, YET LITTLE SHORT OF BEING IDENTICAL; TWO IN INDIVIDUALITY, YET ONE IN SPIRIT, AND HEART, AND CHARACTER.** {YI, December 16, 1897 par. 5}

It is not men whom we are to exalt and worship; it is God, the only true and living God, to whom our worship and reverence are due. According to the teaching of the Scriptures, it dishonors God to address ministers as "reverend." No mortal has any right to attach this to his own name, or to the name of any other human being. It belongs only to God, to distinguish Him from every other being. . . . "Holy and reverend is his name." We dishonor God when we use this word where it does not belong. . . .

**THE FATHER AND THE SON ALONE ARE TO BE EXALTED.**

{SD 58.5}

**ANGELS WERE EXPELLED FROM HEAVEN BECAUSE THEY WOULD NOT WORK IN HARMONY WITH GOD.** They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. **THIS FACT THE [FALLEN] ANGELS WOULD OBSCURE, THAT CHRIST WAS THE ONLY BEGOTTEN SON OF GOD,** and they came to consider that they were not to consult Christ. {TDG 128.2}

## **BEFORE THE FALL**

Satan in Heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. {1SP 17.1}

## **AFTER THE FALL**

It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel. It was Gabriel, "His angel," whom Christ sent to open the future to the beloved John; and a blessing is pronounced on those who read and hear the words of the prophecy, and keep the things written therein. Revelation 1:3. {DA 234.2}

## THE TRUE WITNESS – THE LIVING WORD

1John 5:9-13: 9: 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. 10: 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.** 11: And this is the record, that God hath given to us eternal life, and this life is in his Son. 12: He that hath the Son hath life; and he that hath not the Son of God hath not life. 13: These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

# 1850 - 1950

**100 Years Believing in the Son of God  
who was given to have Life in himself**

John 5:26

**From his Father the only Potentate  
who only hath immortality 1Tim 6:15**

**The only true God, whom to know  
is life eternal John 17:3**

## 1850 - 1950

This I confess to you, that after the way which they call heresy, so worship I **THE GOD OF MY FATHERS**, believing all things which are written in the law and in the prophets.



Acts 24:14

Acts 24:14