

This is the Bible study that got me in trouble in Masneo in 2012, had just started studying this subject in 2010 and compiled materials mostly from [Marcos](#), [Scott](#) and [Nader](#). When things got heated, I left Maseno in 2014. Just thought to post it though many things have come to my understanding through prayer and study:

Elohim, lets create, how does He become God and what does pre-existent and self-existent mean? Anania and Saphira

Let's create man in our image

1. Satan was once an honored angel in heaven, next to Christ. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect; his bearing noble and majestic. But when God said to His Son, "Let us make man in our image," Satan was jealous of Jesus. He wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy, and hatred. He desired to receive the highest honors in heaven next to God. {EW 145.1}
2. **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." {3SG 33.2}**
3. "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." "And he went down with them, and came to Nazareth, and was subject unto them." "And Jesus increased his wisdom and stature, and in favor with God and man." Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, who know not God, nor Jesus Christ whom he has sent. The Father and the Son alone are to be exalted. {YI, July 7, 1898 par. 2}

HOW WAS JESUS BEGOTTEN

4. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. {DA 21.2}
5. 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}

Elohim

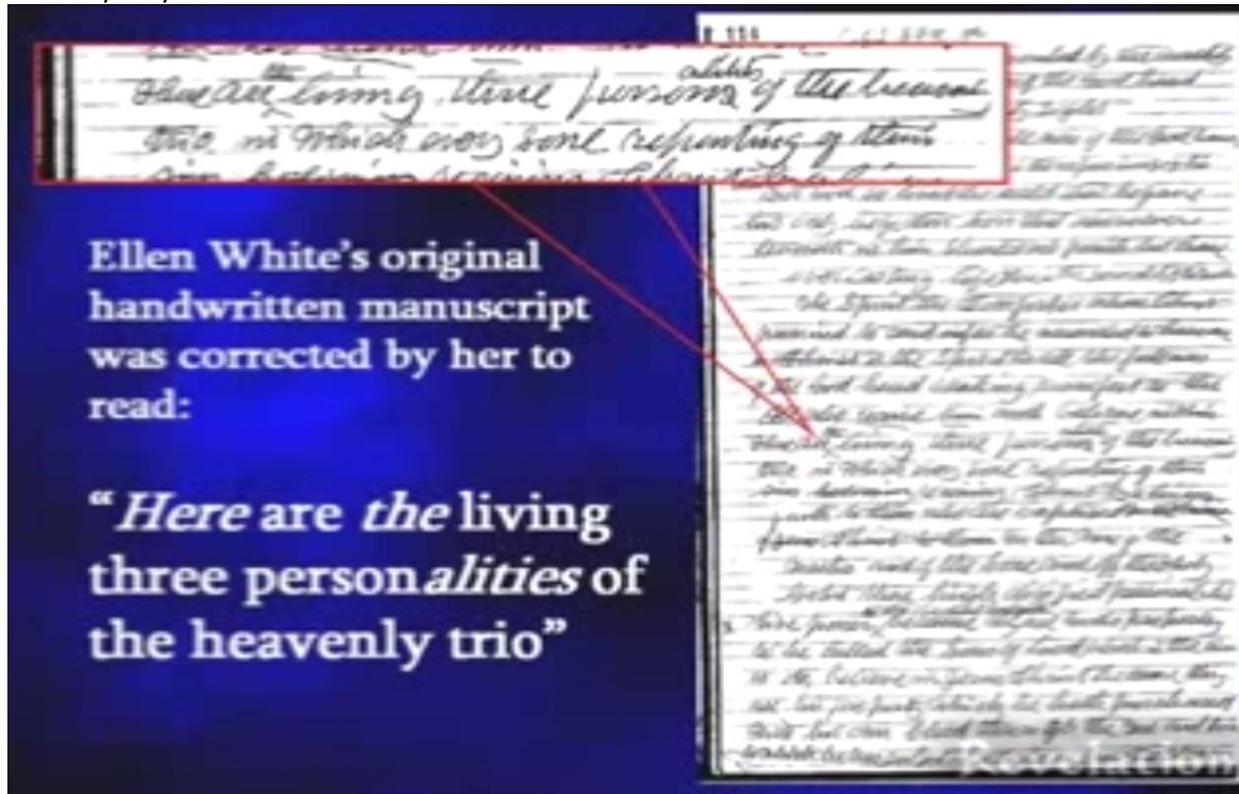
6. Deuteronomy 6:4 = Exodus 7:1
7. There is no place for gods in the heaven above. God is the only true God. He fills all heaven. Those who now submit to his will shall see his face; and his name will be in the foreheads of all who are pure and holy. {1888 1633.2}

Begotten

8. "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}

Godhead

Is God synonymous to Godhead?



