

The Persons of God

ANOTHER LOOK AT AN OLD QUESTION
by Rachel Cory-Kuehl

Table of Contents

The Persons of God

**This study will present a view of the Godhead
through the eyes of Ellen G. White,
with appropriate Scripture references.**

Table of Contents

Section One: PROLOGUE

| | |
|----------------------------------|----|
| Considerations | 5 |
| Why Is This Important | 7 |
| The Weight of Evidence | 11 |
| Councils and Creeds | 19 |
| The Kellogg Deception | 23 |

Section Two: THE FATHER AND HIS SON

| | |
|---------------------------------|----|
| God Our Father | 29 |
| The Son of the Father | 39 |
| Equal With God | 53 |
| Between Them Both | 63 |
| Praise and Adoration | 67 |

Section Three: THE RECONCILIATION

| | |
|---|-----|
| The Reconciliation | 73 |
| The Source of His Power | 89 |
| Original, Unborrowed, Underived | 99 |
| Divinity Did Not Die | 104 |

Section Four: POWER AND PRESENCE

| | |
|--------------------------------------|-----|
| Anointed From Everlasting | 109 |
| The Spirit of the Prophets | 111 |
| Communion Restored | 115 |
| The Glorious Dove | 125 |
| After Pentecost | 129 |
| Christ Glorified | 137 |
| Baptized by Christ | 143 |
| The Presence of Christ | 147 |
| What is the Holy Spirit | 155 |

Section Five: 1896 AND BEYOND

| | |
|--|-----|
| The Lacey Letters | 159 |
| Redeemed by the Father and Son (1881-1909) | 167 |
| “The Third Person of the Godhead” | 173 |
| “Three” | 185 |
| Statements By Adventist Pioneers | 201 |

Section Six: SCRIPTURE STUDIES

| | |
|---|-----|
| The Story of God Our Father, and Christ His Son | 213 |
| A New Testament Review | 217 |
| Greeting and Benedictions | 232 |
| Created Through the Son | 234 |
| Sent by the Father | 235 |
| His Father, and His God | 236 |
| Raised by the Father | 237 |
| The Father’s Sovereign Will | 238 |
| Difficult Bible Passages | 241 |

SCRIPTURE INDEX 259

CONSIDERATIONS

A dear friend of mine had accepted what to me seemed the worst heresy. She no longer believed that God is the Trinity. I immediately set about to refute that position. In the process I came to see that in the writings of Ellen White, this doctrine is not as easily supported or refuted as one might think.

I did not study with my friend. I did not study with those persons who had introduced her to this "wind of doctrine." I went to the Spirit of Prophecy CD ROM, and I read, and reread, and reread the New Testament. Over and over I told the Lord that I just wanted to understand. Whatever the truth, I just wanted to understand.

"It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, 'the Spirit of truth, which proceedeth from the Father.' It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, 'He shall not speak of Himself.'" John 15:26; 16:13. *Acts of the Apostles pg.51 (1911)*

"The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden." *The Acts of the Apostles pg.52*

Having read the above quotations I accepted that I would never be able to define just what the Holy Spirit is. But I wondered if I might discover what the Spirit is not. Was there enough information to conclude with certainty that the Holy Spirit is, or is not, a divine being coequal and coeternal with two other divine beings in a Trinity? I continue to be amazed by the amount of information relevant to this question.

My pastor wondered if I might be in danger of committing the sin against the Holy Spirit, if I ventured to question His nature. Mrs. White has left us a clear definition of the unpardonable sin.

"The sin of blasphemy against the Holy Spirit does not lie in any sudden word or deed; it is the firm, determined resistance of truth and evidence." (MS 30, 1890)
S.D.A. Bible Commentary Volume Five pg.1093

"No one need look upon the sin against the Holy Ghost as something mysterious and indefinable. The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent."
Review and Herald June 29, 1897 pr.9

Whom do I worship? One Being? Two Beings?? Three Beings???
It does not seem a sin to me to ask this question.

