

The Shaking, What it Means and the Cause

There are two ways to be fooled.

One is to believe what isn't true.

The other is to refuse to believe what is true.

Søren Kierkegaard – Danish philosopher, theologian and poet.

The Truth Will Stand

“Truth is eternal, and conflict with error will only make manifest its strength. We should never refuse to examine the Scriptures with those who, we have reason to believe, desire to know what is truth. Suppose a brother held a view that differed from yours, and he should come to you, proposing that you sit down with him and make an investigation of that point in the Scriptures; should you rise up, filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing? The only right way would be to sit down as Christians and investigate the position presented in the light of God's word, which will reveal truth and unmask error. To ridicule his ideas would not weaken his position in the least if it were false, or strengthen your position if it were true. If the pillars of our faith will not stand the test of investigation, it is time that we knew it. There must be no spirit of Pharisaism cherished among us.” {TM 107.2}

“I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.” {EW 270.2}

“I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified.” {EW 270.3}

Why a Shaking? Why the Opposition?

The True Witness is Jesus and the straight testimony that has not been half heeded is a powerful message to the Laodiceans, God's remnant people at this time. Why does it cause a shaking and why do so many rise up against it? The reason for the shaking is that it was what the pioneers believed and taught, but it is not what modern Seventh-day Adventism believe. The reason why so many will rise up against is because prejudice and bias in addition to a pride problem that they do not want to believe they have. They have long preached a message contrary to the counsel of the True Witness. They do not want to backtrack and admit that they were wrong, as they have preached and taught the erroneous, contemporary view, rather than the pioneer's settled testimony; doctrines that were established with the direct aid of the Holy Spirit. It will require a humbling experience with a deep repentance to right past wrongs, which some will, but most won't. I know this to be a fact as I originally rose up against it with anger since I taught the erroneous view and defended it. Years later, I decided to study the counsel and research the writings of the pioneers in detail. I thank God I did and with His leading I have written this paper to help our brethren to see what has been hidden from us for so long.

What powerful message could possibly cause such a shaking?

What powerful message for this final generation could possibly cause such a shaking? It's not the health message, as many SDA's don't rise up against it, they just silently disregard it. There are many other things that have been called the reason for the shaking, more recently women's ordination. But the message that will cause the shaking is one that will cause a normally humble quiet man to become extremely agitated and it has to do with the omega of apostasy, which we will never understand until we fully understand the alpha of deadly heresy.

The message in question pertains to our understanding of the Godhead. Worldwide the church is in one of two camps on this issue. Camp #1 of course would be the majority of the church and that would be one of two positions regarding the Trinity. This camp has two different views. One is in harmony with Roman Catholicism and the three in one God also called the Triune position. Three manifestations of one God-no distinct individuals at all, and thus no real Father or Son, just one God manifesting Himself one way and then another. The other Trinitarian position is Tri-theism meaning three separate and distinct Gods, said to be a "unity" that comprises the one God. These three are said to be co-eternal and role playing. None are to have preceded or come after the others. In this position the Father and the Son cannot have a true Father-Son relationship as they are co-eternal and would only be Father-Son in a metaphorical sense. Some claim to be historic Adventists and believe that this was the position of the pioneers.

Camp #2 would be those who take a non-Trinitarian position which would be a Godhead consisting of the only true eternal God the Father and His only begotten Son Jesus and the omnipresent Spirit of the Father and of Jesus, called the Holy Spirit, the third person of the Godhead. The non-Trinitarian position believes that way back in eternity that Jesus came forth from the Father – that is was begotten in the obvious meaning of the word, though how it came about we have no information. He was of the same substance as the Father, and His personality-His personhood--then had a beginning. They believe that the Father gave the Son all of His attributes, such as Omnipotence, Omniscience and His Omnipresent Spirit, along with immortality. They largely base their position on the Bible, statements of the pioneers and the Spirit of Prophecy, which will be stated in this paper in detail. This paper will present the statements of respected pioneers and exactly what our pioneers believed in, in four specific areas:

- #1. What Our Pioneer's Believed About Jesus;**
- #2. What Our Pioneer's Believed About the Holy Spirit;**
- #3. What Our Pioneer's Believed About the Father;**
- #4. What Our Pioneer's Believed About the Trinity.**

We will list a large number of Spirit of Prophecy quotes that support the non-Trinitarian position of the pioneers.

Let us first look at this important warning from God's prophet and the similar statements made by two pioneers 50 years before she wrote it: .

"The statements of God's Word are plain. Plant your feet firmly on the platform of Eternal Truth. REJECT EVERY PHASE OF ERROR, even though it be covered with a semblance of reality,

WHICH DENIES THE PERSONALITY OF GOD AND OF CHRIST." EGW, Review & Herald, August 31, 1905

Here is what her husband James White wrote:

"Here we might mention the Trinity, which does away the personality of God, and of his Son Jesus Christ." James White, December 11, 1855, Review & Herald.

Here is what J.N. Andrews (the General Conference president 1867-1869) wrote:

"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." (J. N. Andrews, March 6, 1855, Review & Herald, vol. 6, no. 24, page 185)

Next we want to look at a quote from God's prophet in 1 SM 206.4. We need to pay attention to what she said as there are those in leadership positions that say our pioneers were in error. *"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me."* {1SM 206.4}

Our pioneers had a pure message about the Godhead that has since been corrupted by dramatic changes and accounted as error by current leaders. Sister White gave a dire warning in the General Conference Bulletin, 1893, p. 24 when she said this, *"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as Leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."* Like ancient Israel we have forgotten as you will see.

Point: When the Holy Spirit is unquestioningly involved in establishing the beliefs of our faith, it is a challenge to God to challenge what was established in the critical period of 1844-1846.

#1. What Our Pioneer's Believed About Jesus

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.

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.

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.

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.

"The Word was in the beginning." The mind of man cannot grasp the ages that are spanned in this phrase. It is not given to men to know when or how the Son was begotten; but we know that He was the Divine Word, not simply before He came to this earth to die, but even before the world was created...[Micah 5:2 quoted] We know that Christ "proceeded forth and came from God" (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man." *Christ and His Righteousness*, 1890, p. 9.

"As the Son of the self-existent God, he has by nature all the attributes of Deity. It is true that there are many sons of God; but Christ is the 'only begotten Son of God,' and therefore the Son of God in a sense in which no other being ever was, or ever can be. The angels are sons of God, as was Adam (Job 38:7; Luke 3:38), by creation; Christians are the sons of God by adoption (Rom. 8:14, 15); but Christ is the Son of God by birth." *ibid.* p. 12. "All things proceed ultimately from God, the Father; even Christ Himself proceeded and came forth from the Father..." *Christ and His Righteousness*, 1890, p. 19.

"The Scriptures declare that Christ is "the only begotten Son of God." He is begotten, not created. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it, in these words: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from old, from the days of eternity." Micah 5:2, margin. There was a time when Christ proceeded forth and came from God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning." *Christ and His Righteousness*, 1890, p. 21, 22.

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.

A.T. JONES - "He was born of the Holy Ghost. In other words, Jesus Christ was born again. He came from heaven, God's first-born, to the earth, and was born again, But all in Christ's work goes by opposites for us: he, the sinless one, was made to be sin, in order that we might be made the righteousness of God in him. He, the living one, the prince and author of life, died that we might live. He whose goings forth have been from the days of eternity, the first-born of God, was born again, in order that we might be born again.

If Jesus Christ had never been born again, could you and I have ever been born again? No. But he was born again, from the world of righteousness into the world of sin; that we might be born again, from the world of sin into the world of righteousness. He was born again, and was made partaker of the human nature, that we might be born again, and so made partakers of the divine nature. He was born again, unto earth, unto sin, and unto man, that we might be born again unto heaven, unto righteousness, and unto God." Review and Herald, Aug. 1, 1899 (Lessons on Faith p. 154.)

JAMES WHITE - "Paul affirms of the Son of God that he was in the form of God, and that he was equal with God. 'Who being in the form of God thought it not robbery to be equal with God.' Phil. 2:6. The reason why it is not robbery for the Son to be equal with the Father is the fact that he is equal... The inexplicable Trinity that makes the godhead three in one and one in three, is bad enough; but that ultra Unitarianism that makes Christ inferior to the Father is worse. Did God say to an inferior, 'Let us make man in our image?'" Review and Herald, Nov. 29, (1877), p. 172.

JAMES EDSON WHITE – (Second son of James and Ellen White)

"The angels, therefore, are created beings, necessarily of a lower order than their Creator. Christ is the only being begotten of the Father." Past, Present and Future, 1909, p. 52.

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 co-etaneous 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,' &c. 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.

"By this we see that a very plain and great distinction is made between the Son and all the angels. They are all commanded to worship him. No created being can ever be worthy of worship, however high he may be, neither would it be right nor just for God to bid one order of his creatures to worship another. Divinity alone is worthy of worship, and to worship anything else would be idolatry. Hence Paul places Christ far above the angels, and makes a striking contrast between them." Review and Herald, June 18, 1867.

R.F. COTTRELL - "Men have gone to opposite extremes in the discussion of the doctrine of the Trinity. Some have made Christ a mere man, commencing his existence at his birth in Bethlehem; others have not been satisfied with holding him to be what the Scriptures so clearly reveal him, the pre-existing Son of God, but have made him the 'God and Father' of himself." Review and Herald, July 6, 1869.

"But if I am asked what I think of Jesus Christ, my reply is, 'I believe all that the Scriptures say of him. If the testimony represents him as being in glory with the Father before the world was, I believe it. If it is said that he was in the beginning with God, that he was God, that all things were made by him and for him, and that without him was not anything made that was made, I believe it. If the Scriptures say he is the Son of God, I believe it. If it is declared that the Father sent his Son into the world, I believe he had a Son to send...

"It may be objected, If the Father and the Son are two distinct beings, do you not, in worshipping the Son and calling him God, break the first commandment of the decalogue? "No; it is the Father's will 'That all men should honor the Son, even as they honor the Father.' We cannot break the commandment and dishonor God by obeying him. The Father says of the Son, 'Let all the angels of God worship him.' Should angels refuse to worship the Son, they would rebel against the Father. Children inherit the name of their Father. The Son of God 'hath by inheritance obtained a more excellent name than' the angels. That name is the name of his Father. The Father says to the Son, 'Thy throne, O God, is forever and ever.' Heb.1. The Son is called 'The mighty God.' Isa. 9:6. And when he comes again to earth his waiting people will exclaim, 'This is our God.' Isa. 25:9.

It is the will of the Father that we should thus honor the Son. In doing so we render supreme honor to the Father. If we dishonor the Son, we dishonor the Father; for he requires us to honor his son. "But though the Son is called God yet there is a 'God and Father of our lord Jesus Christ' 1 Pet. 1:3. Though the Father says to the Son, 'Thy throne, O God, is forever and ever,' yet, that throne is given him of his Father; and because he loved righteousness and hated iniquity, he further says, 'Therefore God, even thy God, hath anointed thee.' Heb. 1:9. 'God hath made that same Jesus both Lord and Christ.' Acts. 2:36. The Son is 'the everlasting Father,' not of himself, nor of his Father, but of his children. His language is, 'I and the children which God hath given me.' Heb. 2:13." Review and Herald, June 1, 1869.

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." Review and Herald, Oct. 12, 1869, p. 123.

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 of Rev. 3:14, where it is shown that Christ is not a created being.) But while as the Son he does not possess a coeternity of past existence with the Father, the beginning of his existence, as the begotten of the Father, antedates the entire work of creation, in relation to which he stands as joint creator with God. John 1:3; Heb 1:2. 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 worshipped, 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.' John 5:26. 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." Thoughts on the Book of Daniel and the Revelation 1882, p. 430.

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

JAMES WHITE - "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 the apostle meant, that we may 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 this way 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." The Day Star, Jan. 24, 1846.

"Here we might mention the Trinity, which does away with the personality of God, and of His Son Jesus Christ..." Review and Herald, Dec. 11, 1855 p.85.

D.W. HULL - "The inconsistent positions held by many in regard to the Trinity, as it is termed, has, no doubt, been the prime cause of many other errors. Erroneous views of the divinity of Christ are apt to lead us into error in regard to the nature of the atonement." Review and Herald, Nov.10, 1859.

Please note - We know that every one of these pioneer statements are true and accurate because God's prophet had never been directed by God to challenge their correctness or authenticity. Next we must understand what our pioneers believed about the Holy Spirit.

#2. What Our Pioneer's Believed About the Holy Spirit

J.N. LOUGHBOROUGH - "The Spirit of God is spoken of in the Scriptures as God's representative- the power by which he works, the agency by which all things are upheld. This is clearly expressed by the Psalmist...Psa. 139:7-10. We learn from this language that when we speak of the Spirit of God we are really speaking of his presence and power." Review and Herald, Sept. 13, 1898, p. 690.

M.C. WILCOX - "God is the source of all life...God's life is eternal life, even as He is 'the eternal God.'...'But God is a person; how can His life be everywhere present?' God is everywhere present by His Spirit...The presence of God is therefore His Holy Spirit; and the Holy Spirit is therefore the life of God. And so we read of 'the Spirit of life' (Rom. 8:2), that 'the Spirit is life because of righteousness' (verse 10); that 'the Spirit giveth life' (2 Cor. 3:6)." Signs of the Times, June 2, 1898.

E. J. WAGGONER - "Finally, we know the Divine unity of the Father and the Son from the fact that both have the same Spirit. Paul, after saying that they that are in the flesh cannot please God, continues: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." Rom. 8:9. Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ." Christ and His Righteousness, 1892, p.23.

A.J. MORTON - "The Holy Spirit is divine because it proceeds from divinity. You can no more separate divinity from the Spirit of God and Christ than you can separate divinity from God and Christ. It is, therefore, the presence of the Spirit in the words of God's promises which enable us to receive the divine nature from those promises." Signs of the Times, Oct. 26, 1891, p.342.

URIAH SMITH - "J.W.W. asks: 'Are we to understand that the Holy Ghost is a person, the same as the Father and the Son? Some claim that it is, others that it is not.' "Ans.-The terms 'Holy Ghost,' are a harsh and repulsive translation. It should be 'Holy Spirit' (hagion pneuma) in every instance. This Spirit is the Spirit of God, and the Spirit of Christ; the Spirit being the same whether it is spoken of as pertaining to God or Christ. But respecting this Spirit, the Bible uses expressions which cannot be harmonized with the idea that it is a person like the Father and the Son. Rather it is shown to be a divine influence from them both, the medium which represents their presence and by which they have knowledge and power through all the universe, when not personally present.

Christ is a person, now officiating as priest in the sanctuary in heaven; and yet he says that wherever two or three are gathered in his name, he is there in the midst. Mt. 18:20. How? Not personally, but by his Spirit.

In one of Christ's discourses (John, chapters 14, 15, and 16) this Spirit is personified as 'the Comforter,' and as such has the personal and relative pronouns, 'he,' 'him,' and 'whom,' applied to it. But usually it is spoken of in a way to show that it cannot be a person, like the Father and the Son. For instance, it is often said to be 'poured out' and 'shed abroad.' But we never read about God or Christ being poured out or shed abroad.

If it was a person, it would be nothing strange for it to appear in bodily shape; and yet when it has so appeared, that fact has been noted as peculiar. Thus Luke 3:22 says: 'And the Holy Ghost

descended in a bodily shape like a dove upon him.' But the shape is not always the same; for on the day of Pentecost it assumed the form of 'cloven tongues like as of fire.' Acts 2:3, 4. Again we read of 'the seven Spirits of God sent forth into all the earth.' Rev. 1:4; 3:1; 4:5; 5:6.

This is unquestionably simply a designation of the Holy Spirit, put in this form to signify its perfection and completeness. But it could hardly be so described if it was a person. We never read of the seven Gods or the Seven Christ's." Review and Herald, Oct. 28, 1890.

"The Holy Spirit is the Spirit of God; it is also the Spirit of Christ." U. Smith, General Conference Daily Bulletin, Volume 4, March 14, 1891, pp. 146, 147

J.H. WAGGONER - "There is one question which has been much controverted in the theological world upon which we have never presumed to enter. It is that of the personality of the Spirit of God. Prevailing ideas of person are very diverse, often crude, and the word is differently understood; so that unity of opinion on this point cannot be expected until all shall be able to define precisely what they mean by the word, or until all shall agree upon one particular sense in which the word shall be used.

But as this agreement does not exist, it seems that a discussion of the subject cannot be profitable, especially as it is not a question of direct revelation. We have a right to be positive in our faith and our statements only when the words of Scripture are so direct as to bring the subject within the range of positive proof. "We are not only willing but anxious to leave it just where the word of God leaves it. From it we learn that the Spirit of God is that awful and mysterious power which proceeds from the throne of the universe, and which is the efficient actor in the work of creation and of redemption." The Spirit of God; Its Offices and Manifestations, 1877.

MRS. S.M.I. HENRY - "Q. Do you think the Spirit of God is a person, or is it simply the power by which God works, and which he has given to man for his use? "A. The pronouns used in connection with the Spirit must lead us to conclude that he is a person,-the personality of God which is the source of all power and life." THE ABIDING SPIRIT, 1899.

M.C. WILCOX - "28.THE PERSONALITY OF THE SPIRIT Ques. 1. Some say the Holy Spirit is a person; others say He is a personality; and others, a power only. Till how long should this be a matter of discussion? Ans. 1. The personality of the Holy Spirit will probably be a matter of discussion always. Sometimes the Spirit is mentioned as being 'poured out,' as in Acts 2. All through the Scriptures, the Spirit is represented as being the operating power of God...The reason why the Scriptures speak of the Holy Spirit as a person, it seems to us, is that it brings to us, and to every soul that believes, the personal presence of our Lord Jesus Christ...

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

"These are simply illustrations. Wherever God's children are, there is the Spirit - not an individual person, as we look upon persons, but having the power to make present the Father and the Son. That Spirit is placed upon God's messengers, the angels; but the angels are not the Spirit. That Spirit

is placed upon God's servants, His human messengers; but the human messengers are not the Spirit. They are possessed by the Spirit, and used by the Spirit, and have within them the power of the Spirit; but they are not the Spirit. The Spirit is independent of all these human or material agencies. Why not leave it there? Why not know that the Spirit, the Spirit of God, the Spirit of Christ, the Spirit of Deity, goes out into all the earth, bringing the presence of God to every heart that will receive it?" Questions And Answers Vol.11, 1919, 1938 editions, p.37-39. In the 1945 edition p.33-35.

M.C. WILCOX – "Question 187. The Holy Spirit and Ministering Spirits "What is the difference between the Holy Spirit and the ministering spirits (angels), or are they the same? "Ans. The Holy Spirit is the mighty energy of the Godhead, the life and power of God flowing out from Him to all parts of the universe, and thus making a living connection between His throne and all creation. As is expressed by another: 'The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ.' It thus makes Christ everywhere present.

To use a crude illustration, just as a telephone carries the voice of a man, and so makes that voice present miles away, so the Holy Spirit carries with it all the potency of Christ in making Him everywhere present with all His power, and revealing Him to those in harmony with His law. Thus the Spirit is personified in Christ and God, but never revealed as a separate person.

Never are we told to pray to the Spirit; but to God for the Spirit. Never do we find in the Scriptures prayers to the Spirit, but for the Spirit." Questions And Answers Gathered from The Question Corner Department of The Signs Of The Times, Pacific Press, 1911 p.18-182.

"And yet there is order observed in God's working; there is the regular channel through which His life force flows to the children of men, and by which His blessed Spirit does its work. We read: 'The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John; who bare record of the Word of God, and of the testimony of Jesus Christ.' Rev. 1:1, 2. Here we have the order of divine procedure: (1) The Father; (2) Jesus Christ; (3) Christ's angel; (4) John the apostle and prophet; (5) the church. And as respects the latter, the messages to the church are given through the ministers, or watchmen, of that church. "God in His wisdom can work and does work in other ways, because conditions of men demand it, but this is the regular way.

"The glory supreme and insupportable of the Godhead is represented in the Father. 1 Tim. 6:16. Jesus Christ has forever blended the divine with the human, and from Him flows out the Spirit of life to all His children. The angels are the mediums, the ganglia, on these great currents of God's life to reinforce, so to speak, these life currents. They can bear without exaltation God's Spirit and its outshining glory, and in themselves bring the presence of God to His children, and drive back the angels of evil which seek to destroy them." M.C. WILCOX, Signs of the Times, Feb. 26, 1908.

R.F. COTTRELL - The Doctrine of the Trinity – R & H, June 1st 1869, page 4

"This has been a popular doctrine and regarded as orthodox ever since the bishop of Rome was elevated to the popedom on the strength of it. It is accounted dangerous heresy to reject it; but each person is permitted to explain the doctrine in his own way. All seem to think they must hold it, but each has perfect liberty to take his own way to reconcile its contradictory propositions; and hence a multitude of views are held concerning it by its friends, all of them orthodox, I suppose, as long as they nominally assent to the doctrine.

For myself, I have never felt called upon to explain it, nor to adopt and defend it, neither have I ever preached against it. But I probably put as high an estimation on the Lord Jesus Christ as those who call themselves Trinitarians. This is the first time I have ever taken the pen to say anything concerning the doctrine.

My reasons for not adopting and defending it, are:

1. Its name is unscriptural -- the Trinity, or the triune God, is unknown to the Bible; and I have entertained the idea that doctrines which require words coined in the human mind to express them, are coined doctrines.
2. I have never felt called upon to adopt and explain that which is contrary to all the sense and reason that God has given me. All my attempts at an explanation of such a subject would make it no clearer to my friends.

But if I am asked what I think of Jesus Christ, my reply is, I believe all that the Scriptures say of him. If the testimony represents him as being in glory with the Father before the world was, I believe it. If it is said that he was in the beginning with God, that he was God, that all things were made by him and for him, and that without him was not anything made that was made, I believe it.

If the Scriptures say he is the Son of God, I believe it.

If it is declared that the Father sent his Son into the world, I believe he had a Son to send.

If the testimony says he is the beginning of the creation of God, I believe it.

If he is said to be the brightness of the Father's glory, and the express image of his person, I believe it.

And when Jesus says, "I and my Father are one," I believe it; and when he says, "My Father is greater than I," I believe that too; it is the word of the Son of God, and besides this it is perfectly reasonable and seemingly self-evident.

If I be asked how I believe the Father and Son are one I reply, They are one in a sense not contrary to sense. If the "and" in the sentence means anything, the Father and the Son are two beings. They are one in the same sense in which Jesus prayed that his disciples might be one. He asked his Father that his disciples might be one. His language is, "that they may be one, even as we are one." It may be objected, If the Father and the Son are two distinct beings, do you not, in worshiping the Son and calling him God, break the first commandment of the Decalogue?

No; it is the Father's will "That all men should honor the Son, even as they honor the Father."

We cannot break the commandment and dishonor God by obeying him. The Father says of the Son "Let all the angels of God worship him." Should angels refuse to worship the Son, they would rebel against the Father.

Children inherit the name of their father. The Son of God "hath by inheritance obtained a more excellent name than" the angels. That name is the name of his Father.

The Father says to the Son, "Thy throne, O God, is forever and ever." Heb. i. The Son is called "The mighty God." Isa. ix, 6. And when he comes again to earth his waiting people will exclaim, "This is our God." Isa. xxv, 9. It is the will of the Father that we should thus honor the Son. In doing so we render supreme honor to the Father. If we dishonor the Son we dishonor the Father; for he requires us to honor his Son.

But though the Son is called God yet there is a "God and Father of our Lord Jesus Christ." 1 Pet. 1, 3. Though the Father says to the Son, "Thy throne, O God, is forever and ever," yet, that throne is given him of his Father; and because he loved righteousness and hated iniquity, he further says, "Therefore God even thy God, hath anointed thee." Heb. 1:9. "God hath made that same Jesus both Lord and Christ." Acts. 2:36. The Son is "the everlasting Father," not of himself, nor of His Father, but of his children. His language is, "I and the children which God hath given me." Heb. 2:13."

Review and Herald, June 1st 1869, page 4

Please note - So far you have read what our pioneers believed and taught about Jesus, begotten in eternity and what they believed about the Holy Spirit who is the personal presence and power of the Omnipresent Spirit of the Father and Jesus.

We know that every one of these statements are true and accurate because God's prophet had never been directed by God to challenge their correctness or authenticity. In this paper we will follow with powerful S.O.P. quotes supporting their positions. Next we must understand what our pioneers believed about the Father.

#3. What Our Pioneer's Believed About the Father

JAMES WHITE - "To assert that the sayings of the Son and his apostles are the commandments of the Father, is as wide from the truth as the old Trinitarian absurdity that Jesus Christ is the very and eternal God." Review and Herald, Aug. 5, 1852, p.52.

J.N.ANDREWS - "That God is the fountain and source of immortality is plain from the statement of Paul. He speaks thus of God the Father: 'Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting; Amen.' 1 Tim. 6:16. This text is evidently designed to teach that the self-existent God is the only being who, of himself, possesses this wonderful nature. Others may possess it as derived from him, but he alone is the fountain of immortality. "Our Lord Jesus Christ is the source of this life to us. 'For as the Father hath life in himself, so hath he given to the Son to have life in himself.' John 5:26. 'As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.' John 6:57. The Father gives us this life in His Son. 'And this is the record that God hath given to us eternal life and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.' 1 John 5:11, 12. These Scriptures do clearly indicate that Christ is the source of endless life, and that those only have this who have Christ." Review and Herald, Jan. 27, 1874 p.52.

D.M. CANRIGHT - "Text: 'But to us there is but one God, the Father, of whom are all things.' 1 Cor.8:6... "At the time when the Bible was written, nearly the whole world had adopted either Polytheism or Pantheism. Polytheism taught that there were many gods...In opposition to that, Moses and the prophets set forth the grand fact that this doctrine of many gods was a lie, and that there was but one God, Jehovah the living God... "'Hear, O Israel: The Lord our God is one Lord.' Dt. 6:4. Here we strike the key-note of the doctrine of the Deity. 'The Lord our God is ONE Lord.' Not many, not a thousand, not a hundred, not ten, not three, but only ONE - one God... [Ex. 20:3; Dt. 4:35; 2Sam. 7:22; 2Kings 19:15; Neh. 9:6; Psa. 86:10; Isa. 43:10; Isa 44:6,8; Isa. 45:5,22; quoted] No comments of ours can make these declarations plainer. There is just one eternal God and no more,-one who is the Author and Father of all things.

"Turning to the New Testament, we find the same doctrine taught just as plainly as in the Old. Neither Moses nor the prophets ever set forth the unity of God more strongly than Jesus himself. He taught it and reiterated it many times. Thus he says: 'The first of all the commandments is, Hear, O Israel: The lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul...And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God; and there is none other but he.' Mark 12:29-32. "The scribe said, 'There is one God, and there is none other but he. To this declaration Jesus assented. 'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.' John 17:3 Jesus says his

Father is the only true God. But Trinitarians contradict this by saying that the Son and Holy Ghost are just as much the true God as the Father is... [1 Cor. 8:4-6 quoted] "Says the great apostle, 'There is none other God but one,' and 'there is but one God, the Father, of whom are all things.' He tells us who this one God is. It is not the Holy Ghost; it is not Jesus Christ, but it is the Father. Gal. 3:20; 1 Tim. 1:17.

There is, then, only one wise God. 1 Tim. 2:5; Dt. 6:4. Those who are familiar with the Bible will see that I have selected only a few of the plainest texts upon this doctrine. How the doctrine of the Trinity, of three Gods, can be reconciled with these positive statements I do not know. It seems to me that nothing can be framed which more clearly denies the doctrine of the Trinity, than do the Scriptures above quoted.

"And then the Bible never uses the phrases, 'Trinity,' 'triune God,' 'three in one,' 'the holy three,' 'God the Holy Ghost,' etc. but it does emphatically say there is only one God, the Father. And every argument to prove three Gods in one person, God the Father, God the Son, and God the Holy Ghost, all of them of one substance, and every way equal to each other, and all three forming but one, contradicts itself, contradicts reason, and contradicts the Bible... "God is self-existent, and the source and author of all things,-of angels, of men, of all the worlds,-of everything. Thus Paul says, 'For of him and through him and to him, are all things; to whom be glory forever. Amen.' Rom. 11:36. "He is the source of all life and immortality. Thus, speaking of the Father, Paul says, 'Who only hath immortality, dwelling in the light which no man can approach unto.' 1 Tim. 6:16. Notice that this glorious God is the only one who, in himself, possesses immortality. That is, he is the fountain-head, the source of all life and immortality... "For as the Father hath life in himself; so hath he given to the Son to have life in himself.' John 5:26. This statement is unequivocal. The Father has life in himself, and in his great love for his Son he bestows the same gift upon him; but it will be noticed that the Father is the one from whom the gift came... "How carefully Paul distinguishes between the Father and the Son. He says, 'The Father, of whom are all things,' and 'Jesus Christ, by whom are all things.' The Father is the source of everything. Jesus is the one through whom all things are done. All the authority, the glory, and the power of Christ he received from his Father...

"A belief in this doctrine is very important. Indeed, it cannot be too strongly insisted upon. Jesus even declares that the knowledge of this truth is necessary to eternal life. 'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.' John 17:3. "We must know the Father as the only true God. Then there is no true God besides the Father. But we must also know his Son Jesus Christ, whom he has sent. How simple and plain is this doctrine, and how abundantly sustained by the Holy Bible." Review and Herald, Aug. 29, 1878.

*Note - Did you catch what Brother Canright said in the previous paragraph? He said, "And every argument to prove three Gods in one person, **God the Father, God the Son, and God the Holy Ghost, all of them of one substance, and every way equal to each other, and all three forming but one, contradicts itself, contradicts reason, and contradicts the Bible..."***
God never told Sister White to correct this statement. This is what Kellogg believed and this is in the 1981 Fundamental Beliefs.

A.T. JONES - In 1890 Jones writes: "Again, speaking of the appearing of Jesus Christ, the Word says: 'In His times He shall show, who is the blessed and only Potentate, the King of Kings, the Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.' 1 Tim. 6:15-16. Christ has brought this immortality to light...Now as immortality is to be sought for, and as God is the only one who has it, and as Christ is

the only one who has brought it to light, it follows that immortality must be sought of God, through Christ." Bible Questions and Answers Concerning Man, pp. 3-4.

E.J. WAGGONER - "We are mindful of Paul's words, that 'to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things and we by Him' (1 Cor. 8:6); just as we have already quoted, that it was by Him that God made the worlds. All things proceed ultimately from God, the Father; even Christ Himself proceeded and came forth from the Father..." Christ and His Righteousness" p. 19.

Please note - We know that every one of these pioneer statements are true and accurate because God's prophet had never been directed by God to challenge their correctness or authenticity. Next we must understand what our pioneers believed about the Holy Spirit.

#4. What Our Pioneer's Believed About the Trinity.

JAMES WHITE - "The way spiritualizers this way have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed" The Day Star, Jan. 24, 1846.

J.H. WAGGONER - "The great mistake of Trinitarians, in arguing this subject, seems to be this: They make no distinction between a denial of a Trinity and a denial of the divinity of Christ. They see only the two extremes, between which the truth lies; and take every expression referring to the pre-existence of Christ as evidence of a Trinity. The Scriptures abundantly teach the pre-existence of Christ and his divinity; but they are entirely silent in regard to a Trinity." The Atonement, 1872 ed, chapter 4, "Doctrine Of A Trinity Subversive Of The Atonement" p. 165.

A.J. DENNIS - "What a contradiction of terms is found in the language of a Trinitarian creed: 'In unity of this Godhead 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." Signs of the Times, May 22, 1879.

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

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 of 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...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.'...In a few days I was immersed and joined the Christian church." The Autobiography of Elder Joseph Bates, 1868, pp. 204, 205.

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

A side note about 1 John 5:7 "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." (1 John 5:7) Ellen White never once quoted it and a great majority of Bible Commentaries tell us that this verse has no legitimate place in the Scriptures. In the Seventh-day Adventist Bible Commentary, it says, "The passage as given in the KJV is in no Greek MS earlier than the 15th and the 16th centuries. The disputed words found their way into the KJV by way of the Greek text of Erasmus (see Vol. V, p. 141). It is said that Erasmus offered to include the disputed words in his Greek Testament if he were shown even one Greek MS that contained them. A library in Dublin produced such a MS (known as 34), and Erasmus included the passage in his text. It is now believed that the later editions of the Vulgate acquired the passage by the mistake of a scribe who included an exegetical marginal comment in the Bible text that he was copying. The disputed words have been widely used in support of the doctrine of the Trinity, but, in view of such overwhelming evidence against their authenticity, their support is valueless and should not be used. In spite of their appearance in the Vulgate A Catholic Commentary on Holy Scripture freely admits regarding these words: "It is now generally held that this passage, called the Comma Johanneum, is a gloss that crept into the text of the Old Latin and Vulgate at an early date, but found its way into the Greek text only in the 15th and 16th centuries" (Thomas Nelson and Sons, 1951, p. 1186)

(The SDA Bible Commentary, comments on 1 John 5: 7)

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

J.N. LOUGHBOROUGH - "Questions for Bro. Loughborough. Bro. White: The following questions I would like to have you give, or send, to Bro. Loughborough for explanation. W. W. Giles, Toledo, Ohio Question 1. What serious objections is there to the doctrine of the Trinity? ANSWER. There are many objections which we might urge, but on account of our limited space we shall reduce them to the three following: 1. It is contrary to common sense. 2. It is contrary to scripture. 3. Its origin is pagan and fabulous... Instead of pointing us to scripture for proof of the Trinity, we are pointed to the trident of the Persians...This doctrine of the Trinity was brought into the church about the same time with image worship, and keeping the day of the sun, and is but Persian doctrine remodeled. It occupied about three hundred years from its introduction to bring the doctrine to what it is now. It

was commenced about 325 A.D., and was not completed till 681. See Milman's Gibbon's Rome, vol. iv, p. 422. It was adopted in Spain in 589, in England in 596, in Africa in 534.-Gib. vol. iv, pp. 114, 345; Milner, vol. i, p. 519." RH-Nov. 5, 1861. | back |

J.H. WAGGONER - "The 'Athanasian creed'...was formulated and the faith defined by Athanasius. Previous to that time there was no settled method of expression, if, indeed, there was anywhere any uniformity of belief. Most of the early writers had been pagan philosophers, who to reach the minds of that class, often made strong efforts to prove that there was a blending of the two systems, Christianity and philosophy. There is abundance of material in their writings to sustain this view. Bingham speaks of the vague views held by some in the following significant terms: "There were some very early that turned the doctrine of the Trinity into Tritheism, and, instead of three divine persons under the economy of Father, Son, and Holy Spirit, brought in three collateral, coordinate, and self-originated beings, making them three absolute and independent principles, without any relation of Father or Son, which is the most proper notion of three gods. And having made this change in the doctrine of the Trinity, they made another change answerable to it in the form of baptism.'-Antiquities, book 11, chap. 3, &4. "Who can distinguish between this form of expression and that put forth by the council of Constantinople in A.D. 381, wherein the true faith is declared to be that of 'an uncreated and consubstantial and co-eternal Trinity?' The truth is that we find the same idea which is here described by Bingham running through much of the orthodox literature of the second and third centuries. There is no proper 'relation of Father and Son' to be found in the words of the council, above quoted...Bingham says this error in regard to a Trinity of three coordinate and self-originated and independent beings arose in the church very early; and so we find it in the earliest authors after the days of the apostles." Thoughts on Baptism, 1878.

R.F.COTTRELL - "That one person is three persons, and that three persons are only one person, is the doctrine which we claim is contrary to reason and common sense. The being and attributes of God are above, beyond, out of reach of my sense and reason, yet I believe them": But the doctrine I object to is contrary, yes, that is the word, to the very sense and reason that God has himself implanted in us. Such a doctrine he does not ask us to believe. A miracle is beyond our comprehension, but we all believe in miracles who believe our own senses. What we see and hear convinces us that there is a power that effected the most wonderful miracle of creation. But our Creator has made it an absurdity to us that one person should be three persons, and three persons but one person; and in his revealed word he has never asked us to believe it. This our friend thinks objectionable... "But to hold the doctrine of the Trinity is not so much an evidence of evil intention as of intoxication from that wine of which all the nations have drunk. The fact that this was one of the leading doctrines, if not the very chief, upon which the bishop of Rome was exalted to the popedom, does not say much in its favor. This should cause men to investigate it for themselves; as when the spirits of devils working miracles undertake the advocacy of the immortality of the soul. Had I never doubted it before, I would now probe it to the bottom, by that word which modern Spiritualism sets at nought. "Revelation goes beyond us; but in no instance does it go contrary to right reason and common sense. God has not claimed, as the popes have, that he could 'make justice of injustice,' nor has he, after teaching us to count, told us that there is no difference between the singular and plural numbers. Let us believe all he has revealed, and add nothing to it." Review and Herald, July 6, 1869.

A.T. JONES - "Another, and most notable opponent, was Servetus who had opposed the Catholic doctrine of the Trinity, and also infant baptism." Review and Herald, June 17, 1884.

D.W. HULL - "The inconsistent positions held by many in regard to the Trinity, as it is termed, has,

no doubt, been the prime cause of many other errors. Erroneous views of the divinity of Christ are apt to lead us into error in regard to the nature of the atonement... "The doctrine which we propose to examine, was established by the council of Nice, A.D., 325, and ever since that period, persons not believing this peculiar tenet, have been denounced by popes and priests, as dangerous heretics. It was for a disbelief in this doctrine. that the Arians were anathematized in A.D., 513... "As we can trace this doctrine no further back than the origin of the 'Man of Sin,' and as we find this dogma at that time established rather by force than otherwise, we claim the right to investigate the matter, and ascertain the bearing of Scripture on this subject." Review and Herald, Nov.10, 1859.

J. CYNDDYLAN JONES - "ye ... have believed that I came out from God. I came forth from the Father, and am come into the world." (John 16:27, 28) Not only He came from God, but He came out of God. John the Baptist came from God: There was a man sent from God, whose name was John." But Jesus Christ came, not from God, but out of God. He emerged from His central essence, And He came into the world" not to it, but into it: out of God into the world, out of the loftiest heart of Divinity into the deepest heart of humanity" The Local preacher's treasury, ed. by John Bate 1884. The Divine Love: Christmas Sermon by J. Cynddylan Jones, p. 542.

We have examined the words of twenty-two pioneers: JAMES WHITE; A.J. DENNIS; R.F. COTTRELL; J.N. LOUGHBOROUGH; J.B. FRISBIE; J.H. WAGGONER; A.T. JONES; D.W. HULL; J.N.ANDREWS; D.M. CANRIGHT; E.J. WAGGONER; C.W. STONE; W.W. PRESCOTT; JAMES EDSON WHITE--(Second son of James and Ellen White); J.M. STEPHENSON; JOHN MATTESON; URIAH SMITH; JOSEPH BATES; M.C. WILCOX; A.J. MORTON; J. CYNDDYLAN JONES; MRS. S.M.I. HENRY.

Now I will repeat the quote I read in the chapter before we started studying what our pioneers believed and taught. In the light of our studies, listen to her words. 1 SM 206.4. We need to pay attention to what she said as there are those in leadership positions today that say our pioneers were in error.

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me." {EGW 1SM 206.4}

Today's belief is that the Pioneers were wrong. Really?

The Omega had its beginning in the alpha, and it has been much more multiplied here in the period now called the Omega of apostasy in this final generation.

We are now going to see that the apostle Paul revealed to us what the Omega was to be about, in 2 Corinthians 11:3 and 4. Paul wrote, **“But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.”**

Paul warns us that we are just as vulnerable, even much more so than was Eve, to Satan’s subtleties, that would cause our understanding of the simplicity of Christ to become corrupted. Let us not think that this has not already happened.

Rest assured, God is no respecter of persons. If any pioneer made a wrong statement, God would have had Ellen White to speedily challenge the error and call the sin by its right name, just as she did with Dr. J.H. Kellogg in his revised edition of his book “The Living Temple.” He confessed to A.G. Daniells that he believed in the Trinity, God the Father, God the Son and God the Holy Spirit. This was confirmed in a letter from A. G. Daniells to W. C. White. Ellen White said that is the alpha of deadly heresy.

Here are a few of the most important parts of that letter, Elder Daniells speaking: “Ever since the council closed I have felt that I should write you confidentially regarding Dr. Kellogg’s plans for revising and republishing The Living Temple. He [Kellogg] said that some days before coming to the council, he had been thinking the matter over, and began to see that he had made a slight mistake in expressing his views... He then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement; but that within a short time he had come to believe in the trinity and could now see pretty clearly where all the difficulty was, and believed that he could clear the matter up satisfactorily.

“He told me that he now believed in God the Father, God the Son, and God the Holy Ghost; and his view was that it was God the Holy Ghost, and not God the Father, that fills all space, and every living thing. He said if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives.

“I placed before him the objections I found in the teaching, and tried to show him that teaching was so utterly contrary to the gospel that I did not see how it could be revised by changing a few expressions.” Letter, A. G. Daniells to W. C. White, 10/29/1903, pp. 1, 2.

Sister White wrote, *“In the book Living Temple there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given.”* 1SM 200.1 Note – This is a warning that we must heed!

But Kellogg’s position is exactly the position of the Seventh-day Adventist Church today as stated in the Fundamental Beliefs which today is the Omega of deadly heresy that caused God’s prophet to tremble.

Yet many self-described “historic SDA’s” embrace the Trinity views of Kellogg and by so doing reject what the pioneers believed and taught.

This is from a letter she wrote to Kellogg. *“You are not definitely clear on the personality of God, which is everything to us as a people. You have virtually destroyed the Lord God Himself.”* Letter 300 from Ellen White to Kellogg, 1903.

What did she mean by, “You have virtually destroyed the Lord God Himself.” The answer is in the

fact that God the Father has the attribute of being everywhere present in the universe by His omnipresent Holy Spirit, an attribute He also gave His begotten Son. It is only by their omnipresent Holy Spirit that they can make their abode in you. But if you take that from the Father and credit a third being as being the Holy Spirit, you have virtually destroyed the Lord God Himself. Sister White makes it clear who and exactly what the Holy Spirit is in S.O.P. quotations following shortly. But first, examine this quote:

“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.” {1SM 204.2}

Later we are going to look closely at the above statement: “The fundamental principles that have sustained the work for the last fifty years would be accounted as error. We are going to look at what the fundamental Principles were during those 50 years pertaining to the Godhead.

“Those who are controlled by policy rather than by principle are not to be trusted. They will pervert the truth, conceal facts, and construe the words of others to mean that which was never intended. They will employ flattering words, while the poison of asps is under their tongue. He who does not earnestly seek the divine guidance will be deceived by their smooth words and their artful plans.” {ST, August 4, 1881 par. 7}

Why is the Trinitarian doctrine found in the 1981 Fundamental Beliefs so deadly?

Why is the Trinitarian doctrine found in the 1981 Fundamental Beliefs so deadly? It is because those who uphold such a false doctrine have another Jesus, not the Son of God who was begotten in eternity past; also they would have another spirit they call God the Holy Spirit; which would be a third Divine Being when there are only two, the Father and the Son and their omnipresent Spirit is the Holy Spirit and they therefore would have another gospel. They have a counterfeit Holy Spirit which is a violation of the first commandment which says **“Thou shalt not have any gods before me.”** They break the ninth commandment which forbids false witness. It causes all who embrace the Trinity to be commandment breakers and as it says in Revelation 22:14, **“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”** How could we possibly be innocent of the first commandment if we place a third god being where there is none and what we end up with is a clever deception of Satan who has beguiled our church over time. Is it any wonder that our prophet wrote: *“Men whom He has greatly honored will, in the closing scenes of this earth's history, pattern after ancient Israel.*

. . . A departure from the great principles Christ has laid down in His teachings, a working out of human projects, using the Scriptures to justify a wrong course of action under the perverse working of Lucifer, will confirm men in misunderstanding, and the truth that they need to keep them from wrong practices will leak out of the soul like water from a leaky vessel.--13MR 379, 381 (1904).

Co-eternal or vain philosophy?

It is said by those who support the tri-theistic position of the trinity doctrine, that the three Gods are co-eternal, meaning that they are without beginning and none precedes or came after the other. We have seen that the pioneers reject such a position and their writings confirmed that.

What did Ellen White say? Did she ever use the word co-eternal? In all of her writings, she NEVER used the word co-eternal.

After an exhaustive search of EGW writings, I have listed below all the words that she did use that began with co-

co-operate; co-operation; co-operating; co-operated; co-operates; co-worker; co-workers; co-working; co-mingled; co-mingling; co-laborer; co-laborers; co-labourer; co-ordinate; co-partnership; co-partnerships; Co-Working; co-partner; co-equal; co-heir. Those are the only co- words found in all her writings on the EGW CD-ROM.

The only word in her writings pertaining to the Father and the Son that is even close to the word co-eternal is the word co-equal and it is only found in one place. However they do not have the same meaning.

"He looks upon the Saviour, upon the cross of Calvary, and asks why this great sacrifice was made; and the cross points to the holy law of God, which has been transgressed. It was to save the transgressor from ruin that he who was co-equal with God, offered up his life on Calvary. {RH, June 28, 1892 par. 3}

"separate and distinct" "distinct and separate"

There are some who use the term "separate and distinct" to describe the three God Trinity as three independent Beings. Again I did an exhaustive search of her writings and Sister White used the term "separate and distinct" 67 times, but never in connection with the Godhead. Most times she was making a statement that God's people should be "a people separate and distinct from the world." Others may use a similar term "distinct and separate," applying it to the Godhead as well. Sister White used the term "distinct and separate" 41 times and again, never in connection with the Godhead. Yet there are leaders who will boldly declare that the Godhead is composed of three separate and distinct beings. That is dangerous presumption to define God where God has never spoken such.

Here's what God's Prophet says:

Consider the following S.O.P. quotes concerning Jesus and the Holy Spirit. The Holy Spirit is the Spirit of Christ – His personal presence and power and therefore is the third person of the Godhead

as we will see in these inspired writings. All quotations can be verified at www.egwwritings.org

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

“Christ has given his Spirit as a divine power.” — (Ellen G. White, Review and Herald, November 19, 1908).

“There is no power in you apart from Christ, but it is your privilege to have Christ abiding in your heart by faith, and He can overcome sin in you, when you cooperate with His efforts.” — (Ellen G. White, Our High Calling, 76.5).

“Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, ... Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.” — (Ellen G. White, Desire of Ages, 671.2).

“With His Spirit Christ sends a reconciling influence and a power that takes away sin.” — (Ellen G. White, Review and Herald, May 19, 1904).

“They have one God and one Saviour; and one Spirit--the Spirit of Christ--is to bring unity into their ranks.” — (Ellen G. White, Testimonies Volume 9, p. 189, 1909)

“The holy Spirit is the comforter, as the personal presence of Christ to the soul.” — (E.G. White, Review and Herald, November 29, 1892).

“The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality.” — (Ellen G. White, Manuscript Releases Volume 20, MR No. 1487)

“The holy Spirit is the comforter, as the personal presence of Christ to the soul.” — (E.G. White, Review and Herald, November 29, 1892)

“This refers to the omnipresence of the Spirit of Christ, called the Comforter.” — (Ellen G. White, 14MR 179.3) The full quote is:

“It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, “the Spirit of truth, which the Father shall send in My name.” “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you” [John 14:16, 17]. This refers to the omnipresence of the Spirit of Christ, called the Comforter. Again Jesus says, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth” [John 16:12, 13]. {14MR 179.2} Letter 7, 1891. It is not necessary for us to be more definitive as to what the Holy Spirit is, for Sister White has given us everything we need to know with the words “This refers to the omnipresence of the Spirit of Christ, called the Comforter.”

“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 (Christ) divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.” — (Ellen G. White, 14MR 23.3, 1895)

“When trials overshadow the soul, remember the words of Christ, remember that He is an unseen presence in the person of the Holy Spirit,” — (Ellen G. White, DG 185.2, 1897) This is how the Holy Spirit, the omnipresence of Christ is the third person of the Godhead. It need not be confusing.

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

“They have one God and one Saviour; and one Spirit--the Spirit of Christ” — (Testimonies Volume 9, p. 189, 1909)

“Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.” — (Ellen G. White, Desire of Ages, 671.2).

“There is no power in you apart from Christ, but it is your privilege to have Christ abiding in your heart by faith, and He can overcome sin in you, when you cooperate with His efforts.” — (Ellen G. White, Our High Calling, 76.5).

“With His Spirit Christ sends a reconciling influence and a power that takes away sin.” — (Ellen G. White, Review and Herald, May 19, 1904).

“How essential that we have the enlightenment of the Spirit of God; for thus only can we see the glory of Christ, and by beholding become changed from character to character in and through faith in Christ. We turn from the picture of our shortcomings to behold the atonement made for us, and we rejoice as we know that we may be clothed with Christ's righteousness. In Him all fulness dwells. He has grace and pardon for every soul. As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving Jesus the Comforter.” {19MR 297.3}

“Jesus comes to you as the Spirit of truth; study the mind of the Spirit, consult your Lord, follow His way.” — (E.G. White, 2MR 337.1)

“The Holy Spirit is called both the Comforter and the Spirit of truth, because there is comfort and hope in the truth. A falsehood cannot give genuine peace; but through the truth we become partakers of the peace that passeth understanding.” — (E.G. White, Gospel Workers, 310.2, 1892)

When God gives us His Spirit, does God give us another individual, or Himself? According to Kellogg it would be another God. But the Spirit of Prophecy answers the question this way, *“In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world.”* 7T, 273.1.

Review & Herald, April 5, 1906. She says: *“It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.”* [She is quoting John 6 here.]

Christ is not here referring to his doctrine, but to his person, the divinity of his character.” Review & Herald, 4-5-1906. Note – We can see in this statement how the Holy Spirit is the third Person and is the Spirit of Christ.

Here is another powerful statement, *“While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, ‘Lo, I am with you always, even unto the end of world’”* (Matthew 28:20). Desire of Ages, 166. Now this is a very interesting statement because it says while Jesus is the minister in the sanctuary above, that being where His physical body is, He is still, by His Spirit, the minister of the church on earth. This is His Omnipresence.

The Bible tells us clearly how many mediators there are between the Father and man. 1 Timothy 2:5 **“For there is one God, and one mediator between God and men, the man Christ Jesus;”** It is Christ physically in the Sanctuary above and it is Christ by His Omnipresent Spirit down here. To say that another Spirit is mediating here on earth between God and man is saying there are two mediators and that would be saying the Bible is in error. Sister White says this is how Christ fulfills His promise: **“Lo, I am with you alway, even unto the end of the world.”** Matthew 28:20. Jesus says: **“I am with you always.”** not some other being.

We have more to examine – R&H 5/19/1893, *“Christ declared that after His ascension, He would send to His church, as His crowning gift, the Comforter, who was to take His place. This Comforter is the Holy Spirit, - the soul of His life, the efficacy of His church, the light and life of the world. With His Spirit, Christ sends a reconciling influence and a power that takes away sin.”* Review and Herald, May 19, 1904.

The Home Missionary, November 1, 1893: *“... the Holy Spirit is the Comforter, as the personal presence of Christ to the soul.”*

“There is no Comforter like Christ, so tender and so true.” Review & Herald, Oct. 26, 1897.

Desire of Ages, p. 669.3: *“The Lord knows all about His faithful servants who for His sake are lying in prison or who are banished to lonely islands. He comforts them with His own presence.”*

“The Savior is our Comforter. This I have proved Him to be.” Manuscript Releases, vol. 8, p. 49.

Now the following are most important quotations to the serious minded:

“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 the one who reproves, who warns, who admonishes them, saying, ‘This is the way, walk ye in it.’” Review and Herald, August 26, 1890 par. 10.

Think about what she just said. Satan does not want us to see Jesus as the comforter. But how could a third being who has never been a human being comfort us? The omnipresence of Jesus is the source of comfort to our souls.

"The Father and the Son alone are to be exalted." Youth's Instructor, July 7, 1898. If there was a third God, shouldn't he be included in the exaltation? There is no third God Being. But there is the third Person of the Godhead, the personal omnipresence of the Father and Jesus.

Here is one of the recently released formerly unpublished EGW writings: *"Jehovah, our Father, and His Son Jesus Christ are alone to be exalted. The knowledge of God is eternal life to those who receive it. His holy banner is to stand elevated above all the greatness of the greatest men, above all the honor and glory of the world."* {Ms11-1898 (June 29, 1898) par. 11}

DA 671.2 it says this, *"Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."*

John 14:23 **"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."** This would only be possible by that external omnipresent Holy Spirit of the Father and the Son

"By the Spirit the Father and the Son will come and make their abode with you." BEcho, Jan 15, 1893, par. 8. (The Bible Echo)

Now here is another most important, recently released, formerly unpublished EGW writings quote:

"WE WANT THE HOLY SPIRIT, WHICH IS JESUS CHRIST." Could that be plainer? (Here is the full quote) *"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upraideth not; and it shall be given him. But let him ask in faith, nothing wavering." "And whatsoever we ask, we receive of him because we keep his commandments and do those things that are pleasing in his sight." "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. Little children keep yourselves from idols." The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. It is not safe to catch the spirit from another. WE WANT THE HOLY SPIRIT, WHICH IS JESUS CHRIST. If we commune with God, we shall have strength and grace and efficiency."* {Lt66-1894 (April 10, 1894) par. 18}

Did you hear what she wrote? It is not safe to catch the spirit from another. WE WANT THE HOLY SPIRIT, WHICH IS JESUS CHRIST. You cannot make that statement say anything else.

"Christ is to be known by the blessed name of Comforter. "The Comforter," said Christ to His disciples, "which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."" {Ms7-1902 (January 26, 1902) par. 10} So who did God's prophet say "Christ is to be known by the blessed name of Comforter?" Simply because the Comforter is the omnipresent Spirit of Christ.

Here are 4 other quotes which identify Christ as the Comforter:

“... Christ is everything to those who receive Him. He is their Comforter, their safety, their healthfulness....” LHU 221.

“...We adore God for His wondrous love in giving Jesus the Comforter.” 19MR 297.3

“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.” AG 187.2 (God’s Amazing Grace)

“We shall learn the value of the human soul when we learn to value the love of God for us. A divine Saviour died for all, that all might find in Him their divine Source. In Christ Jesus we are one, lifted to the same rank, members of the royal family, children of the heavenly King, by the utterance of one name, ‘Our Father,’ through Jesus Christ who loved us and gave His life a ransom for us. This places an equal value upon all. To the poor and oppressed and downtrodden of earth, Christ says, ‘If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, even the Spirit of truth (which is Christ formed within, the hope of glory), whom the world cannot receive, because it seeth him not: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless.” Ms 24, Feb. 22, 1898, par. 21, parentheses in the original statement. There is no question as we read statement after statement verifying the fact that the Holy Spirit, the Holy Ghost, the Comforter is no other than the presence and power of Jesus Christ, the third person of the Godhead in His Omnipresence.

“That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation.” Southern Watchman, Sept. 9, 1898.

“As ye have therefore received Christ Jesus the Lord, so walk ye in him.” Col 2:6.

“...On the day of Pentecost the promised Comforter descended, and the power from on high was given, and the souls of the believers thrilled with the conscious presence of their ascended Lord ...” GC88 351.

“God calls upon His people, many of whom are but half awake, to arouse, and engage in earnest labor, praying for strength for service. Workers are needed. Receive the Holy Spirit, and your efforts will be successful. Christ’s presence is what gives power.” The Central Advance, Feb 25, 1903

“When God’s people take the position that they are THE TEMPLE OF THE HOLY GHOST, CHRIST HIMSELF ABIDING WITHIN, they will so clearly reveal Him in spirit, words, and actions, that there will be an unmistakable distinction between them and Satan’s followers.” — SpM, p. 243.4 – Who abides within? CHRIST HIMSELF.

“The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness.” — Desire of Ages, p. 324 – What is our only defense against evil? The indwelling of Christ.

"God loves us even as He loves His Son, and Christ has given us the assurance, 'I will not leave you comfortless; I will come to you.' Let us have many, many love feasts over this assurance, knowing that Christ is ever beside us, to strengthen and to bless." — Manuscript 139, 1902 –

"Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church." — Desire of Ages, p. 671.2 – Christ has given us His own Spirit, His Omnipresent Holy Spirit.

"There must be A POWER WORKING FROM WITHIN, A NEW LIFE FROM ABOVE, before men can be changed from sin to holiness. THAT POWER IS CHRIST. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness." — Steps to Christ, p. 18 – Christ is the power working within.

"The Holy Spirit, WHICH PROCEEDS FROM THE ONLY BEGOTTEN SON OF GOD, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ." — Review and Herald, April 5, 1906 par. 16 – How much clearer can it be said?

"THE LORD JESUS ACTS THROUGH THE HOLY SPIRIT; FOR IT IS HIS REPRESENTATIVE." — Messages to Young People, p. 55.3 – Very plain!

"CHRIST IS FORMED WITHIN, and BY HIS SPIRIT He fulfils the promise, "I will never leave thee nor forsake thee."" — Signs of the Times, September 27, 1899 par. 9 – What a blessed promise when we enter the time of trouble.

"The Holy Spirit is Himself [Jesus] divested of the personality of humanity and independent thereof. He [Jesus] would represent Himself as present in all places BY HIS HOLY SPIRIT, AS THE OMNIPRESENT." — 14MR 23.3 - EGW *bracketed comments added for clarity. The Holy Spirit cannot be encumbered with physicality. Christ is physically in the Heavenly sanctuary, while by His Omnipresence, He is everywhere present.

"Christ draws them to Himself by AN UNSEEN POWER. He is the light of life, and He imbues them with HIS OWN SPIRIT." — God's Amazing Grace, p. 52.3 – Also plain!

"Christ claims all those as His who have believed in His name. The vitalizing power of THE SPIRIT OF CHRIST DWELLING IN THE MORTAL BODY binds every believing soul to Jesus Christ. Those who believe in Jesus are sacred to His heart; for their life is hid with Christ in God." — CC 229.4 – {Conflict and Courage} What wonderful knowledge is truth.

"Live in the sunshine of the Saviour's love. Then your influence will bless the world. Let THE SPIRIT OF CHRIST control you. Let the law of kindness be ever on your lips. Forbearance and unselfishness mark the words and actions of those who are born again, to live THE NEW LIFE IN CHRIST." — CCh 128.1

Rising up against the Counsel of the True Witness

Earlier in this paper EGW said many would rise up against the Counsel of the True Witness and this would cause the shaking. In my own experience I rose up against the truth regarding the Holy Spirit not being a third God Being. My problem was that I equated third person with a third Being. Not realizing that Ellen White never equated third person with a third Being. But with all the quotes we have read in this paper, it is now clear that the third person is the personal presence of Jesus' omnipresent Spirit. That said, listen to this quote with your understanding:

"There is to be in the [Seventh-day Adventist] churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations they will oppose the work. "Why," they say, "should we not know the Spirit of God, when we have been in the work so many years?"--. {LDE 209.3}

"And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension. Not until this was received could the disciples fulfill the commission to preach the gospel to the world. But the Spirit was now given for a special purpose. Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them. He was committing to them a most sacred trust, and He desired to impress them with the fact that without the Holy Spirit this work could not be accomplished." {DA 805.2}

"The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church." {DA 805.3}

"Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence." {DA 827.3}

"The apostles were not sent forth to be witnesses for Christ until they had received that spiritual endowment necessary to fit them for the execution of their great commission. All professions of Christianity are but lifeless expressions of faith until Jesus imbues the believer with his spiritual life, which is the Holy Ghost. The evangelist is not prepared to teach the truth, and to be the representative of Christ, till he has received this heavenly gift." {3SP 242.2}

One more time God's prophet positively identified who the Holy Spirit is, leaving no room for doubt. "We want that complete and perfect understanding which the Lord alone can give. It is not safe to

catch the spirit from another. WE WANT THE HOLY SPIRIT, WHICH IS JESUS CHRIST. If we commune with God, we shall have strength and grace and efficiency.” {Lt66-1894 (April 10, 1894) par. 18}

“The fundamental principles that have sustained the work for the last fifty years would be accounted as error.”

Finally we need to examine what Sister White meant when she said, “The fundamental principles that have sustained the work for the last fifty years would be accounted as error.” Here is the full quote:

*“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.” {1SM 204.2} Along with this quote we need to read the following:*

“This manner of working is making my burden heavier than God ever designed it to be. This painful experience makes my heart ache. I am instructed to say to those who endeavor to tear down the foundation that has made us Seventh-day Adventists:” (Let me stop right here for a moment. She said that there will be those who will attempt to tear down the foundation that has made us Seventh-day Adventists, and in Isaiah 58:12 we are commanded to raise up the foundations of many generations.) Continuing, “I am instructed to say to those who endeavor to tear down the foundation that has made us Seventh-day Adventists: We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word--especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimonies 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.” {10MR 45.1}

This is the testimony of Jesus and therefore it is Jesus who through His prophet is telling us to **“hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.”**

Here are the first two published Fundamental Principles in 1872, taught and practiced by Seventh-day Adventists:

Fundamental Principle -I- 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. {1872, FP1872 4.2}

So this first principle that we are to hold firmly, with the grip of faith is about God the Father who is the source of all creation. all powerful, all knowing, eternal, meaning He had no beginning, whose wisdom is infinite, is holy, just, good, merciful, unchangeable, and by His omnipresence His Spirit is everywhere present.

Fundamental Principle -II- That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; etc. {1872, FP1872 4.3}

So this second Fundamental Principle that we are to hold firmly, with the grip of faith is about Jesus the Son of the eternal Father. It does not say that Jesus is the eternal God because at a point in time so far back in eternity He was begotten of the Father and was of the same substance, however the personality of Jesus had a beginning. The Father appointed His Son to be creator of all things.

Those are the only two fundamental principles pertaining to the Godhead in 1872. The other 23 of 25 Fundamental Principles were regarding doctrines such as baptism, the sanctuary, the second coming, etc. In that first one it states clearly that there is one God and in the second one there is one Lord Jesus Christ, the Son of the eternal Father. No mention of a third God the Holy Spirit. It does say in the first one that the Father is everywhere present by his representative, the Holy Spirit. That speaks to the Father's omnipresence.

In the 1889 Fundamental Principles the first principle pertaining to the Father and His omnipresent Holy Spirit was unchanged. There was slight changes in Principle #2 pertaining to Jesus Christ which gave more clarification without changing His responsibilities. It reads thus:

Fundamental Principle II. 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 penitently 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 Lev. 16; Heb. 8:4, 5; 9:6, 7; etc. 1 {1889, FP1889 147.3}

In the 1889 Fundamental Principles as well as in the 1872 Fundamental Principles, there is no mention of a third Divine Being called "God the Holy Spirit." For that matter there is no mention of "God the Son." This is important because you will not find the word structure "God the Son," in the Bible or the Spirit of Prophecy. He is fully God but He is the begotten Son of God and as E. J. Waggoner wrote in ST Apr. 8, 1889. He wrote: "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."

So the pioneers and Ellen White lived by the Fundamental Principles that God led them to establish with His blessings. We too therefore are to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority. No changes were made in the fundamental principles until 16 years after Ellen White's death. One seemingly small thing was the word "Principles" was changed to "Beliefs." Why do you think Satan would have manipulated this change? Could it be that future Adventists would not connect this quote, "He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority," with the 1872 and 1889 Fundamental Principles I and II. Then when they read the quote, "The fundamental principles that have sustained the work for the last fifty years would be accounted as error." {1SM 204.2} they could not make the connection.

1931 Fundamental Beliefs of Seventh-day Adventists (Trouble brewing)

Now let us look at the **1931 Fundamental Beliefs** of Seventh-day Adventists. For the most part the denomination had not changed much from the historic Adventism of the pioneers, however with subtle changes Satan was using his influence. In the 1931 issue, the first Fundamental Belief pertained to the Holy Scriptures, which was the third Fundamental Principle in the 1872 and 1889 year books.

The second Fundamental belief of the 1931 year book is the first mention of a Trinity.

2. That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. Matt. 28:19. {1931, FB1931 377.3} Just like ancient Israel wanting to be like the other countries in their governments, so Adventists wanted to be more like their Protestant counterparts in terminology. The word Trinity is not found in the Bible or the Spirit of Prophecy.

Although the word Trinity is not in the Bible or the Spirit of Prophecy, it has its origin in Paganism and Catholicism, it has been used here for the first time, inserted into the Fundamental Beliefs of

Seventh-day Adventists, but was done so under much prior protest.

Something else to note, although Sister White has stated that the Holy Spirit is the third person of the Godhead, this is the first implication that the Holy Spirit is a third Being. The fact that it states, regarding the Father, that He is “a personal, spiritual Being, omnipotent, omnipresent, omniscient ...” Since His omnipresence is His Holy Spirit, the wording implies that the Holy Spirit is a separate and distinct being.

Notice how we saw the wording in the 1872 and 1889:

I. 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.

You see the Omnipresence of His Spirit is stated as everywhere present by His representative, the Holy Spirit. A seemingly small subtle change in 1931, but big as far as influencing future thinking.

The third Fundamental Belief of the 1931 Year Book regarding Christ is as follows:

3. That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our Example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us. John 1:1, 14; Heb. 2:9-18; 8:1, 2; 4:14-16; 7:25. {1931, FB1931 377.4}

This statement is acceptable in that it says He is of the same “nature and essence;” Sister White says “substance.” His begotten status is still intact. It does not say co-equal or co-eternal and therefore has not strayed from the historic perspective. However Satan would work to make those blatantly offensive changes in subsequent decades.

Regarding the 1942, 1955 and the 1975 Yearbooks, these already mentioned portions of the Fundamental Beliefs remained for the most part unchanged.

1981 Fundamental Beliefs of Seventh-day Adventists (Omega of Apostasy)

At the 1980 General Conference session in Dallas the dramatic changes to the Fundamental Beliefs were voted in, under much protest, and were published in the 1981 Year Book. The First Belief pertained to the Holy Scriptures and is fine as written.

The second belief pertains to the Trinity and says the following: "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." (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; Eph. 4:46; 1 Peter 1:2; 1 Tim. 17; Rev. 14:7.) {1981, FB1981 5.5}

This is a significant departure from the Fundamental Principles that God led the pioneers to establish with His blessings which we therefore were to hold firmly, with the grip of faith. Wherein the Father was the only eternal One who had no beginning, in 1981 we now have three co-eternal Beings.

The third 1981 belief is pertaining to God the Eternal Father;

The fourth pertaining to God the eternal Son;

The fifth pertaining to God the Holy Spirit.

Three Gods which are called the Trinity. Some Adventists believe in the Catholic view of a three in one, while others believe in the Tritheism view, three distinct and separate Gods. Satan really doesn't care which of the two views you believe, just as long as you accept the Seventh-day Adventist church that he has crafted for this time. A church that has literally done away with the First commandment with a third god, as the Papacy did away with the fourth commandment. God's command is to cry aloud and spare not and I for one can do no less.

How could this have happened? We have the answer in AA580.1 *“But after a time the zeal of the believers began to wane, and their love for God and for one another grew less. Coldness crept into the church. Some forgot the wonderful manner in which they had received the truth. One by one the old standard-bearers fell at their post. Some of the younger workers, who might have shared the burdens of these pioneers, and thus have been prepared for wise leadership, had become weary of oft-repeated truths. In their desire for something novel and startling, they attempted to introduce new phases of doctrine, more pleasing to many minds, but not in harmony with the fundamental principles of the gospel. In their self-confidence and spiritual blindness they failed to discern that these sophistries would cause many to question the experiences of the past, and would thus lead to confusion and unbelief.”* {AA 580.1} Even though this was describing a time in the early Christian church, it perfectly describes the Laodicean church and the cause of the apostasy. What has been, will be. Nothing new under the sun.

We read this from CCh 326.7, *“I beseech those who are laboring for God not to accept the spurious for the genuine. Let not human reason be placed where divine, sanctifying truth should be. Christ is waiting to kindle faith and love in the hearts of His people. Let not erroneous theories receive countenance from the people who ought to be standing firm on the platform of eternal truth. God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority.”* {CCh 326.7}

“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. {CW 52.3}

The pioneers of the Seventh-day Adventist Church were consistent in their beliefs and teachings. They believed that Jesus was truly the Son of the eternal God and that He was begotten far back in the days of eternity before creation and was appointed by the Father to be the Creator. They believed also that He who was fully divine, one with his Father, equal in power and authority, possessing all the attributes of the Father and that they were one in character, mind, and Spirit.

The evidence is clear and the conclusions are irrefutable:

The evidence is clear and the conclusions are irrefutable: There is one God who is the Father God and the Father is the Ancient of Days, the eternal God and is without beginning for He always was.

He is the great Source of all that exists, including His begotten Son. There is one Lord Jesus Christ, who came forth from the Father in the days of eternity past, when His personality had a beginning. He was the only begotten of the Father, and was begotten of the Father's substance. The very substance and nature of God. The Son was begotten and not created. A Son begotten of God in the image of the Father's person. The Father was greater than the Son because He was first in point of time. He had priority of existence and is therefore pre-eminent. The Son is equal with the Father for he received all things from Him. The Father has life in himself and is therefore self-existent and He gave the Son to have life in himself, making the Son self-existent. The Father is the source of all immortality and He gave His Son immortality as his own right. He has all the attributes of Deity. He is by nature, God. There are only two Divine Beings in heaven, the Father and the Son, and they are two distinct, literal, tangible persons. The Son of God is a divine person. He is the wisdom and power of God. He is in the bosom of the Father. Through him all things were created and by him all things consist. The Father and Son always worked together. After Jesus was begotten, there never was a time in eternity where they were not in full agreement. They created man in their own image, after their own likeness. The Son of God was sent by the Father to the world. He was God manifested in the flesh. In Him dwelt all the fullness of the God-head bodily. Christ's divinity and humanity were mysteriously blended. Christ is the "everlasting Father" of His children which the Father has given Him. The Father is Lord God Almighty, The Son is the mighty God. The Father and Son are not part of a "three-one" God Trinity. They have a real and true Father-Son relationship. Not a metaphorical relationship of two unrelated beings. The Son is equal in rank with the Father, equal in dignity, glory, authority, and divine perfection with the infinite God. They are not the same Being or Person. Jesus is thus properly called Jehovah. Christ is also Michael, the archangel. He is not an angel, but above them. He is the commander of all the angels.

The Holy Spirit is both the Omnipresent Spirit of God and the Spirit of Christ, the third Person of the Godhead. The Holy Spirit is the presence and power of God and Christ, the representative of them both. Both have the same Spirit. This is the source of their Divine unity. Through the medium of their Holy Spirit they are able to make their abode in us. Every reference in the Bible, whether it is "the Spirit of God," "the Spirit of Christ," "the Holy Spirit," "the Holy Ghost," or any other grouping of words referring to God's Spirit, it is the Omnipresence of the Father, the Omnipresence of the Son. The Father is physically on His throne and the Son is physically carrying on the work of judgment in the Most Holy Place of the heavenly sanctuary, while their Omnipresent Spirit is everywhere present in the universe, something our finite minds have difficulty comprehending, however we believe it in faith, for what we know is what has been revealed.

Sister White trembled for our people because she knew that in the Omega of apostasy, the church was going to embrace the commandment-breaking Trinitarian doctrine of three Gods. She called it deadly heresy because she knew that it encouraged willful disobedience.

In light of the material studied, let us consider this last quote from God's prophet. *"I was shown the people of God, and saw them mightily shaken. Some, with strong faith and agonizing cries, were pleading with God.*

Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and I saw them hastening to the assistance of those who were struggling with all their energies to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But the angels left those who made no effort to help themselves, and I lost sight of them. As the praying ones continued their earnest cries, a ray of light from Jesus would at times come to them, to encourage their hearts, and light up their countenances.

I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people. The testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it will obey it and be purified.” {CCh 338.3-5}

We know which side of the apostasy Sister White and the pioneers were on, **where will you take your stand?**

In His service, Richard C. Vaughn.