Are the Father and Son of the same age? Immortality

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

1Tm: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. Amen.

9. The Son of God was next in authority to the great Lawgiver. He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man. He was in the express image of his Father, not in features alone, but in perfection of character. {2SP 9.1}
10. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. {DA 21.2}
11. 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.-- Patriarchs and Prophets, p. 36. {7ABC 438.3}
12. The Son of God was next in authority to the great Lawgiver. He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man. He was in the express image of his Father, not in features alone, but in perfection of character. {2SP 9.1}
13. God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son. {8T 268.3}
14. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. {DA 21.2}

15. 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. {1SM 227.1}
16. Those who cherish the view that there was no Saviour in the old dispensation, have as dark a veil over their understanding as did the Jews who rejected Christ. The Jews acknowledged their faith in a Messiah to come in the offering of sacrifices which typified Christ. Yet when Jesus appeared, fulfilling all the prophecies regarding the promised Messiah, and doing works that marked Him as the divine Son of God, they rejected Him, and refused to accept the plainest evidence of His true character. The Christian church, on the other hand, who profess the utmost faith in Christ, in despising the Jewish system virtually deny Christ, who was the originator of the entire Jewish economy. {1SM 232.3}
17. **What is interesting, is that when it comes to hell-fire, many Adventists suddenly reveal inconsistency. For example: when it comes to the term "everlasting" or "eternal" or "forever" in regards to hell-fire, Adventists recognize that this term does not necessarily mean "without end". But suddenly when it comes to the Trinity, now "everlasting" MUST always mean "without beginning".**

The Bible and the Spirit of Prophecy says very clearly that there are only two divine beings. For example:

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

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ”. 1 John 1:3

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever”. Revelation 5:13

“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”. GC 493

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

“In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation”. DA 769

“But in the transgression of man both the Father and the Son were dishonored”. ST, December 12, 1895

Can anyone consider the condescension of God in preparing the gospel feast, and its great cost, and treat the invitation slightly? No man, nor even the highest angel, can estimate the great cost; it is known only to the Father and the Son”. BEcho, October 28, 1895

“The Father and the Son alone are to be exalted”. YI, July 7, 1898

However, there are a few quotations from the Spirit of Prophecy which to some readers represents a problem in accepting the clear truth of the Word of God. One of these quotes is this:

“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”. DA 671

For some people this quote is a proof that there are three divine beings, and they reject any other argument that says otherwise, including dozens of quotes which clearly reveals the existence of only two divine beings.

However, not only Trinitarians have problem with the above quote, but also some non-Trinitarians. Because they are not able to make a harmony between these apparently contradictory quotes of the Spirit of Prophecy, they decide to declare that this (and other similar) quote was falsified by the White Estate. However, the facts show that this assumption is false because it can be easily proved that these quotes were written and printed in Mrs. White's lifetime.

Then, the question arises whether it is possible to arrive at harmony regarding these various statements of Ellen White?

First, when we discuss the issue of the Holy Spirit we should be very careful in the words of Joseph Waggoner, one of the pioneers of our church. He said:

“There is one question which has been much controverted in the theological world upon which we have never presumed to enter. It is that of the personality of the Spirit of God. Prevailing ideas of person are very diverse, often crude, and the word is differently understood; so that unity of opinion on this point cannot be expected until all shall be able to define precisely what they mean by the word, or until all shall agree upon one particular sense in which the word shall be used. But as this agreement does not exist, it seems that a discussion of the subject cannot be profitable, especially as it is not a question of direct revelation”. (JH Waggoner, *The Spirit of God, It's attributes and manifestations*, p. 8, 9, 1877)

Waggoner here tells us that when we talk about the Holy Spirit, we should be firstly to give greater attention to the word "person" as that word has different meanings. We can see that if we look at the different dictionaries which lists many meanings of this word.

Let's look at one of these meanings of the word "person", but before that let's look at the quote from *Desire of Ages* in the context:

“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”. DA 671

The quotation begins with the affirmation that Jesus was describing THE OFFICE WORK of the Holy Spirit and in the context of its office work Sister White said that the Spirit is "the third person of the Godhead." Let's now take a look at Noah Webster Dictionary from 1828 that sister used in her ministry.

The definition number. 6 is interesting for us. We read:

Character of office.

Example: How different is the same man from himself, as he sustains the person of a magistrate and that of a friend.

The dictionary says that the word "person" is used to describe the character of office. This is exactly what EGW wrote in the quote above, namely that Jesus was describing the office work of the Holy Spirit. The dictionary then give us the following example:

“How different is the same man from himself, as he sustains the person of a magistrate and that of a friend”.

It says that one man can be very different in the offices he sustains! As a magistrate, he is very different from himself when he sustains the office of a friend. As a magistrate he can be very rigid, harsh etc. while as a friend he is very nice, friendly, humble etc. A man in the office of magistrate can be very different when he is a father and husband in home. Although he is still the same individual he sustains two distinct offices, and therefore he appears to be two distinct persons, one of a magistrate and the other of a friend.

Now let's see if this definition of the word "person" may apply to the Holy Spirit.

Let's read the next quote from The Desire of Ages:

"While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, "Lo, I am with you alway, even unto the end of the world." Matthew 28:20. While He delegates His power to inferior ministers, His energizing presence is still with His church" DA 166

Read carefully, here sister White talks about Jesus and describes two distinct offices which He have in a certain time, one in the heavenly sanctuary in the person of the High Priest and the other in the church on the earth in the person of the Holy Spirit.

The next quote will help us to understand much more this wonderful truth:

"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". 14MR 23

Here Sister White describes so clearly the identity of the Holy Spirit that only those who do not want to know the truth will not understand. She says that the Holy Spirit is the Lord Jesus Christ Himself, but "divested of the personality of humanity". In other words, it is Himself in His divine personality in which He is independent from His human personality and therefore He is omnipresent.

Now after we have seen that Jesus fulfills two distinct offices, one in heaven in the person of the High Priest and another on earth in the person of the Holy Spirit, let's use the example of the word "person" and apply it to Jesus:

"How different is the same Individual from himself (Our Lord Jesus Christ), as he sustains the person of a HIGH PRIEST and that of a HOLY SPIRIT".

Does it make sense?

Here are a few more quotes that will confirm more clearly that the Holy Spirit is actually the divine person of Jesus 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" (John 6:57, 63). Christ is not here referring to His doctrine, but to His person, the divinity of His character". 1SM 249

It says here that the Spirit that quickeneth (gives life) is not a doctrine but it is the person of Jesus Christ or "the divinity of his character." How clear is the inspiration, is it not?

"That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation". SW, September 13, 1898

It says here that when talking about the Comforter who was to come, Jesus was talking about His spiritual invisible manifestation, which was totally different than His external physical visible manifestation.

"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". RH, April 5, 1906

I think this quote does not need any comment, it says very clear that the Holy Spirit proceeds or come out from the Son of God. In other words, the Spirit is not a separate being from Jesus but it is His Spirit that comes out from Him by which He is omnipresent, exactly what we will read in the following quote:

"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". 14MR 179

THE PERSONALITY OF THE SPIRIT

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

"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." (1Cor 2:11)

"This verse is the best verse in the Bible for explaining who, or what the Holy Spirit is. God has a spirit and man has a spirit. This is clearly taught in the verse. It is also evident that the relationship of man's spirit to himself, is equivalent to the relationship of God's spirit to God.

Man's spirit is not another person in relationship to himself, it is a part of his being, but it is a non-physical entity and in fact, if we believe the Bible, when a person dies God preserves the spirit in an unconscious state to be later reinstated in a different body. This sleeping spirit contains much more than simply the thoughts and ideas of the person, it includes the persons personality, his memories and in fact, his unique identity. This leads us to the conclusion that a person's body is not his true identity, but his spirit is. It follows then that this is also the truth about God's spirit. It is the part of God which is non-bodily, which cannot be seen, but which is very real.

A man may travel to another country in his mind (his spirit) but he cannot actually leave his body and be elsewhere, apart from where his body is, it is only his imagination at work. We have not been given this capability of acting outside of the reach of our bodies. However, the Bible makes it very clear that God is everywhere BY HIS SPIRIT. In other words, God's mind, God's personality is able to act beyond His bodily form and to be in places where there is no sign of His bodily form. This is the means by which God is omnipresent. God is not limited as man is limited, His spirit is His omnipresence."

And of course, there is an abundant of Scriptures and Spirit of Prophecy statements to support this. The evidence is so voluminous, it is overwhelming.

Just like we are to allow the Bible to explain the Bible, we should allow the SOP to explain itself by bringing all the evidence together, in prayer and humility."

- "In giving us HIS Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world." (7T p. 273.1)

- "by His Spirit He is everywhere present." (EG White, Education, p. 132)

- "This refers to the omnipresence of the Spirit of Christ, called the Comforter" (14 Manuscript Releases p. 179)

- "The Holy Spirit IS the Spirit of Christ, which is sent to all men to give them sufficiency, that through His grace we might be complete in Him." (14 Manuscript Releases p. 84)

- "They have one God and one Saviour; and one Spirit-the Spirit of Christ-is to bring unity into their ranks." (EG White, Testimonies Volume 9, p. 189)

- "Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He [Christ] should leave them, go to His [Christ's] Father, and send the Holy Spirit to be His [Christ's] successor on earth. THE HOLY SPIRIT IS HIMSELF [Christ] DIVESTED [stripped, split, undressed] of the personality of humanity and INDEPENDENT thereof. He [Christ] would represent Himself [Christ] as present in all places by His [Christ's] Holy Spirit, as the Omnipresent." (Manuscript Releases, v14, p. 23.)

Question: Just WHO is this "third person" that Ellen White's pen of inspiration wrote about above?

Let us summarize the above, and allow inspiration to explain inspiration, and tell us WHO the Holy Spirit, the Third Person of the Godhead, is:

1. The breath of His own Spirit
2. The life of His own Life
3. The life of Christ
4. The soul of His life
5. The Vital Presence of God
6. The Personal Presence of Christ
7. The breath of spiritual life in the soul
8. Christ Himself -- divested [stripped, split, UNRESSED] from the personality of humanity, and independent thereof. Note the Holy Spirit as a third individual God-being, was never "cumbered with Humanity". Christ was.]
9. The life of Christ in the soul
10. The Spirit of Christ
11. His Spirit
12. His Person [Unless you want to believe that somehow Christ OWNS the Holy Spirit, and makes this separate God do his bidding and submit to Him?]
13. The Divinity of His Character
14. The Presence and Power of God
15. The Mind of God

"We are baptized in the name of the Father, Son and Holy Ghost. Matt. 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." {U. Smith, The Bible Students Assistant, pp. 21, 22. 1858}

Part 1: There was only ONE pioneer that steered toward Arianism in his language. That was Uriah Smith. However, he was not really Arian, but some of his writings "came across" that way. However, he was corrected by the rest of the pioneers on his emphasis, and he soon came into harmony with the rest of the brethren. It really was not a big deal. Besides this, none of our pioneers were Arian, nor were they Semi-Arian. And the only "Pioneers" that "steered away" from this so called "Arianism" were new-men in the field who adopted Trinitarianism after she was dead. The first time the word "Trinity" was introduced into Adventism as part of our fundamental doctrines was about 15 years after Ellen White's death. Concerning the "Catholic Trinity". The terminology, "God the Father", "God the Son" and "God the Holy Spirit" are terms that were taught by the Catholic Church, saying, "and all these three are one". The "one are three" and "three in one" concept are all essentially the same, and stem from Catholicism. Adventism's Trinity is "somewhat different" from the Catholic versions, but it is still essentially the same thing.

- 1) Teaching the heresy that the Son of God is not really and truly the Son of God. Just role-playing as the Son. They do not believe that Jesus is truly related to His Father. Just a role-play.
- 2) Teaching the Holy Spirit is a third-God-being, and has adapted the title of "Holy Spirit", but it is not really the Spirit of the Father and the Son.
- 3) Teaching that each of these "Gods" are "co-equal", "co-eternal" and "co-existent" with one another. This is essentially a picture of a three-headed monster, or triplets all sitting on a throne, and each deciding what role each one is going to play. It completely destroys the character of God.

All our Pioneers agreed with Ellen White, that Father is literally the Father of Christ, and the Son is literally the Son of God. And that the Holy Spirit as the third person of the Godhead is the very spirit of the Father and of Christ, and is omnipresent everywhere. This is a far cry from Arianism. Arianism teaches that Jesus was a created being. Like Lucifer was created. But the Pioneers didn't teach that. Ever. They taught that Jesus was begotten of the Father outside of time, from eternity. Born of the Father, and proceeded forth from the Father. This is the greatest proof that Jesus is God. Because He is of the same Divine DNA or substance of His Father. He is of the same Divine material of His Father. The greatest proof that Jesus is fully God, 100% God, and equal with God, is that Jesus was born of His Father. Yet eternal, even before He was begotten of the Father, as Divinity is eternal. The Pioneers were also not "Semi-Arian". Since Arianism teaches that Jesus was created, the definition of "Semi-Arianism" would have to mean "half-created". But, no, the Pioneers did not teach that Jesus was "half-created", lol. He was BORN! He was BEGOTTEN! There is a vast difference between Begotten and Created. VAST difference. (Cont. to Part 2)

Part 2: While the begottenness of Christ is indeed a mystery, it is not so much of a mystery that we cannot believe that Jesus truly did come from His Father. Trinitarianism has a tendency to rob Christ's Sonship from His Father, and make Him out to be a separate, distinct, co-equal, and co-eternal God, with no familial relationship whatsoever. In other words, the bottom line is: Jesus from eternity past was never truly related to His Father. Thus, a polytheistic spin must be placed on it that the Father and the Son are two random independent God-Beings, but that one simply chose to subject Himself to become the Son. It is argued that Jesus was self-effacing, and this is why He took on the Sonship role. But this is foolishness, because then this would mean that the Father and Son were having some sort of, "humility contest", and the Son won the humility contest to play out the role of the Son and come and die for us. This is heresy.

1. The greatest proof that Jesus is fully Divine, 100% God, and equal with God, is that Jesus truly IS the Son of God. Not role -playing, but IS the Eternal Son of God, and His Father truly is His Father. Not a role play.
2. That Christ is from eternity and has always existed does not in any way whatsoever contradict the fact that Christ at one time proceeded forth from the Father. Because, as Longacre says, "Christ always existed in the bosom of the Father, even before He was Begotten as the Son of God". But to spiritualize away the term "begotten" is doing violence to the obvious reality of the definition of what is actually being said. It means born.

The Bible refers to Christ as God's Son at least 120 times, and 47 times using the phrase "Son of God." Regarding the genuineness of Christ's Sonship, He is called "the only begotten" five times, "the firstborn" three times, "the firstbegotten" once and God's "holy child" twice. Four verses say He was "begotten" prior to His incarnation so this cannot be applied to His birth on Earth from Mary as some have chosen to believe. Four verses say that He "proceeded forth from," "came out from" or "camest forth from" the Father. The evidence on this subject is overwhelming. Christ truly is the literal begotten Son of God who was brought forth from the Father before all creation. The example verses below with the help of the Thayer dictionary reveal that Jesus was born of the Father before the world was, then much later, He came into the world.

Thayer's Greek-English Lexicon

G1831 - To come forth from physically, arise from, to be born of.

G2064 - To come from one place to another.

"(42) Jesus said unto them, If God were your Father, ye would love me: for I PROCEEDED FORTH [exercomai- G1831] and CAME [hayko - G2064] FROM GOD; neither came I of myself, but he sent me." (John 8:42)

"(27) For the Father himself loveth you, because ye have loved me, and have believed that I CAME OUT [exercomai - G1831] FROM GOD. (28) I CAME FORTH [exercomai - G1831] FROM the Father, and am come [hayko - G2064] into the world: again, I leave the world, and go to the Father." " (John 16:27,28)

"(7) Now they have known that all things whatsoever you have given me are of you. (8) For I have given unto them the words which you gavest me; and they have received them, and have known surely that I CAME OUT [exercomai - G1831] FROM YOU, and they have believed that you did send me." (John 17:7,8)

Thus, Christ has ALWAYS existed, EVEN when IN the Father. But Ellen White's statements do not negate that there was a time WHEN the Son sprang forth from the Father, JUST Like the Bible says. These scriptures are very clear, that the Son of God clearly did proceed forth from the Father. Not from the Father's side, but from the Father Himself. Some may argue that John 8:42 is not talking about Christ literally being begotten from His Father. But this would not make sense in light of the charge the Pharisees were making concerning Christ. Verse 41 states:

"(41) Then said they to him, WE BE NOT BORN OF FORNICATION; we have one Father, even God. (42) Jesus said unto them, If God were your Father, ye would love me: for I PROCEEDED FORTH and came from God; neither came I of myself, but he sent me." (John 8:41, 42)

We see here that the charge of the Pharisees is that Jesus was born of fornication, that Christ was begotten and born of Mary before she was married. In other words, they are accusing Mary of having sex before marriage. Christ's answer rebukes them, showing that His origins are from His Father, and that He came OUT OF GOD. You will notice that the 1936 Sabbath School quarterly agreed with this reality:

"The direct statement of Jesus, "I came forth from the Father," reads literally, "I came out of the Father." Putting with this, His testimony in John 10:38, "The Father is in Me, and I in Him," we have His personal witness that He truly was "begotten of the Father," as John says in 1:14." (Sabbath School Lesson Study, 4th quarter 1936, Lesson 3, October 17th 1936, page 12. 'The Godhead')

"Cumulative evidence that the Son existed with the Father before creation is abundant in the Scriptures. In the few passages we have studied here, we find that Christ was with the Father "before the world was," "from, the days of eternity," "before the foundation of the world," "before all things." He was therefore no part of creation, but was "begotten of the Father" in the days of eternity, and was very God Himself." (Sabbath School Lesson Study, 4th quarter 1936, Lesson 3, October 17th 1936, page 13. 'The Godhead')

"The outline at the close of each lesson will helpfully guide in the matter; and as the present lessons on doctrines are fully authenticated by the lesson committee of the general Conference Sabbath School Department, anyone can know that what he teaches as he presents the lesson as a Bible reading or a sermon is correct." (Review and Herald, Dec 7, 1936)

The Trinity in 1931 is not the same Trinity that is believed today by our church. The 4th quarter 1936 Sabbath School quarterly shows clearly what our church believed concerning the Son of God. As you can see we still fully accepted Christ as the begotten Son of God even in 1936. However it indeed shows the belief of a triune God in the quarterly but it is taking my belief and making God triune. This is a stepping stone to the Trinity the church believes in today. One thing that needs to be understood is the word Trinity has many different meanings and in fact I believe in a Divine Trinity but not in the sense that our church does today nor in the Catholic sense. I believe the three are in unity but I do not believe they make up one God. (Cont. to Part 3)

Part 3: Could Jesus have a beginning in a certain sense, yet have existed in God forever? There is a possibility. Consider the following: Isaiah 26:17 -- "Like as a woman with child, that draweth near the time of her delivery, is in pain(2342), and crieth out in her pangs; so have we been in thy sight, O LORD." The word for "pain" here is Chuwl (2342), which means travail, anguish, made to bear, bear, bring forth, to be born, to be brought forth, and is used to describe the process a woman goes through in giving birth to an infant. Now let's consider Jesus, who is Wisdom: "When there were no depths, I was brought forth (2342); when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth (2342):" (Proverbs 8:24,25) The SAME

Hebrew word is used: Chuwl (2342) This same word is used in the following verses as well: "Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?" (Isaiah 45:10) "Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them" (Job 39:4) Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?" (Job 39:1) "Art thou the first man that was born? or wast thou made before the hills?" (Job 15:7) "Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him." (Isaiah 51:2) Did Jesus have a beginning? And if so when? Answer: That is not necessary for us to understand, because we are talking about eternity here. Jesus answers this question in a way so that "it stays as far as He says", that there was a time, outside of time, when Christ proceeded forth from the Father, and was literally begotten, or born: So when? "(24) WHEN there were no depths, I was BROUGHT FORTH; when there were no fountains abounding with water. (25) BEFORE the mountains were settled, before the hills was WAS I BROUGHT FORTH: (26) While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. (27) 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: (29) WHEN he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: (30) 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 have argued that Proverbs 8:22-30 is not really talking about the Son of God, but "wisdom" and is in the feminine. However, notice what is attributed to Christ in scripture: "Christ is the power of God, and the WISDOM of God." (1Cor. 1:24) "Jesus is "made unto us WISDOM, and righteousness, and sanctification, and redemption." (1Cor. 1:30) "in Christ are hid all the treasures of WISDOM and knowledge." (Col. 2:3) Then of course, we have Spirit of Prophecy confirmation: "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." {PP 34.1} (Cont. to Part 4)

Part 4: And what is so amazing is that all our Adventist Pioneers, to a man, were unanimous in their opposition to the Trinity. Yet they believed Jesus was fully Divine, non-Created, and equal with God. But they understood that Jesus was truly the Son of God, not role-playing. Not created, but begotten. Immense difference.

Could all our Pioneers been a "step-down" in their understanding of God from the Reformers? Or a step-up?

- 1) They were a "step-up" in their understanding of the Sanctuary where God dwells, but not of God Himself? They were a step-up in everything from the Reformers, except the Godhead?
- 2) Was Ellen White trying to hint to all the SDA leaders that they had gone "off-track" and it was now time to get "back" to the Trinitarianism of the Reformers?
- 3) This would be a violation of Proverbs 4:18, which states, "but the path of the just is as the shining light, that shineth more and more unto the perfect day."
- 4) She was clear to correct the Pioneers when they went off track. She never once corrected them on their unanimous view of the Godhead. But she was sure to correct Kellogg's pantheism.
- 5) Clearly, when there is unanimity, it speaks volumes. There is a reason why, every single time Ellen White was quoting or alluding to some valid statements from great men who were Trinitarian, that she always skipped over the term "Trinity"--even though the term was quite prevalent in her day.
- 6) Heavenly Trio? Absolutely. Trinity? A term she avoided like the plague.

1 Cor. 2:11 helps us to understand the Spirit of God to a limited sense. Man has a spirit, and God has a spirit. Is the spirit of man an individual separate from himself? No. However, man's spirit is limited. Man's spirit cannot separate from himself and operate independently. But, God is so powerful, that His spirit can operate independently and function as the third person of the Godhead, and be everywhere present.

While the physical form of God and His Son sit literally on a literal throne in heaven, their very spirit proceeds forth from them, and can be omnipresent. But it is not the omnipresence of a different God independent of themselves. If we were to say that the Holy Spirit can be omnipresent and not God, then we would be stating that the Holy Spirit must have some special powers that the Father and Son do not have, and therefore they depend on him. But this is preposterous reasoning.

The Father and the Son CAN be omnipresent. How? BY THEIR very OWN Spirit! That is HOW they are omnipresent. They themselves are omnipresent by their Spirit that operates independently throughout the world. But they do not depend on a third God to do this for them.

How totally contrary to reason it would be to imagine that, our Pioneers were a "step up" from the Reformers in the understanding of the Heavenly Sanctuary and the Law of God contained in that sanctuary, yet, when it came to the Godhead, suddenly, all Pioneers took a "step down" from the Reformers concerning the God OF that Sanctuary, and the Reformers were more right on the Godhead than the Pioneers. Now Ellen White had to come along, and convince all the Pioneers that they needed to get "back to how the Reformers viewed it".

Whatever happened to "the path of the just is as the shining light that shineth more and more unto the perfect day" (Prov. 4:18)?

No. The Pioneers were FAR more advanced in their understanding of the Godhead than were the Trinitarian Reformers, just like they were FAR more advanced in their understanding of the Heavenly Sanctuary itself. They were more advanced in their understanding of the Heavenly Sanctuary AND the God OF that Sanctuary. Amen? And all the Pioneers were unanimous on this.

- 1) When the Church Fathers were unanimous that the restrainer was the Roman Empire holding back the rise of the Antichrist, that meant something.
- 2) When the Church Fathers were unanimous that the 4th Beast was the Roman Empire, that meant something.
- 3) When the Church Fathers were unanimous that the Little Horn or Antichrist would rise up OUT of the Roman Empire, future from their time, that meant something.
- 4) When the Reformers were unanimous that the Papacy was the Antichrist, that meant something.

But suddenly, when all the Adventist Pioneers were unanimous concerning the Godhead, and were unanimously opposed to the Trinity, SUDDENLY THAT MEANT NOTHING. Something is seriously wrong with this picture. I'm sure this logic could continue to be expanded upon. (Cont. to Part 5)

Part 5: I like to ask people to open their Ellen White CD-Rom software, go to the "Words of the Adventist Pioneers" library section, then go to the "Fundamental Beliefs Statements of Seventh-day Adventists", and they will see 9 of them. Notice the following order, how they went from Non-Trinitarian, to hard-core Trinitarian:

- (1) Leading Doctrines (1854) (Non-Trinitarian)
- (2) Fundamental Principles (1872) (Non-Trinitarian)
- (3) Fundamental Principles (1889) (Non-Trinitarian)
- (4) Fundamental Beliefs (1931) (Trinitarian) (AFTER Ellen White and most of the Pioneers were DEAD)
- (5) Fundamental Beliefs (1942) (Trinitarian)
- (6) Fundamental Beliefs (1955) (Trinitarian)
- (7) Fundamental Beliefs (1965) (Trinitarian)
- (8) Fundamental Beliefs (1975) (Trinitarian)
- (9) Fundamental Beliefs (1981) (Trinitarian) (INTRODUCED THE "THREE IN ONE" CONCEPT, AND THE FIRST TIME IT TOOK THE TRINITY TO THE NEXT LEVEL BY INTRODUCING THE TERMS, "GOD THE FATHER", "GOD THE SON", AND "GOD THE HOLY SPIRIT"--the latter two never once used by the Bible or SOP)
- (10) Fundamental Beliefs (1988) (Trinitarian) (not on CD-Rom) (same as previous)
- (11) Fundamental Beliefs (2005) (Trinitarian) (not on CD-Rom) (same as previous)

So, either we are going to get back to TRUE Biblical Adventism, or we are not. Had our Pioneers saw the word "Trinity" come into our Fundamental Beliefs, they would have croaked, and fallen back in their graves. Ellen White, scores of times, alluded to teachings presented by various men, and she ALWAYS skipped over the words "Trinity" and "Triune", every single time, leaving that word out.

But modern Adventism has been bold and obstinate to bring that term into our Church. That Roman, Pagan term from the Dunghill of that Papal Apostasy that was bequeathed to Protestantism. And you know why it was done? Due to pressure from the Evangelicals when they were almost about to label us as a "cult". Introducing the term "Trinity",

you see, "saved our skin" from getting lumped in the Kingdom of the Cults by Walter Martin. Compromise over principle you see.

And instead of acknowledging that our Pioneers were a "step-up" in their understanding of GOD--the GOD OF THE HEAVENLY SANCTUARY--and separated themselves away from Rome even MORE than the Reformers, modern Adventism has the audacity, and the NERVE (yes, I emphasize this!!!) to say that our Pioneers took a "STEP-DOWN" in their understanding of God. And that we now have to "get back to our Trinitarian forefathers who had not yet shed all the Roman graveclothes." What??!

How can they in good conscience before God dare to do this?

It's time to quit playing games. It's time to get back to the roots of Fundamental, Historic Adventism. She said not one pillar had been removed during the last 50 years, and she definitely considered the Godhead truth a "pillar", as she herself states. We cannot fix this problem, until Adventists make up their mind to recognize that WE HAVE A PROBLEM. But we cannot fix a problem until we choose to recognize it. But so long as many of us choose to not GET INTO LINE, we will never be able to make a dent as to what is happening. And so far, the lack of cooperation seems to be growing. In many respects, I believe it is due to stubbornness and lack of consecration among many of our brethren.

The End.

It is always good to post how we started off, it is not a shame.
Blessings.