METHODS AND LIMITATIONS

This study cannot include the context of each Ellen White quotation. The volume would cost a great deal of money to print. Those who become interested will find the original sources to read the context of each statement for themselves.

This work is intended to stimulate thought and interest. It is not intended as a deep Scripture study of the topic. For the most part the proof-text method is used. There is a small amount of word and grammar study, but no historical or textual analysis of Scripture passages - no lengthy exegesis.

EMPHASIS

Words in **bold** or *italics*, underlined words or [words within brackets] are the author's emphasis unless indicated, throughout this study.

Scripture references are from the New King James Version, unless otherwise indicated.

ABOUT THE AUTHOR

Rachel Cory was raised a Seventh-day Adventist by her mother. She attended church-sponsored schools when her family lived near enough, through her sophomore year of high school, graduated Pacific Union College School of Nursing 1969, and Loma Linda University as a Nurse Anesthetist in 1976, receiving a Master of Arts degree in counseling services from Webster University in 1987.

Rachel drifted out of the church shortly after college. While serving three years in the Air Force, she met her husband of 16 years, Klaus Kuehl. Klaus wondered what had happened when Rachel experienced a dramatic conversion in 1981, just one year after they were married. Rachel and Klaus both believe without doubt that God brought them together. Klaus was baptized in 1988 and remains a committed Seventh-day Adventist.

Rachel is currently working as a nurse anesthetist. Her husband is a physician assistant in family practice. They live in a small house with two cats and two computers, and dream of someday retiring to southern Colorado.

*"This gift of Christ is the crowning truth of God's love, and his Fatherhood,
through all time and through eternity."*

WHY IS THIS IMPORTANT?

The importance God places upon a certain day when we are to worship Him, would seem to say that He cares very much when we worship Him, how we worship Him, by what names we address Him, and just Who we believe Him to be.

In the Revelation (5:13) John the apostle wrote, "Every creature in heaven and on the earth . . . I heard saying Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb forever and ever!" Mrs. White wrote, "The Father and the Son alone are to be exalted" (Youth's Instructor July 7, 1898 pr.2).

If God is One Supreme Being called the Father (1Cor. 8:6), and we worship three coequal beings, then are we giving to the One Who is Supreme that recognition which is due Him? God said, "Thou shalt have no other gods before Me" (Exodus 20:3). The first angel of Revelation 14:7 cries, "Fear God, and give glory to Him for the hour of His judgment is come." How can we give this message with conviction until we understand clearly just Who "He" is to Whom we should give glory? The angel does not say, "give glory to Them." Were our Adventist pioneers preaching a different message than we do today? They did not believe in the Trinity.

If God Our Father begat a Son in His exact image, and then gave that Son for His creation, this seems to me a far greater sacrifice than for one being of three coequals to give Himself. The Father would be parted from "the only being in all the universe who could enter into all the counsel and purposes of God" (GC 493). He would sacrifice a part of Himself.

THE REVELATION OF LOVE

"O that everyone would realize the great love, the self-sacrifice, the benevolence, and the kindness of our heavenly Father, in giving his Son to die for us that we might, if we believe and do his commandments, have a sweet peace, the Father's joy, the Father's love, and unite with him, heart, soul, mind, and strength, to maintain righteousness and to draw in even lines with Christ. It is not the sacrifice of Christ only; it is the Father's sacrifice also. The Father, in union and loving sympathy, with his Son, subjected himself to suffer with his Son. He spared not his only begotten Son but freely delivered him up for us all. This gift of Christ is the crowning truth of God's love, and his Fatherhood, through all time and through eternity. Here is the love of God in his Fatherhood. Let us drink in this love, that we may know by experience what a real, tender, joyful, experience there is in a realization of the Fatherhood of God."

Spalding and Magan Collection pg.68 (Written March 12, 1897)

THE ANSWER TO SATAN'S CHARGES

"Now the guilt of Satan stood forth without excuse. His lying charges against the divine character and government appeared in their true light. He had accused God of seeking merely the exaltation of himself in requiring submission and obedience from his creatures, and had declared that while the Creator exacted self-denial from all others, he himself practiced no self-denial, and made no sacrifice. Now it was seen that for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which God could make."

Spirit of Prophecy Volume Four pg.322 (1884)

"His death has now answered the question whether there was self-denial with the Father and the Son." *Review and Herald March 9,1886 pr.16*

"The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan." *Patriarchs and Prophets pg.68*

Did three coequal beings decide which one of them would become substitute and surety for a dying world? Was this the answer to Satan's charge? Or did "God our Father" give "His only begotten Son?" God's foreknowledge and the importance which He places upon free will, would be most clearly demonstrated if He begat a Son, "the only begotten of the Father" (John 1:14) for the express purpose of being the Mediator and the Sacrifice for His creation, not yet formed.

"UPON THIS ROCK"

"When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, 'Who do men say that I, the Son of Man, am?' So they said, 'Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.' He said to them, 'But who do you say that I am?' Simon Peter answered and said, 'You are the Christ, the Son of the living God.' Jesus answered and said to him, 'Blessed are you, Simon Bar-jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hell shall not prevail against it'" (Matthew 16:13-18).

Upon this doctrine, this fact, that He is the Son of God, He would build His church. Men respond to God based upon their perception of His love for them. The greater they understand His love to be, the more they love Him. If we teach that Christ was not literally the Son of the Father, but rather one of three coequals, have we destroyed the foundational doctrine of His church? If we teach that God is not the Father who loved us enough to send His own Son to death, but rather three eternal coequals, have we made it harder for Him to win the hearts of men?

WHY WOULD THERE NEED TO BE THREE OMNIPOTENT BEINGS?

Seventh-day Adventist doctrine teaches that God the Father is omnipotent, omniscient, and omnipresent. So also is the Holy Spirit. So also was the Son prior to His incarnation. If One Being is all powerful, and all knowing, and everywhere present, then why would there need to be another? Could not that One have done all things? The answer is no. He could not become a helpless infant, and then sleep in death while at the same time upholding all things. To create and then to redeem there would have to be two divine beings.

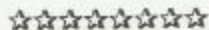
THE BIBLE BECOMES EASIER TO UNDERSTAND

In the Bible, God is referred to using singular pronouns like He, or Him, or His. Why would this be, if God is three coequal Beings? To understand that "He" is really "they" is difficult for most people. In Genesis 1:26, God said, "Let Us make man in Our image." Referring to this passage in Story of Redemption pg.20, Mrs. White wrote that God the Father said to His Son, "Let Us make man in our image." This is easy to understand.

ADVENTIST PIONEERS REJECTED THE DOCTRINE.

Mrs. White never used the word Trinity. Adventist pioneers James White, J.N.Loughborough, J.N.Andrews, Uriah Smith, George Butler, A.G.Daniells, E.J.Waggoner, M.E.Cornell and in fact almost all of our founding fathers rejected the doctrine of a Trinity as pagan in origin.

"The mystery of the Trinity is the central doctrine of Catholic faith. Upon it are based all the other teachings of the Church." Handbook for Today's Catholic, pg.12



I pray that Jesus will keep our hearts as we search for truth.

THE WEIGHT OF EVIDENCE

Seventh-day Adventist publications since the 1940's have been heavily weighted in favor of belief in the Trinity. Materials, including Spirit of Prophecy collections, are readily available which support that doctrine. This study will highlight materials which support another view - that of belief in God the Father as Supreme Sovereign Ruler, and Jesus Christ as His only begotten Son. Little attempt will be made to present materials for both viewpoints. Because there is no statement in Scripture or in Spirit of Prophecy writings which says outright, that there are three coequal, coeternal divine beings, each believer must decide for himself what he will believe, based on the weight of evidence. This study will attempt to give substance to the brief outline which follows.

THE FOLLOWING ARE POSSIBLE REASONS TO BELIEVE THAT THE HOLY SPIRIT IS NOT THE THIRD COEQUAL, COETERNAL DIVINE BEING OF A TRINITY?

NO SPECIFIC STATEMENT

1. There is no statement in Scripture or in Spirit of Prophecy that there are three coequal, coeternal divine beings.
2. Mrs. White never used the word Trinity when referring to God.
3. Mrs. White referred to "God our Father" hundreds of times, but neither she, nor any Bible writer, ever referred to Christ as "God the Son," or to the Holy Spirit as "God the Holy Spirit." John 1:1-3 clearly states that Christ is Divine. He is Divine because He was begotten from the Father Who is Divine. The Son of God was to be worshiped by angels (Heb 1:6) and by men (Phil 2:10). The Father of course, is called "God Our Father" in the Scriptures (Rom. 1:7, 1Co 1:3, 2Co 1:2, Eph. 1:2, Phi 1:2, Col 1:2, 1Th 1:1, 2Th 1:1, 2Th 1:2, 1Ti 1:2, Phm 1:3).

THE HOLY SPIRIT IS NOT WORSHIPPED

4. I have found no command in Scripture, or in Spirit of Prophecy writings, that we are to glorify, give thanks to, pray to, or exalt the Holy Spirit. There is no account of any created being offering worship to the Holy Spirit by name. Christ came to teach us the truth about God, yet He never taught that we are to worship a third divine being.

"And every creature which is in heaven and on the earth . . . I heard saying, 'Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!'" (Revelation 5:13).

"The Father and the Son alone are to be exalted" (YI 7/7/98).



CHRIST NEVER PRAYED TO THE HOLY SPIRIT

5. Christ prayed only to His Father, and never spoke to another divine being by name. He instructed His disciples to pray to the Father, in the name of His Son (Matthew 6:10, John 15:16, John 16:23).
6. We are to pray for the spirit, never to the spirit. The Holy Spirit is the gift.

"If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!" (Luke 11:13).

"Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear" (Acts 2:33).

THE HOLY SPIRIT IS "HIS SPIRIT"

7. Singular pronouns indicating possession, source, or relation, are used extensively with the word spirit throughout Scripture. The Holy Spirit is called "His spirit," "My spirit," "the spirit of the Lord," "the spirit of God," "the spirit of Him" or "Your spirit." This suggests that the Holy Spirit is the omnipresence and power of the Father and/or of Christ. In Matthew 12:18, Luke 4:18, and Romans 8:11, the Spirit is the Spirit of the Father. 1Peter 1:10-11 refers to the "Spirit of Christ" as the inspiration of Old Testament prophets.

THE FATHER IS THE SUPREME SOVEREIGN GOD

8. Jesus called His Father "the only true God" (John 17:3).
9. Paul said, "There is One God, the Father, of Whom are all things, and One Lord Jesus Christ, through Whom are all things" (1Corinthians 8:6), and "one God and Father of all, Who is above all, and through all, and in you all" (Ephesians 4:6).
10. We were created by the Father, through the Son (1Cor.8:6, Eph.3:9, Col.1:12-16, Heb.1:1-3, PP 34, RH 7/19/92, GC 479, ST 1/9/79).

☆☆ "We want the light of the glory of God to shine upon us. Paul says, 'For this cause I bow my knees unto the Father of our Lord Jesus Christ' It is the Father who 'so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' 'Of whom the whole family in heaven and earth is named.' The family is named after the Father. (Eph.3:14,15) Those who enter the heavenly mansions will have the name of the Father and the name of the city of God written in their foreheads."

Review and Herald July 19, 1892 pr.7

The Father is "the source of all being, and the fountain of all law" (GC 479).

"HE IS GOD" - NOT - "THEY ARE GOD"

11. In Scripture, and in Spirit of Prophecy writings, God is referred to using singular pronouns such as He, His or Him. "Fear God, and give glory to *Him*, for the hour of *His* judgment is come" (Revelation 14:7).

THE GOD OF CHRIST

12. The Father is the God of Christ (Joh. 20:17, Rom. 15:6, 1Cor. 11:3, 2Cor. 1:3, 2Cor. 11:31, