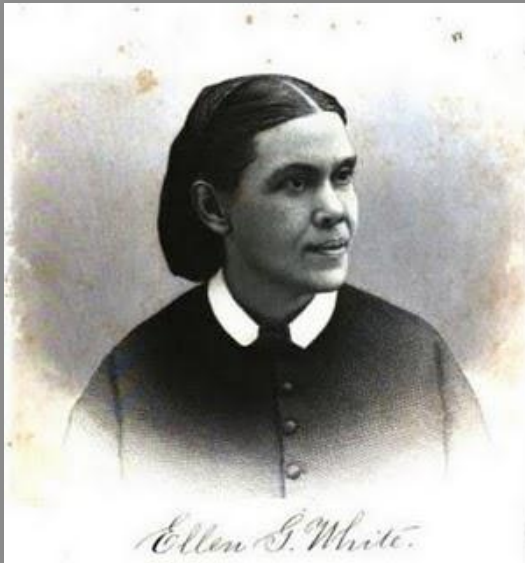


Handbook for Today's Fundamental Adventist



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Foreword

As we have seen the end time events coming upon us, at the same time we have seen a fundamental shift in the teachings of the church. Those who hold fast to the truths once given to us as a church and who are not blown away by these winds of doctrine that seek to replace our fundamental pillars of faith are going to find that we must defend our faith more and more. Among the attacks that will be brought against us is the misuse of prophecy and doctrines placed on a few Spirit of Prophecy statements taken from their context.

As I saw this very thing unfolding, I began to see the need for a handbook containing the many statements given in the original context along with scriptures that would shine light on the errors and illuminate God's truth. Jeremiah 5:31 warns that the prophets would be made to prophesy falsely. *"A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"* Originally this was just a project for me and my wife but I became convicted that all should have the opportunity to have these facts at our fingertips. It is my prayer that the truths shared in this booklet will encourage you, as

well as arm you, for the final conflict that will be waged against us as God's remnant people.


Although there will be a few comments of my own in this booklet, most of its contents will just be direct quotes under headings. My words will be in blue, Pioneers' text will be in green, Christ's words in red, and other Bible quotes italicized unless within quotes of others. Points emphasized by myself will be highlighted in yellow or underlined. I believe that truth will speak for itself if we can just see it among the inspired words given and allow God's Spirit to speak to our hearts.

"My heavenly Father, we come to Thee at this time as children dependent upon Thee. We are weakness itself. In us there is no strength, no comeliness. But we come to Thee as Thy little children. We want special help from Thee at this time. Thou hast promised in Thy word that Thou wilt sanctify those who keep Thy Sabbath. We want the sanctification of the Holy Spirit upon our hearts, upon our characters. O my Father, for Christ's sake wilt Thou pardon our transgressions and our sins. Wilt Thou give us clear spiritual eyesight, that we may discern what we should be, and what we must be, if we are granted entrance into the kingdom of God, if we hear the words, "Well done, thou good and faithful servant." GCB, April 6, 1903

Matthew 18:3 “... *Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*”

Notes

The Father's Way of Communicating with Us



"All through the pages of sacred history, where the dealings of God with His chosen people are recorded, there are burning traces of the great I AM. Never has He given to the sons of men more open manifestations of His power and glory than when He alone was acknowledged as Israel's ruler, and gave the law to His people. Here was a scepter swayed by no human hand; and the stately goings forth of Israel's invisible King were unspeakably grand and awful. In all these revelations of the divine presence the glory of God was manifested through Christ. Not alone at the Saviour's advent, but through all the ages after the Fall and the promise of redemption, "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. Christ was the foundation and center of the sacrificial system in both the patriarchal and the Jewish age.

Since the sin of our first parents there has been no direct communication between God and man. The Father has given the world into the hands of Christ that, through His mediatorial work He may redeem man and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ. It was the Son of God that gave to our first parents the promise of redemption. It was

He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. They looked for salvation through man's Substitute and Surety. These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face.

Christ was not only the leader of the Hebrews in the wilderness--the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host--but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father's law. It was He who gave to Moses the law engraved upon the tables of stone.

It was Christ that spoke to His people through the prophets. The apostle Peter, writing to the Christian church, says that the prophets "prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." 1 Peter 1:10, 11. It is the voice of Christ that speaks to us through the Old Testament. "The testimony of Jesus is the spirit of prophecy." PP 365-367



1 Timothy 2:3-6 *"For this is good and acceptable in the sight of God our Saviour; Who will have all men*

to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time."



But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. "I do nothing of Myself," said Christ; "the living Father hath sent Me, and I live by the Father." "I seek not Mine own glory," but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18. In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. DA 21.2




"Human talent and human conjecture have tried by searching to find out God. Many have trodden this pathway. The highest intellect may tax itself until it is wearied out in conjectures regarding God, but the effort will be fruitless, and the fact will remain that man by searching cannot find out God. This problem has not been given us

to solve. All that man needs to know and can know of God has been revealed in the life and character of His Son, the Great Teacher. As we learn more and more of what man is, of what we ourselves are in God's sight, we shall fear and tremble before Him." UL 323

Notes

The Father and Son

The Only Two



"The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?" Hebrews 1:1-5.

God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son. Jesus said to the Jews: "My Father worketh hitherto, and I work. . . . 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. For the Father loveth the Son, and showeth Him all things that Himself doeth." John 5:17-20. Here again is brought to view the **personality of the Father and the Son**, showing the unity that exists between them. This unity is expressed also in the seventeenth chapter of John, in the prayer of Christ for His disciples:

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17:20-23.

Wonderful statement! The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one. **The relation between the Father and the Son, and the personality of both, are made plain in this scripture also:**

"Thus speaketh Jehovah of hosts, saying, Behold,
the man whose name is the Branch;
And He shall grow up out of His place;
And He shall build the temple of Jehovah; . . .
And He shall bear the glory,

And shall sit and rule upon His throne;
And He shall be a priest upon His throne;
And the counsel of peace shall be between Them
both." Zechariah 6:12, 13, A. R. V."

Testimonies to the Church Vol 8 pages 268-9




"Brave soldiers that have never been afraid of human power are now as captives taken without sword or spear. The face they look upon is not the face of mortal warrior; it is the face of the mightiest of the Lord's host. This messenger is he who fills the position from which Satan fell. It is he who on the hills of Bethlehem proclaimed Christ's birth. The earth trembles at his approach, the hosts of darkness flee, and as he rolls away the stone, heaven seems to come down to the earth. The soldiers see him removing the stone as he would a pebble, and hear him cry, **Son of God, come forth; Thy Father calls Thee.**" DA 780

(See Romans 8:9-11)




"**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.**" DA 51
1898




"**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." Review and Herald,
July 9, 1895




"The Father then made known that it was ordained by Himself that Christ His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host." Story of Redemption 13




"The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and showed the relation He sustained to all created beings." PP 36 1890




"The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both." PP p. 36 1890




"The Son of God was next in authority to the great Lawgiver. He knew that His life alone could be sufficient to ransom fallen man. Spirit of Prophecy, vol. 2, 9, also in Lift Him Up 24




“Satan’s position in heaven had been next to the Son of God. He was first among the angels. Selected Messages, book 1, 341



“Satan, the chief of the fallen angels, once had an exalted position in Heaven. He was next in honor to Christ.” Review and Herald, February 24, 1874




“Speaking of Satan, our Lord says that “he abode not in the truth.” He was once the covering cherub, glorious in beauty and holiness. He was next to Christ in exaltation and character. It was with Satan that self-exaltation had its origin. He became jealous of Christ, and falsely accused him, and then laid blame upon the Father. He was envious of the position that was held by Christ and the Father, and he turned from his allegiance to the Commander of heaven and lost his high and holy estate.” Review & Herald, October 22, 1895




“In order that the human family might have no excuse because of temptation, Christ became one with them. 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.” The Signs of the Times, October 14, 1897


“By the power of His love, through obedience, fallen man, a worm of the dust, is to be transformed, fitted to be a member of the heavenly family, a companion through eternal ages of God and Christ and the holy angels...”—Manuscript 21, Feb. 16, 1900. The Upward Look, page 61




“Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, who know not God, nor Jesus Christ whom he has sent. **The Father and the Son alone are to be exalted**.” The Youth’s Instructor, July 7, 1898




“The plan of redemption was arranged in the **councils between the Father and the Son**.” Review and Herald, May 28, 1908




“**Even the angels were not permitted to share the counsels between the Father and the Son when the plan of salvation was laid.**” Ministry of Healing, page 429




“**The plan of salvation devised by the Father and the Son will be a grand success.**” The Signs of the Times, June 17, 1903




“Before the fall of man, the Son of God had united with his Father in laying the plan of salvation.” Review and Herald, September 13, 1906



“The great plan of redemption was laid before the foundation of the world. And Christ, our Substitute and Surety, did not stand alone in the wondrous undertaking of the ransom of man. In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son.” The Signs of the Times, December 23, 1897,



“By Christ the work upon which the fulfillment of God’s purpose rests, was accomplished. This was the agreement in the councils of the God-head. The Father purposed in counsel with his Son that the human family should be tested and proved, ...” The Gospel Herald, June 11, 1902



Notes

Notes

Father & Son – the Only Two in the Bible

..... to us **there is but one God the Father**
(1 Corinthians. 8:6)



.. for My Father is greater than I. (John 14:28)



Who is the image of the invisible God, the first born of every creature. (Colossians 1:15)



... The Son can do nothing of himself. . (John 5:19)



*But of that day and that hour knoweth no man, no, not the angels which are in heaven, **neither the Son, but the Father.** (Mark 13:32)*



. . . All power is given unto me in heaven and in earth, (Matthew 28:18)



As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. (John 17:2)



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



The revelation of Jesus Christ which God gave unto him. . . . (Revelation. 1:1)



For there is one God, and one Mediator between God and man, the man Christ Jesus. (1 Timothy 2:5)



. . . and denying the only Lord God, and our Lord Jesus Christ. (Jude 4)

... Jesus of Nazareth, a man approved of God among you by miracles, and signs, and wonders which God did by him. (Acts 2:22)



For as the Father hath life in himself, so hath he given to the Son to have life in himself. (John 5:26)



... I live by the Father ... (John 6:57)



... This is my beloved Son ... (Matthew 3:17)



... That they might know thee, the only true God, and Jesus Christ whom thou hast sent. (John 17:3)



That at the name of Jesus every knee should bow,... and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. (Philippians 2:10, 11)

Notes

Our Fellowship with the Father & Son In the Bible

Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. (2John 1:3)

Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. (1Timothy 1:2)


Grace be to you and peace from God the Father, and from our Lord Jesus Christ, (Galatians 1:3)

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

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. (1Corinthians 1:9)

To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. (Titus 1:4)

Who is a liar but he that denieth that Jesus is the Christ? **He is antichrist, that denieth the Father and the Son.** Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, **ye also shall continue in the Son, and in the Father.** And this is the promise that he hath promised us, even eternal life. (1John 2:22-25)



The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; **when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth:** While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: **When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight,** rejoicing always before him;

(Proverbs 8:22-30)

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)

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. **And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.** (Romans 8:9-11) See [DA 780](#)

And to make all men see what is the **fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:** To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my

tribulations for you, which is your glory. For this cause *I bow my knees unto the Father of our Lord Jesus Christ*, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; *That Christ may dwell in your hearts by faith*; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; *And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end.* Amen. (Ephesians 3:9-21)



Notes

Notes

The Only Begotten “Eternal” Son of the Father



A quote from Evangelism needs to be looked at. It is a compilation of Ellen White's writings.

“The Pre-existent, Self-existent Son of God.-Christ is the pre-existent, self-existent Son of God.... In speaking of his pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.”
EV 615.

Taken out of its original context, it sounds pretty convincing that Christ is co-eternal with the Father. Now let's look at the original text as printed in Signs of the Times.

““Before Abraham was, I am.” Christ is the pre-existent, self-existent Son of God. The message He gave to Moses to give to the children of Israel was, “Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” The prophet Micah writes of Him, “But thou, Bethlehem Ephratah, tho thou be little among the thousands of Judah, yet out of Thee shall He come forth unto

Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

Through Solomon Christ declared: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was **brought forth**; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I **brought forth**. . . . When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him."

"In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.""
ST, August 29, 1900

Here we see it in its full light. Here we see Him being brought forth from the Father and then the statement made. We see that this is in reference to man's existence not to His Father's existence. It is assuring us that we have never existed in a time when He was not one with the Father.

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?” Hebrews 1:1-5




“Still seeking to give a true direction to her faith, Jesus declared, “I am the resurrection, and the life.” In Christ is life, original, unborrowed, underived. “He that hath the Son hath life.” 1 John 5:12. The divinity of Christ is the believer’s assurance of eternal life. “He that believeth in Me,” said Jesus, “though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?” Christ here looks forward to the time of His second coming.” DA 530

This is one of those statements made that is used by both sides of this issue. To those who believe that Jesus is not the true Son of God, they take that the “original, unborrowed, underived life”, as proof that Jesus is co-eternal with the Father. But it all depends upon how you read it.

This quote was given as an assurance that Christ has the power of life in Himself to give us eternal life at the second coming. To those of us who believe that Jesus is the true Son of God, we see this statement of “original, unborrowed and underived” as proof He is born of God and thus fully God, not a created being.

I personally believe that this is showing that Christ with His inheritance also inherited true life “original, unborrowed and underived”. Without this there would be no hope in the gospel of Jesus.



“This is a love the depth of which no sounding can ever fathom. As the disciples comprehended it, as their perception took hold of God's divine compassion, they realized that there is a sense in which the sufferings of the Son were the sufferings of the Father. From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character.

When our Redeemer consented to take the cup of suffering, in order to save sinners, his capacity for suffering was the only limitation to his suffering. But his humiliation as a man did not in the slightest degree take from his honored identity with the Father. While walking the earth in the form of a servant, he could still affirm, "I and my Father are one." YL, December 16, 1897

"The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;"
(Proverbs 8:22-30)

"But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. The Word existed as a divine being, even as the eternal

Son of God, in union and oneness with his Father. From everlasting he was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted him, were to be blessed. "The Word was with God, and the Word was God." Before men or angels were created, the Word was with God, and was God.


The world was made by him, "and without him was not anything made that was made." If Christ made all things, he existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God. "The Lord possessed me in the beginning of his way," he declares, "before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens,


I was there: when he set a compass upon the face of the depth."

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible." RH, April 5, 1906

Notice that in the use of "eternity", it is used in reference to man's existence again. It is tied to the covenant with man and then proves this is how it is used by stating He came forth from the Father before the foundations of the world was laid.



"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)



There is another quote we will look at here. Again it comes from a compilation of Ellen White's writings. I have come to believe that most compilations are written from the agenda of the compiler's mind. It is almost

impossible for them to compile it exegesisly. Thus I find that if you really want to know the truth in context, read the original document. In the book Evangelism it speaks of the three heavenly dignitaries. Let's look at the full text found in Manuscript Releases vol 16.

“The Lord Jesus described the difficulties they should meet. Having called their minds to rise to an eminence, He bids them behold the vast confederacy of evil arrayed against God, against Christ, against all who unite with these holy powers. Christ tells them they were to fight in fellowship with all the children of light; that satanic agencies would combine their forces to extinguish the light of the life of Christ out of their ranks. But they were not left to fight the battles in their own human strength. The angelic host coming as ministers of God would be in that battle. Also there would be the eternal heavenly dignitaries--God, and Christ, and the Holy Spirit--arming them with more than mortal energy, and would advance with them to the work, and convince the world of sin.


This is your work. "I left heaven, My riches, My command, My honor, My glory, to save a world from death. If they will take hold of My strength, and make peace with Me, I will make peace with them." 16MR 204-5

Here we see that evil would unite against God (see John 17:3) and Christ. It would also be against their followers. Note that in the text Ellen White calls God and Christ the Holy Powers. Then she promises that in our battle we will have the aid of the angels, God (Father), Son, and Holy Spirit. It is the word dignitary that are believed by some to prove the trinity doctrine. But what does the word dignitary mean? It can be used as personage and thus the argument. It is also equally used as meaning notable visitor or public figure. If the Holy Powers as seen above work together here in the form of the Holy Spirit in us, as well as independently in heaven, then this makes the lower half of this statement consistent with the upper half as well as the bulk of her other writings.




There is but one way of escape for the sinner. There is but one agency whereby he may be cleansed from sin. He must accept the propitiation that has been made by the Lamb of God, who taketh away the sins of the world. The shed blood of Christ cleanseth us from all sin. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." A complete offering has been made; for "God so

loved the world, that he gave his only-begotten Son,"-- not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily. ST, May 30, 1895



"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." PP 34



Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message

from the Father to his Son. But, no! direct from the Father issues the light of his glory. The heavens were opened, and beams of glory rested upon the Son of God and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ. While the people stood spell-bound with amazement, their eyes fastened upon Christ, from the opening heavens came these words: "This is my beloved Son, in whom I am well pleased." The words of confirmation that Christ is the Son of God were given to inspire faith in those who witnessed the scene, and to sustain the Son of God in his arduous work. Notwithstanding the Son of God was clothed with humanity, yet Jehovah, with his own voice, assures him of his sonship with the Eternal. In this manifestation to his Son, God accepts humanity as exalted through the excellence of his beloved Son. RH, January 21, 1873

Notes

Bible Witnesses that Jesus is the Son of God



John 5:31-34 *"If I bear witness of Myself, My witness is not true. There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true. You have sent to John, and he has borne witness to the truth. Yet I do not receive testimony from man, but I say these things that you may be saved."*

John 8:13-16 *The Pharisees therefore said to Him, "You bear witness of Yourself; Your witness is not true." Jesus answered and said to them, "Even if I bear witness of Myself, My witness is true, for I know where I came from and where I am going; but you do not know where I come from and where I am going. You judge according to the flesh; I judge no one. And yet if I do judge, My judgment is true; for I am not alone, but I am with the Father who sent Me."*



The Father

Matthew 3:17 *And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."*

Matthew 17:5 *While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a*

voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"

Mark 9:7 And a cloud came and overshadowed them; and a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!"

Luke 9:35 And a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!"

2Peter 1:17 For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased."



The Son

Mark 14:61-62 But He kept silent and answered nothing. Again the high priest asked Him, saying to Him, "Are You the Christ, the Son of the Blessed?" Jesus said, "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven."

John 4:25-26 The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." Jesus said to her, "I who speak to you am He."

John 8:58 Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."

Matthew 27:43 *He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.'* "

Luke 22:70 *Then they all said, "Are You then the Son of God?" So He said to them, "You rightly say that I am."*

Matthew 26:63-64 *But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."*


John 3:16-18 *For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.*

John 5:25 *Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.*

Gabriel

Luke 1:32 *He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.*

Luke 1:35 *And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.*



Satan and Demons

Mark 5:7 *And he cried out with a loud voice and said, "What have I to do with You, Jesus, Son of the Most High God? I implore You by God that You do not torment me."*

Mark 3:11 *And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, "You are the Son of God."*

Luke 4:41 *And demons also came out of many, crying out and saying, "You are the Christ, the Son of God!" And He, rebuking them, did not allow them to speak, for they knew that He was the Christ.*

Luke 8:28 *When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!"*

Solomon, the son of David

Proverbs 8:22-30 *"The LORD possessed me at the beginning of His way, Before His works of old. I have been established from everlasting, From the beginning, before there was ever an earth. 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, I was brought forth; While as yet He had not made the earth or the fields, Or the primal dust of the world. When He prepared the heavens, I was there, When He drew a circle on the face of the deep, When He established the clouds above, When He strengthened the fountains of the deep, When He assigned to the sea its limit, So that the waters would not transgress His command, When He marked out the foundations of the earth, Then I was beside Him as a master craftsman; And I was daily His delight, Rejoicing always before Him;"*

Proverbs 30:4 *"Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, If you know"*



The Roman Centurion

Matthew 27:54 *So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, "Truly this was the Son of God!"*

Mark 15:39 *So when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last, he said, "Truly this Man was the Son of God!"*



All the Disciples

Matthew 14:33 *Then those who were in the boat came and worshiped Him, saying, "Truly You are the Son of God."*



John, the Baptist

John 1:34 *And I have seen and testified that this is the Son of God."*



John, the Disciple

John 1:18 *No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.*


John 20:31 *But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.*

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

1John 4:14 *And we have seen and testify that the Father has sent the Son as Savior of the world.*

Nathanael, the Disciple


John 1:49 *Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.*



Peter, the Disciple


Matthew 16:15-16 *He said to them, "But who do you say that I am?" Simon Peter answered and said, "You are the Christ, the Son of the living God."*

John 6:69 *Also we have come to believe and know that You are the Christ, the Son of the living God."*




The Apostle Mark

Mark 1:1 *The beginning of the gospel of Jesus Christ, the Son of God.*




The Blind Man

John 9:35-39 *Jesus heard that they had cast him out; and when He had found him, He said to him, "Do you believe in the Son of God?" He answered and said, "Who is He, Lord, that I may believe in Him?" And Jesus said to him, "You have both seen Him and it is He who is talking with you." Then he said, "Lord, I believe!" And he worshiped Him. And Jesus said, "For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind."*



Martha


John 11:27 *She said to Him, "Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world."*



The Jews


concerning who Jesus said He was!

John 19:7 *The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God."*



Phillip and the Eunuch

Act 8:37 *Then Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."*



Saul (Paul)

Acts 9:19-20 *So when he had received food, he was strengthened. Then Saul spent some days with the disciples at Damascus. Immediately he preached the Christ in the synagogues, that He is the Son of God.*

Romans 5:10 *For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.*

1Corinthians 1:9 *God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.*

Hebrews 1:1-6 *God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as He has by inheritance obtained a more excellent name than they. For to which of the angels did He ever say: "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU"? And again: "I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON"? But when He again brings the firstborn into the world, He says: "LET ALL THE ANGELS OF GOD WORSHIP HIM."*

Pioneers on the Trinity

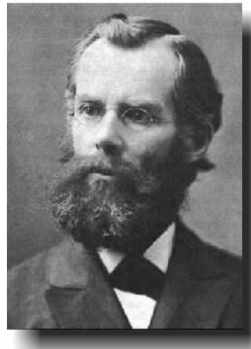


JAMES WHITE

"The Father is the greatest in that he is first. The Son is next in authority because He has been given all things." Review and Herald, Jan. 4, 1881.

"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, January 24, 1846, The Day Star



J N ANDREWS

"And as to the Son of God, he would 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." Review and Herald, Sept. 7, 1869.

The cause of the fall of Babylon is thus stated: "she made all nations drink of the wine of the wrath of her fornication." Her fornication was her unlawful union with the kings of the earth. The wine of this, is that with which the church has intoxicated the nations of the earth. There is but one thing that this can refer to, viz., false doctrine. This harlot, in consequence of her unlawful union with the powers of earth, has corrupted the pure truths of the Bible, and with the wine of her false doctrine, has intoxicated the nations. A few instances of her corruption of the truths of the Bible must suffice: 1855 JNA, TAR 54.1


1. The doctrine of the natural immortality of the soul. This was derived from the Pagan mythology, and was introduced into the church by means of distinguished converts from Paganism, who became "fathers of the church." This doctrine makes man's last foe, death, the gate to endless joy, and leaves the resurrection as a thing of minor importance. It is the foundation of modern spiritualism. 1855 JNA, TAR 54.2

2. The doctrine of the Trinity which was established in the church by the council of Nice, 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. 1855 J.N. Andrews, TAR 54

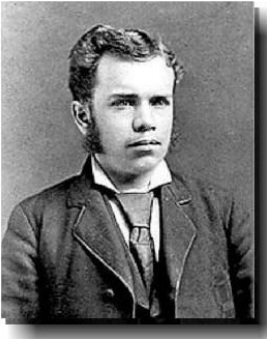


C W STONE - "The Word, then, is Christ. This text speaks of his origin. He is the only begotten of the Father. Just how he came into existence, the Bible does not inform us any more definitely; but by this expression and several of a similar kind in the Scriptures, we may believe that Christ came into 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" The Captain Of Our Salvation, 1886, p. 17.



Bro E Everts writes from Round Grove, Whiteside Co., Ill.:- "We find some who have ears to hear, some who acknowledge the truth as we present it, and some half dozen have decided to keep all the commandments. We find more who are looking for the coming of the Lord than we expected; and we find some who were keeping the Sabbath, who appear to delight in so-doing; but O how deformed they appear with their errors, of the "Spirit-Land," the conscious, living dead, and a "Triune God." How incomprehensible to attempt to

comprehensible to attempt to comprehend living dead men; and, Father and Son, one person! March 20, 1856, Review and Herald, vol. 7, no. 25, page 199



E J WAGGONER

"In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son. It should not be necessary to guard this point, lest some should think that the Son existed as soon as the Father; yet some go to that extreme, which adds nothing to the dignity of Christ, but rather detracts from the honor due him, since many throw the whole thing away rather than accept a theory so obviously out of harmony with the language of Scripture, that Jesus is the only begotten Son of God. He was begotten, not created. He is of the substance of the Father, so that in his very nature he is God; and since this is so 'It pleased the Father that in him should all fullness dwell.' Col. 1:19...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." Signs of the Times, April 8, 1889, p. 214.



W W PRESCOTT

"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." Review and Herald, April 14, 1896, p. 232.

Jesus Christ was God in heaven, and he came to this world, and was born of the flesh, and thus he who had been born of the Spirit was afterward born of the flesh, and by this double birth this family was established, --the divine human family of which he is the head, - in order that we who have already been born of the flesh, may by his grace and the power of the same Spirit, be born of the Spirit, -- that is, every member of this divine-human family is

twice born. W. W. Prescott, Review and Herald
March 17, 1896,



A T JONES

"He was born of the Holy Ghost. In other words, Jesus Christ was born again. He came from heaven, God's firstborn, to the earth, and was born again, But all in Christ's work goes by opposites for us: he, the sinless one, was made to be sin, in order that we might be made the righteousness of God in him. He, the living one, the prince and author of life, died that we might live. He whose goings forth have been from the days of eternity, the first-born of God, was born again, in order that we might be born again. If Jesus Christ had never been born again, could you and I have ever been born again? No. But he was born again, from the world of righteousness into the world of sin; that we might be born again, from the world of sin into the world of righteousness. He was born again, and was made partaker of the human nature, that we might be born again, and so made partakers of the divine nature. He was born again, unto earth, unto sin, and unto man, that we might be born again unto heaven,

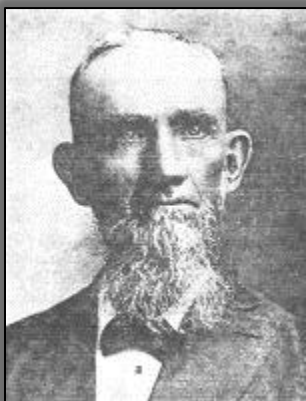
unto righteousness, and unto God." Review and Herald, Aug. 1, 1899, (Lessons on Faith p. 154.



J M STEPHENSON - "To be the only begotten Son of God must be understood in a different sense than to be a Son by creation; for in that sense all the creatures he has made are sons. Nor can it refer to his miraculous conception, with the virgin Mary, by the Holy Ghost; because he is represented by this endearing title more than four thousand years before his advent in the village of Bethlehem. Moreover, he is represented as being exalted far above the highest orders of men and angels in his primeval nature. He must therefore be understood as being the Son of God in a much higher sense than any other being.

His being the only begotten of the Father supposes that none except him were thus begotten; hence he is, in truth and verity the only begotten Son of God; and as such he must be Divine; that is, be a partaker of the Divine nature. This term expresses his highest, and most exalted nature... "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. If it be said that this term is only used in an

accommodated sense, it still remains to be accounted for, why the Father should use as the uniform title of the highest, and most endearing relation between himself and our Lord, a term which, in its uniform signification, would contradict the very idea he wished to convey. If the inspired writers had wished to convey the idea of the coetaneous existence, and eternity of the Father and Son, they could not possibly have used more incompatible terms. And of this, Trinitarians, had the honesty to acknowledge, in the conclusion of his work on the Son-ship of Christ, that, 'in the order of nature, the Father must have existed Before the Son.'" Review and Herald, Nov. 14, 1854.



D M CANRIGHT

"For God so loved the world that he gave his only begotten Son. According to this, Jesus Christ is begotten of God in a sense that no other being is; else he could not be his only begotten Son. Angels are called sons of God, and so are righteous men; but Christ is his Son in a higher sense, in a closer relation, than either of these. God made

men and angels out of materials already created. He is the author of their existence, their Creator, hence their Father. But Jesus Christ was begotten of the Father's own substance. He was not created out of material as the angels and other creatures were. He is truly and emphatically the 'Son of God,'...Heb.1:1-8 quoted." Review and Herald, June 18, 1867

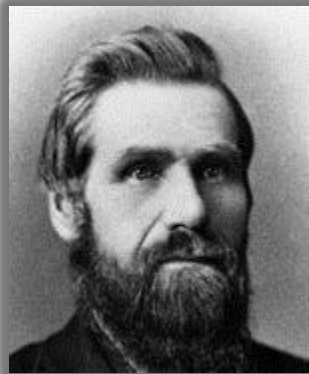


Uriah Smith

The Scriptures nowhere speak of Christ as a created being, but on the contrary plainly state that he was begotten of the Father. (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. John1:3; Heb.1:2.

Could not the Father ordain that to such a being worship should be rendered equally with himself, without its being idolatry on the part of the worshiper? He has raised him to

positions which make it proper that he should be worshiped, and has even commanded that worship should be rendered him, which would not have been necessary had he been equal with the Father in eternity of existence. Christ himself declares that "as the Father hath life in himself, so hath he given to the Son to have life in himself." John5:26. The Father has "highly exalted him, and given him a name which is above every name." Phil.2:9. And the Father himself says, "Let all the angels of God worship him." Heb.1:6. These testimonies show that Christ is now an object of worship equally with the Father; but they do not prove that with him he holds an eternity of past existence. 1897 UrS, DAR 430.1



Steven Haskell

The rainbow in the clouds is but a symbol of the rainbow which has encircled the throne from eternity. Back in the ages, which finite mind cannot fathom, the Father and Son were alone in the universe. Christ was the first

begotten of the Father, and to Him Jehovah made known the divine plan of Creation. The

plan of the creation of worlds was unfolded, together with the order of beings which should people them. Angels, as representatives of one order, would be ministers of the God of the universe. The Story of the Seer of Patmos pg. 93-4



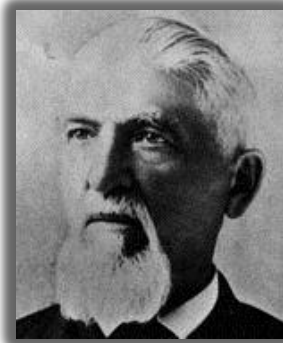
A T Jones



"It pleased the Father that in Him should all fullness dwell." 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." He is the one "whose goings forth have been from of old, from the days of Eternity." 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." Thus Christ Jesus was indeed by divine and eternal right one of God -- "equal with God." 1901 ATJ, ECE 566.3

He who was born in the form of God took the form of man. "In the flesh he was all the while as God, but he did not appear as

God." "He divested himself of the form of God, and in its stead took the form and fashion of man." "The glories of the form of God, He for awhile relinquished." A. T. Jones, General Conference Bulletin 1895, page 448




Merritt 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, 1858, Facts For The Times, page 76

John Matteson - Christ is the only literal son of God. "The only begotten of the Father." John 1:14. He is God because he is the Son of God; 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, October 12, 1869, Review & Herald, page123



J S Washburn - The doctrine of the Trinity is a cruel heathen monstrosity, removing Jesus from his true position of Divine Savior and Mediator. It is true we can not measure or define divinity. It is beyond our finite understanding, yet on this subject of the personality of God the Bible is very simple and plain. The Father, the Ancient of Days, is from eternity. Jesus was begotten of the Father. Jesus speaking through the Psalmist says: "The Lord (Jehovah) has said unto me, Thou art my son, this day have I begotten thee." - Psalm 2:7.



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

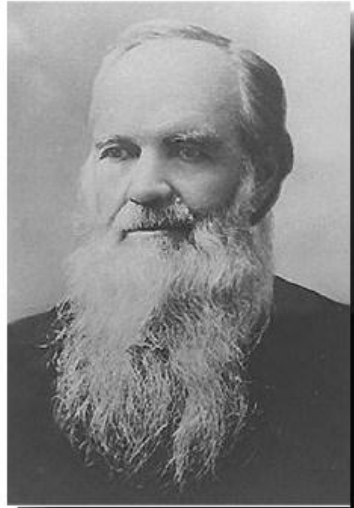


Joseph H Waggoner

(Father of E. J.
Waggoner)

Doctrine of a Trinity Subversive of the Atonement

It will no doubt appear to many to be irreverent to speak thus of the doctrine of a trinity. But we think they must view the subject in a different light if they will calmly and candidly examine the arguments which we shall present. We know that we write with the deepest feelings of reverence for the Scriptures, and with the highest regard for every Scripture doctrine and Scripture fact. But reverence for the Scriptures does not necessarily



embrace reverence for men's opinions of the Scriptures.

It is not our purpose to present any argument on the doctrine of the trinity, further than it has a bearing on the subject under consideration, namely, on the Atonement. And we are willing, confidently willing to leave the decision of the question with all who will carefully read our remarks, with an effort to divest themselves of prejudice, if they unfortunately possess it. The inconsistencies of Trinitarians, which must be pointed out to free the Scripture doctrine of the Atonement from reproaches under which it has too long lain, are the necessary outgrowth of their system of theology. No matter how able are the writers to whom we shall refer, they could never free themselves from inconsistencies without correcting their theology.

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.

And here is shown how remarkably the widest extremes meet in theology. The highest Trinitarians and lowest Unitarians meet and are perfectly united on the death of Christ—the faith of both amounts to Socinianism. Unitarians believe that Christ was a prophet, an inspired teacher, but merely human; that his death was that of a human body only. Trinitarians hold that the term “Christ” comprehends two distinct and separate natures: one that was merely human; the other, the second person in the trinity, who dwelt in the flesh for a brief period, but could not possibly suffer, or die; that the Christ that died was only the human nature in which the divinity had dwelt. Both classes have a human offering, and nothing more. No matter how exalted the pre-existent Son was; no matter how glorious, how powerful, or even eternal; if the manhood only died, the sacrifice was only human. And so far as the vicarious death of Christ is concerned, this is Socinianism. Thus the remark is just, that the doctrine of a trinity degrades the Atonement, resting it solely on a human offering as a basis. A few quotations will show the correctness of this assertion. J. H. Waggoner, 1884, The Atonement In The Light Of Nature And Revelation, pages 164, 165

We trust that we have shown to the full conviction of every one who “trembles at the word” of the Lord, that the Son of God, who was in the beginning, by whom the worlds were made, suffered death for us; the oft-repeated declarations of theological writers that a mere human body died are, by the Scriptures, proved untrue. These writers take the doctrine of a trinity for their basis, and assume that Christ is the second person in the trinity, and could not die. Again, they assume that death is not a cessation of life; and between the two unscriptural assumptions they involve themselves in numerous difficulties, and load the doctrine of the Atonement with unreasonable contradictions. We would not needlessly place ourselves in opposition to the religious feelings of any class, but in order to clear the doctrine of the Atonement from the consequences of these assumptions, we are compelled to notice some of the prominent arguments presented in favor of the doctrine of a trinity.

In the “Manual of Atonement,” 1 John 5:20 is quoted as containing most conclusive evidence of a trinity and of the Supreme Deity of Christ. It is there claimed that he is called “the true God and eternal life.” The whole verse reads thus: “And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.” A person must be strongly wedded to a

theory who can read this verse and not see the distinction therein contained between the true God and the Son of God. "We are in him that is true." How? "In his Son Jesus Christ." 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. J. H. Waggoner, 1884, The Atonement In The Light Of Nature And Revelation, pages 167-169

As before remarked, the great mistake of Trinitarians, in arguing this subject, is this: they make no distinction between a denial of a trinity and a denial of the divinity of Christ. They see

only the two extremes, between which the truth lies; 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. The declaration, that the divine Son of God could not die, is as far from the teachings of the Bible as darkness is from light. And we would ask the Trinitarian, to which of the two natures are we indebted for redemption? The answer must, of course, be, To that one which died or shed his blood for us; for “we have redemption through his blood.” Then it is evident that if only the human nature died, our Redeemer is only human, and that the divine Son of God took no part in the work of redemption, for he could neither suffer nor die. Surely, we say right, that the doctrine of a trinity degrades the Atonement, by bringing the sacrifice, the blood of our purchase, down to the standard of Socinianism. J. H. Waggoner, 1884, The Atonement In The Light Of Nature And Revelation, page 173) (This is also found in Review and Herald, November 10, 1863, vol. 22, page 189

The divinity and pre-existence of our Saviour are most clearly proved by those scriptures which refer to him as “the Word.” “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made.” John 1:1-3. This expresses plainly

a pre-existent divinity. The same writer again says: “That which was from the beginning, ... the Word of life.” 1 John 1:1. What John calls the Word, in these passages, Paul calls the “Son,” in Heb. 1:1-3. “God... hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power.” In other places in this letter this same exalted one is called Jesus Christ. In these passages we find the divinity or “higher nature” of our Lord expressed. Indeed, language could not more plainly express it; therefore it is unnecessary to call other testimony to prove it, it being already sufficiently proved.

The first of the above quotations says the Word was God, and also the Word was with God. Now it needs no proof—indeed it is self-evident—that the Word as God, was not the God whom he was with. And as there is but “one God,” the term must be used in reference to the Word in a subordinate sense, which is explained by Paul’s calling the same pre-existent person the Son of God. This is also confirmed by John’s saying that the Word “was with the Father.” 1 John 1:2; also calling the Word “his Son Jesus Christ.” Verse 3. Now it is reasonable that the Son should bear the name and title of his Father, especially when the Father makes him his exclusive representative to man, and clothes him with such power—“by whom he made the worlds.” That the term God is

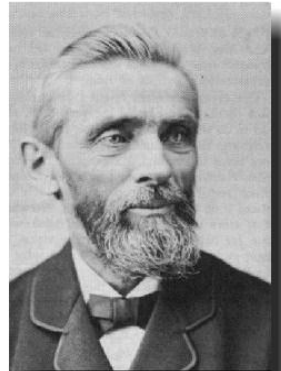
used in such a sense is also proved by Paul, quoting Ps. 45:6, 7, and applying it to Jesus. "But unto the son, he saith, Thy throne, O God, is forever and ever, ... therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:8, 9. Here the title of God is applied to the Son, and his God anointed him. This is the highest title he can bear, and it is evidently used here in a sense subordinate to its application to his Father.

It is often asserted that this exalted one came to earth and inhabited a human body, which he left in the hour of its death. But the Scriptures teach that this exalted one was the identical person that died on the cross; and in this consists the immense sacrifice made for man—the wondrous love of God and condescension of his only Son. John says, "The Word of life," "that which was from the beginning," "which was with the Father," that exalted, pre-existent One "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled." 1 John 1:1, 2. J. H. Waggoner, 1884, The Atonement In The Light Of Nature And Revelation, pages 152-154

J N Loughborough:
1832 - 1924

**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 objection is there to the doctrine of the Trinity?

ANSWER. There are many objections which we might urge, but on account of our limited space we shall reduce them to the three following: 1. It is contrary to common sense. 2. It is contrary to scripture. 3. Its origin is Pagan and fabulous.

These positions we will remark upon briefly in their order. 1. It is not very consonant with common sense to talk of three being one, and one being three. Or as some express it, calling God "the Triune God," or "the three-one-God." If Father, Son, and Holy Ghost are each God, it would be three Gods; for three times one is not one, but three. There is a sense in which they are

one, but not one person, as claimed by Trinitarians.

2. It is contrary to Scripture. Almost any portion of the New Testament we may open which has occasion to speak of the Father and Son, represents them as two distinct persons. The seventeenth chapter of John is alone sufficient to refute the doctrine of the Trinity. Over forty times in that one chapter Christ speaks of his Father as a person distinct from himself. His Father was in heaven and he upon earth. The Father had sent him. Given to him those that believed. He was then to go to the Father. And in this very testimony he shows us in what consists the oneness of the Father and Son. It is the same as the oneness of the members of Christ's church. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." Of one heart and one mind. Of one purpose in all the plan devised for man's salvation. Read the seventeenth chapter of John, and see if it does not completely upset the doctrine of the Trinity.

To believe that doctrine, when reading the scripture we must believe that God sent himself into the world, died to reconcile the world to himself, raised himself from the dead, ascended to himself in heaven, pleads before himself in heaven to reconcile the world to himself, and is the only

mediator between man and himself. It will not do to substitute the human nature of Christ (according to Trinitarians) as the Mediator; for Clarke says, "Human blood can no more appease God than swine's blood." Com. on 2 Sam. 21:10. We must believe also that in the garden God prayed to himself, if it were possible, to let the cup pass from himself, and a thousand other such absurdities.



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 which I could not understand. I will name two only: their mode of baptism, and doctrine of the trinity. My father, who had been a deacon of long standing with them, labored to convince me that they were right in points of doctrine.... 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, 1868, The Autobiography Of Elder Joseph Bates, page 204)


One thing more: Much derision is made about those of our company that have joined the Shakers. I say it is a shame to them first, to have preached so clearly and distinctly the speedy coming of our Lord Jesus Christ personally to gather his saints—and then to go and join the Shakers in their faith, that he (Jesus) came spiritually in their Mother, Ann Lee, more than seventy years ago. This, without doubt in my mind, is owing to their previous teaching and belief in a doctrine called the trinity. How can you find fault with their faith while you are teaching the very essence of that never—no never to be understood, doctrine? For their comfort and faith, and of course your own, you say “Christ is God, and God is love.” As you have given no explanation, we take it to come from you as a literal exposition of the word;...

Notes


Ellen G White on Pillars and Foundations



“Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. We are now to understand what the pillars of our faith are,--the truths that have made us as a people what we are, leading us on step by step. Review and Herald, May 25, 1905




“As a people we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time had not lessened their value.” Special Testimonies, Series B, No. 2, p. 51, 1904




“No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth,

experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.”
Testimonies, Vol. 6, p. 17




“Let none seek to tear away the foundations of our faith--the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid.” 8T 297.1




“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. Those who claim to be identified with the message that God has given us should have keen, clear spiritual perceptions, that they may distinguish truth from error. The word spoken by the messenger of God is “Wake up the watchmen.”” Manuscript Release 760 9, 10

“In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. **Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?**” Review and Herald, May 25, 1905



“Landmarks of Truth, Experience, and Duty.-- 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.**” Special Testimonies, Series B, No. 2, p. 59



“So it was with the heresies taught in Living Temple. [A BOOK EXPRESSING PANTHEISTIC SENTIMENTS PUBLISHED BY J. H. KELLOGG.] The subtle errors in this book were surrounded by many beautiful truths. ... **The seductive fallacies of**

Satan undermined confidence in the true pillars of the faith, which are grounded on Bible evidence. Truth is sustained by a plain "Thus saith the Lord." But there has been a weaving in of error, and the use of scriptures out of their natural connection, in order to substantiate fallacies, which would deceive, if possible, the very elect. ... This Day with God, Chap. 118

"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."

Manuscript Releases Volume 1 55

Notes

Notes


Holy Spirit Spirit of God Comforter

John 14:16-18 *And 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. I will not leave you comfortless: I will come to you*

In the New Testament, 78 times Christ referenced to himself in the 3rd person rather than the 1st person. He did it 30 times in Matthew alone. This is consistent with how he spoke of himself in the text above. Another example is in Luke. Here we see Christ calling himself “he”! 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?”*

In the above text he states that the “another Comforter” was dwelling with them and would be in them. Then He plainly tells them, *“I will come to you”*

"I urge our people to cease their criticism and evil speaking, and go to God in earnest prayer, asking him to help them to help the erring. Let them link up with one another and with 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. He will abide in their hearts, making their joy full." Review and Herald Jan 27 1903



"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].


There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden. Piety, devotion, sanctification of soul, body, and spirit--this is essential for us all. "This is life eternal, that they

might know Thee, the only true God, and Jesus Christ, whom Thou hast sent". 14 MR 179

"Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent." 14MR 23

"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 reproveth, who warns, who admonishes them, saying, "This is the way, walk ye in it." Christ has all power in heaven and in earth, and He can strengthen the wavering, and set right the erring. He can inspire with confidence, with hope in God; and confidence in God always results in creating confidence in one another. Every soul must have a realization that Christ is his personal Saviour; then love and zeal and steadfastness will be manifest in the Christian life. However clear and convincing the truth is, it will fail to sanctify the soul, fail to strengthen and fortify it in its conflicts, unless it is brought in constant contact with life. Satan has achieved his greatest success through interposing


himself between the soul and the Saviour." RH
8/26/1890




"At that day," he said, "ye shall know that I am in the Father, and ye in me, and I in you." He sought to impress the minds of the disciples with the distinction between those who are of the world and those who are of Christ. He was about to die, but he desired them to realize that he would live again. And although, after his ascension, he would be absent from them, yet by faith they might see and know him, and he would have the same loving interest in them that he had while with them. Christ assured his disciples that after his resurrection; he would show himself alive to them. Then every mist of doubt, every cloud of darkness, would be rolled away. They would then understand that which they had not in the past understood,—that there is a complete union between Christ and his Father, a union that will always exist. The words spoken to the disciples come to us through their words. The Comforter is ours as well as theirs, at all times and in all places, in all sorrows and in all affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone.

These are times when the Comforter will be sent in answer to the prayer of faith. There is no comforter like Christ, so tender and so true. He is touched with the feeling of our infirmities. His Spirit speaks to the heart. Circumstances may separate us from our friends; the broad, restless

ocean may roll between us and them. Though their sincere friendship may still exist, they may be unable to demonstrate it by doing for us that which would be gratefully received. But no circumstances, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, he is always there, one given in Christ's place, to act in his stead. He is always at our right hand, to speak soothing, gentle words; to support, sustain, uphold, and cheer. **The influence of the Holy Spirit is the life of Christ in the soul.** This Spirit works in and through every one who receives Christ. Those who know the indwelling of this Spirit reveal its fruit,--love, joy, peace, long-suffering, gentleness, goodness, faith." Review and Herald Oct 26, 1897




"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." DA 805



"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. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. (Joh

8:28-32) "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." John 14:12. By this, Christ did not mean that the disciples would make more exalted exertions than He had made, but that their work would have greater magnitude. He did not refer merely to miracle working, but to all that would take place under the agency of the Holy Spirit. "When the Comforter is come," He said, "whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning." John 15:26, 27. **Wonderfully were these fulfilled. After the descent of the Holy Spirit, the disciples were so filled with love for Him and for those for whom He died, that hearts were melted by the words they spoke and the prayers they offered.** They spoke in the power of the Spirit; and under the influence of that power, thousands were converted." AA 22.2



"When Jesus was about to ascend on high, He said to His disciples. "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). Again He said, "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" (verse 21). There are many who find satisfaction in identifying themselves with false doctrines, that there may be no disturbance or difference between themselves and the world; but the children of God must bear testimony to the truth, not only by pen and voice but by spirit and character. **Our Saviour declares that the world cannot receive the spirit of truth. They cannot discern the truth, for they discern not Christ, the Author of truth. Lukewarm disciples, coldhearted professors, who are not imbued with the Spirit of Christ, are not able to discern the preciousness of His righteousness; but they go about to establish their own righteousness.**" Review and Herald July 1, 1890

"The Saviour is our Comforter. This I have proved Him to be." Manuscript Releases, vol. 8, page 49

"The nights are long and painful, but Jesus is my Comforter and my Hope." Manuscript Releases, vol. 19, page 296

"Christ is everything to those who receive Him. He is their Comforter, their safety, their healthfulness. Apart from Christ there is no light at all." Manuscript Releases, vol. 21, page 372

"There is no comforter like Christ, so tender and so true. He is touched with the feeling of our


infirmities. His Spirit speaks to the heart... The influence of the Holy Spirit is the life of Christ in the soul." Review and Herald, October 26, 1897

“True faith and repose in God are always accompanied by the illumination of the Holy Spirit, whose temple we are. **The Holy Spirit is the Spirit of Christ;** it is His representative. Here is the divine agency that carries conviction to hearts.” Manuscript Releases, vol. 13, pages 313, 314

“God help us that we may be sanctified through the truth; and that sanctification shall have its influence to leaven those that are around us. Not the leaven of malice; not the leaven of jealousy; not the leaven of evil surmisings, **but it is the leaven of the spirit of Jesus Christ, which is sent down from heaven, called the Holy Ghost, and that Spirit affects the heart and the character.**” Sermons and Talks, vol. 1

“**After the Saviour's ascension, the sense of the divine presence, full of love and light, was still with them. It was a personal presence.** Jesus, the Saviour, who had walked and talked and prayed with them, who had spoken hope and comfort to their hearts, had, while the message of peace was upon His lips, been taken from them into heaven. As the chariot of angels received Him, His words had come to them, "Lo, I am with you alway, even unto the end." Matthew 28:20. He had ascended to

heaven in the form of humanity. They knew that He was before the throne of God, their Friend and Saviour still; that His sympathies were unchanged; that He would forever be identified with suffering humanity. They knew that He was presenting before God the merit of His blood, showing His wounded hands and feet as a remembrance of the price He had paid for His redeemed ones; and this thought strengthened them to endure reproach for His sake. Their union with Him was stronger now than when He was with them in person. The light and love and power of an indwelling Christ shone out through them, so that men, beholding, marveled." AA 65



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

Notes

Nature of Holy Spirit




"The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden. The office of the Holy Spirit is distinctly specified in the words of Christ: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:8. It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements."

AA 52




"Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love. It is not essential for us to be able to

define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, "the Spirit of truth, which proceedeth from the Father." It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, "He shall not speak of Himself." John 15:26; 16:13" AA 51.



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]. There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden. Piety, devotion, sanctification of soul, body, and spirit--this is essential for us all. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent". 14 MR 179




Notes

EGW on Islam



"The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Mohammedanism has its converts in many lands and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved." O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! HM, September 1, 1892




Notes


Victorious Living



“All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us.” DA 668



““True sanctification comes through the working out of the principle of love. God is love; and he that dwelleth in love dwelleth in God and God in him.” 1John 4:16. The life of him in whose heart Christ abides will reveal practical godliness. The character will be purified, elevated, ennobled, and glorified. Pure doctrine will blend with works of righteousness; heavenly precepts will mingle with holy practices.” AA 560



“Jesus knows the circumstances of every soul. You may say, I am sinful, very sinful. You may


be; but the worse you are, the more you need Jesus. He turns no weeping, contrite one away. He does not tell to any all that He might reveal, but He bids every trembling soul take courage. ... He is today standing at the altar of incense, presenting before God the prayers of those who desire His help. The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature. They stand beside the great Sin Bearer, in the light proceeding from the throne of God. DA
569




“All are accountable for their actions while in this world upon probation. All have power to control their actions, if they will. If they are weak in virtue and purity of thoughts, and acts, they can obtain help from the Friend of the helpless. Jesus is acquainted with all the weaknesses of human nature, and if entreated, will give strength to overcome the most powerful temptations. All can obtain this strength if they seek for it in humility.

Jesus gives all a blessed invitation who are burdened, and laden with sin, to come to him, the sinner's friend. “Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your

souls. For my yoke is easy, and my burden is light.”
ApM 31.2



“You should feel grateful to God for his care over you. Morning and evening you should have an interest in, and respect for, the hour of prayer, and from your hearts offer to God true gratitude. Shut out from your thoughts everything which would divert the mind from God, and while others are praying, fix your thoughts upward. When you pray, tell the dear Saviour just what you want in order to be kept from sin, and that you may have a heart to glorify him. Jesus deserves your gratitude and love. If you lack these things you cannot be children of God. Jesus can give you strength to overcome every fault. He can strengthen you in your purposes to do right. AY pg. 65



“Ample provision has been made for all who sincerely, earnestly, and thoughtfully set about the work of perfecting holiness in the fear of God. Strength and grace have been provided through Christ, to be brought by ministering angels to the heirs of salvation. None are so low, so corrupt and vile, that they cannot find in Jesus, who died for them, strength and purity and righteousness, if they will put away their sins, turn from their course of iniquity, and with full purpose of heart seek the living God. He is waiting to take away their stained garments, polluted by sin, and

to put upon them the pure robe of his righteousness, to bid them live and not die. In him, as branches of the Living Vine, they may flourish. Their boughs will not wither nor be fruitless. If they abide in him, they can draw nourishment from him, be imbued with his spirit, walk as he walked, overcome as he overcame, and be exalted to his own right hand." CTBH 140.1



"God bids us fill the mind with great thoughts, pure thoughts. He desires us to meditate upon His love and mercy, to study His wonderful work in the great plan of redemption. Then clearer and still clearer will be our perception of truth, higher, holier, our desire for purity of heart and clearness of thought. The soul dwelling in the pure atmosphere of holy thought will be transformed by communion with God through the study of Scriptures." COL 60.1



"The refining influence of the grace of God changes the natural disposition of man. Heaven would not be desirable to the carnal-minded; their natural, unsanctified hearts would feel no attraction toward that pure and holy place, and if it were possible for them to enter, they would find there nothing congenial. The propensities that control the natural heart must be subdued by the grace of Christ before fallen man is fitted to enter

heaven and enjoy the society of the pure, holy angels. When man dies to sin and is quickened to new life in Christ, divine love fills his heart; his understanding is sanctified; he drinks from an inexhaustible fountain of joy and knowledge, and the light of an eternal day shines upon his path, for with him continually is the Light of life". AA 273.2



“And the word that was spoken to Jesus at the Jordan, "This is My beloved Son, in whom I am well pleased," embraces humanity. God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. "He hath made us accepted in the Beloved." Ephesians 1:6. The glory that rested upon Christ is a pledge of the love of God for us. It tells us of the power of prayer,--how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven. By sin, earth was cut off from heaven, and alienated from its communion; but Jesus has connected it again with the sphere of glory. His love has encircled man, and reached the highest heaven. The light which fell from the open portals upon the head of our Saviour will fall upon us as we pray for help to resist temptation. The voice which spoke to Jesus says to every believing soul, This is My beloved child, in whom I am well pleased


Do we expect to meet our brethren in heaven? If we can live with them here in peace and harmony we could live with them there. But how could we live with them in heaven if we cannot live

with them here without continued contention and strife? Those who are following a course of action that separates them from their brethren and brings in discord and dissension, need a thorough conversion. Our hearts must be melted and subdued by the love of Christ. We must cherish the love that He showed in dying for us on the cross of Calvary. We need to draw closer and closer to the Saviour. We should be much in prayer, and we must learn to exercise faith. We must be more tenderhearted, more pitiful and courteous. We shall pass through this world but once. Shall we not strive to leave on those with whom we associate the impress of the character of Christ?


Our hard hearts need to be broken. We need to come together in perfect unity, and we need to realize that we are the purchase of the blood of Jesus Christ of Nazareth. Let each one say: "He gave His life for me, and He wants me, as I go through this world, to reveal the love that He revealed in giving Himself for me." Christ bore our sins in His own body on the cross, that God might be just and yet the justifier of those who believe in Him. There is life, eternal life, for all who will surrender to Christ. CCh 290

Notes

God's Warnings to Church-Leaders-Members



“In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: "Found wanting." By the light bestowed, the opportunities given, will she be judged.” 8T 247.2



“The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we

have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness. When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David--willing to do and dare. The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful; sun, and terrible as an army with banners." 5T 81.2



"I am instructed that the Lord, by His infinite power, has preserved the right hand of His messenger for more than half a century, in order that the truth may be written out as He bids me write it for publication, in periodicals and books, Why?—Because if it were not thus written out, when the pioneers in the faith shall die, there would be many, new in the faith, who would sometimes accept as messages of truth teachings that contain erroneous sentiments and dangerous fallacies. Sometimes that which men teach as

“special light” is in reality specious error, which, as tares sown among the wheat, will spring up and produce a baleful harvest. And errors of this sort will be entertained by some until the close of this earth’s history.

There are some, who upon accepting erroneous theories, strive to establish them by collecting from my writings statements of truth, which they use, separated from their proper connection and perverted by association with error. Thus seeds of heresy, springing up and growing rapidly into strong plants, are surrounded by many precious plants of truth, and in this way a mighty effort is made to vindicate the genuineness of the spurious plants.” This Day with God, chapter 118




“Let not the days pass by and precious opportunities be lost of seeking the Lord with all the heart and mind and soul. If we accept not the truth in the love of it, we may be among the number who will see the miracles wrought by Satan in these last days, and believe them.—“ Letter 136, April 27, 1906, to Brethren Butler, Daniells, and Irwin. This Day with God, page 126



“After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation


was an absolute necessity if they would obey the Word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war. GC88 45




“God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting.” Testimonies Volume 5, page 707

Notes

Traditions of Men




“The substitution of the precepts of men for the commandments of God has not ceased. Even among Christians are found institutions and usages that have no better foundation than the traditions of the fathers. Such institutions, resting upon mere human authority, have supplanted those of divine appointment. Men cling to their traditions, and revere their customs, and cherish hatred against those who seek to show them their error. In this day, when we are bidden to call attention to the commandments of God and the faith of Jesus, we see the same enmity as was manifested in the days of Christ. Of the remnant people of God it is written, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."” Revelation 12:17. DA 398.3




“But "every plant, which My heavenly Father hath not planted, shall be rooted up." In place of the authority of the so-called fathers of the church, God bids us accept the word of the eternal Father, the Lord of heaven and earth. Here alone is truth unmixed with error. David said, "I have more understanding than all my teachers: for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts."”

Psalm 119:99, 100. Let all who accept human authority, the customs of the church, or the traditions of the fathers, take heed to the warning conveyed in the words of Christ, "In vain they do worship Me, teaching for doctrines the commandments of men." DA 398.4



“Diverging Paths of Truth and Error.-- Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light, and will proclaim it as new and wonderful; yet while in some respects the message may be truth, it will be mingled with human inventions, and will teach for doctrine the commandments of men. If there was ever a time when we should watch and pray in real earnest, it is now. Many apparently good things will need to be carefully considered with much prayer, for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from it. But the eye of faith may discern that it is diverging, though almost imperceptibly, from the right path. At first it may be thought positively right, but after a while it is seen to be widely divergent from the way which leads to holiness and heaven. My brethren, I warn you to make straight paths for your feet, lest the lame be turned out of the way.—“ Undated Manuscript 111

Heresies Now Presented as Bible Doctrines.--The time has come when we cannot depend upon the doctrine which comes to our ears, unless we see that it harmonizes with the Word of God. There dangerous heresies that will be presented as Bible doctrines; and we are to become acquainted with the Bible so that we may know how to meet them. The faith of every individual will be tested, and everyone will pass through a trial of close criticism.--Review and Herald, May 3, 1887. EV 590.2



"Be ye also ready: for in such an hour as ye think not the Son of man cometh" [Matthew 24:44]. This is our message, the very message that the three angels flying in the midst of heaven are proclaiming. The work to be done now is that of sounding this last message of mercy to a fallen world. A new life is coming from heaven and taking possession of all God's people. But divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest.

The work will grow deeper and become more earnest to the very close of time. And all who are laborers together with God will contend most earnestly for the faith once delivered to the saints. They will not be turned from the present message, which is already lightening the earth with its glory. Nothing is worth contending for but the glory of God. The only rock that will stand is the Rock of

Ages. The truth as it is in Jesus is the refuge in these days of error. 17MR 17-18


“The fact that there is no controversy or agitation among God's people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition and worship they know not what.” Testimonies Volume 5, page 707

“I have been shown that many who profess to have a knowledge of present truth know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested they knew not their great ignorance. And there are many in the church who take it for granted that they


understand what they believe; but, until controversy arises, they do not know their own weakness. When separated from those of like faith and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. **Certain it is that there has been among us a departure from the living God and a turning to men, putting human in place of divine wisdom.**"
Testimonies Volume 5 page 707

Notes

Mingling with & Learning from Other Churches




“These men had received their talents from God, and every gem of thought by which they had been esteemed worthy of the attention of scholars and thinkers, belongs not to them, but to the God of all wisdom, whom they did not acknowledge. Through tradition, through false education, these men are exalted as the world's educators; but in going to them students are in danger of accepting the vile with the precious; for superstition, specious reasoning, and error are mingled with portions of true philosophy and instruction. This mingling makes a potion that is poisonous to the soul,— destructive of faith in the God of all truth. Those who have a thirst for knowledge need not go to these polluted fountains; for they are invited to come to the fountain of life and drink freely. Through searching the word of God, they may find the hidden treasure of truth that has long been buried beneath the rubbish of error, human tradition, and opinions of men.” FE 170.3




“Let believers in the truth for this time, turn away from authors that teach infidelity. Let not the works of skeptics appear on your library shelves,

where your children can have access to them. Let those who have tasted the good word of God, and the powers of the world to come, no longer deem it an essential feature of a good education to have a knowledge of the writings of those who deny the existence of God, and pour contempt upon His holy word. Give no place to the agents of Satan, since there is nothing by which to vindicate their doings; a clean thing cannot come out of an unclean. –
Review and Herald, Nov. 10, 1891. FE 172.2




“There is to be no compromise with those who make void the law of God. It is not safe to rely upon them as counselors. Our testimony is not to be less decided now than formerly; our real position is not to be cloaked in order to please the world's great men. They may desire us to unite with them and accept their plans, and may make propositions in regard to our course of action which may give the enemy an advantage over us. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy." While we should not seek for controversy, and should not needlessly offend, we must present the truth clearly and decidedly, and stand firm to what God has taught us in his word. You are not to look to the world in order to learn what you shall write and publish or what you shall speak. Let all your words and works testify, "We have not followed cunningly devised fables." "We have also a more sure word of prophecy; whereunto ye do well that

ye take heed, as unto a light that shineth in a dark place." GCDB, April 13, 1891



“At this time, when we are so near the end, shall we become so like the world in practice that men may look in vain to find God's denominated people? Shall any man sell our peculiar characteristics as God's chosen people for any advantage the world has to give? Shall the favor of those who transgress the law of God be looked upon as of great value? Shall those whom the Lord has named His people suppose that there is any power higher than the great I AM? Shall we endeavor to blot out the distinguishing points of faith that have made us Seventh-day Adventists? Our only safety is in standing constantly in the light of God's countenance.—“ Manuscript 84, 1905.



“Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have

no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there.....they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare...Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformatations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before." EW
260



"I was shown the necessity of those who believe that we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul and teach for doctrines the commandments of men. The influence of such gatherings is not good. If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith He has set us free and rejoice in the truth. God is displeased with us

when we go to listen to error, without being obliged to go." [Italics supplied] EW 124, 125



“My brother, whom I respect in the faith and message of truth, cut yourself loose from misleading influences. The leader of the rebellion in heaven is working to spoil and ruin the medical missionary work, to cause it to be corrupted by heresy and infidelity.

Shall Christ be compelled to bear continually the shameful infirmities of His people because they accept the false sentiments proceeding from the first traitor in the heavenly courts? If the angels were deceived by Lucifer's ingenious methods of misrepresenting God, if Adam and Eve were deceived by his declaration that God was withholding from them the higher education that would make them as gods, is there not danger that men today will be deceived? Please read the first chapter of Patriarchs and Prophets and see if the precious truths contained in this book are not given by the Lord to protect His people from deceptions that are urged upon them just now.

I tell you in the name of the Lord God of Israel, that Satan is presenting his sophistries to ministers and medical workers, and if our people listen to these sophistries, they will become impregnated with the same false idea of a popular religion that will cause them to develop

into gods, and there will be no place in their lives for God or for Christ.

Just as long as men consent to listen to these sophistries, a subtle influence will weave the fine threads of these seductive theories into their minds, and men who should turn away from the first sound of such teaching will learn to love it. As loyal subjects we must refuse even to listen to these sophistries. Their influence is something like a deadly viper, poisoning the minds of all who listen. It is a branch of hypnotism, deadening the sensibilities of the soul.

I have not strength to dwell upon this, for I feel so strong an indignation against Satan and those who, with the Word of God in their possession, listen to the teaching of human agencies; who are intent upon declaring theories which they present as more wonderful, higher, grander than the teachings of Christ, the One who gave His life to save the world from Satan's higher education. We cannot afford to exchange Christ's teachings for the devil's lies.

My brother, there is a work to be done by yourself and many of your associates, in repentance toward God and faith in our Lord Jesus Christ as the sin pardoning Saviour.—“Letter 212, 1906, pp. 1-3.



“If God has any new light to communicate, He will let His chosen and beloved understand it, without their going to have their minds

enlightened by hearing those who are in darkness and error.” [Italics supplied] EW 124.2




“The man-ruling power that has been coming into our ranks has no sanction in the word. Satan has stolen in to lead men to depend on men, and to make flesh their arm. ... The influence will be to destroy the God-given personality of men, and place them under human jurisdiction. ... The men, who instruct their fellowmen to look to men for guidance, are really teaching them that when they go to the Lord for counsel and the direction of His Spirit regarding their duty, they must not follow that counsel without first going to certain men to know if this is what they must do. Thus a species of slavery is developed that will bring only weakness and inefficiency to the church of God.”

“Those who bring in this unhappy chapter into the experiences of our work, and willingly accept the idea that the ruler ship of other men’s conscience has been given to them, need to understand that they have made a grave mistake. Their office was never intended to give to them the responsibility which they have been led to think it bestowed. The danger signal is now lifted against this evil. Never, never let men consent to stand in a position which God alone should occupy.” Letter 344, 1907, p. 3 (Oct. 1, 1907, to A G. Daniells, G. A. Irwin, and W. W. Prescott)

Notes

Bible as Creed



“When God's word is studied, comprehended, and obeyed, a bright light will be reflected to the world; new truths, received and acted upon, will bind us in strong bonds to Jesus. 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.” The Review and Herald, Dec. 15, 1885

“Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. They are taught to accept its teachings as interpreted by the church; and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed or the established teaching of their church.

Notwithstanding the Bible is full of warnings against false teachers, many are ready thus to commit the keeping of their souls to the clergy. There are today thousands of professors of

religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious leaders. They pass by the Saviour's teachings almost unnoticed, and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know from God's word that they are light bearers?" GC 597




"There are deep mysteries in the word of God; there are unexplainable mysteries in His providences; there are mysteries in the plan of salvation that man cannot fathom. But the finite mind, strong in its desire to satisfy its curiosity and solve the problems of infinity, neglects to follow the plain course indicated by the revealed will of God and pries into the secrets hidden since the foundation of the world. Man builds his theories, loses the simplicity of true faith, becomes too self-important to believe the declarations of the Lord, and hedges himself in with his own conceits. Many who profess our faith are in this position. They are weak and powerless because they trust in their own strength." 4T 163




The warnings of the word of God regarding the perils surrounding the Christian church belong to us today. As in the days of the apostles men tried by tradition and philosophy to destroy faith

in the Scriptures, so today, by the pleasing sentiments of higher criticism, evolution, spiritualism, theosophy, and pantheism, the enemy of righteousness is seeking to lead souls into forbidden paths. To many the Bible is as a lamp without oil, because they have turned their minds into channels of speculative belief that bring misunderstanding and confusion. The work of higher criticism, in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation. It is robbing God's word of power to control, uplift, and inspire human lives. By spiritualism, multitudes are taught to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself. The follower of Christ will meet with the "enticing words" against which the apostle warned the Colossian believers. He will meet with spiritualistic interpretations the Scriptures, but he is not to accept them. His voice is to be heard in clear affirmation of the eternal truths of the Scriptures. Keeping his eyes fixed on Christ, he is to move steadily forward in the path marked out, discarding all ideas that are not in harmony with His teaching. The truth of God is to be the subject for his contemplation and meditation. He is to regard the Bible as the voice of God speaking directly to him. AA 474-5

Criticism, Controversy, Strife, Contention, and Judging One Another.



"I urge our people to cease their criticism and evil speaking, and go to God in earnest prayer, asking him to help them to help the erring. Let them link up with one another and with 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. He will abide in their hearts, making their joy full." Review and Herald Jan 27 1903



(Written December 2, 1902, from "Elmshaven," Sanitarium, California, to "Dear Children Edson and Willie White.")

"I thank the Lord with heart and soul and voice that my health is as good as it is. I have every reason to praise my heavenly Father for the clearness of thought that He has given me in regard to Bible subjects. I long to bring out these precious things so that the minds of ministers and people may, if possible, be drawn away from contention and strife to something that is nourishing to the soul--food that will give health, hopefulness, and courage. Many are now saying, "Report, and he will report it." Some are greedy for those things that satisfy a depraved spiritual

appetite and that will ruin their religious experience, placing them outside the city of God with those who live and make a lie.

In the night season many things are passing before me. The Scriptures, full of grace and richness, are presented before me. The word of the Lord to me is: "Look on these things, and meditate on them. You may claim the rich grace of truth, which nourishes the soul. **Have naught to do with controversy and dissension and strife, which bring darkness and discouragement to your soul.** Truth is clear, pure, savory. Avoid all council meetings where there is dissension, and where men will neither credit My words and obey My lessons nor heed your counsel. Speak the truth in faith and love, leaving the result with God. The work is not yours, but the Lord's. In all your communications, speak as one to whom the Lord has spoken. He is your authority, and He will give you His sustaining grace." My sons, **I would have you firmly united as brothers in the flesh and as brothers in Christian fellowship.**

I have a work to do, and I am now making decisions. I must remain away from conference meetings. I must not attend camp meetings. The spirit of drawing apart, as the result of judging one another, has become so common, and the churches are becoming so leavened with this spirit, that I have no desire to attend these meetings. After returning from them, it is often weeks before I am able to take up my neglected work.

Because those in positions of responsibility have for years left the Southern field unworked, notwithstanding the most decided testimonies urging them to take up this work; because they continue to neglect this field and use every manner of device in trying to uproot the confidence of the people in those who have done the hardest and most self-sacrificing work in the South, I have but very little confidence that the Lord is giving these men in positions of responsibility spiritual eyesight and heavenly discernment. I am thrown into perplexity over their course; and I desire now to attend to my special work, to have no part in any of their councils, and to attend no camp-meetings, nigh nor afar off. My mind shall not be dragged into confusion by the tendency they manifest to work directly contrary to the light that God has given me. I am done. I will preserve my God-given intelligence.

My voice has been heard in the different conferences and at camp meetings. I must now make a change. I cannot enter the atmosphere of strife and then have to bear testimonies that cost me much more than those to whom they are sent can imagine. When I attend the different meetings, I am compelled to deal with men, standing in responsible places, who I know are not exerting an influence that God can endorse. And when I bear a testimony in reference to their course of action, advantage is taken of this testimony. These men have not clear understanding. Should I say the

things that I know, they would not, with their present experience, use this instruction wisely, and would bring upon me inconceivable burdens.

I shall, therefore, leave them to receive word from the Bible, in which the principles upon which they should work are laid down in straight lines.

There are those who look upon themselves as the Lord's servants, but who, as shown by the way in which the Southern work has been handled, are working away from the light that God has for years been giving. I have pity for them, but I cannot be forever pointing out for them the way of righteousness. They are brought no nearer right actions by what I say than if the words were never spoken. So long as those in responsible positions see things through a false medium, they will put a wrong construction on my work.

The light I have for our ministers is: Seek God; stop your whisperings and your evil surmisings instigated by Satan, and see if the love of God will not fill heart and soul. And I will go on with my writing. This is the light given me, and I shall not depart from it.

Let all keep the way of the Lord, to do justice and judgment. Let prayer ascend to God for the Holy Spirit's instruction. Then when it comes, look at yourselves in the great moral looking glass, God's Word, which will always tell you the truth. When God's servants work as laborers together with God out of love for Christ and the souls ready to perish, a very different atmosphere will be

brought into our churches. Each man will be found in his place, recognizing the work God has put in his hands to be done for this time.

Religion not only improves but beautifies the disposition and the character. Christ must be blended with all our thoughts, our feelings, our affections. He must be exemplified in the minutest details of everyday service in the work that He has given us to do. When, in the place of leaning upon human understanding or conforming to worldly maxims, we sit at the feet of Jesus, eagerly drinking in His words, learning of Him, and saying, "Lord, what wilt Thou have me to do?" our natural independence, our self-confidence, our strong self-will, will be exchanged for a childlike, submissive, teachable spirit. When we are in right relation to God, we shall recognize Christ's authority to direct us and His claim to our unquestioning obedience.--
Letter 186, 1902.

Ellen G. White Estate Washington, D. C. May 7, 1987, Entire Letter. {17MR 65.5}




Notes


Attack against the Testimonies




"Do we believe that we are coming to the crisis, that we are living in the very last scenes of the earth's history? Will we now awaken and do the work which this time calls for, or will we wait till the things which I have presented come upon us? ... And this witness Satan will strive most earnestly to silence, that he may better obtain access to minds by making of none effect the testimonies of the Spirit of God." 1SAT 91




"The word of God is not silent in regard to this momentous time, determining not to hear, not to receive, not to obey. The Lord's messages of light have been before us for years, but there have been influences working indirectly to make of none effect the warnings coming through the Sentinel and the "Testimonies" RH, December 18, 1888




"It was the spirit of Satan expressed in looks and words to make of none effect the Testimonies of the Spirit of God. "This," said the guide with me, "is the way any message of Heaven will be treated." PH155




“Satan's purpose is, through his devices, to make of none effect the testimonies of the Spirit of God. If he can lead the minds of the people of God to see things in a perverted light, they will lose confidence in the messages God sends through His servants; then he can the more readily deceive, and not be detected.” 12MR 201



“Very adroitly some have been working to make of no effect the Testimonies of warning and reproof that have stood the test for half a century. At the same time, they deny doing any such thing.” SpTA 12



“The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. "Where there is no vision, the people perish." Proverbs 29:18. Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.” FLB 296



“It is Satan's plan to weaken the faith of God's people in the Testimonies. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies, which were once

believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction." 4T 211




"Many now despise the faithful reproof given of God in testimony. I have been shown that some in these days have even gone so far as to burn the written words of rebuke and warning, as did the wicked king of Israel." 4T 179.3



Notes

Notes

How God Views His Precious Church



"The church of Christ is very precious in His sight. It is the case which contains His jewels, the fold which encloses His flock.


Christ "loved the church, and gave himself for it." Ephesians 5:25. It is the purchase of His blood. The divine Son of God is seen walking amid the seven golden candlesticks. Jesus Himself supplies the oil to these burning lamps. He it is that kindles the flame. "In him was life; and the life was the light of men." John 1:4. No candlestick, no church, shines of itself. From Christ emanates all its light. . . The Lord God Almighty and the Lamb are the light thereof.

At times the Lord may seem to have forgotten the perils of His church, and the injury done her by her enemies. But God has not forgotten. Nothing in this world is so dear to the heart of God as His church. It is not His will that worldly policy shall corrupt her record. He does not leave His people to be overcome by Satan's temptations.

God declares that even a mother may forget her child, "yet will I not forget thee." . . . God thinks of His children with the tenderest solicitude and keeps a book of remembrance before Him, that He may never forget the children of His care." FLB
280

“During ages of spiritual darkness the church of God has been as a city set on a hill. From age to age, through successive generations, the pure doctrines of heaven have been unfolding within its borders. Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts.

"Whereunto," asked Christ, "shall we liken the kingdom of God? or with what comparison shall we compare it?" Mark 4:30. He could not employ the kingdoms of the world as a similitude. In society He found nothing with which to compare it. Earthly kingdoms rule by the ascendancy of physical power; but from Christ's kingdom every carnal weapon, every instrument of coercion, is banished. This kingdom is to uplift and ennoble humanity. God's church is the court of holy life, filled with varied gifts and endowed with the Holy Spirit. The members are to find their happiness in the happiness of those whom they help and bless." AA 12




“But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest "in the time of the latter rain." In response, "the Lord shall make bright

clouds, and give them showers of rain." "He will cause to come down . . . the rain, the former rain, and the latter rain," Zechariah 10:1; Joel 2:23.

"But unless the members of God's church today have a living connection with the Source of all spiritual growth, they will not be ready for the time of reaping. Unless they keep their lamps trimmed and burning, they will fail of receiving added grace in times of special need.


"Those only who are constantly receiving fresh supplies of grace, will have power proportionate to their daily need and their ability to use that power. Instead of looking forward to some future time when, through a special endowment of spiritual power, they will receive a miraculous fitting up for soul winning, they are yielding themselves daily to God, that He may make them vessels meet for His use. Daily they are improving the opportunities for service that lie within their reach. Daily they are witnessing for the Master wherever they may be, whether in some humble sphere of labor in the home, or in a public field of usefulness. AA 55




"We as a people profess to have truth in advance of every other people upon the earth. Then our life and character should be in harmony with such a faith. The day is just upon us when the righteous shall be bound like precious grain in bundles for the heavenly garner, while the wicked are, like the tares, gathered for the fires of

the last great day. But the wheat and tares "grow together until the harvest."

In the discharge of life's duties the righteous will to the last be brought in contact with the ungodly. The children of light are scattered among the children of darkness, that the contrast may be seen by all. Thus are the children of God to "show forth the praises of Him who hath called you out of darkness into His marvelous light." The divine love glowing in the heart, the Christ like harmony manifested in the life, will be as a glimpse of heaven granted to men of the world that they may see and appreciate its excellence. CCh 343




"The church militant is not now the church triumphant; but God loves his church, and describes through the prophet how he opposes and resists Satan who is clothing the children of God in the blackest and most defiled garments, and pleading for the privilege of destroying them. The angels of God were protecting them from the assaults of the enemy. The prophet says: "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" RH, October 17, 1893



God loves His Church. There are tares mingled with the wheat, but the Lord knows His own. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches."

Shall not the counsel of Christ have an effect on the churches? Why halt, ye who know the truth, between two opinions? "If the Lord be God, follow Him: but if Baal, then follow him." Christ's followers have no right to stand on the ground of neutrality. There is more hope of an open enemy than of one who is neutral." RH, February 25, 1902



"That same power that has raised Christ from the dead will raise His church—as His bride—and glorify it, with Christ, above all principalities, above all powers, above every name that is named, not only in this world, but in the heavenly courts, the world above. . . ." Manuscript 115, 1897

Notes

Notes

Her Most Solemn Warning – Then a Prediction, Now History



“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.”
Selected Messages Book 1-Page 204, 205

It is at this point that I would like to address all these statements and especially the above statement in detail. The trinity doctrine is one such system of philosophy where it is stated that Jesus isn't really the Son of God but an eternal co-equal being with God. It is stated that God isn't really the Father either. They are acting out roles and their relationship as father and son should only be viewed metaphorically. Thus when the Bible states "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3), it really doesn't mean that the Father is the only God, there is a separate Holy Spirit God as well. Thus Jesus didn't really mean the only TRUE God. The trinity doctrine has the Father speaking only metaphorically when he told us that "This is my beloved son, Hear Him". He is not really the Father, and that Jesus was really not His Son. Thus this new philosophy undermines our traditional and root understanding as the Bible simply reveals it and actually is calling God a liar. Thus we see the following philosophical views of God in the church today.

Gordon Jensen: "A plan of salvation was encompassed in the covenant made by the Three Persons of the Godhead, who possessed the attributes of Deity equally. In order to eradicate

sin and rebellion from the universe and to restore harmony and peace, one of the divine Beings accepted, and entered into, the role of the Father, another the role of the Son. The remaining divine Being, the Holy Spirit, was also to participate in effecting the plan of salvation. All of this took place before sin and rebellion transpired in heaven. By accepting the roles that the plan entailed, the divine Beings lost none of the powers of Deity. With regard to their eternal existence and other attributes, they were one and equal. But with regard to the plan of salvation, there was, in a sense, a submission on the part of the Son to the Father." Adventist Review, October 31, 1996, p.12 (Week of Prayer readings)

"The Father-Son relationship in the Godhead should be understood in a metaphorical sense, not in a literal sense". (Max Hatton, Understanding the Trinity, p. 97)

The Holy Spirit takes the place of Jesus - (Max Hatton, Understanding the Trinity, p. 104)

J. R. Spangler: To me this signifies the interchangeableness of the members of the Godhead since they are one in action and purpose." - Review and Herald, Oct. 21, 1971

Thus the final view of God and Jesus actually looks nothing like the Father and Son relationship referred to over 70 times in the New Testament alone. This is done in spite of the fact that the term "trinity" "triune" or any other type word is ever used in the scriptures. No reference to roles or metaphors used by

God is found either. Their Father and Son role is used way too much to be viewed in the prophetic sense only. The only place we see this type of philosophy is in fallen apostate Christianity and Rome.

One could put it this way. Christ was begotten before creation from the Father, He is truly the Son. The Spirit flows like a river from the Father who is the source, through the Son, and to the people.

On the contrary the SDA teaches that before creation, there existed three divine beings. Unrelated, who because of the fall of man entered into three roles, Father, Son and Holy Ghost. They plainly deny the Filial and Ontological Son-ship of Christ. Here is a quote from the Bible Research Institute:

“The sonship of Jesus, however, is not ontological, but functional. In the plan of salvation each member of the trinity has accepted a particular role”. - The Trinity In Scripture by Gerhard Pfandl, Biblical Research Institute, Silver Spring, MD. June 1999.

Look at the three articles written in the fall and winter of the 2010 and spring 2011 quarterly issues of Elders Digest that is sent to all the Elders in the Church (at least in the North American Division). The article is called “Trinity in the Bible”. This is a portion of the 3rd part that deals with what we have been talking about here.

“Not one of the foundational pillars - No specific view of the Trinity and the Godhead was regarded by our pioneers as one of the foundational pillars of the Seventh-day Adventist Church. That we have gained more insight from Scripture and so now hold a different view evidences that we belong to a movement but not that we have left the foundation. This conclusion is confirmed by a number of observations.

First, the topic of the Trinity was never a major point of discussion in the early Adventist movement. Today, it is possible via computer to gather what seems, when viewed in totality, an impressive amount of anti-Trinitarian quotes from the period of 1844 to 1888, and in the following decade but when read in their historical context, along with all the other issues debated by the pioneers, Trinitarian issues quickly disappear from our radar. During this period, they did not occupy a major place in the minds of our pioneers.

Second, even some of the most open critics of Trinitarian beliefs changed their own position over the years. This holds true for influential leaders like Uriah Smith and James White. Uriah Smith first believed Jesus to be created but changed his view to think that the Son was “born but not made.” James White, who in 1846 spoke harshly about “the old unscriptural trinitarian creed,”⁴ in 1876-77, in a comparison of our beliefs with the Seventh-day Baptists, stated that “Adventists hold the divinity of Christ so nearly with the trinitarian, that we apprehend no trial

[controversy] here.”⁵ The pioneers themselves moved.

Third, new members of the Seventh-day Adventist movement in these years came from many different denominations, most of them Trinitarian. These new members were not usually asked to make any changes in their Trinitarian beliefs, and most became members without being challenged in this area. When baptized, they were asked to confess their belief in the Second Coming and the prophecies, the sanctuary, the Sabbath and the nature of man but not to confess any specific position for or against the Trinity. Accordingly, when Ellen White at a later stage responds to the fear new ideas might overthrow the pillars or landmarks of our beliefs, she speaks in favor of both progressive openness and healthy conservatism but she clearly does not include a specific view of the Godhead among the distinctive pillars of our faith: “The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God’s people upon the earth, [also] the first and second angels’ messages and the third, unfurling the banner on which was inscribed, ‘The commandments of God and the faith of Jesus.’ One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the

transgressors of God's law. The non-immortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks." Our move toward a Trinitarian understanding is thus based on the principle of biblical authority and an openness to new light arising from the study of Scripture. Furthermore, as Trinitarian we are walking in the footsteps of our pioneers because we continue in the direction they followed in the early period of our church's journey. This becomes evident when we look at the development of our understanding."

As I read this document, I evaluated whether it was scriptural and whether it gave accurate details especially in light of the above Ellen White quotes. This is important because every church elder in America got this issue.

The first reason to accept the trinity in spite of our pioneers' beliefs was as follows. It suggests that the trinity doctrine did not occupy a major place in the minds of our founding fathers. Yet how does one account for all of them speaking on the subjects so profusely. The article argues with itself by saying it wasn't an issue yet states that there is "an impressive amount of anti-Trinitarian quotes from the period of 1844 to 1888, and in the following decade" (so I guess it should have said 1898). The two can't both be correct. He also states that the issue fell off the radar near

the turn of the century. There are three reasons for this that we should recognize.

1. We were by then a well-established non-trinitarian church (see appendix one).
2. Righteousness by Faith in Jesus became the Doctrine that was being debated and rejected by many.
3. The doctrine of pantheism (attack on the nature of God and his Son) was trying to infiltrate the church.

The second reason given by Elders Digest for ignoring our pioneer's stance was that the men who made these statements changed their position later in life. Yet I find that the 1905 statement of beliefs had not changed but still recognized Jesus as the Son of God with no statement of the Holy Spirit being a third entity. The following website shows that these men did not change their position. hullquist.com/Bible/bib-onegod-2.htm#Early There are no statements concerning a change of position offered by any of these men or by Sister White.

The final reason actually concerns me the most. They quote Ellen White to prove that the personality of Jesus and His Father was not one of the 'Old Landmarks'. It is given to the elders as absolute proof yet where was this statement?

"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. Those who claim to be identified with the message that God has given us should have keen, clear spiritual perceptions, that they may distinguish truth from error. The word spoken by the messenger of God is "Wake up the watchmen." If men will discern the spirit of the messages given and strive to find out from what source they come, the Lord God of Israel will guard them from being led astray." MR 760 pg. 9-10 (written between 1905-1907)

Here EGW clearly states that the Personality of God and Christ as established by our pioneers is one of the pillars of Faith and that those who try to remove this pillar are working as blind men. Further, the watchmen of Zion are to wake up and give warning. Our elders are being told that this doctrine is based on "biblical authority and openness to new light arising from the study of Scripture" when in fact they are being led by blind men who desperately need spiritual eye salve. It may not make us popular but as watchmen we must sound the alarm. Spiritual watchmen have always been rejected by most and often

persecuted. Why should it be any different now? Yet the alarm must be sounded. *“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; ...”* (Joel 2:1-2)

Notes

Appendix One

SDA Beliefs Now and Then

This is a simple comparative of Seventh-day Adventist Church doctrines that existed prior to 1905 and the doctrines that exist today. Presented here is a statement of Fundamental Principles by the General Conference President THEN and a look at some of the Fundamental Beliefs NOW. After reviewing these, please read what Ellen White had to say concerning their beliefs. Judge whether the current statement of beliefs “undermines” these truths or “reinforces” them. I will say no more. Let the words speak for themselves.

Then



FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS.

By the late Uriah Smith.

Seventh-day Adventists have no creed but the Bible; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason “to every man that asketh” them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as is known, entire unanimity throughout the body. They believe:—

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

2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he 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 through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who persistently come to him; and as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3: 19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Leviticus 16; Heb. 8: 4, 5; 9: 6, 7.

FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS.

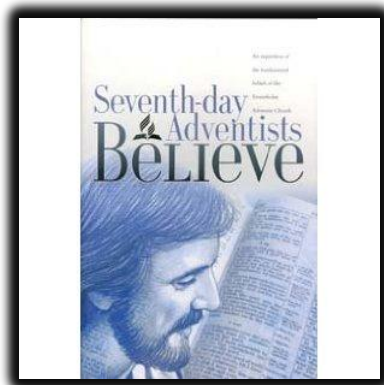
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2. That there is one Lord Jesus Christ, the Son of the eternal Father, the one by whom he created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among 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 through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who persistently come to

him; and as the closing portion of work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3:19) and born away from the sanctuary, as shown in the service 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.

Now



The Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. Support is found in these Bible passages: Deuteronomy 6:4: Matthew 28:19: 2Corinthians 13:14: Ephesians 4:4-6: 1Peter 1:2: 1Timothy 1:17: Revelation 14:7

The Father

God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. Support is found in these Bible passages: Genesis 1:1: Revelation 4:11: 1Corinthians 15:28: John 3:16: 1John 4:8: 1Timothy 1:17: Exodus 34:6,7: John 14:9

The Son

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the

character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. Support is found in these Bible passages: John 1:1-3 and John 1:14: Col. 1:15-19: John 10:30: John 14:9: Romans 6:23: 2Corinthians 5:17-19: John 5:22: Luke 1:35: Phil. 2:5-11: Hebrews 2:9-18: 1Corinthians 15:3,4: Hebrews 8:1,2: John 14:1-3

The Holy Spirit

God the eternal Spirit was active with the Father and the Son in creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. Support is found in these Bible passages: Genesis

1:1,2: Luke 1:35: Luke 4:18: Acts 10:38: 2Peter 1:21: 2Corinthians 3:18: Ephesians 4:11,12: Acts 1:8: John 14:16-18 and John 14:26: John 15:26,27: John 16:7-13

Who is the Comforter according to Ellen White?

"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]. There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden. Piety, devotion, sanctification of soul, body, and spirit--this is essential for us all. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" 14 MR 179

"I urge our people to cease their criticism and evil speaking, and go to God in earnest prayer, asking him to help them to help the erring. Let them link up with one another and with 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. He will abide in their hearts, making their joy full." Review and Herald Jan 27 1903

Should the Position of the Pioneers be Accounted as Error?

"Let Pioneers Identify Truth.—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." CW 31

Are the changes consistent with the Pioneers' Teachings?

Famous author and Andrews University seminary professor George Knight made the following statement found in MINISTRY magazine, Oct/1993 p. 10.

"Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denomination's Fundamental Beliefs." "More specifically, most would not be able to agree to belief number 2, which deals with the doctrine of the Trinity. For Joseph Bates the Trinity was an unscriptural doctrine, for James White it was that 'old Trinitarian absurdity,' and for M.E. Cornell it was a fruit of the great apostasy, along with such false doctrines as Sunday keeping and the immortality of the soul."

"In like manner, most of the founders of Seventh-day Adventism would have trouble with fundamental belief number 4, which holds that Jesus is both eternal and truly God. For J.N. Andrews 'the Son of God...had God for His Father, and did, at some point in the eternity of the past, have beginning of days.' And E.J. Waggoner, of Minneapolis 1888 fame, penned in 1890 that 'there was a time when Christ proceeded forth and came from God...but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.'"

"Neither could most of the leading Adventists have agreed with fundamental belief number 5, which implies the personhood of the Holy Spirit. Uriah Smith, for example, not only was anti-Trinitarian and semi-Arian, like so many of his colleagues, but also like them pictured the Holy Spirit as 'that divine mysterious emanation through which They [the Father and the Son] carry forward their great and infinite work.' On another occasion, Smith pictured the Holy Spirit as a 'divine influence' and not a 'person like the Father and the Son.'"

"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. Preach the Word, p. 5. 1905, Counsels to Writers and Editors, pages 31, 32

Ellen White's Protest against Removing Landmarks and Her Support of Pioneers' Doctrinal Positions

"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. Ms 62, 1905, p. 6. *A Warning against False Theories*, May 24, 1905. *Manuscript Releases Volume One*, 55

"The Testimony of Pioneer Workers.—I have had presentations regarding the deceptions that Satan is bringing in at this time. *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. The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan's deceptions. This instruction has been repeated recently. I must present before the people the testimonies of Bible truth, and repeat the decided messages given years ago. I desire that my sermons given at camp meetings*

and in churches may live and do their appointed work.—“ *Letter 99*, 1905. *Counsels to Writers and Editors*, 26

“I long daily to be able to do double duty. *I have been pleading with the Lord for strength and wisdom to reproduce the writings of the witnesses who were confirmed in the faith in the early history of the message.* After the passing of the time in 1844, they received the light and walked in the light, and when the men claiming to have new light would come in with their wonderful messages regarding various points of Scripture, we had, through the moving of the Holy Spirit, testimonies right to the point, which cut off the influence of such messages as Elder A. F. has been devoting his time to presenting. This poor man has been working decidedly against the truth that the Holy Spirit has confirmed. **When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after-suppositions contrary to the light God has given are to be entertained. ...**

We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God’s Word, and are to be respected, the application of them, **if such application moves one pillar of the foundation**

that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.

Elder proofs are not reliable. If received, they would destroy the faith of God's people in the truth that has made us what we are. We must be decided on this subject, for the points that he is trying to prove by Scripture are not sound. They do not prove that the past experience of God's people was a fallacy. We had the truth: we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. It is eloquence for everyone to keep silent in regard to the features of our faith in which they acted no part.

God never contradicts Himself. Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise and bring in supposedly great light, and make their assertions. But *we stand by the old landmarks.* [1 John 1:1-10 quoted.]

I am instructed to say that these words we may use as appropriate for this time, for the time has come when sin must be called by its right name. We are hindered in our work by men who are not converted, who seek their own glory. They wish to be thought originators of new theories, which they present, claiming that they are truth. *But if these theories are received, they will lead to a denial of the truth that for the past fifty years God*

has been giving to His people, substantiating it by the demonstration of the Holy Spirit.

Let all men beware what is the character of their work. They would better be falling into line for their own souls' sake and for the sake of the souls of others. "If we walk in the light as He is in the light, the blood of Jesus Christ His Son us from all sin" (1 John 1:7). It is nothing to the credit of any man to start on a new track, using Scripture to substantiate theories of error, leading minds into confusion, away from the truths that are to be indelibly impressed on the minds of God's people, that they may hold fast to the faith.—*Letter 329*, 1905. (To J. A. Burden, December 11, 1905). *Manuscript Release No. 760: The Integrity of the Sanctuary Truth*, pages 18-20

The Prophet's Stand on SDA Doctrines Prior to 1905 and Her Counsel on Standing Against Incoming Error.

*"The leading points of our faith as we hold them today were firmly established. Point after point was clearly defined, and all the brethren came into harmony. The whole company of believers were united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the Holy Spirit.—MS 135, 1903. *The Early Years* Volume 1 - 1827-1862, page 145*

Safety Found in Pre-1905 Doctrines

"In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. *Not one pin is to be removed from that which the Lord has established.* The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?" *Advent Review and Sabbath Herald*, May 5, 1905

Appendix Two

Key to Abbreviations of E. G. White Books and Major Church Papers	
Abbr.	Book or Periodical Title
1888	Ellen G. White 1888 Materials, The
AA	Acts of the Apostles, The
AG	God's Amazing Grace
AH	Adventist Home, The
ApM	An Appeal to Mothers
AUCR	[Australasian] Union Conference Record
AY	Appeal to Youth
1BC	Bible Commentary, The SDA , Vol. 1 (2BC for Vol. 2, etc.)
BE	Bible Echo
1Bio	Biography of E. G. White, Vol. 1 (2Bio for Vol. 2, etc.)
BLJ	To Be Like Jesus
BTS	Bible Training School
CC	Conflict and Courage
CCh	Counsels for the Church
CD	Counsels on Diet and Foods
CE	Christian Education
CET	Christian Experience and Teaching
CEv	Colporteur Evangelist
CG	Child Guidance
CH	Counsels on Health
ChL	Christian Leadership
ChS	Christian Service
CL	Country Living
CM	Colporteur Ministry
COL	Christ's Object Lessons

Con	Confrontation
COS	Christ Our Saviour
CS	Counsels on Stewardship
CSW	Counsels on Sabbath School Work
CT	Counsels to Parents, Teachers, and Students
CTBH	Christian Temperance (EGW) and Bible Hygiene (James White)
CTr	Christ Triumphant
CW	Counsels to Writers and Editors
DA	Desire of Ages, The
DF	Document File
DG	Daughters of God
Ed	Education
Ev	Evangelism
EW	Early Writings
FE	Fundamentals of Christian Education
FLB	Faith I Live By, The
FW	Faith and Works
GC	Great Controversy, The
GC88	Great Controversy, The (1888 Edition)
GCB	General Conference Bulletin
GCDB	General Conference Daily Bulletin
GdH	Good Health
GH	Gospel Herald
GW	Gospel Workers
GW92	Gospel Workers (1892 edition)
HL	Healthful Living
HP	In Heavenly Places
HPMMW	Health, Philanthropic, and Medical Missionary Work
HR	Health Reformer
HS	Historical Sketches of the Foreign Missions of the Seventh-day Adventists
Hvn	Heaven
LDE	Last Day Events

LHU	Lift Him Up
LL	Lion on the Loose
LP	Sketches From the Life of Paul
LS	Life Sketches of Ellen G. White
LS88	Life Sketches of James and Ellen White (1888 edition)
Lt	Letter, E. G. White
LYL	Letters to Young Lovers
Mar	Maranatha, the Lord is Coming
MB	Thoughts From the Mount of Blessing
1MCP	Mind, Character and Personality, Vol. 1 (2MCP for Vol. 2)
MH	Ministry of Healing, The
ML	My Life Today
MM	Medical Ministry
1MR	Manuscript Releases, Vol. 1 (2MR for Vol. 2, etc.)
Ms	Manuscript, E. G. White
MYP	Messages to Young People
NL	New Life, A
1NL	Notebook Leaflets, Vol. 1 (2NL for Vol. 2)
PaM	Pastoral Ministry
OFC	Our Father Cares
OHC	Our High Calling
PHJ	Pacific Health Journal
PM	Publishing Ministry, The
PP	Patriarchs and Prophets
PK	Prophets and Kings
Pr	Prayer
PUR	Pacific Union Recorder
RC	Reflecting Christ
RH	Review and Herald
RR	Radiant Religion
RY	Retirement Years, The
SA	Solemn Appeal, A

1SAT	Sermons and Talks, Vol. 1 (2SAT for Vol. 2)
SC	Steps to Christ
SD	Sons and Daughters of God
SF Echo	Southern Field Echo
1SG	Spiritual Gifts, Vols. 1 (3SG for Vols. 3, etc.)
SJ	Steps to Jesus (adapted from SC) or Story of Jesus (on CD-ROM)
SL	Sanctified Life, The
1SM	Selected Messages, Book One (2SM for Book 2, etc.)
SOJ	Story of Jesus, The
1SP	Spirit of Prophecy, The, Vol. 1 (2SP for Vol. 2, etc.)
SpT"A"	Special Testimonies, Series A (Nos. 1-12)
SpT"B"	Special Testimonies, Series B (Nos. 1-19)
SpTBCC	Special Testimonies to the Battle Creek Church
SpTEd	Special Testimonies on Education
SpTMM W	Special Testimonies Relating to Medical Missionary Work
SpTMWI	Special Testimonies to Managers and Workers in Institutions
SpTPH	Special Testimonies to Physicians and Helpers
SR	Story of Redemption, The
ST	Signs of the Times
SW	Southern Work, The
SW	Southern Watchman (if with date)
1T	Testimonies for the Church Vol. 1 (2T for Vol. 2, etc.)
TA	Truth About Angels, The
TDG	This Day With God
Te	Temperance
TM	Testimonies to Ministers and Gospel Workers
TMK	That I May Know Him
TSA	Testimonies to Southern Africa
TSB	Testimonies on Sexual Behaviour, Adultery, and

	Divorce
TSDf	Testimony Studies on Diet and Foods
TSS	Selections From the Testimonies Bearing on Sabbath School Work (1900)
1TT	Testimony Treasures, Vol. 1 (2TT for Vol. 2, etc.)
UL	Upward Look, The
Und Ms	Undated EGW Manuscript
VSS	Voice in Speech and Song, The
WM	Welfare Ministry
YI	Youth's Instructor, The
YRP	Ye Shall Receive Power, A
WLF	Word to the "Little Flock," A

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