

**Understanding where
we stood, So you can
take a Stand**

Cover photo: Ascension Rock, William Miller Farm, Whitehall, New York USA
This is where we stood on October 22, 1844 waiting for the soon return of Jesus Christ.

Mark 4:23 - "If any man has ears to hear, let him hear."

"When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial." — Ellen White, Manuscript 62, 1905, 6. ("A Warning against False Theories," May 24, 1905.) 1MR 55.1

"Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary, or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift, without an anchor." - Ellen White, Manuscript Release 62 - 1905.14

"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?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.**" - Ellen White, Review & Herald, May 25, 1905**

"The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. It is not safe to catch the spirit from another. We want the Holy Spirit, which is Jesus Christ. If we commune with God, we shall have strength and grace and efficiency." - EGW, Letter 66 to W. W. Prescott, April 10, 1894, par. 18

"Many of our people are backsliding from God. They are in danger of becoming like the Jewish nation, who knew not the Scriptures nor the power of God." - Ellen White, Review & Herald, November 2, 1886

"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." - Ellen White, Life Sketches, p. 196

If we truly know Jesus' past teaching at the time of the Adventist Pioneers, we have nothing to fear. But we have forgotten the way the Lord has led us. Let this serve as a correction.

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While many topics are covered in this booklet, some items like “Fundamental Principles” that were formed from 1850-1872 were left out because of a limitation of space. That you will find in a separate booklet.

Dear Seventh-day Adventist Brothers and Sisters:

There is a battle going on for your heart, mind and soul. We have all heard of the Great Controversy. We have been watching out for the enemy from in front of us, but few realize that we have already been taken from behind. God has been trying to reach his children. And man has through other means and inspirations, put up a blockade in hopes of you not hearing the pure Adventist truth from our pioneer days.

From our ministerial work, we are producing a considerable amount of material. The main reason for this is to raise your Adventist IQ. You will need discernment of a special higher power to know what is going on in the churches today and their hierarchy. There are very few in the work of the LORD battling the heresy that is going on uninhibited.

Just like truth has survived through the persecution of the Waldensians, it has survived as well from our "old-timers" and from when the Pioneers knew what they believed and held onto. But think for a moment to today when the church does evangelism. Who are you witnessing to? Who are you bringing into your church? It is safe to say, they are probably existing Christians. And that is what happened back in the day also. They brought in people with their previous ideas, habits, doctrines that they were taught, and largely just changed worship days from Sunday to the Sabbath.

Have you ever heard the quote from George Knight, Ministry Magazine, October 1993, p. 10: "Most of the founders of Seventh-Day Adventism would not be able to join the church today if they had to subscribe to the denominations Fundamental Beliefs. More specifically, most would not be able to agree to belief number 2, which deals with the doctrine of the Trinity."

Why would that be you might ask? Sister White gave many warnings to her church family. But two really come to mind on this. The first one was only five months before she would die:

"I am charged to tell our people that they do not realize that the devil has device and 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. I tell you now, that **when I am laid to rest, great changes will take place.** I do not know when I shall be taken; and I desire to warn all against the devices of the devil. I want the people to know that I warned them fully before my death."

- Manuscript 1, February 24, 1915

In 1903 she wrote this warning reflecting back on the past fifty years (1853-1903) and that something big was coming and would happen to the principles of truth, doctrines and wisdom that were given to the remnant church. **They would be discarded and OUR RELIGION WOULD BE CHANGED!"**

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that **this reformation would consist in giving up the doctrines which stand as the pillars of our faith and engaging in a process of reorganization.** Were this reformation to take place, what would result? **The principles of truth that God in His wisdom has given to the remnant church would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error.** A new organization would be established. **Books of a new order**

would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice; but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.”
– **Letter 242, October 1903, par. 13; also Selected Messages, book 1**

There have been lots of books written during this time in the past century. Not only have books from the pioneer days been tampered with, but in resetting the course of our faith and denomination. Social engineering has been engaged in re-teaching the people what they should believe, not what our denomination believed from its inception. Books like *The Coming of the Comforter*, *Questions on Doctrine*, *The Trinity*, *Movement of Destiny* are key books that would set our boat off course in history. Sister White called these “books of a new order.”

“Living Temple” contains the alpha of these theories. **I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God.** The statements made in “Living Temple” in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied. – **Special Testimonies for the Church Containing Letters to Physicians and Ministers Instruction to SDA, SpTB02 53.2**

Dr. John Harvey Kellogg was the topic of the “Alpha of deadly heresies”. But Sister White could see that the “Omega” movement was just ahead. Once our framers, our old-timers, our pioneers died away, those that came from the outside were set on changing what we believed and the center of that was the presence and personality of God.

The knowledge of God, of Jesus, of the Holy Spirit is NOT a mystery. We aren't dealing with the nature here. **But to know the true identity. Because the church today has removed Jesus as our Comforter.** They teach that the Holy Spirit is someone else, a third divine being; ‘but we don't know who it is’, they say. Brothers and Sisters, Sister White, James White, John Loughborough, Joseph Bates, Uriah Smith, John Andrews, Hiram Edson, John Byington, Steven Haskell and many others (all of them) did not believe what is being taught in our schools or our churches today!

We worry about Rome and the Pope and they have already taken us from behind. Are you going to believe the scholars that are educated from the Jesuit system of Academia that has taken Andrews University and our other institutions? Or are you going to believe the Bible, Ellen White, the Spirit of Prophecy and the Pioneers who are all in unison?

We hope to take you through many different topics and unravel the last 88 years of deceit. Buckle up, dive in and increase your knowledge of God. For your relationship with God and Jesus Christ is about to improve!

"We are not saved as a sect; no denominational name has any virtue to bring us into favor with God. We are saved individually as believers in the Lord Jesus Christ.....We may have our names recorded on the books of the most spiritual of the churches, and yet we may not belong to Christ, and our names may not be written on the Lamb's book of life."

- **Review & Herald, February 10, 1891, par. 6**

Who was right? The Early SDA Church or the Current (modern) SDA Church

You need to know who the enemy truly is in order to see what the enemy is doing in our lives. Because what we don't know about the evil one that was cast out, will certainly take away our salvation.

Today there are lots of mistruths, misconceptions and distortion of truth about our Pioneers and what their system of beliefs were. People became Seventh-Day Adventist because of our beliefs in the early days. If they knew what was going on today, they wouldn't even recognize this denomination. Doesn't that seem odd to you? After all, if people in the Lutheran church changed what Martin Luther believed and taught, they couldn't call themselves Lutherans. Well today we have the modern Adventist church who are Seventh-Day Adventist in name only.

"Adventist beliefs have changed over the years...Most startling is the teaching regarding Jesus Christ....Many of the Pioneers including James White, J.N. Andrews, Uriah Smith, and J.H. Waggoner, held to an Arian or Semi-Arian view. That is that the Son at some point in time, before the creation of our world was generated by the Father. The Trinitarian understanding of God, now part of our fundamental beliefs, was not generally held by the early Adventists. Even today, a few do not subscribe to it." - William Johnson, editor - Adventist Review, January 6, 1994

The above statement by Mr. Johnson is incorrect when he tries to fit the founders of the faith into a box called Arian or Semi-Arian. Trinitarian-ism was definitely not held by the early Adventists.

**"Most of the founders of Seventh-Day Adventism would not be able to join the church today if they had to subscribe to the denominations Fundamental Beliefs. More specifically, most would not be able to agree to belief #2, which deals with the doctrine of the Trinity."
- George Knight, Ministry Magazine, October 1993, p. 10**

To correct Mr. Knight, all of the founders would not be able to join the church, not just most. Imagine this being done to Martin Luther. They wouldn't be Lutherans any more.

The well-known Adventist Trinitarian Jerry Moon who was a co-author of the book "The Trinity" wrote:

"That most of the leading SDA pioneers were non-Trinitarian in their theology has become accepted Adventist history.....either the pioneers were wrong and the present church is right, or the pioneers were right and the present Seventh-day Adventist Church has apostatized from biblical truth." — Jerry Moon, The Trinity, Chapter - Trinity and anti-Trinitarianism in Seventh-day Adventist history, p. 190

Sadly, the latter is true. The present Seventh-day Adventist Church has apostatized from biblical truth. That is not this ministries' language, but the term used by writer Jerry Moon.

Ellen White wrote the following at least 11 years after it was claimed she had supposedly become a Trinitarian. I repeat, supposedly. In other words, that is not the reality.

“And now, after half a century of clear light from the Word as to what is truth, there are arising many false theories, to unsettle minds. But the evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth today in every particular.”
— EGW, Letter 38, 1906

It was in this three year period that the pillars of faith were established; 1844, 1845 and 1846.

“The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years (1853-1903) would be accounted as error.”
- Selected Messages book 1, p. 204; Letter 242, October 1903

Here, about 8 years after the church scholars say she supposedly became a Trinitarian, she states many things would be happening. Our truth would be discarded. Our religion would flat out be changed. The sustained work that hung on the fundamental principles (not beliefs) from the past 50 years would be called error. That has happened today where they say the Pioneers were wrong.

So this is a declaration from her, that the non-Trinitarian view that they held in this period is still the truth in every possible way.

On the next page is a comparison of what the Pioneers believed on the lower left side, and what the church teaches today on the lower right side. You will notice there is a drastic difference in the identity of God and the personality of God and Christ. Sister White along with the Pioneers believed that there are two beings and that the Holy Spirit already belongs to them. Important to note is, it is not believed to be "someone else" or "another". It is their power and presence. Lucifer was next in power or rank in heaven before his fall. And after he was cast out, the angel Gabriel now had that rank. This is according to the Spirit of Prophecy.

From John 14, Jesus is our Comforter. He is the Spirit of truth. His Spirit is also known as the Spirit of Christ, the Holy Spirit. It originates from God the Father and then is sent to him, and together they abide and dwell with us.

Today's doctrine removes the literal relationship of God and Christ as a Father and Son. It is written by Adventist scholars that their relationship is just a metaphor. It is not a literal relationship. With that thought, it removes the sacrifice of a Father giving up his Son, and a Son making his sacrifice on behalf of the Father. In reality, it means that they are only brothers then, twin brothers in fact. Why is that? Because today's doctrine teaches that they are not only co-equal, but co-eternal. They existed from the exact same time in eternity. The Pioneers along with Sister White believed and taught that in some time in eternity, Christ had a beginning. He was brought forth and came out from God.

Pioneer Adventists

God the Father
Jesus, the only Begotten Son of God
Holy Spirit (their presence and power)
(One spirit is shared by them – Eph 2:18)

Jesus was truly Begotten – had a beginning some time in eternity

Only 2 beings – the Father and the Son involved in Creation

Father – Son relationship is real

Heavenly Rank before the fall of Lucifer:
God the Father
Jesus Christ, Son of God
Lucifer

Heavenly Rank after the fall of Lucifer:
God the Father
Jesus Christ, Son of God
Gabriel

Jesus is our Comforter

Spirit **OF** God – possessed already by God, It belongs to Him, it is then sent thru Christ and becomes the Spirit of Christ.

Trinitarians – the Trinity Doctrine:

God the Father – first person of the Godhead
God the Son – second person of the Godhead
God the Holy Spirit – third person of the Godhead

3 beings are Co-equal, Co-eternal; Jesus ALWAYS existed and is not reliant on the Father for his life

3 persons in one God – the deception by Satan because he was not part of the counsels of God, now teach 3 are involved in creation so he can be considered a part of it.

Makes God and Jesus – brothers, twins because they have existed the exact same time as co-eternal

God the Father
God the Son
God the Holy Spirit

(this diminishes the Father and Son so that Lucifer can be exalted higher up to be equal with God the Father. Lucifer was jealous that he was not the Son of God and that he had to answer to Jesus. He wanted to be worshipped like God)

Some other third being who we don't know who it is, is the Comforter – aka God the Holy Spirit

God **THE** Holy Spirit – states another being, another God. This way Lucifer gets praise, worship and adoration. Isaiah 14:12-14

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- George Knight, Ministry Magazine, October 1993

WHICH ONE IS RIGHT, AND WHICH ONE IS WRONG?

EARLY ADVENTISM

ONE GOD AND FATHER OF ALL
ONE LORD JESUS CHRIST
SOLA SCRIPTURE
THREE ANGELS MESSAGE
GOD'S REMNANT CHURCH
SABBATH
SANCTUARY MESSAGE
STATE OF THE DEAD, SOUL SLEEPS
BAPTISM BY IMMERSION
JESUS IS OUR MEDIATOR

MYSTERY BABYLON

GOD IN THREE PERSONS
TRINITY
IMMORTALITY OF THE SOUL
PURGATORY
ETERNAL TORMENT / HELL
SUNDAY
ATONEMENT AT THE CROSS
PRAYING TO SAINTS / DEAD
INFANT BAPTISM / SPRINKLING
PRIEST FORGIVES SIN
EUCCHARIST
MARY WORSHIP / ROSARY

COULD IT BE THAT THE MOTHER OF HARLOTS AND IT'S DAUGHTERS ARE RIGHT?

Now, let's return to the words and warnings given by Sister White. Just five months before she would die: **"I tell you now, that when I am laid to rest, great changes will take place. I want the people to know that I warned them fully before my death"** Manuscript 1, Feb. 24, 1915
We see this over and over. In the 1950's there was the Evangelical Conferences. This would take a few pages to cover. But the bottom line is we cozied up to the Evangelicals because they were going to publish a book and include us in it. What was it called? "Kingdom of the Cults". This was truly a move to become more like the world and allow them to dictate to us what we should believe. We plan on adding material to cover this as time allows. All through the changes of our beliefs and doctrine, you will witness the change in describing the personality of God and Christ.

"Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ are working as blind men." Manuscript Releases 760, p. 9, 10

"The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error." Selected Messages 1, p. 204, 1903

"It is a grave mistake on the part of those who are children of God to seek to bridge the gulf that separates the children of light from the children of darkness by yielding principle, by compromising the truth." R&H, July 24, 1894

"The very last deception of Satan will be to make of none effect the testimony of the Spirit of God." Letter 12, 1890

"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." Letter 32, December 19, 1892, par. 38

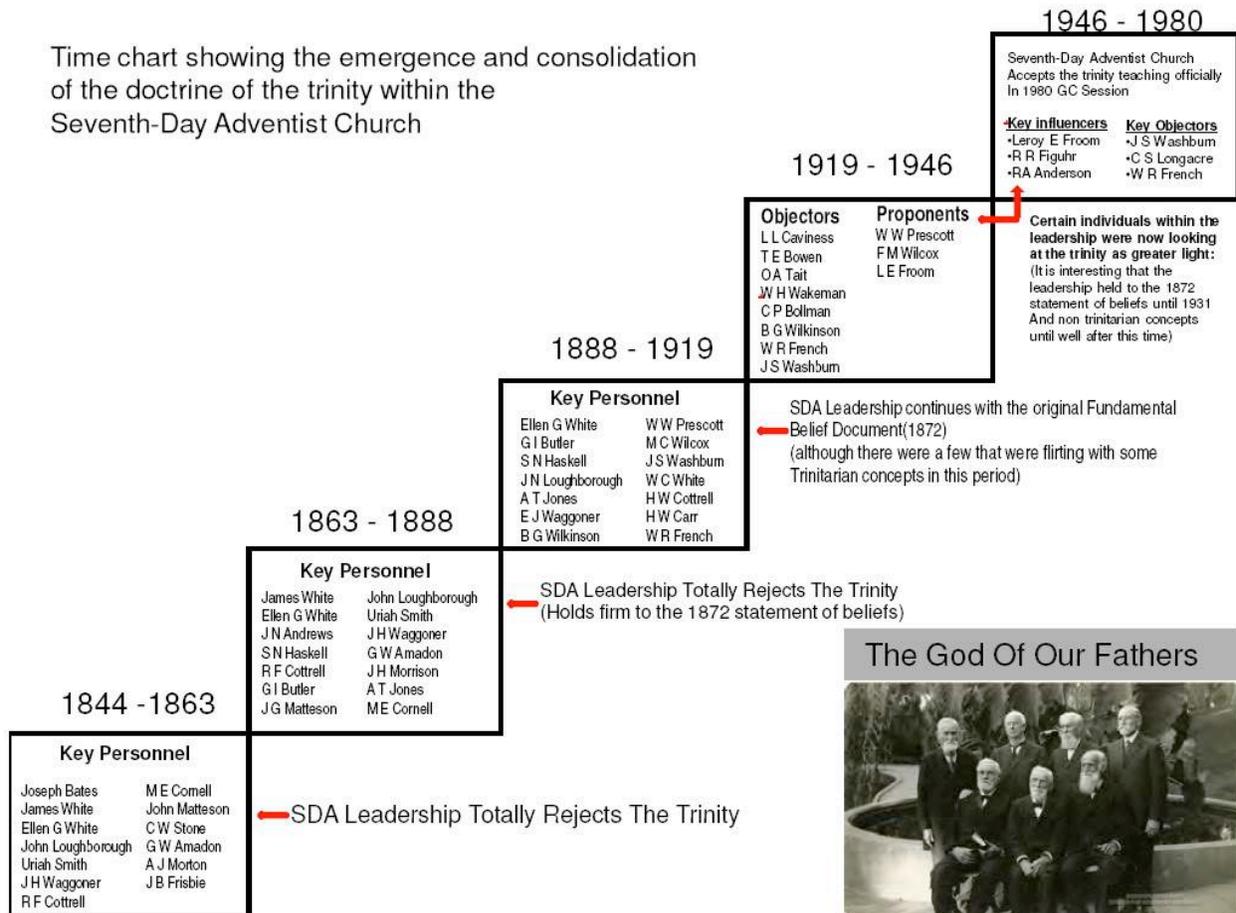
Let the Pioneers Speak

"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." - Ellen White, Life Sketches, p. 196

The Pioneers' voices are to be heard – Light doesn't contradict light

"When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. **One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat, and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And **the standard bearers who have fallen in death are to speak through the reprinting of their writings. I am instructed that thus their****

voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.” – Ellen White, Selected Messages book 1, p. 161.1; Letter 329, December 11, 1905, p. 17, 18



Transition changes in the belief about Jesus Christ

The chart on the opposite side of this page gives us a good glimpse at the condition of change within our church regarding the belief of exactly who Jesus Christ is.

Is He the true only Begotten Son of God? A Son that existed sometime in eternity but had a beginning like the Pioneers and Sister White believed and taught? Or is he now a third of a triune God or one of the three persons within the Trinity doctrine? God in three persons, blessed trinity? The term "God the Son" comes from the academia world of higher education that originated from the Jesuits. It is filled with scholars, and we are told that we cannot understand it. The Bible doesn't read what it appears that it says. You need someone of higher education and stature to tell you what it means. You need to listen to what the leadership says it is. Well, our beloved people that started this faith would not agree.

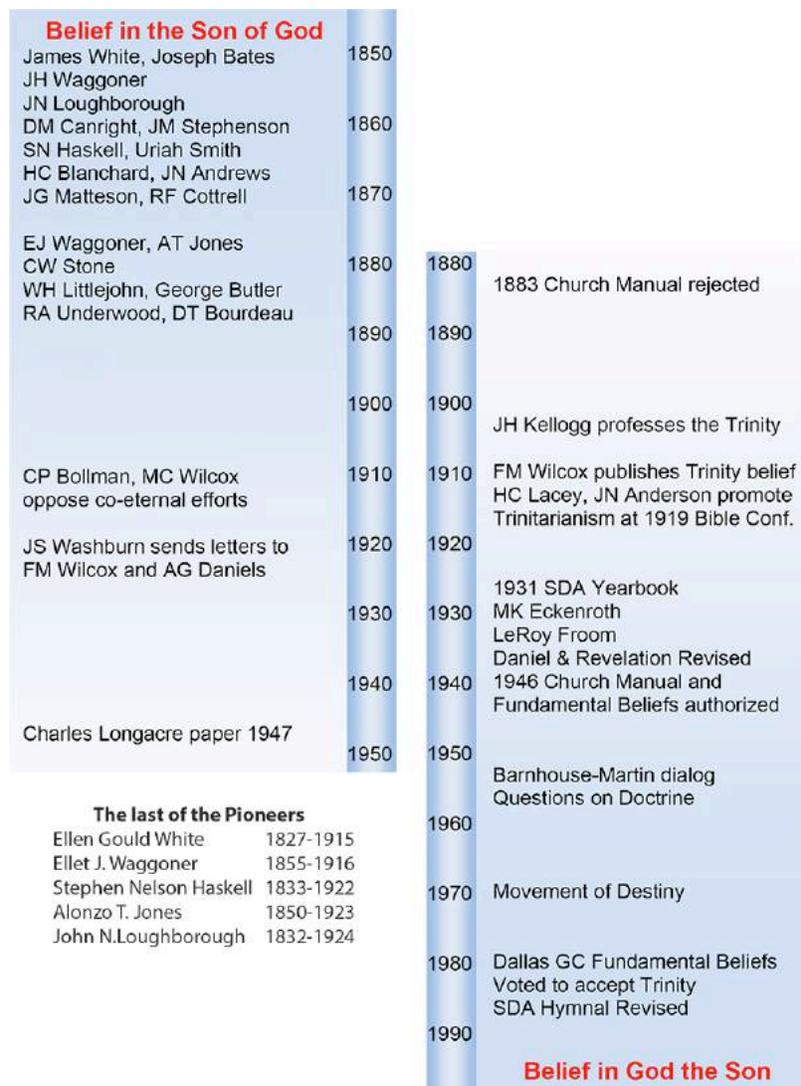
As a minority in the world, these early Seventh-Day Adventists were the only non-Trinitarians of their time. But they made up the majority by far in our church. And as they witnessed and brought people into the church, guess who they were bringing in? Trinitarians! These would be

people from different denominations that bought into the message of our time. However, they brought with them, their idea about who God is. And they would easily become the new majority.

And men that came in with leadership roles, came in with the thought process that something was wrong with what we believed. They needed to fix it. However, nothing was broken. And there was resistance in the church to change. Therefore, time was needed. Time for the "old-timers" (per Leroy Froom, church historian) and the roots of their generations that needed to die off. Did you get that? They actually needed to wait for people to die, in order for them to make the changes. There was actually an agenda. These leaders would not be inspired by God, but by His enemy. And that was the beginning of change.

Today we see the result of the change. But most are asleep in the pews. And unless you adhere to the "28 Fundamental Beliefs", then there is a problem. Don't worry about that book not aligning with the Scriptures, you need to believe in the book called the "28 Fundamental Beliefs" or you might have your membership card pulled from the church.

Seventh-Day Adventist belief differences - a swing in change 1850 to 1980



The last of the Pioneers

Ellen Gould White	1827-1915
Ellet J. Waggoner	1855-1916
Stephen Nelson Haskell	1833-1922
Alonzo T. Jones	1850-1923
John N.Loughborough	1832-1924

Reprint the Pioneer's articles

A protest against removing the landmarks of our faith

“When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial.” — Ellen White, Manuscript 62, 1905, 6. (“A Warning against False Theories,” May 24, 1905.) 1MR 55.1

“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?....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.” – Ellen White, Review & Herald, May 25, 1905

“God has given me light regarding our periodicals. What is it?--He has said that the dead are to speak. How?--Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced.” - Ellen G. White, Counsels to Writers and Editors, page 28

“I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the Lord's witnesses. I desire that my sermons given at camp meetings and in churches may live and do their appointed work.” – Ellen White, Letter 99, 1905, Counsels to Writers and Editors, page 26

The Pioneers in Bible study

(James White, Father Pierce, Elder Joseph Bates and others)

“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband (James White), Elder Joseph Bates, Father Pierce, [Older brethren among the pioneers are here thus reminiscently referred to. “Father Pierce” was Stephen Pierce, who served in ministerial and administrative work in the early days.] Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, “we can do nothing more,’ the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to

how we were to labor and teach effectively. Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.” {Early Writings, p. xxii.4}

“During this whole time I could not understand the reasoning of the brethren. **My mind was locked, as it were, and I could not comprehend the meaning of the Scriptures we were studying.** This was one of the greatest sorrows of my life. **I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.**” {EW xxiii.1} — Selected Messages 1, p. 206, 207.

Thus the doctrinal foundation of the Seventh-day Adventist Church was laid in the faithful study of the Word of God, and when the pioneers could not make headway, Ellen White was given light that helped to explain their difficulty and opened the way for the study to continue. The visions also placed the stamp of God’s approval upon correct conclusions. Thus the prophetic gift acted as a corrector of error and a confirmer of truth.” {EW xxiii.2}

Who were the Adventist Pioneers?

Charles Fitch*	1805-1844	Thomas M. Preble	1810-1907
William Miller*	1782-1849	W.C. Gage	1845-1907
Rachel Oakes Preston*	1809-1868	Owen Russell Loomis Crosier	1820-1913
Joseph Bates	1792-1872	G.W. Amadon	1832-1913
George Storrs	1796-1879	Ellen Gould White	1827-1915
James White	1821-1881	Ellet J. Waggoner (son)	1855-1916
Hiram Edson	1802-1882	Wolcott L. Littlejohn	1834-1918
Joseph Birchard Frisbie	1816-1882	George I. Butler	1834-1918
John N. Andrews	1829-1883	Stephen Nelson Haskell	1833-1922
John Byington	1798-1887	Alonzo T. Jones	1850-1923
Joseph Harvey Waggoner	1820-1889	John Norton Loughborough	1832-1924
Roswell F. Cottrell	1814-1892	A.J. Morton	1862-1927
Merritt E. Cornell	1827-1893	James Edson White (son)	1849-1928
John Gottlieb Matteson	1835-1896	Milton C. Wilcox	1853-1935
Sarepta Myrenda Henry	1839-1900	William Clarence White (son)	1854-1937
Uriah Smith	1832-1903	Hampton W. Cottrell (son)	1852-1940

*part of the early Advent movement, not SDA

Also note anyone born after 1834 did not live the full affect of the 1844 movement and disappointment. This would include the younger Waggoner, son of Joseph Harvey Waggoner and the well known Alonzo T. Jones who were born in 1850 and 1855.

What did James White have to say

“**God called us out of Babylon.** If we had stayed there, **bound down by ministers and creeds,** the glorious light of the Holy Sabbath never would have reached us, but glory to God, the second

angel's message called us out from the fallen churches where we are now free to think, and act for ourselves in the fear of God." - **James White, The Third Angels Message, p. 11.3, 1850**

"The "mystery of iniquity" began to work in the church in Paul's day. It finally crowded out the simplicity of the gospel, and corrupted the doctrine of Christ, and the church went into the wilderness. Martin Luther, and other reformers, arose in the strength of God, and with the Word and Spirit, made mighty strides in the Reformation. **The greatest fault we can find in the Reformation is, the Reformers stopped reforming. Had they gone on, and onward, till they had left the last vestige of Papacy behind, such as natural immortality, sprinkling, the trinity, and Sunday-keeping, the church would now be free from her unscriptural errors.**" - James White, Review & Herald, February 7, 1856

"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." - **James White, Review & Herald, June 13, 1871** (Mrs. W. is Ellen White)

"**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, Review and Herald, November 29, 1877, 'Christ Equal with 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, Life Incidents, p. 343, 1868

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for THE faith which was once delivered unto the saints..." (Jude 3, 4) ...The exhortation to contend for the faith delivered to the saints, is to us alone. And it is very important for us to know what for and how to contend. In the 4th verse he gives us the reason why we should contend for THE faith, a particular faith; "for there are certain men," or a certain class who deny the only Lord God and our Lord Jesus Christ... **The way spiritualizers have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed, viz., that Jesus Christ is the eternal God,** though they have not one passage to support it, while we have plain scripture testimony in abundance that **he is the Son of the eternal God.**" - James White, The Day Star, January 24, 1846

"**The Father is the greatest in that he is first. The Son is next in authority because He has been given all things.**" - James White, Review & Herald, January 4, 1881

“The Father was greater than the Son in that he was first. The Son was equal with the Father in that he had received all things from the Father.” - James White, Review and Herald, January 4, 1881, vol. 1, p. 244

“We are told by those who teach the abolition of the Father’s law, that the commandments of God mentioned in the New Testament, are not the ten, but the requirements of the gospel, such as repentance, faith, baptism and the Lord’s supper. But as these, and every other requirement peculiar to the gospel, are all embraced in the faith of Jesus, it is evident that the commandments of God are not the sayings of Christ and his apostles. 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. And as the faith of Jesus embraces every requirement peculiar to the gospel, it necessarily follows that the commandments of God, mentioned by the third angel, embrace only the ten precepts of the Father’s immutable law which are not peculiar to any one dispensation, but common to all.” - **James White, Advent Review & Sabbath Herald, August 5, 1852, vol. 3, no. 7, page 52, par. 42**

“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 from the seventh to the first day of the week.” - **James White, Advent Review & Sabbath Herald, December 11, 1855, vol. 7, no. 11, page 85, par. 16**

“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.” - **James White, R & H, June 9, 1853, vol. 4, no. 2, page 12, par. 16**

“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.” - **James White, Advent Review and Sabbath Herald June 6, 1871 - James and Ellen White’s - Western Tour**

“As fundamental errors, we might class with this counterfeit sabbath other errors which Protestants have brought away from the Catholic church, such as sprinkling for baptism, the trinity, the consciousness of the dead and eternal life in misery. The mass who have held these fundamental errors, have doubtless done it ignorantly; but can it be supposed that the church of Christ will carry along with her these errors till the judgment scenes burst upon the world? We think not. “Here are they [in the period of a message given just before the Son of man takes his place upon the white cloud, Rev. 14:14] that keep the commandments of God and the faith of

Jesus." This class, who live just prior to the second advent, will not be keeping the traditions of men, neither will they be holding fundamental errors relative to the plan of salvation through Jesus Christ. And as the true light shines out upon these subjects, and is rejected by the mass, then condemnation will come upon them." - **James White, Advent Review and Sabbath Herald, September 12, 1854, vol. 6, no. 5, pg. 36, p. 8**

"We are told by those who teach the abolition of the Father's law, that the commandments of God mentioned in the New Testament, are not the ten, but the requirements of the gospel, such as repentance, faith, baptism and the Lord's supper. But as these, and every other requirement peculiar to the gospel, are all embraced in the faith of Jesus, it is evident that the commandments of God are not the sayings of Christ and his apostles. 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. And as the faith of Jesus embraces every requirement peculiar to the gospel, it necessarily follows that the commandments of God, mentioned by the third angel, embrace only the ten precepts of the Father's immutable law which are not peculiar to any one dispensation, but common to all." - **James White, Review & Herald August 5, 1852, vol. 3, no. 7, page 52, par. 42**

Ellen White about her husband, James White:

"He (James White) received a commendation that few others have attained. **God has permitted the precious light of truth to shine upon His word and illuminate the mind of my husband.** He may reflect the rays of light from the presence of Jesus upon others by his preaching and writing." - **Ellen White regarding her husband, James White, Testimonies for the Church Volume 3, p. 502**

What the Adventist Pioneers believed about the Trinity doctrine

JOSEPH HARVEY WAGGONER

"The great mistake of Trinitarians, in arguing this subject, seems to be 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; and take every expression referring to the pre-existence of Christ as evidence of a Trinity. The Scriptures abundantly teach the pre-existence of Christ and his divinity; but they are entirely silent in regard to a Trinity." - J.H. Waggoner, The Atonement, 1872 ed., chapter 4, "Doctrine Of A Trinity Subversive Of The Atonement" p. 165.

"Many theologians really think that the Atonement, in respect to its dignity and efficacy, rests upon the doctrine of a trinity. But we fail to see any connection between the two. To the contrary, the advocates of that doctrine really fall into the difficulty which they seem anxious to avoid. Their difficulty consists in this: **They take the denial of a trinity to be equivalent to a denial of the divinity of Christ.** Were that the case, we should cling to the doctrine of a trinity as tenaciously as any can; **but it is not the case.** They who have read our remarks on the death of the Son of God know that **we firmly believe in the divinity of Christ; but we cannot accept the idea of a trinity, as it is held by Trinitarians, without giving up our claim on the dignity of the sacrifice made for our redemption.**" - Joseph Harvey Waggoner, 'The Atonement in Light of Nature and Revelation', 1884 Edition, chapter 'Doctrine of a Trinity Subversive of the Atonement'

J.B. FRISBIE

"We will make a few extracts, that the reader may see the broad contrast between the God of the Bible brought to light through Sabbath-keeping, and **the god in the dark through Sunday-keeping**. Catholic Catechism Abridged by the Rt. Rev. John Dubois, Bishop of New York. Page 5. 'Q. Where is God? Ans. God is everywhere. Q. Does God see and know all things? A. Yes, he does know and see all things...Q. Are there more Gods than one? A. No; there is but one God. Q. Are there more persons than one in God? A Yes; in God there are three persons. Q. Which are they? A. **God the Father, God the Son and God the Holy Ghost**. Q. Are there not three Gods? A. No; the Father, the Son and the Holy Ghost, are all but one and the same God'...**These ideas well accord with those heathen philosophers...We should rather mistrust that the Sunday God [the Trinity] came from the same source that Sunday-keeping did.**" – J.B. Frisbie, Review and Herald, Feb. 28, 1854, The Sunday God, p.50. [emphasis supplied].

JOHN NORTON LOUGHBOROUGH

"The word Trinity nowhere occurs in the Scriptures. The principal text supposed to teach it is 1 John 5:7, which is an interpolation. Clarke says, 'Out of one hundred and thirteen manuscripts, the text is wanting in one hundred and twelve. It occurs in no MS. before the tenth century. And the first place the text occurs in Greek, is in the Greek translation of the acts of the Council of Latern, held A.D. 1215.'-Com. on John 1, and remarks at close of chap." – J.N. Loughborough, Review and Herald, Nov. 5, 1861.

"Questions for Bro. Loughborough. Bro. White: The following questions I would like to have you give, or send, to Bro. Loughborough for explanation. W. W. Giles, Toledo, Ohio Question 1. What serious objections is there to the doctrine of the Trinity? ANSWER. **There are many objections which we might urge, but on account of our limited space we shall reduce them to the three following: 1. It is contrary to common sense. 2. It is contrary to Scripture. 3. Its origin is pagan and fabulous... Instead of pointing us to Scripture for proof of the Trinity, we are pointed to the trident of the Persians...This doctrine of the Trinity was brought into the church about the same time with image worship, and keeping the day of the sun, and is but Persian doctrine remodeled. It occupied about three hundred years from its introduction to bring the doctrine to what it is now. It was commenced about 325 A.D., and was not completed till 681.** See Milman's Gibbon's Rome, vol. iv, p. 422. It was adopted in Spain in 589, in England in 596, in Africa in 534.-Gib. vol. iv, pp. 114, 345; Milner, vol. i, p. 519." – J.N. Loughborough, Review & Herald, Nov. 5, 1861.

ROSWELL F. COTTRELL

"...We understand that the term trinity means the union of three persons, not offices, in one God: so that The Father, Son and Holy Ghost, Are three at least, and one at most. That one person is three persons, and that three persons are only one person, is the doctrine which we claim is contrary to reason and common sense. The being and attributes of God are above, beyond, out of reach of my sense and reason, yet I believe them": But the doctrine I object to is contrary, yes, that is the word, to the very sense and reason that God has himself implanted in us. Such a doctrine he does not ask us to believe. A miracle is beyond our comprehension, but we all believe in miracles who believe our own senses. What we see and hear convinces us that there is a power that affected the most wonderful miracle of creation. But our Creator has made it an absurdity to us that one person should be three persons, and three persons but one person; and in his revealed word he has never asked us to believe it. This our friend thinks objectionable... **"But to hold the doctrine of the Trinity is not so much an evidence of evil intention as of intoxication from**

that wine of which all the nations have drunk. The fact that this was one of the leading doctrines, if not the very chief, upon which the bishop of Rome was exalted to the popedom, does not say much in its favor. This should cause men to investigate it for themselves; as when the spirits of devils working miracles undertake the advocacy of the immortality of the soul. Had I never doubted it before, I would now probe it to the bottom, by that word which modern Spiritualism sets at nought..." Revelation goes beyond us; but in no instance does it go contrary to right reason and common sense. God has not claimed, as the popes have, that he could 'make justice of injustice,' nor has he, after teaching us to count, told us that there is no difference between the singular and plural numbers. Let us believe all he has revealed, and add nothing to it."
– R.F. Cottrell, Review and Herald, July 6, 1869.

"My reasons for not adopting and defending it, are 1. Its name is unscriptural the Trinity, or the triune God, is unknown to the Bible; and I have entertained the idea that doctrines which require words coined in the human mind to express them, are coined doctrines. 2. I have never felt called upon to adopt and explain that which is contrary to all the sense and reason that God has given me. All my attempts at an explanation of such a subject would make it no clearer to my friends..."
– R.F. Cottrell, Review and Herald, June 1, 1869

DUDLEY MARTIN CANRIGHT

"And then the Bible *never uses the phrases, "trinity," "triune God," "three in one," "the holy three," "God the Holy Ghost," etc.* But it does emphatically say there is only one God, the Father. And *every argument of the Trinitarian* to prove three Gods in one person, God the Father, God the Son, and God the Holy Ghost, all of them of one substance, and every way equal to each other, and all three forming but one, *contradicts itself, contradicts reason, and contradicts the Bible.*"
– D.M. Canright, Review and Herald, August 29th 1878, 'The personality of God'

JOSEPH BATES

"My parents were members of *long standing in the Congregational church*, with all of their converted children thus far, and anxiously hoped that we would also unite with them. But they embraced some points in their faith that I could not understand. I will name two only: their mode of baptism, *and doctrine of the trinity.*" - 'The Autobiography of Joseph Bates' page 204, chapter 17, 1868

"Respecting the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being."
"I said to my father, "If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father, and you my son, then I can believe in the trinity." - Joseph Bates, Autobiography

JOHN NEVINS ANDREWS

"The doctrine of the Trinity which was established in the church by the council of Nicea, A. D. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous, measures by which it was forced upon the church which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush." – J.N. Andrews, Review & Herald, March 6, 1855, vol. 6, no. 24, page 185

A. J. DENNIS

"What a contradiction of terms is found in the language of Trinitarian creed: "In unity of this head

are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost." There are many things that are mysterious, written in the word of God, but we may safely presume ***the Lord never calls upon us to believe impossibilities. But creeds often do.***" - A. J. Dennis, May 22, 1879, Signs of The Times

J.M. STEPHENSON

"The idea of Father and Son supposes priority of the existence of the one, and the subsequent existence of the other. To say that the Son is as old as his Father, is a palpable contradiction of terms. It is a natural impossibility for the Father to be as young as the Son, or the Son to be as old as the Father". - J. M. Stephenson, Review & Herald, vol. 6, #14, pg. 105, November, 14, 1854

URIAH SMITH

"The doctrine called the trinity claiming that God is without form or parts; that the Father, Son and Holy Ghost, the three are one person, is another [false doctrine]." - Uriah Smith, Review and Herald, July 10th 1856, 'Communications'

M.E. CORNELL

"Protestants and Catholics are so nearly united in sentiment, that it is not difficult to conceive how Protestants may make an image to the Beast. 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. Surely there is between the mother and daughters, a striking family resemblance." - M. E. Cornell 'Facts for the Times' page 76, 1858

D. W. HULL

"The inconsistent positions held by many in regard to the Trinity, as it is termed, has, no doubt, been the prime cause of many other errors." - D. W. Hull, Review and Herald, November 10th 1859, 'Bible doctrine of the divinity of Christ'

W.C. GAGE

"Having noticed some of the evil effects of the doctrine of immortal soulism, and the errors growing out of it, we propose to refer briefly to ***another erroneous belief***, equally popular and quite as unscriptural, if not fully as mischievous in its tendency, ***namely Trinitarianism.***" - W. C. Gage, Review and Herald, August 29th 1865, 'Popular errors and their fruits No.5'

H.C. BLANCHARD

"We are well aware that there has been much disputation on the subject of the sonship of Christ in the religious world, some claiming that he is nothing but a man as to origin, being only about eighteen hundred years old; others that he is ***the very and eternal God, the second person in the trinity.*** This last view is by far the most widely entertained among religious denominations. ***We are disposed to think that the truth lies between these views.***" - H. C. Blanchard, Review and Herald, September 10th 1867, 'The Son'

JUDSON WASHBURN

"The doctrine of the Trinity is a cruel heathen monstrosity, ***removing Jesus from his true position of Divine Savior and Mediator.***" - Judson Washburn, letter to General Conference, 1940

What the Pioneers believed about the Son of God

“The Father was greater than the Son in that he was first. The Son was equal with the Father in that he had received all things from the Father” — **James White, Review and Herald, January 4, 1881, Review and Herald Articles, vol. 1, p. 244**

“And as to the Son of God, he could be excluded also, for he had God for His Father, and did, at some point in the eternity of the past, have beginning of days. So that if we use Paul’s language in an absolute sense, it would be impossible to find but one being in the universe, and that is God the Father, who is without father, or mother, or descent, or beginning of days, or end of life. Yet probably no one for a moment contends that Melchizedek was God the Father.” - **J.N. Andrews, Review & Herald, September 7, 1869**

“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. They believe, also, that the worlds and everything which is, was created by Christ in conjunction with the Father. They believe, however, that somewhere in the eternal ages of the past there was a point at which Christ came into existence. They think that it is necessary that God should have antedated Christ in his being, in order that Christ could have been begotten of him, and sustain to him the relation of son. 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. S. D. Adventists hold that God and Christ are one in the sense that Christ prayed that his disciples might be one; i. e., one in spirit, purpose, and labor. See “Fundamental Principles of S. D. Adventists,” published at this Office.” – W. H. Littlejohn, Review & Herald, April 17, 1883

“The angels, therefore, are created beings, necessarily of a lower order than their Creator. Christ is the only being begotten of the Father.” - **James Edson White (son of Ellen White), Past Present and Future, p. 52**

"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...While both are of the same nature, the Father is first in point of time. He is also greater in that He had no beginning, while Christ's personality had a beginning." – **E. J. Waggoner, October 1, 1889**

“And since He is the only-begotten son of God, He is of the very substance and nature of God and possesses by birth all the attributes of God, for the Father was pleased that His Son should be the express image of His person, the brightness of His glory, and filled with all the fullness of the Godhead.” - **E. J. Waggoner, Christ and His Righteousness, p. 22, 1890**

“It is true that there are many sons of God, but Christ is the “only begotten Son of God,” and therefore the Son of God in a sense in which no other being ever was or ever can be. The angels are sons of God, as was Adam (Job 38:7, Luke 3:38) by creation; Christians are the sons of God by adoption (Rom. 8:14, 15), but Christ is the Son of God by birth. The writer to the Hebrews further shows that the position of the Son of God is not one to which Christ has been elevated but that it is one which He has by right.” - **E. J. Waggoner, Christ and His Righteousness, pgs. 11-13, 1890**

"The Word then is Christ.... He is the only begotten of the Father. Just how he came into existence the Bible does not inform us any more definitely; but... we may believe that Christ came into existence in a manner different from that in which other beings first appeared; That he sprang from the Father's being in a way not necessary for us to understand." - **C.W. Stone, The Captain of our Salvation, p. 17, 1883**

"Christ is the only literal son of God. "The only begotten of the Father." John 1:14. He is God because he is the Son of God; not by virtue of His resurrection. If Christ is the only begotten of the Father, then we cannot be begotten of the Father in a literal sense. It can only be in a secondary sense of the word." - **John Matteson, Review & Herald, October 12, 1869, p. 123**

"In reference to his dignity, he is denominated the Son of God, before his incarnation. Hear his own language: "He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true." John 7:18. "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God." Chap. 10:36. "In this was manifest the love of God toward us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:9, 10. The idea of being sent implies that he was the Son of God antecedent to his being sent. To suppose otherwise is to suppose that a father can send his son on an errand before that son has an existence, which would be manifestly absurd. "To say that God sent his own Son in the likeness of sinful flesh," is equivalent to saying that the Son of God assumed our nature; he must therefore have been the Son of God before his incarnation."
- **J.M. Stephenson, Review & Herald, November 7, 1854, vol. 6, no. 13, page 99, par. 10**

"I will conclude the evidence upon this point by quoting one more passage. Paul says, "And again, when he bringeth the first-begotten into the world, he saith, And let all the angels of God worship him." Heb. 1:6. He must have been his Son before he could send him into the world. In verse 2, the Father declares that he made the worlds by the same Son he is here represented as sending into the world. His Son must have existed before he created the worlds; and he must have been begotten before he existed; hence the begetting here spoken of, must refer to his Divine nature, and in reference to his order, he is the first-begotten; hence as a matter of necessity he must have been "the first born of every creature." Col. 1:15. - **J. M. Stephenson, November 14, 1854, Review & Herald, vol. 6, no. 14, pages 105, 106**

"As Christ was twice born, - once in eternity, the only begotten of the Father, and again here in the flesh, thus uniting the divine with the human in that second birth, - so we, who have been born once already in the flesh, are to have the second birth, being born again of the Spirit, in order that our experience may be the same, - the human and the divine being joined in a life union."
- **W. W. Prescott, Review & Herald, April 14, 1896**

"The Scriptures nowhere speak of Christ as a created being, but on the contrary plainly state that he was begotten of the Father. (See remarks on Rev. 3:14, where it is shown that Christ is not a created being.) But while as the Son he does not possess a co-eternity of past existence with the Father, the beginning of his existence, as the begotten of the Father, antedates the entire work of creation, in relation to which he stands as joint creator with God. John 1:3; Heb. 1:2" - **Uriah Smith, 1882, Daniel and the Revelation, p. 430**

"God alone is without beginning. At the earliest epoch when a beginning could be,—a period so remote that to finite minds it is essentially eternity,—appeared the Word. "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. This uncreated Word was the Being, who, in the fulness of time, was made flesh, and dwelt among us. His beginning was not like that of any other being in the universe. It is set forth in the mysterious expressions, "his [God's] only begotten Son" (John 3:16; 1 John 4:9), "the only begotten of the Father" (John 1:14), and, "I proceeded forth and came from God." John 8:42. Thus it appears that by some divine impulse or process, not creation, known only to Omniscience, and possible only to Omnipotence, the Son of God appeared." - **Uriah Smith, 1898, Looking Unto Jesus, p. 10**

"The distinction between Christ and the true God is most clearly shown by the Saviour's own words in John 17:3: "That they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Much stress is laid on Isa. 9:6, as proving a trinity, which we have before quoted, as referring to our High Priest who shed his blood for us. The advocates of that theory will say that it refers to a trinity because Christ is called the everlasting Father. But for this reason, with others, we affirm that it can have no reference to a trinity. Is Christ the Father in the trinity? 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. To recognize a trinity, the distinction between the Father and Son must be preserved. Christ is called "the second person in the trinity;" but if this text proves a trinity, or refers to it at all, it proves that he is not the second, but the first. And if he is the first, who is the second? It is very plain that this text has no reference to such a doctrine." - **Joseph Harvey Waggoner, ibid, pp. 168, 169**

"He is the One whom the Lord possessed "in the beginning of His way", who was "set up from everlasting", who" was by Him as one brought up with Him." Prov. 8:22, 23, 30. He is the one "whose goings forth have been from of old, from the days of Eternity." Micah 5:2 He is the only begotten of the Father, and is therefore in very substance of the nature of God; in Him "dwelleth all the fullness of the Godhead bodily", He, therefore, by divine right of "inheritance," bears from the Father the name of "God". John 3:16, Colossians 2:9, Hebrews 1:4-8 - A. T. Jones, Spirit of Papacy

"The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality." - **Ellen White, The Upward Look, p. 367**

"Christ is one with the Father, but Christ and God are two distinct personages" - **Ellen White, Review & Herald, June 1, 1905**

"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." - **Ellen White, Desire of Ages, p. 51**

"Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God.His "goings forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting.... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Proverbs 8:22-30. - **Ellen White Patriarchs and Prophets, p. 34**

"The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom. Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind." - Ellen White, Advent Review and Sabbath Herald, July 9, 1895, par. 13

"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." - Ellen White, Youth Instructor, December 16, 1897, par. 5

"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." - Ellen White, Signs of the Times, May 30, 1895 par. 3

"The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father...."The Lord possessed me in the beginning of his way, " He declares, "before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth:..." (Prov. 8:22-27) - Ellen White, Selected Messages, book 1, p. 247

"They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one." - Ellen White, Testimonies for the Church, vol. 8, p. 269.4

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The Father gave his Spirit without measure to His Son, and we also may partake of its fulness." - Ellen White, Review & Herald, November 5, 1908

"The Father and the Son alone are to be exalted." - Ellen White, Youth Instructor, July 7, 1898, p.2

"However much a shepherd may love his sheep, he loves his sons and daughters more. Jesus is not only our shepherd; He is our "everlasting Father." And he says, "I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father." John 10:14, 15 R.V. What a statement is this!—the only-begotten Son, He who is in the bosom of the Father, He whom God has declared to be "the Man that is My fellow" (Zech. 13:7), --the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth!" - Ellen White, Desire of Ages, p. 483

According to Ellen White, is Jesus the Son of God?

Most Adventists will state that "Jesus is the Son of God" but there are different meanings attached to these words. The sad reality is that most Adventists do not believe Jesus to be the Son of God at all if they subscribe to their denominational statements of belief. Because the trinity doctrine claims that Jesus is NOT the LITERAL Son of God because this doctrine claims that Jesus is the same age as the Father and has always existed alongside the Father. You see, that would make them brothers or twins. Not a real Father and Son.

“Who is Christ? -- He is the only begotten Son of the living God.”
— **EGW, The Youth's Instructor, June 28, 1894**

The quotes below reveal the following significant points.

- 1. Christ was the first born of Heaven and hence is the literal Son of God which means He had a beginning.**
- 2. Christ was already the Son of God in Heaven and hence this was before He was born on Earth as the Son of man.**
- 3. Sister White says God sent His own Son which also reveals He was God's Son before He came to Earth.**
- 4. The personality of Christ as the Son of God did not begin with His incarnation but was beforehand in Heaven.**
- 5. Christ was born from His Father even before God created the angels.**
- 6. War in Heaven began because Satan was jealous of God's Son and wanted to be exalted above Him.**

“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.” — **EGW, Desire of Ages, p. 51**

“Christ is the star that should arise out of Jacob, and the one in whom all the nations of the earth should be blessed, as the first born of heaven, and the only begotten of the Father, filled with all the treasures of eternity. He assumed humanity, and impressed upon it the glorious image of the everlasting God.” - **EGW, Letter 101, February 17, 1896**

“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.”
- **EGW, Youth's Instructor, Dec. 16, 1897**

“O what a gift God has made to our world! The Word was made flesh and dwelt among us. God sent His own Son in the likeness of sinful flesh, liable to physical infirmities, tempted in all points like as we are. He was the Son of the living God. His personality did not begin with His incarnation in the flesh.” - **EGW, Letter 77, August 3, 1894**

“Satan was well acquainted with the position of honor Christ had held in Heaven as the Son of God, the beloved of the Father. And that he should leave Heaven and come to this world as a man filled him with apprehension for his own safety.” - **EGW, Review and Herald, March 3, 1874**

“Satan well knew the position that Christ had held in heaven as the Beloved of the Father. That the Son of God should come to this earth as a man filled him with amazement and with apprehension. He could not fathom the mystery of this great sacrifice. His selfish soul could not understand such love for the deceived race.” - **EGW, Desire of Ages, p.115**

“I am instructed to say to you, all this holding to sentiments of infallibility is a specious device of the angel that was so exalted in the heavenly court. His beauty was so highly exalted that he thought he should be as God, and Christ must be second to him; but the Lord informed Satan this could not be possible. Christ was His only begotten Son.” - **EGW, Letter 157-1910**

"It was in seeking to exalt himself above the Son of God that Satan had sinned in heaven."

- **EGW, Desire of Ages, p.129**

"Christ was the only begotten Son of God, and Lucifer, that glorious angel, got up a warfare over the matter, until he had to be thrust down to the earth." - **EGW, Manuscript 86, August 21, 1910**

"Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Christ, and with forcible reasoning sought to convince Lucifer that no less honor was his now than before the Father had proclaimed the honor which He had conferred upon His Son. They clearly set forth that Christ was the Son of God, existing with Him before the angels were created;" - **EGW, Story of Redemption, p. 15.2**

And since Ellen White distinguishes between before and after the angels were created, then she is also revealing that there was a time that Christ was brought forth from His Father. If Christ had always existed then she would not need to specify when Christ became the Son of God. She is specifying that Christ was the Son before the angels were created and not after.

So there can be no doubt that Jesus was God's Son long before He considered sending Him to Earth to pay the debt for our sin. So, is this a real Father and Son? Not hard to see if you desire truth.

"Said the angel, Think ye that the Father yielded up his dearly beloved Son without a struggle? No, no. It was even a struggle with the God of Heaven, whether to let guilty man perish, or to give his beloved Son to die for them. Angels were so interested for man's salvation that there could be found among them those who would yield their glory, and give their life for perishing man. But, said my accompanying angel, That would avail nothing. The transgression was so great that an angel's life would not pay the debt. Nothing but the death and intercessions of his Son would pay the debt, and save lost man from hopeless sorrow and misery." — **EGW, 1SP, p. 48.1**

"The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind." — **EGW, Review and Herald, July 9, 1895**

Christ was tore from the bosom of His Father. The Son of God came forth from the Father and hence is the same substance of His Father. This means that everything that Christ consists of has always existed as it came from the Father. But the person of Christ has a beginning even though what Christ consists of does not. Note the following two quotes.

"The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality." — **EGW, Manuscript 116, December 19, 1905**

"Let the missionaries of the cross proclaim that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God. This needs to be proclaimed throughout every church in our land." — **EGW, 1888 Materials, p. 886**

"Christ had not exchanged his divinity for humanity; but he had clothed his divinity in humanity, and he gave Satan the evidence for which he had asked,--showed him that he was the Son of God." — **EGW, Review and Herald, October 29, 1895**

As a prolific Seventh day Adventist minister and evangelist said, “Christ is the only literal Son of God. “The only begotten of the Father.” John 1:14. He is God because he is the Son of God; not by virtue of his resurrection. If Christ is the only begotten of the Father, then we cannot be begotten of the Father in a literal sense. It can only be in a secondary sense of the word.” — J.G. Matteson, Review and Herald, October 12, 1869

Here is confirmation that within early Seventh day Adventism it was believed that Christ is truly the literal Son of God. Note that John Matteson emphasizes that Christ is God “because he is the Son of God.”

Twenty six years after Matteson had penned these words, Ellen White made much the same comment. This is when she said that Christ is the only begotten of the Father while we as Christians are adopted sons (and daughters) of God.

“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.” — **EGW, Signs of the Times, May 30, 1895**

So Ellen White believed that Christ, in His pre-existence, is literally the begotten Son of God. She was speaking in opposition to two heretical views of His origins (creation and adoption). Some believe Christ became the Son of God at His birth in Bethlehem but the Bible and Ellen White says this is incorrect.

“The more we think about Christ's becoming a babe here on earth, the more wonderful it appears. How can it be that the helpless babe in Bethlehem's manger is still the divine Son of God?” — **EGW, The Youth's Instructor, November 21, 1895**

Here is another quote from her that was written at least ten years after she supposedly became a Trinitarian.

“Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God. Said the angel to Mary, “The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35). While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world--the Son of God, yet allied by birth to the human race.” — **EGW, Signs of the Times, August 2, 1905**

“When I read in the Bible of how many refused to believe that Christ was the Son of God, sadness fills my heart. We read that even His own brethren refused to believe in Him.” — **EGW, Letter 398, To Dr. & Mrs. D.H. Kress, December 26, 1906**

It saddened Ellen White when people did not believe Jesus was the Son of God and yet this is the official stand of the Adventist Church now. So how does God feel when we accept the trinity doctrine that denies Jesus is the literal Son of God?

The trinity doctrine teaches that Christ is the Father but Ellen White states that Jesus Christ is not the Father. They are one in unity but not in person.

“The divine nature in the person of Christ was not transformed in human nature and the human nature of the Son of man was not changed into the divine nature, but they were mysteriously blended in the Saviour of men. He was not the Father but in him dwelt all the fullness of the Godhead bodily,” — **EGW, Letter 8a, July 7, 1890**

“The man Christ Jesus was not the Lord God Almighty, yet Christ and the Father are one. The Deity did not sink under the agonizing torture of Calvary, yet it is none the less true that “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” - **EGW, Manuscript 140, September 27, 1903**

“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.” - **EGW, GC 493. 1888**

Adventist Pioneer quotes on the Holy Spirit

“The Holy Spirit is the Spirit of God; it is also the Spirit of Christ.” – Uriah Smith, GC Daily Bulletin, Vol. 4, March 14, 1891, p. 146-147

“God alone is without beginning. At the earliest epoch when a beginning could be, - a period so remote that to finite minds it is essentially eternity, - appeared the Word. “In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1. This uncreated Word was the Being, who, in the fulness of time, was made flesh, and dwelt among us. His beginning was not like that of any other being in the universe. It is set forth in the mysterious expressions, “his [God’s] only begotten Son” (John 3:16; 1 John 4:9), “the only begotten of the Father” (John 1:14), and, “I proceeded forth and came from God.” John 8:42. Thus it appears that by some divine impulse or process, **not creation, known only to Omniscience, and possible only to Omnipotence, the Son of God appeared. And then the Holy Spirit (by an infirmity of translation called “the Holy Ghost”), **the Spirit of God, the Spirit of Christ, the divine afflatus and medium of their power**, representative of them both (Ps. 139:7), was in existence also.” - Uriah Smith, **Looking Unto Jesus, p. 10. 1898****

“J. W. W. Asks: “*Are we to understand that the Holy Ghost is a person, the same as the Father and the Son? Some claim that it is, others that it is not.*”

Answer - The terms “Holy Ghost”, are a harsh and repulsive translation. It should be “Holy Spirit” (hagion pneuma) in every instance. *This Spirit is the Spirit of God, and the Spirit of Christ; the Spirit being the same whether it is spoken of as pertaining to God or Christ. **But respecting this Spirit, the Bible uses expressions which cannot be harmonized with the idea that it is a person like the Father and the Son. Rather it is shown to be a divine influence from them both, the medium which represents their presence and by which they have knowledge and power through all the universe, when not personally present.*** Christ is a person, now officiating as priest in the sanctuary in heaven; and yet he says that wherever two or three are gathered in his name, he is there in the midst. Mt. 18:20. *How? Not personally, but by his Spirit. In one of Christ’s discourses (John 14-16) **this Spirit is personified as “the Comforter,” and as such has the personal and relative pronouns, “he,” “him,” and “whom,” applied to it. But usually it is spoken of in a way to show***

that it cannot be a person, like the Father and the Son. For instance, it is often said to be "poured out" and "shed abroad." But we never read about God or Christ being poured out or shed abroad. If it was a person, it would be nothing strange for it to appear in bodily shape; and yet when it has so appeared, that fact has been noted as peculiar. Thus Luke 3:22 says: "And the Holy Ghost descended in a bodily shape like a dove upon him." But the shape is not always the same; for on the day of Pentecost it assumed the form of "cloven tongues like as of fire." Acts 2:3, 4. Again we read of "the seven Spirits of God sent forth into all the earth." Rev. 1:4 3:1 4:5 5:6. This is unquestionably simply a designation of the Holy Spirit, put in this form to signify its perfection and completeness. *But it could hardly be so described if it was a person.* We never read of the seven Gods or the seven Christs." - **Uriah Smith, Review & Herald, October 28, 1890**

"Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ."

- **E. J. Waggoner, Christ and His Righteousness, p. 23, 1890**

"We learn from this language that when we speak of the Spirit of God we are really speaking of his presence and power." - **J.N. Loughborough, Review & Herald, September 20, 1898**

"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. *We have a right to be positive in our faith and our statements only when the words of Scripture are so direct as to bring the subject within the range of positive proof. We are not only willing but anxious to leave it just where the word of God leaves it.* **From it we learn that the Spirit of God is that awful and mysterious power which proceeds from the throne of the universe, and which is the efficient actor in the work of creation and of redemption.**" - **Joseph Harvey Waggoner, The Spirit Of God; Its Offices And Manifestations, pp. 8, 9. 1877**

"God dwells in us by His Holy Spirit, as a Comforter, as a Reprover, especially the former. When we come to Him we partake of Him in that sense, *because the Spirit comes forth from Him; it comes forth from the Father and the Son. It is not a person walking around on foot, or flying as a literal being, in any such sense as Christ and the Father are* – at least, if it is, it is utterly beyond my comprehension of the meaning of language or words." " - **Letter: G. I. Butler to J. H. Kellogg. April 5, 1904**

"The statements and the arguments of some of our ministers, in their effort to prove that the Holy Spirit is an individual as are God the Father and Christ, the eternal Son, have perplexed me, and sometimes they have made me sad. One popular teacher said 'We may regard Him, as the fellow who is down here running things.' My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was characteristics. **It is stated in such a way that I concluded that there might be personality without bodily form which is possessed by the Father and the Son.** There are many Scriptures which speak of the Father and the Son and the absence of Scripture making similar reference to the united work of the Father and the Holy Spirit or of Christ and the Holy Spirit, **has led me to believe that the spirit without individuality was the representative of the Father and the Son throughout the universe, and it was through the Holy Spirit that they dwell in our**

hearts and make us one with the Father and with the Son." - Letter, W. C. White to H. W. Carr, April 30, 1935

"In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world." - Ellen White, *Testimonies for the Church*, vol. 7, p. 273

"The Father gave His Spirit without measure to His Son, and we also may partake of it's fullness." - Ellen White, *Great Controversy*, p.477

"Let them be thankful to God for His manifold mercies and be kind to one another. **They have one God and one Saviour; and one Spirit—the Spirit of Christ**—is to bring unity into their ranks." - *Testimonies for the Church*, vol. 9, p. 189.3

"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." - Ellen White, *Review & Herald*, April 5, 1906, par. 16

"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." - Ellen White, *Letter 11a 1894, to Captain Christiansen*, January 2, 1894

"It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal." - Ellen White, *Desire of Ages*, page 388, 'The crisis in Galilee'

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

"**Milton Wilcox** Question 187: What is the difference between the Holy Spirit and the ministering spirits (angels), or are they the same?

Answer: The Holy Spirit is the mighty energy of the Godhead, the life and power of God flowing out from Him to all parts of the universe, and thus making living connection between His throne and all creation. As is expressed by another: "The Holy Spirit is the breath of spiritual life in the soul. **The impartation of the Spirit is the impartation of the life of Christ.**" It thus makes Christ everywhere present. To use a crude illustration, just as a telephone carries the voice of a man, and so makes that voice present miles away, so the Holy Spirit carries with it all the potency of Christ in making Him everywhere present with all His power, and revealing Him to those in harmony with His law. **Thus the Spirit is personified in Christ and God, but never revealed as a separate person.** Never are we told to pray to the Spirit; but to God for the Spirit. Never do we find in the Scriptures prayers to the Spirit, but for the Spirit." - **Milton C. Wilcox**, *Questions and Answers Gathered From the Question Corner Department of the Signs of the Times*, pp. 181, 182. 1911

"**Milton Wilcox** #28.THE PERSONALITY OF THE SPIRIT Ques. 1. Some say the Holy Spirit is a person; others say He is a personality; and others, a power only. Till how long should this be a matter of discussion? Ans. 1. The personality of the Holy Spirit will probably be a matter of discussion always. Sometimes the Spirit is mentioned as being 'poured out,' as in Acts 2. All

through the Scriptures, the Spirit is represented as being the operating power of God...**The reason why the Scriptures speak of the Holy Spirit as a person, it seems to us, is that it brings to us, and to every soul that believes, the personal presence of our Lord Jesus Christ...**

Because of the lack of faith, it was 'expedient,' necessary, that He should go away; for He declared, 'If I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you.' John 16:7. His disciples could not realize the presence of the Spirit of God as long as Christ was with them personally. In that sense, He could be with those only who were in His immediate presence. *But when He went away, and the Spirit came, it could make Christ present with everyone, wherever that one was with Paul in Athens, Peter in Jerusalem, Thomas in India, John in Patmos.*

These are simply illustrations. Wherever God's children are, there is the Spirit - **not an individual person, as we look upon persons, but having the power to make present the Father and the Son.** That Spirit is placed upon God's messengers, the angels; but the angels are not the Spirit. That Spirit is placed upon God's servants, His human messengers; but the human messengers are not the Spirit. They are possessed by the Spirit, and used by the Spirit, and have within them the power of the Spirit; but they are not the Spirit. The Spirit is independent of all these human or material agencies. Why not leave it there? **Why not know that the Spirit, the Spirit of God, the Spirit of Christ, the Spirit of Deity, goes out into all the earth, bringing the presence of God to every heart that will receive it?"** - Milton C. Wilcox, *Questions And Answers Vol.11*, 1919. 1938 ed., p.37-39. In 1945 ed. p.33-35

Who is the Holy Spirit According to the Bible?

Paul says in **Ephesians 4:4** that there is **"one Spirit."** In **Ephesians 2:18** it says, **"For through him (Jesus) we both have access by one Spirit unto the Father."** But the Bible speaks about the Spirit of God and the Spirit of Christ, which involves two divine beings. So how is it then that there is only one Spirit? The answer is something the majority miss, because most have been indoctrinated with the Catholic idea of the Holy Spirit as another being rather than God's own Spirit.

First of all, everything originates from the Father. And then it goes through Jesus.

1 Corinthians 8:6 - **"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."** Notice here "of whom" and "by whom". Everything is 'of the Father' and then it comes 'by the Son'.

The Holy Spirit is the mind, power, character and personal presence of the very life of God that the Father sends through His Son to us. Or to put it another way to make sure this is clear. The Holy Spirit is the presence and power of the Father manifested through Jesus Christ His Begotten Son. This is not a separate person of the Godhead who is being sent, it is the very life of God coming to us through His Son.

Everything Christ received He inherited from His Father including His very own life which is self-existent as it came from the Father. **"For as the Father has life in himself; so has he given to the Son to have life in himself."** John 5:26

But not only His life but Christ also received of His Father's Spirit. Thus the Father and Son are one in Spirit, and that one Spirit proceeds from the Father and comes to us through His Son.

Galatians 4:6 "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." This Spirit is the Spirit of our Lord Jesus Christ, which He received from His Father. So when you receive the Spirit of God, you receive the Spirit of His Son into your heart also. The Father did not send another individual. He sent the Spirit of His Son.

This is why Paul equates the "Spirit of God" with the "Spirit of Christ" as it is the same one Spirit of God the Father and His Son Jesus Christ. And so we find that the Holy Spirit is the same Spirit whether it is spoken of as pertaining to God or Christ.

"But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead (God the Father) dwelleth in you, he that raised up Christ Jesus from the dead (God the Father) shall give life also to your mortal bodies through his Spirit that dwelleth in you." Romans 8:9-11

Referring to the Holy Spirit, Paul says that Christ is that Spirit. "Now the Lord (Jesus) is that Spirit: and where the Spirit of the Lord is, there is liberty." 2 Corinthians 3:17

Thus through the Spirit both the Father and Son come and make their abode in you. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23

So it is by the Holy Spirit that Christ lives in us. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:" Galatians 2:20

The Spirit of Christ is our Comforter (parakletos) which also means "helper" and is translated as such in the NKJV, "For I know that through your prayers and the help given by the Spirit of Jesus Christ, what has happened to me will turn out for my deliverance." Philippians 1:19

Christ had also spoken through all the prophets. "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11

Christ has always partaken of the Spirit of God since He was begotten of the Father before anything they created. When Jesus was incarnated on earth 2000 years ago, He was full of that same Holy Spirit of God from His conception, and throughout His earthy sojourn as the Son of Man. After His resurrection and ascension to Heaven, He sent "another comforter" to earth to empower His people till the end of time, which was "Himself" in Spirit form.

Only the Father and the Son can be present outside of their bodies throughout the Universe. Their Holy Spirit is the way in which they are omnipresent while also being physically present in the Heavenly Sanctuary as we speak. This is where the nascent Catholics made their mistakes when coming up with the incomprehensible doctrine of the trinity versus the plain word of God. In creating the trinity they philosophized when they should have left it alone as it is totally un-Scriptural.

1 Corinthians 15:45-47

“And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. v46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. v47 The first man is of the earth, earthy: the second man is the Lord from heaven.”

Here the Apostle Paul is talking about the two Adams. The first Adam was the first created man on earth who sinned by eating the forbidden fruit. The second (last) Adam is Christ who came to redeem us. Notice that Paul says that this One was made **“a quickening spirit.”** This is the other important thing about Christ. Not just His earthly human life, but also what happened after.

In verse 46 Paul clarifies that the natural comes first and then the spiritual. This is exactly what happened with Jesus. He came to earth first as a man, ministered, ascended to Heaven, and then at Pentecost, He came back in Spirit with mighty power! Both times it was to instruct and sanctify His people. And that is the same purpose today.

So the Holy Spirit of God the Father is now also the Spirit of Christ, which Paul confirms in verse 47. So **“the Lord from Heaven”** in verse 47 is the **“quickenning Spirit”** of verse 45. It cannot be any clearer. The Spirit of God and of Christ is what Ellen White calls the **“third person of the Godhead”** as a spiritual manifestation and hence another form. It is different than the way we think of the word **“person”** when applied to human beings which is a spirit in a body.

This is because these divine beings can do something we cannot. They can leave their bodies in one place (the Heavenly Sanctuary), and also be omnipresent in every place throughout the universe at the same time by their Holy Spirit. In this way they can also enter the hearts of a repentant believer.

1 Corinthians 2:11 "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Man's spirit is limited to within his own body. That is not characterized here with the Spirit of God.

The teachings of the Catholic trinity (three persons in one god) are now rampant in most Churches which destroys this wonderful truth of who the Holy Spirit really is by the introduction of a totally different third being which does not actually exist! And as if that were not bad enough, Satan receives the unwitting worship of millions upon millions of people through this serious deception that he has inspired man to create.

So the Holy Spirit is the very life of God coming from the Father and shared by the Son. It is the personal presence of the Father and the Son given to us. Those who partake of this divine presence and power within, the life of God, and allow Him to transform their characters into the likeness of His Son, will someday personally meet this wondrous God of love.

For further study, consider the following:

1 Corinthians 3:16 "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Ezekiel 36:27 "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Revelation 3:20 "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Ephesians 3:17 "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love."

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

Colossians 3:16 "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Colossians 1:27 "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:"

1 John 4:13 "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."

Acts 10:38 "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

Acts 20:28 "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Who is the Holy Spirit according to Ellen White?

Ellen White wrote that the Holy Spirit is the Spirit of Christ, which has confused some. Please allow me to explain why she said this and reveal the real truth on the Holy Spirit.

"The HOLY SPIRIT is the SPIRIT of CHRIST, which is sent to all men to give them sufficiency,"
— Ellen White, 14 MR, p. 84

"We want the HOLY SPIRIT, which is JESUS CHRIST." — Ellen White, Letter 66, April 10, 1894

"but it is the leaven of the SPIRIT of JESUS CHRIST, which is sent down from heaven, called the HOLY GHOST," — Ellen White, Ms36-1891

So why did Ellen White frequently call the Holy Spirit the Spirit of Christ when the Holy Spirit is also called the Spirit of God or the Spirit of the Father?

Because the Holy Spirit is the mind, power and personal presence of the very life of God that the Father sends through His Son to us. This is not a separate person of the Godhead who is being sent, it is the very life of God coming to us through His Son.

“The divine Spirit that the world’s Redeemer promised to send, is the presence and power of God.” – Ellen White, Signs of the Times, November 23, 1891

But again, how can this be?

Ephesians 4:4 says there is **“one Spirit.”** And yet the Bible speaks about the Spirit of God and the Spirit of Christ, which involves “two” divine beings. So how then is there only one Spirit?

Paul wrote, **“But you are not in the flesh, but in the Spirit, if so be that the SPIRIT of GOD dwell in you. Now if any man have not the SPIRIT of CHRIST, he is none of his.”** Romans 8:9. So here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ as we find Paul uses both of these phrases interchangeably. Most people miss this, and so much more because they have been indoctrinated with the lie.

And so Ellen White likewise wrote and confirms that the Father and Son are one in Spirit. **“They were two, yet little short of being identical; two in individuality, yet ONE IN SPIRIT, and heart, and character.”** — Ellen White, Youth Instructor, December 16, 1897

They have **one God and one Saviour; and one Spirit—the Spirit of Christ**—is to bring unity into their ranks. – Testimonies for the Church, vol. 9, p. 189.3

John also explains that it is through their Holy Spirit that both the Father and Son make their abode in you. **“If a man love me, he will keep my words: and my Father will love him, and WE will come unto him, and make our abode with him.”** John 14:23

Ellen White again confirms giving further clarity to John 14:23 above. **“BY the SPIRIT the FATHER and the SON will come and make their abode with you.”** — Ellen White, The Bible Echo, January 15, 1893

The Bible says Christ inherited His life from His Father. **“For as the Father has life in himself; so has he given to the Son to have life in himself.”** John 5:26

And not only His self-existent life but also HIS SPIRIT as the Father gave “ALL THINGS” to His Son and why they share the same Spirit.

“All things Christ received from God, but He took to give.” — Ellen White, Desire of Ages, p. 21

“The Father GAVE HIS SPIRIT without measure to HIS SON, and we also may partake of its fulness.” — Ellen White, Review & Herald, November 5, 1908

The Holy Spirit is therefore not another being but the very presence of God Himself coming to us through His Son.

“In giving us HIS Spirit, God gives us HIMSELF, making Himself a fountain of divine influences, to give health and life to the world.” - Ellen White, Testimonies, vol. 7, p. 273, 1902

Ellen White tells us in the Review and Herald, May 25, 1905 that the main pioneers regularly studied with her and were with her when she was in vision, which she then shared with them. And so they know what was revealed to her on the Holy Spirit and wrote the same thing in even clearer words.

“The Holy Spirit is the Spirit of God; it is also the Spirit of Christ. It is that divine, mysterious emanation through which they carry forward their great and infinite work.” — Uriah Smith, GC Bulletin, March 18, 1891, pp. 146, 147

Ellen White also endorsed the following from Waggoner.

“Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ.” — E.J. Waggoner, Christ and His Righteousness, p. 23, 1890

“The terms “Holy Ghost,” are a harsh and repulsive translation. It should be “Holy Spirit” (hagion pneuma) in every instance. This Spirit is the Spirit of God, and the Spirit of Christ; the Spirit being the same whether it is spoken of as pertaining to God or Christ. But respecting this Spirit, the Bible uses expressions which cannot be harmonized with the idea that it is a person like the Father and the Son. Rather it is shown to be a divine influence from them both, the medium which represents their presence and by which they have knowledge and power through all the universe, when not personally present.” — Uriah Smith, Review and Herald, October 28, 1890

And so we find why Ellen White taught the Holy Spirit is the Spirit of Christ as the Holy Spirit is the Spirit of God coming to us through His Son. And hence it is NOT and CANNOT be a third being as per the trinity doctrine. This teaching came from Satan through the Catholic Church and was made up more than 200 years after the Bible was written and so could never have come from the Bible.

And since the Holy Spirit is the Spirit of Christ, Ellen White also wrote that:

**The third person is the Spirit of Christ,
the third great power is the Spirit of Christ,
the third highest power is the Spirit of Christ,
the third living person is the Spirit of Christ,
the Spirit of Truth is the Spirit of Christ,
the Comforter is the Spirit of Christ,
the Spirit Jesus breathed on His disciples was His Spirit,
the Holy Spirit Christ sent to represent Himself was His own Spirit,
the Spirit given at Pentecost was His own Spirit.**

And Ellen White reveals again and again that there are only two beings in the Godhead. All you have to do is want the truth and to stop reading some of those unclear quotes from her with the mindset of a Trinitarian. The early pioneers had no problem with these few quotes because they knew who the Holy Spirit is and would never read them the wrong way. But if your belief is that the Holy Spirit is another being, then that is what you will see when you read them. And if you believe this, then you will be inadvertently giving your adoration to a creation of Satan. You cannot afford to get this wrong.

And to provide further evidence of the above and some of those things that have been abused in her writings.....If the Holy Spirit is the Spirit of Christ then Ellen White will write and teach that the COMFORTER is the SPIRIT of CHRIST and hence the Holy Spirit is NOT and CANNOT be a third being.

“This refers to the omnipresence of the Spirit of Christ, called the Comforter.” — Ellen White, 14MR, p. 179.2

“Let them study the seventeenth of John, and learn how to pray and how to live the prayer of CHRIST. HE is THE Comforter. He will abide in their hearts, making their joy full.” — Ellen White, Review and Herald, January 27, 1903

“As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving JESUS THE COMFORTER.” — Ellen White, 19MR, p. 297.3

“Christ is to be known by the blessed name of Comforter. “The Comforter,” said Christ to His disciples, “which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, [John 14:26 quoted]” — Ellen White, Ms7-1902, January 26, 1902

“The Saviour is our Comforter. This I have proved Him to be.” — Ellen White, 8MR, p. 49.3

Again, if the Holy Spirit is the Spirit of Christ then Ellen White will write and teach that the SPIRIT of TRUTH is the SPIRIT of CHRIST and hence the Holy Spirit is NOT and CANNOT be a third being. Here's some more.....

“JESUS comes to you as the SPIRIT of TRUTH; study the mind of the Spirit, consult your Lord, follow His way.” — Ellen White, 2MR, p. 337.1

“To the guidance of this Comforter all who believe in CHRIST may implicitly trust. HE is the Spirit of truth, but this truth the world can neither discern nor receive.” — Ellen White, 12MR, p. 260.1

“We cannot be with Christ in person, as were His first disciples, but HE has sent HIS Holy Spirit to guide us into all truth, and through this power we too can bear witness for the Saviour. [John 16:13 quoted]” — Ellen White, Ms30, June 18, 1900

Whose Spirit did Christ send to guide us into all truth? It was HIS Spirit, not another being!

And if the Holy Spirit is the Spirit of Christ then Ellen White will write and teach that the Holy Spirit that Christ breathed on His disciples was HIS very own Spirit and hence the Holy Spirit is NOT and CANNOT be a third being.

“And when He had said this, He [Christ] breathed on them, and saith unto them, Receive ye the Holy Ghost: ... Before the disciples could fulfill their official duties in connection with the church, CHRIST breathed HIS Spirit upon them.” — Ellen White, Desire of Ages, p. 805

“JESUS is waiting to breathe upon all his disciples, and give them the inspiration of HIS sanctifying SPIRIT, and transfuse the vital influence from HIMSELF to his people.” — Ellen White, Signs of the Times, October 3, 1892

“JESUS is seeking to impress upon them the thought that in giving HIS Holy SPIRIT He is giving to them the glory which the Father has given him, that He and his people may be one in God.” — Ellen White, Signs of the Times, October 3, 1892

“When the HOLY SPIRIT was poured out upon the early church, 'The whole multitude of them that believed were of one heart and of one soul.' The SPIRIT of CHRIST made them one. This is the fruit of abiding in Christ.” — Ellen White, GCDB, February 6, 1893

“The promise of the Holy Spirit is not limited to any age or to any race. CHRIST declared that the divine influence of HIS SPIRIT was to be with His followers unto the end. From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service.” — Ellen White, Acts of the Apostles, p. 49.2

“CHRIST has left HIS Holy Spirit to be HIS representative in the world, to give celestial aid to every hungering, thirsting soul.” — Ellen White, Letter 84, October 22, 1895

“The Holy Spirit is the SPIRIT of CHRIST; it is HIS representative. Here is the divine agency that carries conviction to hearts. When the power of His Spirit is revealed through the servants of God, we behold divinity flashing through humanity.” — Ellen White, 13MR, p. 313.3, 1895

“CHRIST came to our world, but the world could not endure His purity. He has gone to His Father, but HE has sent HIS Holy Spirit to represent HIM in the world till he shall come again.” — Ellen White, Ms1, January 11, 1897

“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 [Christ] HIMSELF, divested of the personality of humanity, and independent thereof. HE would represent Himself as present in all places by HIS Holy Spirit, as the Omnipresent.” — Ellen White, Letter 119, February 18, 1895

And if the Holy Spirit is the Spirit of Christ then Ellen White will write and teach that the Holy Spirit that was given at Pentecost was, the SPIRIT of CHRIST and hence the Holy Spirit is NOT and CANNOT be a third being.

“And when He had said this, He [Christ] breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension. Not until this was received could the disciples fulfill the commission to preach the gospel to the world. But the Spirit was now given for a special purpose. Before the disciples could fulfill their official duties in connection with the church, CHRIST breathed HIS Spirit upon them.” — Ellen White, Desire of Ages, p. 805

And if the Holy Spirit is the Spirit of Christ then what Ellen White called the “third power” will be the Spirit of Christ and she will write and teach that HIS Spirit is divine power and hence the Holy Spirit is NOT a third being.

“Christ has given HIS Spirit as a divine POWER.” — Ellen White, Review and Herald, November 19, 1908

With total consistency the answer is always the same. The weight of evidence is undeniable.

Who is the Spirit of Truth According to Ellen White?

“JESUS comes to you as the SPIRIT of TRUTH; study the mind of the Spirit, consult your Lord, follow His way.” — **Manuscript 8c, par. 14, July 26, 1891**

“The Spirit of Truth is the only effectual teacher of divine truth; those who are taught of Him have entered the school of CHRIST. How must God esteem the race, that He gave His Son to die for them, and appoints HIS SPIRIT to be man's teacher and continual guide.” — **Signs of the Times, October 24, 1906**

“Christ was about to depart to his home in the heavenly courts; but he assured his disciples that he would send them the Comforter, who would abide with them forever. To the guidance of this Comforter, all may implicitly trust. He is the Spirit of truth; but this truth the world can neither see nor receive.” - **Review & Herald, October 26, 1897, par. 8.**

“We cannot be with Christ in person, as were His first disciples, but He has sent HIS Holy Spirit to guide us into all truth, and through this power we too can bear witness for the Saviour. [John 16:13 quoted]” — **Manuscript 30, June 18, 1900**

“And I will pray the Father, and He will give you another Comforter, that He may abide with you forever; 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. Christ was about to depart to His home in the heavenly courts. But He assured His disciples that He would send them another Comforter, who would abide with them forever. To the guidance of this Comforter all who believe in Christ may implicitly trust. He is the spirit of truth, but this truth the world can neither discern nor receive.” - **Manuscript Releases 14, April 29, 1897, par. 33**

“The Holy Spirit is constantly at work, teaching, reminding, testifying, coming to the soul as a divine comforter, convincing of sin as an appointed judge and guide. Christ was the spirit of truth.” - **Southern Watchman, Oct. 25, 1898**

THE NATURE OF THE HOLY SPIRIT IS A MYSTERY, BUT THE IDENTITY OF THE HOLY SPIRIT IS NOT A MYSTERY

A common response or comment in the church these days, is that the Holy Spirit “IS A MYSTERY”. There is a preconceived notion that you are not to talk about it. “We can’t understand it,” they say. There is nothing that keeps people dumb and ignorant more than this approach.

Once upon a time there was a gentleman referred to as Brother Chapman. And this Brother Chapman had a belief that was different than what Sister Ellen White taught and what the Pioneers had believed.

So Chapman begins to teach his belief and spread it. What was this belief you ask?

“My idea in reference to the Holy Ghost’s not being the Spirit of God, which is Christ, but the angel Gabriel.”

As a result of this, Elder Robinson reaches out to Ellen White with this problem.

In response to this, Ellen White writes the following “Letter 7” to Brother Chapman as a response written on June 11, 1891 from Petoskey, Michigan:

“I have received yours dated June 3. In this letter you speak in these words: “Elder Robinson does not wish me to leave, but urges that I enter the canvassing field until such time as the conference can afford to employ me in some other capacity, but states positively that I cannot be sent out to present the truth to others until some points held by me are changed or modified in order that the views regarded by us as a people should be properly set forth. He quotes as a sample, **‘MY IDEA IN REFERENCE TO THE HOLY GHOST’S NOT BEING THE SPIRIT OF GOD, WHICH IS CHRIST, BUT THE ANGEL GABRIEL, AND MY BELIEF THAT THE 144,000 WILL BE JEWS WHO WILL ACKNOWLEDGE JESUS AS THE MESSIAH.** On all fundamental points I am in perfect harmony with our people; but when I try to show what seems to me to be new light on the truth, those in authority, none of whom have seemingly ever made a personal investigation of the matter, refuse to look into the Bible, but brand me as a fellow with queer ideas of the Bible.” - Ellen White, 14MR, p. 175.

“Your ideas of the two subjects you mention do not harmonize with the light which God has given me. **The nature of the Holy Spirit is a mystery not clearly revealed, and you will never be able to explain it to others because the Lord has not revealed it to you. You may gather together scriptures and put your construction upon them, but the application is not correct. The expositions by which you sustain your position are not sound.** You may lead some to accept your explanations, but you do them no good, nor are they, through accepting your views, enabled to do others good.” – Ellen White, 14MR, p. 179.1

“It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, “the Spirit of truth, which the Father shall send in My name.” “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you” [John 14:16, 17]. This refers to the omnipresence of the Spirit of Christ, called the Comforter. Again Jesus says, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth” [John 16:12, 13].” - Ellen White, 14MR, p. 179.2

So now we can plainly see where this stigma comes from that keeps people from knowing anything about the Holy Spirit other than what is spoon-fed to them from the pulpit. No longer is there fear on this topic.

And we can see that Sister White identifies who the Holy Spirit is. It is the Spirit of Christ coming to us as the Comforter! Not anyone else.

John 5:26 - Adventist Pioneers and others that followed, quoted and believed in this verse from the Apostle John

C. C. Lewis, 1884:

"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, September 16, 1884

E.J. Waggoner, 1889

"As the 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 5:26 – Bible Echo & Signs, Oct. 1, 1889

R.A. Underwood, 1889

For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." 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

Ellen White, 1898

"The humble Nazarene asserts His real nobility. He rises above humanity, throws off the guise of sin and shame, and stands revealed, the Honored of the angels, the Son of God, One with the Creator of the universe. His hearers are spellbound. No man has ever spoken words like His, or borne himself with such a kingly majesty. His utterances are clear and plain, fully declaring His mission, and the duty of the world. "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him.... For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man." - Desire of Ages, p. 210.1, 1898

W. W. Prescott, 1919

".....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." – Bible Conf. transcripts, July 6, 1919

George W. Rine, 1926

"Jesus Himself testifies as follows: As the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5:26 An, we have a Saviour to whom eternal life-immortality-is original, native, inherent!" - Signs of the Times, March 30, 1926

J. Adams Stevens, 1929

"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

G.F. Enoch, 1934

"the Son is subordinate to the Father. He has 'life in Himself,' but this attribute is the gift of

the Father.” John 5:26 – Eastern-Tidings, Southern Asia Division, June 1, 1934

C.H. Watson, 1934

“In our Savior... 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 – The Atoning Work of Christ, 1934

W. R. Carswell, 1937

“How did Jesus speak of His life—giving power and 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, Signs of the Times, August 2, 1937

J.L. Shuler, 1939

“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

Alma E. McKibbin, 1945

“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.” John 5:26 – Signs of the Times, Jan. 16, 1945

Dallas Youngs, 1949

“Daniel 7:9....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.” – Signs of the Times, Feb. 15, 1949

Jerry Lien, 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 – Signs of the Time, Jan. 31, 1950

Canadian Signs of the Times, 1954

“He (Christ) belongs to the divine family because He is the only begotten Son of God. God gave His Son all the powers and prerogatives of deity. “For as the Father hath life in Himself; so hath He given to the Son to have life in Himself.” John 5:26

Plain Bible Truth just as it reads

“If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.” - Ellen White, Great Controversy 598

“The Bible, just as it reads, is to be our guide.” – Ellen White, Review and Herald, Sept 28, 1897

“God sends them light to undeceive them, but they refuse to take the Word of God as it reads. They accept error, choosing the lies of Satan rather than a ‘Thus saith the Lord.’” – Ellen White, Manuscript 19, 1894; Evangelism p. 239

“The word of God, just as it reads, contains the very essence of truth.” – Ellen White, Medical Evangelist, Oct 1, 1909

“We are to take the Word of God as it reads, the words of Christ as He has spoken them.” – Ellen White, Signs of the Times, Aug. 18, 1887

If Jesus says and explains that he is begotten of the Father, that he came forth, believe it!

If Jesus says that the Father is greater than He is, believe it!

If Jesus says that He stands at the door and knocks, that He is with us always, that He will not leave us comfortless, He will come to you, believe it!

If Jesus says that there is only one God, not divisible by three parts or divided by three, that He doesn't say that He is part of a trinity god, then believe it!

“The bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes.” – Ellen White, Selected Messages, vol. 1, p.20.2

The reason for this last quote by Sister White is to point out exactly what is going on in the churches today. People do not believe in the correct spirit, how simple the Bible reads. They listen to their leaders who teach vain philosophy taught to them by the seminaries and are no longer connected to the one true and living God. As time goes on, the mystical things being expressed from the pulpit are taking people farther and farther away from truth.

“The mistake made by the Roman Catholic is that he reads the Bible in the light of the priests and rulers of the church, the early fathers, or other Catholic expositors. Laying aside all creeds or articles prescribed by any church, we are to read the Bible as the Word of God to us. The Light of the world will enable us to distinguish between truth and antagonistic errors.” – Ellen White, Ms 175, 1901, par. 3

Do not allow anyone to add words or meanings and fuzzy interpretations to the Bible!

The Bible is to be our only Creed !

From their beginnings in the 1840's, Adventists opposed the adoption of a statement of beliefs arguing that the Bible was their only creed.

“Now I take the ground that creeds stand in direct opposition to the gifts. Let us suppose a case: We get up a creed, stating just what we shall believe on this point and the other, and just what we shall do in reference to this thing and that, and say that we will believe the gifts too. But suppose the Lord, through the gifts, should give us some new light that did not harmonize with our creed;

then, if we remain true to the gifts, it knocks our creed all over at once. **Making a creed is setting the stakes, and barring up the way to all future advancement.** God put the gifts into the church for a good and great object; but men who have got up their churches, have shut up the way or have marked out a course for the Almighty. They say virtually that the Lord must not do anything further than what has been marked out in the creed. **A creed and the gifts thus stand in direct opposition to each other.** Now what is our position as a people? **The Bible is our creed. We reject everything in the form of a human creed. We take the Bible and the gifts of the Spirit; embracing the faith that thus the Lord will teach us from time to time. And in this we take a position against the formation of a creed. We are not taking one step, in what we are doing, toward becoming Babylon.**” — James White, Review & Herald, October 8, 1861

"The first step of apostasy is to set up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by that creed. The fourth to denounce as heretics those who do not believe that creed. And, fifth, to commence persecution against such. I plead that we are not patterning after the churches in any unwarrantable sense, in the step proposed." — John Norton Loughborough, Review & Herald, October 8, 1861

"The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this Holy Word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's Word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, "It is written." Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline." — Ellen White, Review & Herald, Dec 15, 1885

Sister White also wrote, "We are not saved as a sect; no denominational name has any virtue to bring us into favor with God. We are saved individually as believers in the Lord Jesus Christ."
- Ellen White, Review & Herald, Feb 10, 1891

1872 Fundamental Principles

In presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline, aside from the Bible. We do not put forth this as having any authority with our people; nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them. We often find it necessary to meet inquiries on this subject, and sometimes to correct false statements circulated against us, and to remove erroneous impressions which have obtained with those who have not had an opportunity to become acquainted with our faith and practice. Our only object is to meet this necessity.

As Seventh-day Adventists we desire simply that our position shall be understood; and we are the more solicitous for this because there are many who call themselves Adventists who hold views with which we can have no sympathy, some of which, we think, are subversive of the plainest and most important principles set forth in the word of God.

As compared with other Adventists, Seventh-day Adventists differ from one class in believing in the unconscious state of the dead, and the final destruction of the unrepentant

wicked; from another, in believing in the perpetuity of the law of God as summarily contained in the ten commandments, in the operation of the Holy Spirit in the church, and in setting no times for the advent to occur; from all, in the observance of the seventh day of the week as the Sabbath of the Lord, and in many applications of the prophetic scriptures.

With these remarks, we ask the attention of the reader to the following propositions, which aim to be a concise statement of the more prominent features of our faith.

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

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

3. That the Holy Scriptures, of the Old and New Testaments, were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practice.

Due to space limitations, if you are interested in seeing the 1872 declaration in it's entirety, please visit: <https://www.truthseeker.church/1872-fundamental-principles>

Creation by Two, not three - "Let us make man in our image"

Genesis 1:1, 26

v1 In the beginning God created the heaven and the earth. v2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. v26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

In the first book of Genesis, God was speaking throughout His creation.

"God said" can be found nine times, and "God called" can be found three times.

Strong's Concordance tells us the Hebrew word and the Greek word translated as spirit in the Bible have the same meaning. The Hebrew word רוח 'ruach' means breath (also "wind") which is the same word translated as spirit in Genesis 1:2. The Greek word 'pneuma' means, wind, breath, spirit. In other words, if wind and breath are the same idea,

then spirit must also fit the pattern.

The word spirit must have something to do with breath and wind. Breath and wind is something living things do. Breath is not a living being. Wind is not a living being. If spirit is another word for breath and wind, then it also is not a living being. All three words have to do with **life**. A breathing being has a personality. And a personality can also be defined as characteristics of that breathing being. **The personality of a living being is its spirit. The personality of God is His Holy Spirit. And in Genesis 1:2, the Spirit of God moved upon the face of the waters.**

Something vital to note here. **It says the Spirit of God.** We are talking about something in possessive language or terminology. **It does not say, god the holy spirit. It is the Spirit of God which already belongs to Him (Yahweh, the Father). The false teaching and doctrine that brings in a "god the holy spirit" is what is being taught in the churches today, but it is not what Adventists have always had to deal with.**

Was that the breath of God that moved upon the face of the waters? Well, since he used his breath in speaking out creation, yes. **The Spirit of God in this verse is the very breath of God.**

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

This can be further illustrated by Jesus in **John 20:22, "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." Jesus breathed His own Spirit, not someone else.** It is this same spirit that is mentioned in Genesis 1:2, **"the Spirit of God"** which can be translated the **"breath of God"**.

In this document, you will see many quotes, mostly from the Spirit of Prophecy by Ellen White speak plainly about who was involved in the event of Creation. Today from the pulpits, attendees are taught that there were three at creation. The Father, the Son, and a Holy Spirit, which they identify as "someone else".

But what you will see here is, that there were specifically TWO. And you will see that the third in heaven at one time, was jealous, envious, and had hatred. And it wasn't the Holy Spirit. You see **the bible speaks of the Holy Spirit as both the Spirit of God and the Spirit of Christ. It already belongs to them.** It is their presence, their life and power. It is not separate from them as an additional some-other-being.

But it was Lucifer who would create the doctrinal lie of the trinity so he could enter the picture as "a god", and be called "holy". Keep in mind, he is a spirit being. So he would now be called within Christendom, "god the holy spirit".

So here we go. Hopefully you won't be one of those that resist truth and don't have a teachable spirit, because your head just might explode when you read this!

"And I saw that when God said to his Son, Let us make man in our own image."

- EGW, *Spiritual Gift* vol. 1, pg 17, *Early Writings*, pg. 145

Now we see for certainty the relationship in Genesis 1:26. Yahweh (God) said to his Son, "let us make man in our image." Remember, Christ is "the express image" of the Father, Yahweh (Hebrews 1:3), so anyone created in the Father's image is naturally created in his Son's image.

Here is a thought you won't hear presented today. When God created man in His image He created two beings, not three. **Genesis 1:27: "So God created man in his own image, in the image of God created he him; male and female created he them."** Again, two beings were created, NOT three. **Genesis 5:1, 2: ".....In the day that God created man, in the likeness of God made he him; v2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."**

That is conclusive proof that the 'us' in Genesis 1:26 refers to only two individuals (the Father and Son), not three.

"In the beginning the Father and the Son had rested upon the Sabbath after their work of creation." EGW, *Desire of Ages*, p. 769, 1898

Where is the third being? As you read through this, you will discover there is a third being that is not divine. And this third being wants to be worshiped and to receive credit for creation and just about everything. It is a spirit, an unholy spirit that wants to be god. It is Lucifer.

The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. **Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God.**
- *Patriarchs and Prophets*, p. 34.1

The Sovereign of the Universe, YAHWEH, had a co-worker. That is singular, one other than Himself. Not two others or three or four or five, etc.

Where is that third being called "god the holy spirit"? He doesn't exist. It is a made up name by that third being that is trying to be worshipped like God the Father.

Over and over, you will see only TWO were present in the act of creation.

"In the formation of our world, God was not beholden to preexistent substance or matter. For the "things which are seen were not made of things which do appear." On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things that are therein, are not only the work of His hand, they came into existence by the breath of His mouth."

- EGW, *Selected Messages*, vol. 3, p. 312.1

Hebrews 11:3 "Through faith we understand that **the worlds were framed by the word of God**, so that things which are seen were not made of things which do appear."

Psalms 33:6, 9 "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. v9 For he spake, and it was done; he commanded, and it stood."

Again we see the connection with "spirit" and "breath" as God speaks and it is done. Where does it say there were three at the time making creation? It doesn't.

"The Father and the Son were one in man's creation, and in his redemption. Said the Father to the Son, "Let us make man in our image." - Life Incidents, p. 343, James S. White

"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.**" - EGW, 1 SP, vol. 1 p. 24.2, 1870

Where is the third being?

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

"God....spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;" - Hebrews 1:1-2

Here recorded in the Bible, we only see two at the time of Creation. It doesn't say God created all things by Jesus Christ and some other third being called god the holy spirit.

"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? **what is his name, and what is his son's name**, if thou canst tell?" **Proverbs 30:4**

This verse attributes the work of creation to TWO BEINGS: only a Father and a Son!!

Proverbs 8:22-30 also attributes the work of creation to two beings. **Yahweh the Father is the great Source of all.** And He created all things by His Son, Jesus Christ.

WORSHIP HIM that made heaven and earth

With that said, it is important to know a warning and command from the book of Revelation. It says in **Revelation 14:7** - "Saying with a loud voice, **Fear God, and give glory to him**; for the hour of **his judgment** is come: and **worship him** that made heaven, and earth, and the sea, and the fountains of waters."

Does it say to give glory to "them"? No, it says give glory to "**him**".

Does it say the hour of "their" judgment is come? No, it says "**his**".

Does this say worship "them"? No, it says worship "**him**".

These are ALL SINGULAR terms, no plurality.

Now, from the Spirit of Prophecy, we shall see a glimpse of what was going on in heaven. Who was truly next in line after the Father and the Son? It wasn't the Holy Spirit.

Heavenly Rank in Status Before the fall

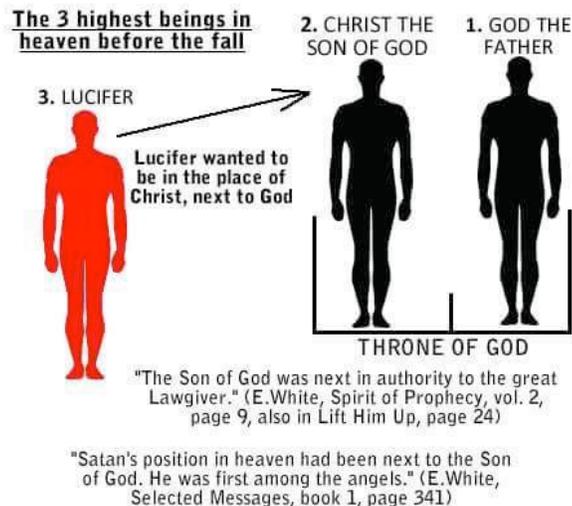
1) **"God is a moral governor as well as a Father. He is the Lawgiver."**
- Manuscript 5, "The Days of Noah", par. 13

2) **"The Son of God was next in authority to the great Lawgiver."**
- Spirit of Prophecy, vol. 2, p. 9

3) **"Satan in Heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son."** - Spirit of Prophecy, vol. 1, p. 17.1

Change in Heavenly Rank After the fall of Lucifer from Heaven

3) **"It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel."** - Desire of Ages, p. 234



Here we can see told to us by Ellen White who was so jealous of the Father and Son and the other being that could come up with a false doctrine that would infiltrate the church.

"Satan, who was once a beautiful angel in the heavenly courts, became a fallen angel because he did not want to occupy a secondary place, but to be next to God. He would have the Lord Jesus become second to him, for his own glory was very precious in his own sight. He was jealous of Christ, the Saviour. Study the Word of God, and see what this jealousy led to in the end. There is nothing to be gained by jealousies. Although in the beginning Satan was an exalted angel of great glory in the heavenly courts, that glory became extinguished through his craving to be the highest one next to God." — **Manuscript 74, March 20, 1910**

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. - Early Writings, 145.1

The Lord has shown me that **Satan was once an honored angel in heaven, next to Jesus Christ.** His countenance was mild, expressive of happiness like the other angels. His forehead was high and broad, and showed great intelligence. His form was perfect. He had a noble, majestic bearing. And I saw that 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. He was filled with envy, jealousy and hatred. He wished to be the highest in heaven, next to God, and receive the highest honors.** Until this time all heaven was in order, harmony and perfect subjection to the government of God. - **Spiritual Gifts, vol. 1, p. 17.1**

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.”** As Adam came forth from the hand of his Creator, he was of noble height, and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful. His complexion was neither white, nor sallow, but ruddy, glowing with the rich tint of health. Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble—perfect **in** symmetry, and very beautiful. - **Spiritual Gifts, vol. 3, p. 33.2**

Satan in Heaven, before his rebellion, was a high and exalted angel, next in honor to God’s dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance, and shone around him brighter and more beautiful than around the other angels; yet Jesus, God’s dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created. **Satan was envious of Christ,** and gradually assumed command which devolved on Christ alone.
- **1 SP, p. 17.1, 1870**

Only Two Beings

If Ellen White taught that the Holy Spirit is a third “BEING” or a literal “person” if you prefer, then the following quotes would all reveal three “BEINGS.” But if the Holy Spirit is the person of the Spirit of Christ as per the expression she used that has confused so many, then she will reveal “ONLY” two beings “ALONE” every time without fail.

“The Father and the Son ALONE are to be exalted.” — Ellen White, The Youth's Instructor, July 7, 1898 --- ONLY TWO BEINGS.

Did she say the Father, Son and Holy Spirit ALONE are to be exalted? No she did not!

And again, **“God and Christ ALONE know what the souls of men have cost.”** — Ellen White, Signs of the Times, January 13, 1909 --- ONLY TWO BEINGS.

“God informed Satan that to his Son ALONE he would reveal his secret purposes, and he required all the family in heaven, even Satan, to yield him implicit, unquestioned

obedience;” — Ellen White, Signs of the Times, January 9, 1879 --- ONLY TWO BEINGS.

“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.” — Ellen White, The Bible Echo, October 28, 1895 --- ONLY TWO BEINGS.

If the Holy Spirit was a third co-equal being then it would also know. But since it is the Spirit of Christ, then not so.

“The ONLY Being who was one with God lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter's bench with His earthly parent.” — Ellen White, Signs of the Times, October 14, 1897 --- ONLY TWO BEINGS.

“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.” — Ellen White, The Great Controversy, p. 493 --- ONLY TWO BEINGS.

A Trinitarian cannot make any of these statements above. There can be no doubt that Ellen White declares that there are “ONLY” two beings “ALONE” as the third entity is not a third BEING but the Spirit of Christ. All the above is just a small example of what could be given. Ellen White not only states hundreds of times in different ways that the Holy Spirit is the Spirit of Christ, and hence not a third being, but she also confirms that there are only two beings.

“God is our Father, Christ is our Saviour. See 2 Peter 1:16-21.” - Ellen White, Ms43, p. 1896.7, Dec. 27, 1896 --- ONLY TWO BEINGS

How many beings does the Bible say there are? **“But to us there is but ONE God, the Father, of whom are all things, and we in him; and ONE Lord Jesus Christ, by whom are all things, and we by him.”** 1 Corinthians 8:6 --- ONLY TWO BEINGS.

Is Jesus Created or Begotten?

Are you not saying that Christ was created by the Father when you insist that He was begotten? Isn't begotten the same thing as being created? Do you believe that Christ was created?

"Created" No, Christ is not a created being. We have never believed that nor ever taught that. It is a serious blasphemy to suggest that Christ is created. The misunderstanding in people's mind is due to the false assumption that the words 'begotten' and 'created' mean the same thing. The fact is they do not mean the same thing at all.

The Bible gives us examples of both showing the difference between them. From the Bible we learn that God created the world out of nothing.

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” (Hebrews 11:3)

Therefore, to create is to make something out of nothing. The first chapter of the Bible is a good illustration of things being created; things that were made out of nothing. God did not have to use pre-existing matter to make new things. This is how it is further described:

“In the formation of our world, God was not beholden to preexistent substance or matter. For the “things which are seen were not made of things which do appear.” On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things that are therein, are not only the work of His hand, they came into existence by the breath of His mouth.” – Ellen White, Selected Messages 3, p. 312.1

She then goes on to quote **Hebrews 11:3** and **Psalms 33:6-9**. Thus we see a clear demonstration of the meaning of the word “create”, which is to make something out of nothing. It is when something comes into existence while there was no pre-existing matter for it to come from. Therefore it is created.

“Begotten”, on the other hand, is the exact opposite. It is when something comes out of another thing existing before it. Any begotten thing or creature has to have a source from which it stems. This source is not nothing (as in creation). Anyone who is begotten has come out of a begetter, therefore showing that there are two involved in the process. It is an obvious fact that the begetter is the source of the begotten thing, and therefore the source of the begetter is the same source as the begotten of it. In other words, the two can be traced back through the one line. Once again, the first book of the Bible furnishes us with an example of what we are talking about:

“Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.” Genesis 3:16

In the above verse the words “**bring forth**” are from the Hebrew word ‘**yalad**’ (**Strong’s #03205**) which means: to bear, bring forth, beget, gender, travail. It has been translated in the AV (Authorized Version: the KJV) beget 201 times, bare 110, born 79, bring forth 25, bear 23, travail 16, midwife 10, child 8, delivered 5, borne 3, birth 2, labour 2, brought up 2, misc 12; making a total of 498 occurrences. (See also **Luke 3:23-38** where we see the line being traced back through each preceding father, up to the ultimate source.)

The point is clear that “begotten” means to bring forth, or to come out of. It does not mean to make something out of nothing.

We can illustrate the difference in the following: Lucifer was created (made out of nothing) as per Ezekiel 28:13, 15. Jesus Christ (Michael in heaven) was begotten of the Father (came out of Him) as per John 1:14; 3:16; 8:42. Therefore, the difference between “created” and “begotten” is the difference between Lucifer and Christ! That is as far apart as the creature is from the creator.

Lucifer can be traced back to his original source and it will be found that he was made out of nothing. To attempt to do the same with Michael we are faced with a different outcome. We can trace him back through the Father, but then we can never reach a beginning, for the Father is without beginning. Therefore Christ can never ever be traced back to nothing like Lucifer. Therefore, His source (the Father) is an eternal source with no beginning. That is why Jesus is called the eternal Son of God:

“The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father.” {Evangelism, p. 615} This is talking about His divine Son-ship as the Son of God in heaven, long before He ever came to earth to be the son of man. Here we see the stark difference between the two words.

Inspiration makes a divine distinction between the words confirming for us that they do not mean the same thing. Notice how they are contrasted in the following quote:

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

It is clear from the above quote that Sister White understood the two words to be radically different. She clearly says that Jesus was NOT created, but rather that He was begotten. Thus, we can safely conclude that “created” and “begotten” are two different actions, which are not equal.

One who is begotten is an inheritor of the begetter by right of birth. This fact is illustrated all around us. Every species that begets (brings forth), whether it be plant or animal, demonstrates the principle of inheritance. The product always inherits the nature of the begetter.

Christ is the only-begotten Son of God. He has the nature of His Father by right of inheritance.

“Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.” Hebrews 1:4

The early Advent believers recognized this fact. Here is a quote from E. J Waggoner explaining it: “Before passing to some of the practical lessons that are to be learned from these truths, we must dwell for a few moments upon an opinion that is honestly held by many who would not for any consideration willingly dishonor Christ, but who, through that opinion, do actually deny His Divinity. It is the idea that Christ is a created being, who, through the good pleasure of God, was elevated to His present lofty position. No one who holds this view can possibly have any just conception of the exalted position which Christ really occupies.

...The Scriptures declare that Christ is "the only begotten Son of God." He is begotten, not created. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it in these words, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. **There was a time when Christ proceeded forth and came from God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.**

But the point is that **Christ is a begotten Son and not a created subject. He has by inheritance a more excellent name than the angels;** He is "a Son over His own house." Heb. 1:4; 3:6. And since He is the only-begotten son of God, **He is of the very substance and nature of God and possesses by birth all the attributes of God,** for the Father was pleased that His Son should be **the express image of His Person,** the brightness of His glory, and filled with all the fullness of the Godhead....

Finally, we know the Divine unity of the Father and the Son from the fact that both have the same Spirit. Paul, after saying that they that are in the flesh cannot please God, continues: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. **Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ. Christ "is in the bosom of the Father" being by nature of the very substance of God and having life in Himself.** He is properly called Jehovah, the self-existent One and is thus styled in Jer. 23:5, 6, where it is said that the righteous Branch, who shall execute judgment and justice in the earth, shall be known by the name of Jehovah-sidekenu--THE LORD, OUR RIGHTEOUSNESS.

Let no one, therefore, who honors Christ at all, give Him less honor than He gives the Father, for this would be to dishonor the Father by just so much, but let all, with the angels in heaven, worship the Son, having no fear that they are worshiping and serving the creature instead of the Creator." - E. J. Waggoner-Christ And His Righteousness, pp. 19-24. 1890

Jesus Came Forth – he was “Begotten”

Begotten – when something comes out of another substance or thing (the ultimate or original source) existing before it.

Christ can be traced to the Father, an eternal source with no beginning. That is why Jesus is called the Begotten Son of God. He has the nature of His Father by right of inheritance.

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. **Hebrews 1:4**

John 1:14, 18 - And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of **the only begotten of the Father**, full of grace and truth. ... v18 No man hath seen God at any time; **the only begotten Son, which is in the bosom of the Father**, he hath declared him.

John 3:16, 18 - For God so loved the world, that he gave his **only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life. ... v18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

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

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

John 16:27 - For the Father himself loveth you, because ye have loved me, and have believed that **I came out from God.**

John 17:8 - For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that **I came out from thee**, and they have believed that thou didst send me.

1 John 4:9 - In this was manifested the love of God toward us, because that God sent his **only begotten Son** into the world, that we might live through him.

Proverbs 8:22-30 - v22 The LORD possessed me in the beginning of his way, before his works of old. **v23** I was set up from everlasting, from the beginning, or ever the earth was.

v24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. **v25** Before the mountains were settled, before the hills 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. **v27** When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth: **v28** When he established the clouds above: when he strengthened the fountains of the deep: **v29** When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: **v30** Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him;

Proverbs 30:4 - Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

What did the Adventist Pioneers have to say about Jesus being Begotten?

“The Eternal Father, the unchangeable one, **gave his only begotten Son, tore from his bosom.** Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind.” - **Ellen White, Advent Review and Sabbath Herald, July 9, 1895, par. 13**

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

“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.**” - **Ellen White, Youth Instructor December 16, 1897, par. 5**

“Who is this that was to come to our world and become incarnate? The only begotten Son of God. “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death.”
“The Lord possessed me in the beginning of his way, before his works of old,” Christ says. “
- **Ellen White, Manuscript 37, March 10, 1898, par. 13**

“The Father was greater than the Son in that he was first. The Son was equal with the Father in that he had received all things from the Father.” — **James White, Review and Herald, January 4, 1881, vol. 1, p. 244**

“As Christ was twice born, - once in eternity, the only begotten of the Father, and again here in the flesh, thus uniting the divine with the human in that second birth, - so we, who have been born once already in the flesh, are to have the second birth, being born again of the Spirit, in order that our experience may be the same, - the human and the divine being joined in a life union.” - **W. W. Prescott, Review & Herald, April 14, 1896**

"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...While both are of the same nature, **the Father is first in point of time. He is also greater in that He had no beginning, while Christ's personality had a beginning.**" - **E.J Waggoner, October 1, 1889**

Ellen White, Patriarchs and Prophets, p. 34.1:

“The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2.

Christ, the Word, the **only begotten of God**, was one with the eternal Father--**one in nature, in character, in purpose** —the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Proverbs 8:22-30.

John Nevins Andrews - “And as to the Son of God, he could be excluded also, for he had God for His Father, and did, at some point in the eternity of the past, have beginning of days. So that if we use Paul’s language in an absolute sense, it would be impossible to find but one being in the universe, and that is God the Father, who is without father, or mother, or descent, or beginning of days, or end of life. Yet probably no one for a moment contends that Melchizedek was God the Father.” - **J.N. Andrews, Review & Herald, September 7, 1869**

“The angels, therefore, are created beings, necessarily of a lower order than their Creator. **Christ is the only being begotten of the Father.**” - **James Edson White (son of Ellen White), Past Present and Future, p. 52**

It is Christ who is our Comforter, not someone else. It is time to discover old truths; light given to the Pioneers that has been covered up and discarded.

“The reason why the churches are weak and sickly and ready to die, is that **the enemy** has brought influences of a discouraging nature to bear upon trembling souls. He **has sought to shut Jesus from their view as the Comforter**, as one who reproves, who warns, who admonishes them, saying, "This is the way, walk ye in it." - **Review and Herald, August 26, 1890, ‘The Righteousness of Christ’**

“Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter.” - Review & Herald, January 27, 1903, ‘The meaning of God’s providences’

“They have one God and one Saviour, and one Spirit—The Spirit of Christ—is to bring unity into their ranks.” - Testimonies for the Church Vol. 9, p. 189, 1909

“Christ comes as a Comforter to all who believe.” - Manuscript Releases 8, p. 57

**“...the holy Spirit is the comforter, as the personal presence of Christ to the soul.”
- Review & Herald, November 29, 1892, par. 3**

“He (Jesus) is coming to us by His Holy Spirit today. Let us recognize Him now; then we shall recognize Him when He comes in the clouds of heaven, with power and great glory.” - Review & Herald, April 30, 2901, par. 8

“Jesus is seeking to impress upon them the thought that in giving his Holy Spirit he is giving to them the glory which the Father has given him, that he and his people may be one in God.” - Signs of the Times, October 3, 1892, par. 4

“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 always, even unto the end of the world.” Matt. 28:20 While He delegates His power to inferior ministers, His energizing presence is still with His church.” - Desire of Ages, 166.2

“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.” - Manuscript Releases 14, p. 23; Letter 119 to James Edson & Emma White, February 18, 1895

“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.” - Review and Herald, April 5, 1906, ‘The Word made Flesh’

“In giving His commission to His followers, Christ did not tell them they would be left alone. He assured them that He would be near them. He spoke of His omnipresence in a special way. Go to all nations, He said. Go, to the farthest portion of the habitable globe, but know that My presence will be there....The assurance of His abiding presence was the richest legacy Christ could give His disciples.” - Manuscript 138, December 2, 1897, 'The Gospel'

“The Father gave His Spirit without measure to His Son, and we also may partake of it’s fullness.” - Great Controversy, p.477

“When he should ascend to the Father, then the Comforter which the Saviour promised to send would come. Jesus promised to manifest himself through the Holy Spirit to every individual who shall seek him and believe on him.” - Signs of the Times, July 23, 1896, ‘Come unto me and

drink'

"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."

- Desire of Ages, p. 671.2

"The disciples still failed to understand Christ's words in their spiritual sense, and again He explained His meaning. **By the Spirit, He said, He would manifest Himself to them.** "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things." - **Desire of Ages, pages 669- 670, 'Let not your heart be troubled'**

"I will not leave you comfortless; I will come to you." **The divine Spirit that the world's Redeemer promised to send, is the presence and power of God.**" - **Signs of the Times, November 23, 1891**

"After His ascension He was to be absent in person; **but through the Comforter He would still be with them,** and they were not to spend their time in mourning." - **Desire of Ages', page 277**

"It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal." - **Desire of Ages, page 388, 'The crisis in Galilee'**

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

"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. **No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.....**The disciples still failed to understand Christ's words in their spiritual sense, and again He explained His meaning. **By the Spirit, He said, He would manifest Himself to them.**" - **Desire of Ages, page 669.2, 670.1, 'Let not your heart be troubled'**

For a more complete list of Spirit of Prophecy quotes on the Comforter, please visit:

<https://www.truthseeker.church/christ-is-our-comforter>

JOHN 14 – the Comforter - the Spiritual Manifestation

Jesus would leave the disciples in how they knew him, in bodily human form. And he would return to them in spiritual form. They didn't ask who was coming when he told them that he will come to them as "another comforter", but they wondered "how". See verse 22.

v1 Let not your heart be troubled: ye believe in God, believe also in me. v2 In my Father's house are many mansions: if *it were* not so, I would have told you. **I go to prepare a place for you.** v3 And if I go and prepare a place for you, **I will come again, and receive you unto myself;** that where I am, *there ye may be also* v5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? v6 Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me.** v7 If ye had known me, **ye should have known my Father** also: and from henceforth ye know him, and have seen him. v8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. v9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father;** and how sayest thou *then*, Shew us the Father? v10 Believest thou not that I am in the Father, and the Father in me? **the words that I speak unto you I speak not of myself: but the Father that dwelleth in me,** he doeth the works. v11 **Believe me that I am in the Father, and the Father in me:** or else believe me for the very works' sake. v12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. v13 And **whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.** v14 If ye shall **ask any thing in my name, I will do it.** v15 If ye love me, keep my commandments. v16 And I will pray the Father, and he shall give you **another Comforter,** that he may abide with you for ever; v17 **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.** v18 **I will not leave you comfortless: I will come to you.** v19 Yet a little while, and the world seeth me no more; but **ye see me: because I live,** ye shall live also. v20 At that day **ye shall know that I am in my Father, and ye in me, and I in you.** v21 **He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.** v22 Judas saith unto him, not Iscariot, Lord, **how is it that thou wilt manifest thyself unto us, and not unto the world?** v23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and **we will come unto him, and make our abode with him.** v24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. v25 These things have I spoken unto you, being *yet* present with you. v26 But the **Comforter, which is the Holy Ghost,** whom **the Father will send in my name,** he shall **teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.** v27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. v28 **Ye have heard how I said unto you, I go away, and come again unto you.** If ye loved me, ye would rejoice, because I said, **I go unto the Father: for my Father is greater than I.** v29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. v30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. v31 But that the world may know that I love the Father; and as **the Father gave me commandment, even so I do.** Arise, let us go hence.

Who is the 'Comforter'?

"G3875"

English (KJV)	Strong's	Root Form (Greek)	Tense
But	α1161	δέ <i>de</i>	κ
when	α3752	ὅταν <i>hotan</i>	κ
the Comforter	π3875	παράκλητος <i>paraklētōs</i>	κ
is come,	α2064	ἐρχομαι <i>erchomai</i>	κ TENSE

That's right, 'the Comforter' is named Jesus Christ the righteous.

Strong's G3875 gives the clue

KJV Concordance for -"Comforter" OR "advocate"-

Primary Results Secondary Results LexiConc

"Comforter" OR "advocate"
occurs in 5 verses in 'The New Testament' of the KJV
Page 1 / 1 inexact matches (Jhn 14:16 - 1Jo 2:1)

COPY OPTIONS SHOW STRONG'S

Jhn 14:16 And ²⁵³² I ¹⁴⁷³ will pray ²⁰⁶⁵ the Father ³⁹⁶², and ²⁵³² he shall give ¹³²⁵ you ⁵²¹³ another ²⁴³ Comforter ³⁸⁷⁵, that ²⁴⁴³ he may abide ³³⁰⁶ with ³³²⁶ you ⁵²¹⁶ for ¹⁵¹⁹ ever ¹⁶⁵;

Jhn 14:26 But ¹¹⁶¹ the Comforter ³⁸⁷⁵, (which is) the Holy ⁴⁰ Ghost ⁴¹⁵¹, whom ³⁷³⁹ the Father ³⁹⁶² will ¹⁰⁹² send ¹⁷²² unto ³⁴⁵⁰ you ³⁶⁸⁶, he ¹⁵⁶⁵ shall teach ¹³²¹ you ⁵²⁰⁹ all things ²⁵³² which ⁵²⁷⁹ I have said ²⁰³⁶ unto ⁵²¹³ you.

Jhn 15:26 But ¹¹⁶¹ when ³⁷⁵² the Comforter ³⁸⁷⁵ is come ²⁰⁶⁴ whom ³⁷³⁹ I will send ³⁹⁹² unto ⁵²¹³ you ²¹¹³ from ³⁸⁴⁴ the Father ³⁹⁶², [even] the Spirit ⁴¹⁵¹ of truth ²²⁵, which ³⁷³⁹ proceedeth ¹⁰⁷ from ³⁸⁴⁴ the Father ³⁹⁶², he ¹⁵⁶⁵ shall testify ³¹⁴⁰ of ²¹¹² me ¹⁷⁰⁰;

Jhn 16:7 Nevertheless ²³⁵ I ¹⁴⁷³ tell ³⁰⁰⁴ you ⁵²¹³ the truth ¹¹²⁵: it is expedient ⁴⁸⁵¹ for ⁵²¹³ you ¹⁴³⁷ that ²⁴⁴³ I ¹⁴³⁷ go away ¹⁰⁶³: for ¹⁰⁶³ if ³³⁶² I go ⁵⁶⁵ not ³³⁶² away ⁵⁶⁵, the Comforter ³⁸⁷⁵ will ²⁰⁶⁴ not ³⁷⁵⁶ come ²⁰⁶⁴ unto ⁴³¹⁴ you ⁵²⁰⁹; but ¹¹⁶¹ if ¹⁴³⁷ I depart ⁴¹⁹⁸, I will send ³⁹⁹² him ⁸⁴⁶ unto ⁴³¹⁴ you ⁵²⁰⁹.

1Jo 2:1 My ³⁴⁵⁰ little children ⁵⁰⁴⁰, these ⁵⁰²³ things ¹¹²⁵ write ¹¹²⁵ unto ⁵²¹³ you ⁵²¹³, that ³³⁶³ ye ²⁶⁴ sin ²⁶⁴ not ³³⁶³. And ²⁵³² if ¹⁴³⁷ any man ⁵¹⁰⁰ sin ²⁶⁴, we have ²¹⁹² an advocate ³⁸⁷⁵ with ⁴³¹⁴ the Father ³⁹⁶², Jesus ²⁴²⁴ Christ ⁵⁵⁴⁷ the righteous ¹³⁴²;

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Spirit of Prophecy:

"The reason why the churches are weak and sickly and ready to die is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter." — Ellen White, Review and Herald, August 26, 1890

"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." - Ellen White, The Southern Review, Sept. 13, 1898 par. 2; Manuscript 44, May 13, 1897, par. 3

"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 [Jesus] divested of the personality of humanity and independent thereof. He [Jesus] would represent Himself as present in all places by His Holy Spirit, as the Omnipresent. - Ellen White, Letter 119, February 18, 1895, par. 18; MR, vol. 14, p. 23.3

"[John 14:16-17] This refers to the omnipresence of the Spirit of Christ, called the Comforter."— Ellen White, Letter 7, June 11, 1891 to Brother Chapman; MR 14, p. 179.3

"It is not safe to catch the spirit from another. We want the Holy Spirit, which is Jesus Christ." - Ellen White, Letter 66 to W. W. Prescott, April 10, 1894, par. 18

“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 always, even unto the end of the world.” Matt. 28:20. While He delegates His power to inferior ministers, His energizing presence is still with His church.”
– Ellen White, *Desire of Ages*, p. 166.2

John 14 summary

v6 Jesus is the channel, the way to the Father. He is our go between, our mediator. Jesus says that he is the way, THE TRUTH, and the life. As you read further, you will discover that it is Jesus that comes to us in the Spirit, the Holy Spirit, the Comforter. Therefore he is also known as “the Spirit of Truth.”

v7-9 Because Christ is Begotten of the Father before the creation of the worlds, he has a special identity. He has the same nature and character of the Father. He came out from God and was sent from God. He is the express image of the Father. So in knowing the Son of God, you know God in heaven.

v10-11 The Father’s Spirit dwells in Christ, the Spirit of God aka Holy Spirit. That is how the Father communicates to His Son and tells Him what and how to speak.

v12 This verse ends with a hint that Jesus is leaving them soon.

v13-14 Jesus tells them to pray, to ask in His name. By doing so the Father will be glorified in the Son.

v15 Are we to be obedient in the instruction from Jesus? If you love me, keep my commandments. Remember the Father is speaking to us through His Son.

v16 Another Comforter – a substitute of Christ in the flesh– will abide (be with) with you for ever.

v17

Spirit of truth – world can’t receive because it doesn’t know him or see him.

Spirit of truth – the disciples know him and the Spirit of truth dwells with them.

Who was dwelling with them at that moment? Christ

Spirit of truth – now it will be in them (the disciples)

Spirit + Christ = Spirit of Christ

Christ in His Spirit is the Spirit of Truth

v18 This is a rare time when Jesus speaks of Himself in speaking in first person language. Typically He speaks about himself in third person language speaking about the “Son of Man”. But here He says TWICE, “I”. “I will not leave you comfortless. I will come to you.”

Here Jesus is promising to come to us. He, Himself. He won’t leave us comfortless.

Does he say he is sending a friend? No. Someone else? No.

v19 Jesus tells them that the world is not going to see him any more. But they will still see Him because He lives.

v20 A real trinity. The union of a true Christian, his creator, God the Father, and Jesus Christ, the Son of God. "I am in my Father, and you in me, and I in you."

v21 Again reinforcement of obedience to the commandments. It is a reflection of love to the Father and the Son. And in return, the Father and the Son will love us. Then Jesus says that He will manifest Himself unto us that keep the commandments, and love God and Christ.

v22 Judas is wondering why Jesus is going to come to them (manifest himself unto them), but not the rest of the world. He asks "**HOW**" are you going to do this? You see, there was no question who was going to come to them. It would be Jesus in another form. Not in the flesh, but in the spirit. Judas didn't ask "WHO". He asked "HOW?"

v23 Through faith, obedience and love, there is the union of the believer with the Father and the Son. It is the Father and the Son it says here that are going to come and make their "ABODE" with you. In your heart and mind. And this is done through their Spirit. It belongs to them, not someone else.

v24 What Jesus is telling them is coming from the Father. It is the Father's message. If we love Him, we will obey and keep the teachings within our hearts and minds.

v25 You are a testimony, a witness that Jesus said all of this while he was with them in the flesh, in person.

v26 the Comforter (Advocate)

Comforter = Holy Ghost (Spirit) – Father will send in Christ's name

Comforter = Spirit that is holy (Holy Spirit) + in Christ's name

Comforter = Holy Spirit of Christ also known as the Spirit of Christ

He will teach you all things and remind you of all things

v28 Jesus reminds them that he told them that he would need to go away. However, he is coming back "unto you" he says. He tells them that he is going "unto the Father".

v29 Jesus tells them this before it happens so when it does happen, they will realize what is going on and believe.

v30 He warns them that the evil one is coming but he has no control over Jesus.

v31 But the evil one must come so that the world will learn a lesson. That the Son loves the Father and is obedient to the Father regardless of what is going to happen.

GLORIFIED !

After Jesus was resurrected, he needed to be Glorified (in heaven) and receive God's Spirit in full measure before he was able to send the Spirit to His disciples. That is why he had to go away first, before the Spirit of Truth, the Comforter, Christ's Spirit, the Spirit of Christ could come. The Father would send the Spirit, in Christ's name.

Pay close attention to the Spirit of Prophecy quotes after reading these scriptures. It doesn't get any clearer than this. This of course is not what your Pastor is sharing because it goes against the General Conference's mystery Comforter that is someone else. A doctrine introduced in full measure in 1980.

John 7:39 - But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.

John 11:4 - When Jesus heard that, he said, This sickness is not unto death, but **for the glory of God, that the Son of God might be glorified** thereby.

John 12:16, 23, 28 - v16 These things understood not his disciples at the first: **but when Jesus was glorified**, then remembered they that these things were written of him, and that they had done these things unto him. ... v23 And Jesus answered them, saying, The hour is come, **that the Son of man should be glorified.** ... v28 **Father, glorify thy name.** Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

John 13:31-32 - v31 Therefore, when he was gone out, Jesus said, **Now is the Son of man glorified, and God is glorified in him.** v32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

John 14:13 - And **whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.**

Acts 3:13 - The **God** of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath **glorified his Son Jesus**; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

1 Peter 1:21 - Who by him do believe in **God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.**

2 Peter 1:16-17 - For we have not followed cunningly devised fables, when we made known unto you the power and coming of our **Lord Jesus Christ**, but were eyewitnesses of his majesty. v17 For **he received from God the Father honour and glory**, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

2 Thessalonians 1:10, 12 - v10 When he shall come to be glorified in his saints, and to be admired in all them that believe because our testimony among you was believed in that day. ... v12 That **the name of our Lord Jesus Christ may be glorified in you**, and ye in him, according to the grace of our God and the Lord Jesus Christ.

John 17:1-5 - v1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: v2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. v3 **And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.** v4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. v5 **And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.**

1 Timothy 3:16 - And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received **up into glory**.

"And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." **The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension. Not until this was received could the disciples fulfill the commission to preach the gospel to the world.** But the Spirit was now given for a special purpose. Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them. He was committing to them a most sacred trust, and He desired to impress them with the fact that without the Holy Spirit this work could not be accomplished. The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church." – **Ellen White, Desire of Ages, page 805**

"The reason why the churches are weak and sickly and ready to die is that **the enemy** has brought influences of a discouraging nature to bear upon trembling souls. He **has sought to shut Jesus from their view as the Comforter.**" — **Ellen White, Review and Herald, August 26, 1890**

In the above statement, imagine if Ellen White could state it like this....

"The reason why the churches are strong and healthy is because they believe and have Jesus as their Comforter." But sadly, that is not the case. "

Here is a full explanation from Sister White that is boldly ignored today.

"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." - Ellen White, The Southern Review, Sept. 13, 1898 par. 2; Manuscript 44, May 13, 1897, par. 3

You can re-word the previous statement exactly like this as a result of the deceptive leadership today in the denomination:

"That Christ should manifest Himself to Seventh-Day Adventists and yet be invisible to the world was a mystery to the Adventists. They could not understand the words of Christ in

their spiritual sense. They were thinking of the outward, visible manifestation in the flesh. They could not take in the fact that they could have the presence of Christ in Spirit form with them, and yet He would be unseen by the rest of the world. The Seventh-Day Adventists did not understand the meaning of a spiritual manifestation.”

When Jesus Spoke, he gave clues that will help us to understand who the Spirit of Truth is, and who is also the Comforter

Neither the Spirit of Truth, nor Jesus spoke of themselves, but what they hear.

(John 14:6 – Jesus said that he was “the truth”. So “His Spirit” would be the Spirit of Truth, the Spirit of Jesus) Check out the commonality of John 16:13 with the others listed below.

The Spirit of Truth (future tense of the Spirit of Christ that would come):

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

Jesus, the Son of Man, the Son of God

John 12:49-50 - For I have not spoken of myself; but **the Father which sent me, he gave me a commandment, what I should say, and what I should speak.** v50 And I know that his commandment is life everlasting: whatsoever I speak therefore, **even as the Father said unto me, so I speak.**

John 14:10 - Believest thou not that I am in the Father, and the Father in me? **the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.**

John 14:24 - He that loveth me not keepeth not my sayings: and **the word which ye hear is not mine, but the Father's which sent me.**

John 8:28 - Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* **I do nothing of myself; but as my Father hath taught me, I speak these things.**

John 17:8 - For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

John 5:30 - I can of mine own self do nothing: **as I hear, I judge:** and my judgment is just; because **I seek not mine own will, but the will of the Father which hath sent me.**

John 7:17-18 - **If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.** v18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

So we see that Jesus did not speak of himself in the above examples. He did at times speak about himself in two typical forms. One is called first person language, the other is called third person

language. Third person language is a grammatical use or type where you would speak or talk about yourself as if you were another person present in the conversation with someone. So it would be you, the other person you are speaking to, and another of yourself.

It is obvious and easy to tell when Jesus is speaking in “First Person language”. It is a direct communication that leaves nothing to guess. He speaks of himself as “**I**”, “**me**”, “**my**”, “**own**”, “**myself**” in the following verses.

John 4:14 - But whosoever drinketh of the water that **I** shall give him shall never thirst; but the water that **I** shall give him shall be in him a well of water springing up into everlasting life.

John 5:24, 30-32, 34, 5:46-47 - Verily, verily, **I say** unto you, He that heareth my word, and believeth on him that sent **me**, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. v30 **I** can of mine **own self** do nothing: as **I** hear, **I** judge: and **my** judgment is just; because **I** seek not mine **own** will, but the will of the Father which hath sent **me**. v31 If **I** bear witness of **myself**, my witness is not true. v32 There is another that beareth witness of **me**; and **I** know that the witness which he witnesseth of **me** is true. ... v34 But **I** receive not testimony from man: but these things **I say**, that ye might be saved. v46 For had ye believed Moses, ye would have believed **me**: for he wrote of **me**. v47 But if ye believe not his writings, how shall ye believe **my** words?

John 6:32-33 - Then Jesus said unto them, Verily, verily, **I say** unto you, Moses gave you not that bread from heaven; but **my** Father giveth you the true bread from heaven.

John 6:35, 38-39, 47-48, 51, 54 – And Jesus said unto them, **I am** the bread of life: he that cometh to me shall never hunger; and he that believeth on **me** shall never thirst. v38 For **I** came down from heaven, not to do mine **own** will, but the will of him that sent **me**. v39 And this is the Father's will which hath sent **me**, that of all which he hath given **me** **I** should lose nothing, but should raise it up again at the last day. v47 Verily, verily, **I say** unto you, He that believeth on **me** hath everlasting life. v48 **I am** that bread of life. v51 **I am** the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that **I** will give is **my** flesh, which **I** will give for the life of the world. v54 Whoso eateth **my** flesh, and drinketh **my** blood, hath eternal life; and **I** will raise him up at the last day.

John 8:12 - Then spake Jesus again unto them, saying, **I am** the light of the world: he that followeth **me** shall not walk in darkness, but shall have the light of life.

John 14:14, 18, 21 – If ye shall ask any thing in **my** name, **I** will do it. v18 **I** will not leave you comfortless: **I** will come to you. v21 He that hath **my** commandments, and keepeth them, he it is that loveth **me**: and he that loveth me shall be loved of **my** Father, and **I** will love him, and will manifest **myself** to him.

Now lets see what happens when Jesus is speaking about himself in “Third Person language”. For some reason people get tripped up on this. This is a grammatical type of language used more common than you would think. Jesus is speaking about himself as if he had “ANOTHER” of himself standing before him and whomever he is conducting his conversation with.

So now Jesus is speaking about himself as “**the Son**”, the “**Son of man**”, “**he**”, “**his**”, “**him**”, “**himself**”, “**Son of God**”.

Matthew 16:27, 28 - For the **Son of man** shall come in the glory of **his** Father with his angels; and then **he** shall reward every man according to his works. v28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the **Son of man** coming in his kingdom.

Matthew 25:31 - When the **Son of man** shall come in **his** glory, and all the holy angels with **him**, then shall **he** sit upon the throne of his glory:

Mark 8:38 - Whosoever therefore shall be ashamed of **me** and of **my** words in this adulterous and sinful generation; of him also shall the **Son of man** be ashamed, when **he** cometh in the glory of **his** Father with the holy angels. (“**me**”, “**my**” is in the First person; “**Son of Man**”, “**he**”, “**his**” is in Third person language)

Mark 9:31 - For he taught his disciples, and said unto them, The **Son of man** is delivered into the hands of men, and they shall kill **him**; and after that **he** is killed, **he** shall rise the third day.

Mark 14:41 - And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the **Son of man** is betrayed into the hands of sinners.

Mark 14:62 - And Jesus said, I am: and ye shall see the **Son of man** sitting on the right hand of power, and coming in the clouds of heaven.

Luke 5:24 - But that ye may know that the **Son of man** hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

Luke 6:5 - And he said unto them, That the **Son of man** is Lord also of the Sabbath.

Luke 18:8 - I tell you that he will avenge them speedily. Nevertheless when the **Son of man** cometh, shall he find faith on the earth?

John 1:51 - And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the **Son of man**.

John 3:13, 14 - And no man hath ascended up to heaven, but he that came down from heaven, *even* the **Son of man** which is in heaven. v14 And as Moses lifted up the serpent in the wilderness, even so must the **Son of man** be lifted up:

John 3:16-18 - For God so loved the world, that he gave his only begotten **Son**, that whosoever believeth in **him** should not perish, but have everlasting life. v17 For God sent not his **Son** into the world to condemn the world; but that the world through **him** might be saved. v18 He that believeth on **him** is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten **Son of God**.

If Jesus were to speak in First Person language in John 3:16-18, it would look very different:

‘For God so loved the world, that he gave **ME**, the only begotten Son, that whosoever believeth **ME** should not perish, but have everlasting life. v17 For God sent not **ME** into the world to condemn

the world; but that the world through **ME** might be saved. v18 He that believeth on **ME** is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of **ME** the only begotten Son of God.'

Back to more third person language examples:

John 5:19-23 - Then answered Jesus and said unto them, Verily, verily, I say unto you, The **Son** can do nothing of **himself**, but what **he** seeth the Father do: for what things soever he doeth, these also doeth **the Son** likewise. v20 For the Father loveth **the Son**, and sheweth **him** all things that himself doeth: and he will shew **him** greater works than these, that ye may marvel. v21 For as the Father raiseth up the dead, and quickeneth *them*; even so **the Son** quickeneth whom he will. v22 For the Father judgeth no man, but hath committed all judgment unto **the Son**: v23 That all *men* should honour the **Son**, even as they honour the Father. He that honoureth not the **Son** honoureth not the Father which hath sent **him**.

John 5:25-27 - Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the **Son of God**: and they that hear shall live. v26 For as the Father hath life in himself; so hath he given to **the Son** to have life in **himself**; v27 And hath given **him** authority to execute judgment also, because he is the **Son of man**.

John 6:40, 46, 53 - And this is the will of him that sent me, that every one which seeth **the Son**, and believeth on **him**, may have everlasting life: and **I** will raise him up at the last day. v46 Not that any man hath seen the Father, save **he** which is of God, **he** hath seen the Father. v53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of **the Son of man**, and drink **his** blood, ye have no life in you. ("I", first person; "he", "him", "his", "the Son", "Son of man" is third person)

John 8:28 - Then said Jesus unto them, When ye have lifted up the **Son of man**, then shall ye know **that I am he**, and *that I* do nothing of **myself**; but as **my** Father hath taught **me**, **I** speak these things. ("I", "me" and "myself" are first person; "Son of man" and "he" are third person)

John 14:16 - And **I** will pray the Father, and he shall give you **another Comforter**, that **he** may abide with you for ever. ("I" is first person; "another Comforter" and "he" is third person)

John 14:17 - *Even* the Spirit of truth; whom the world cannot receive, because it seeth **him** not, neither knoweth **him**: but ye know **him**; for **he** dwelleth with you, and shall be in you.

And regardless of what you are told and led to believe, nothing changes the fact that Sister White wrote the inspired quote below identifying who is the Comforter.

"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.** - Ellen White, Manuscript Releases 14, p.179

Further explanation is given:

"Cumbered with humanity, **Christ could not be in every place personally**; therefore it was

altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.**” - Ellen White, Manuscript Releases 14, p. 23, 1895
So Christ in his human nature would be in the sanctuary. And it is his divine nature divested or stripped of his human nature that would come to us in the Spirit.

“Jesus comes to you as the Spirit of truth; study the mind of the Spirit, consult your Lord, follow His way.” - Ms 8c 1891, ‘Relationship of Institutional Workers’ July 26, 1891

“Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter.” - Review & Herald, January 27, 1903

Converts came in like a flood

What was the origin of the great apostasy? How did the church first depart from the simplicity of the gospel?

“By conforming to the practices of paganism, to facilitate the acceptance of Christianity by the heathen....During the lives of the apostles the church remained comparatively pure. But “toward the latter end of the second century most of the churches assumed a new form; the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts...came forward and new modeled the cause...” **To secure converts, the exalted standard of the Christian faith was lowered, and as the result “a pagan flood, flowing into the church, carried with it its customs, practices, and idols....” Has not the same process been repeated in nearly every church calling itself Protestant?**” - Ellen White, Great Controversy, 384.5

“Conformity to worldly customs converts the church to the world; it never converts the world to Christ. Familiarity with sin inevitably cause it to appear less repulsive. He who chooses to associate with the servants of Satan will soon cease to fear their master. When in the way of duty we are brought into trial, as was Daniel in the king’s court, we may be sure that God will protect us; but if we place ourselves under temptation we shall fall sooner or later.” - **Great Controversy, p. 509.1**

Principles of Truth would be discarded – Ellen White’s warning Selected Messages book 1, p. 204-208

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of **our** faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? **The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error.** A new organization would be established. **Books of a new order would be written.** A system of intellectual philosophy would be introduced. The founders of this

system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.
- p. 204.2

Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth? – p. 205.1

I hesitated and delayed about the sending out of that which the Spirit of the Lord impelled me to write. I did not want to be compelled to present the misleading influence of these sophistries. But in the providence of God, the errors that have been coming in *must be met*. – p. 205.2

Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, "Iceberg just ahead!" There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, "Meet it!" There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collisions, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way. – p. 205.3

Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, "Meet it!" I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, "Meet it!"
– p.206.1

That night I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us. – p. 206.2

I have been hoping that there would be a thorough reformation, and that the principles for which we fought in the early days, and which were brought out in the power of the Holy Spirit, would be maintained. – p.206.3

Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, [Older brethren among the pioneers are here thus reminiscently referred to. "Father Pierce" was Stephen Pierce, who served in ministerial and administrative work in the early days. "Father Andrews" was Edward Andrews, the father of J. N. Andrews.—Compilers.] Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed

earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me. – p. 206.4

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given. - p. 207.1

For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews, [See note on page 206.] who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, "Father Andrews, the Lord Jesus maketh thee whole." He was healed instantly. He got up, and walked about the room, praising God, and saying, "I never saw it on this wise before. Angels of God are in this room." The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the Word of God. – p. 207.2

What influence is it would lead men at this stage of our history to work in an underhand, powerful way to tear down the foundation of our faith—the foundation that was laid at the beginning of our work by prayerful study of the Word and by revelation? Upon this foundation we have been building for the past fifty years. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, "Meet it!"... – p. 207.3

I must bear the messages of warning that God gives me to bear, and then leave with the Lord the results. I must now present the matter in all its bearings; for the people of God must not be despoiled. – p. 208.1

We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority." - p. 208.2

The Three Angels Message

Revelation 14 plainly states:

v6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

v7 Saying with a loud voice, **Fear God, and give glory to HIM; for the hour of HIS judgment is come: and worship HIM that made heaven, and earth, and the sea, and the fountains of waters.**

v8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

v9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

v10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

v11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

v12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

If God is three persons, (Father, Son and Holy Spirit as the trinity doctrine subscribes), then how can you claim the first angel's message?

“Fear God, and give glory to THEM; for the hour of THEIR judgment is come: and worship THEM that made heaven, and earth, and the sea, and the fountains of waters.”

Today's Adventists cannot declare the first angels message. Fortunately, James White (co-founder) and the real Adventists that experienced the 1844 movement have already experienced and given the first angel's message and have declared the second angel's message!

“God called us out of Babylon. If we had stayed there, bound down by ministers and creeds, the glorious light of the Holy Sabbath never would have reached us, but glory to God, the second angel's message called us out from the fallen churches where we are now free to think, and act for ourselves in the fear of God.”- James White, The Third Angels Message, p. 11.3, 1850

Who is Babylon and the fallen churches worshipping? A trinity god.

And now we should be declaring and warning with the third angel's message. But today's people are so Laodicean, worshipping the same god as the Sunday keepers, just on a different day. The evil one has taken the denomination long ago and has fooled the very elect.

But wait a minute. The Pastor says we are the remnant church. No, sadly today it is a counterfeit “New Organization” that exists in a larger form found within the buildings and walls governed by the General Conference. The remnant church was the original SDA church prior to the changes of the theologians and scholars that dates back to 1930 when they gained uninhibited control.

“We are not saved as a sect; no denominational name has any virtue to bring us into favor with God. We are saved individually as believers in the Lord Jesus Christ. And “by grace are

ye saved through faith; and that not of yourselves; it is the gift of God." **We may have our names recorded on the books of the most spiritual of the churches, and yet we may not belong to Christ, and our names may not be written on the Lamb's book of life.**" – Ellen White, Review & Herald, February 10, 1891, par. 6

"God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. "Where two or three are gathered together in My name, there am I in the midst of them." Where Christ is, even among the humble few, this is Christ's church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church. Where two or three are present who love and obey the commandments of God, Jesus there presides, let it be the desolate place of the earth, in the wilderness, in the city, (or) enclosed in prison walls." - Ellen White, Manuscript Releases, vol. 17, p. 82

Books of a new order

We were warned from the writings of Sister White that 'changes would be made'. A great work would be done, but the truths that were well established would be cast aside. All the work of the Pioneers would be called error. Wasn't Sister White a Pioneer? She was literally a co-founder of the denomination. So if you call the Pioneers or refer to them as being in error, then you don't honestly adhere to the counsel of God's messenger. Theology and scholars have now replaced the detail and inspiration of Bible study. Our people have become dumbed down to pew warmers attending church like a spectator sport. God has now been placed into the spiritual realm of a mystery and we can't understand it. Spiritual formation and contemplative prayer have been brought in by the enemy. WAKE UP FOLKS! We are looking for the enemy from in front of us when we have already been taken from behind decades ago.

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-Day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years (1853-1903) would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. Nothing would be allowed to stand in the way of the new movement." - Ellen White, Selected Messages Book 1, p. 204; Letter 242, October 1903

Ellen White stated:

- 1) A reformation would take place
- 2) Our doctrines / pillars of faith would be given up
- 3) What was given to the remnant church by God would be discarded
- 4) Our religion would be changed
- 5) the Fundamental Principles for the last fifty years would be called error (1853-1903)
- 6) A New Organization would be established (a counterfeit SDA church)
- 7) Books of a new order would be written ("The Coming of the Comforter" – Leroy Froom;

“Questions on Doctrine” – Froom, E. E. Read, Roy Allan Anderson, T. E. Unruh;
 “Movement of Destiny” – Leroy Froom; “Seventh-Day Adventists Believe...27, A Biblical Exposition of Fundamental Doctrines”; “Understanding the Trinity” – Max Hatton; “The Trinity” – Woodrow Whidden, Jerry Moon, John Reeve)
 8) Intellectual Philosophy would be introduced (Scholars and Theologians took over)
 9) Nothing would stand in the way of this new movement

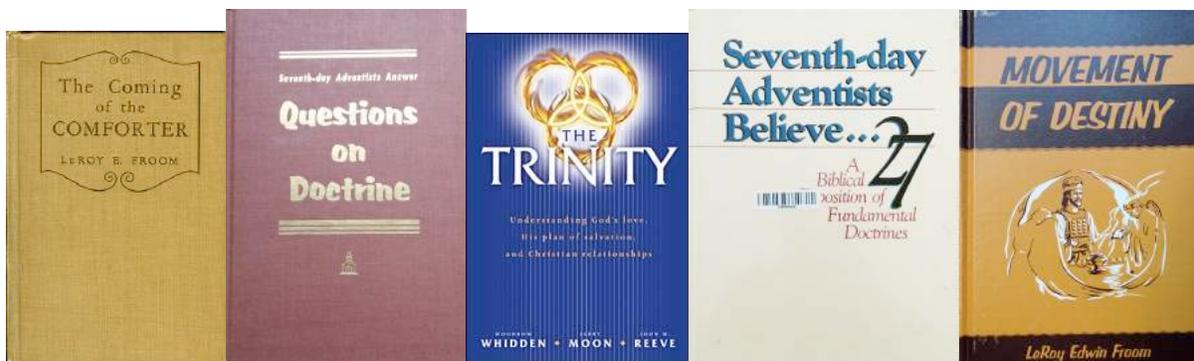
“If any man have ears to hear, let him hear.” Mark 7:16

WE WERE WARNED THIS WOULD HAPPEN

Leroy Froom, Movement of Destiny, p. 322, 422 - “I was compelled to search out valuable books written by men outside of our faith...The next logical and inevitable step...involved revision of certain standard works, so as to eliminate statements that taught, and thus perpetuated erroneous views on the Godhead.”

So Leroy Froom went to authors of Babylon for his information. And he then writes and publishes a book in 1928 called “The Coming of the Comforter.” And it is because of this book largely as the reason why we have fables and fuzzy beliefs about the Holy Spirit today.

It is claimed that Ellen White became a Trinitarian 20 years before her passing. This erroneous claim is based on a handful of quotes that Leroy Froom set out to search for that he rightly figured would be misunderstood. He searched over 100,000 pages of her writings (25,000,000 words) and found a few quotes that on the surface appeared to fit the Trinitarian concept on the Holy Spirit. But only if you choose to read them as he grouped them together with his subtitles and at the expense of the “tens of thousands” of non-Trinitarian statements she wrote.



Infidel Authors were warned about in Testimonies for the Church, vol. 8, p. 306

Many think that in order to obtain an education it is necessary to study the productions of writers who teach infidelity, because their works contain some bright gems of thought. But who was the originator of these gems of thought? It was God, and God alone. He is the source of all light. **Why should we wade through the mass of error contained in the works of pagans and infidels, for the sake of a few intellectual truths, when all truth is at our command? – p. 306.1**

There is a reason why these men sometimes display remarkable wisdom. Satan himself was educated in the heavenly courts, and he has a knowledge of good as well as of evil. He mingles the precious with the vile, and this is what gives him power to deceive. But because Satan has robed himself in garments of heavenly brightness, shall we receive him as an angel of light? The tempter has his agents, educated according to his methods, inspired by his spirit, and adapted to his work. Shall we co-operate with them? Shall we receive the works of his agents as essential to the acquirement of an education? – p. 306.2

“Who can bring a clean thing out of an unclean? not one.” Job 14:4. Can we then expect the youth to maintain Christian principles and to develop Christian character while their education is largely influenced by the teachings of pagans, atheists, and infidels? – p. 306.3

If the time and effort spent in seeking to grasp the bright ideas of infidels were given to studying the precious things in the word of God, thousands who now sit in darkness and in the shadow of death would be rejoicing in the glory of the Light of life. – p. 306.4

Warning about Ministers, Elders and Leaders with responsibilities holding onto their creeds

People give up understanding for themselves and place it with their leaders:

“Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders.” - **Ellen White, Desire of Ages, p.459**

Warning to Ministers!

“I saw that the ministers did not escape the wrath of God. Their suffering was ten-fold greater than of their people.” - **Ellen White, Early Writings, p. 282**

Sleeping Preachers:

“Ministers should become Bible students. Are the truths which they handle mighty? Then they should seek to handle them skillfully. Their ideas should be clear and strong, and their spirits fervent, or they will weaken the force of the truth which they handle. **Men and women are in the last hours of probation, and yet are careless and stupid, and ministers have no power to arouse them; they are asleep themselves. Sleeping preachers preaching to a sleeping people!** A great work must be accomplished for ministers in order for them to make the preaching of the truth a success. The word of God should be thoroughly studied. All other reading is inferior to this.” - **Ellen White, Testimonies for the Church, p.337.2, 3**

Ministers and Creeds:

“It is Satan’s studied plan to clothe sin with garments of light to hide its deformity, and make it attractive. And ministers and people professing righteousness unite with the adversary of souls to help him in his plans. Never was there a time when every member of the church should feel his responsibility to walk humbly and circumspectly before God as at the present. **Vain philosophy,**

false creeds, and infidelity, are on the increase. And **many who bear the name of Christ's followers** are, through pride of heart, seeking popularity, and **are drifting away from the established landmarks. The plain commands of God in his word are discarded because they are so plain and old-fashioned, while vain and vague theories attract the mind and please the fancy.** In these scenes of church festivities, there is a union with the world that the word of God does not justify. Christians and worldlings are united in them." – **Ellen White, Signs of the Times, April 19, 1883, par. 10**

Don't rest your faith on them:

"There are many who have a merely nominal faith, but this faith will not save you. Many believe in Christ because somebody else does, because the minister has told them this or that; but **if you rest your faith only on the minister's word, you will be lost.** You must not do as did the foolish virgins, who, when the cry came, "Behold, the bridegroom cometh," found no oil in their vessels. When they discovered their lack, they sought those who were wise, and applied to them for oil for their dying lights; but it was too late to supply them. The wise had only enough for their own use, and they told the foolish virgins they must go and buy oil for themselves. We all must buy oil for ourselves. We must not be content with a mere profession. We are to take a stand for the truth by profession, and the principles of truth must become a part of our life." – **Ellen White, Review and Herald October 1, 1889, par. 4**

Contrary to what is being told to you, having a membership card for the SDA church, and showing up for church every week on Sabbath does not guarantee you a spot as being called "the church".

"God has a church. It is not the great cathedral, neither is it the national establishment, **neither is it the various denominations; it is the people who love God and keep His commandments.** "Where two or three are gathered together in My name, there am I in the midst of them." Where Christ is, even among the humble few, this is Christ's church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church. **Where two or three are present who love and obey the commandments of God, Jesus there presides,** let it be the desolate place of the earth, in the wilderness, in the city, (or) enclosed in prison walls." - **Ellen White, Manuscript Releases, vol. 17, p. 82**

Are you saved?

"We are not saved as a sect; no denominational name has any virtue to bring us into favor with God. We are saved individually as believers in the Lord Jesus Christ. And "by grace are ye saved through faith; and that not of yourselves; it is the gift of God." We may have our names recorded on the books of the most spiritual of the churches, and yet we may not belong to Christ, and our names may not be written on the Lamb's book of life. Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." If we could reach heaven through our own merits and efforts, then Christ need not have come to the world, to endure suffering, reproach, and shame, to be subjected to humiliation, mockery, insult, and death. He made an infinite sacrifice, because it was the only way whereby man could be saved. Those who believe in Christ will reveal it in their life and character. **By beholding Christ they will be changed into his image, and Christ will be represented to the world by his followers. If we are branches of the True Vine, precious clusters of rich fruit will appear in the life as the natural result.** Practical faith in Christ will result in the doing of his words; the believer in Jesus will work the works of God. "We are laborers together with God." "Without me," says Christ, "ye can do nothing."

In and through the grace of Christ we can do all things." – **Ellen White, Review & Herald, February 10, 1891, par. 6**

Prior to the Loud Cry, stand with the Remnant:

"I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest and lead them to think that God is still working for the churches. But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant." – **Ellen White, Early Writings, p. 261.1**

Learned Men – Mystical, Secret, Spiritual meanings

"The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared, "Ye know not the Scriptures, neither the power of God." [Mark 12:24.] The language of the Bible should be explained according to its obvious meaning unless a symbol or figure is employed. Christ has given the promise, "If any man will do His will, he shall know of the doctrine." [John 7:17.] If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error. " - The Spirit of Prophecy, vol. 4, p. 416.3; Great Controversy 1888, p. 598.3; Review & Herald, par. 8, June 28, 1906

Learned Men Added to the Bible

"I saw that God had especially guarded the Bible, yet learned men, when the copies were few, had changed the words in some instances, thinking that they were making it more plain, when they were mystifying that which was plain, in causing it to lean to their established views, governed by tradition. But I saw that the word of God, as a whole, is a perfect chain, one portion of scripture explaining another. True seekers for truth need not err; for not only is the word of God plain and simple in declaring the way to life, but the Holy Spirit is given to guide in understanding the way of life revealed in his Word." — Spiritual Gifts, Vol. 1, p. 117.1

The General Conference is no longer the voice of God

No longer the voice of God

"It has been some years since I have considered the General Conference as the voice of God." — Manuscript Releases 17, p. 216, 1898; Last Day Events, p. 50.3

"That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be—THAT IS PAST." - The General Conference Bulletin, April 3, 1901, p. 25; Last Day Events, p. 50.

General Conference is corrupt

"I do not find rest in spirit. Scene after scene is presented in symbols before me, and I find no rest until I begin to write out the matter. I have not slept since two o'clock. I think we will institute at least once each day a season of prayer for the Lord to set things in order at the center of the work. Matters there are being shaped so that every other institution is following in the same course. **And the General Conference is itself becoming corrupted with wrong sentiments and principles. In the working up of plans the same principles are manifest that have controlled matters at Battle Creek for quite a length of time." -Ellen White, Letter 55, September 19, 1895, par. 2**

"I have been shown that the Jewish nation were not brought suddenly into their condition of thought and practice. From generation to generation they were working on false theories, carrying out principles that were opposed to the truth, and combining with their religion thoughts and plans that were the product of human minds; human inventions were made supreme." - Ellen White, Letter 55, September 19, 1895, par. 3

In 1980, when the General Conference was held in Dallas, Texas, a small group of men had been at work already in changing the doctrines of the Seventh-day Adventist church. With very little push back or questioning, they moved through a change in the God that we worship and believe in. The action done is the warning that Sister White had given in 1898, 1901, 1903 and 1909. Most notably these men were Neal C. Wilson, W. Duncan Eva, Bernard Seton and Fritz Guy.

"At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. But this is not saying that the decisions of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field, should not be respected. God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority. **The error that some are in danger of committing, is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in His church, in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work." - Testimonies for the Church, vol. 9, 260.2, 1909; General Conference Bulletin, May 31, 1909, Art. A, par. 12; Ms38a, p.13 (published three times in 1909, once in 1915, once in 1949, once in 1992 with a slant to it in Last Day Events.**

11 times the above paragraph was published in 1990 throughout different Manuscript Releases. This was part of reprogramming the minds and thoughts of our people. It included an opinion that was added by Arthur White. Sadly Arthur White (grandson of Ellen

White) was under the influence and control of the GC. He colors his opinion to make it appear that there was only a problem when the GC was made up of only a few men. The different view as commented by ALW vs the actual published statement in 1909 does not change Sister White's writings, that "the GC is no longer the voice of God". She only points out that the decisions made should be respected 'when they are represented by duly appointed men from all parts of the field and world'. Here is Arthur White's added comments: "The opinions in this document were expressed by Ellen White at a time when only a small group represented the General Conference. After the General Conference was reorganized in 1901 to provide broad representation, Mrs. White took a different view. At the 1909 General Conference she encouraged strong support for the General Conference. At that session she said: "At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. But this is not saying that the decisions of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field should not be respected. God has ordained that the representatives of his church from all parts of the earth, when assembled in a General Conference, shall have authority... Let us give to the highest organized authority in the church that which we are prone to give to one man or to a small group of men."—Testimonies for the Church 9:260, 261. See further The Early Elmshaven Years, by A. L. White, pp. 75-94, 108-110.] {17MR 215.1}

The change made in the doctrines of the Seventh-Day Adventist church WERE NOT made by representatives from all over the field and world. They were made by just a handful of men in suits working in back rooms, fulfilling the doctrine of the devil. Trying to unify with the world so they would be accepted by the World Council of Churches and not be considered a cult. We were a peculiar people, unlike any of the other Christian denominations. But after what happened in Dallas, Texas (General Conference session) in April of 1980, we were so much closer in our beliefs to be one like the world by adopting a trinity god.

Manuscript 114, July 1894, Diary about Willie White regarding O.A. Olsen, Granville, Australia:

"I have had conversation with W. C. White. He was presenting before me the necessity of our people heeding the voice of the General Conference. Then I said, "WCW, it is time you should understand that, [notwithstanding] the opinion that has prevailed, **the General Conference so-called is no longer the voice of God. It has become a strange voice, and they are building strange fire. God does not speak through them. The work that is being done in the General Conference is a strange work.** Elder Olsen is not in the light. Had he stood in the light, he would not have allowed us to be separated from him and come to this country. He has stood in a divided position in reference to the spirit brought from Minneapolis. He let the burdens fall upon me that never should have come upon me. Had he stood to his post of duty like a man after God's own heart, the clouds would have broken and light would have come in clear and bright. But his half-and-half position was acting out the Aaron, and God was displeased. We were needed at the heart of the work all the years that we have been away from America.

There is being done in America, by the General Conference, that which the churches in the conferences know nothing about. You were not wanted in their councils. They wanted to get you out of the way. Elder Olsen was not fully in all their projects at first, but they—Harmon Lindsay and A. R. Henry—deceived him. Elder Olsen has betrayed the cause of God. He is not in union with Elder Ellet Waggoner, neither is he in harmony with A. T. Jones. He is yoked up and

united with the men who are working at cross-purposes with God, and the churches are becoming leavened with the spirit that prevails at Battle Creek.

W. C. White appeared astonished when I told him that he was not wanted in Battle Creek councils and was crowded out, and meetings were held that he should have been notified to attend. But **they took special pains that he should not know of these meetings**. Elder Olsen could have wholly changed these things if he had stood free in God, bravely opposed to wrong, but he yoked up as a true yoke-fellow with A. R. Henry, who has carried things with a high hand. [They] would control everything upon the Pacific Coast if they could get their grasp upon it. **I am instructed that the Lord will let these men have all they have worked for, and then will He punish them and mark their future.” – Ellen White, Manuscript 114-1894, p. 1- 3**

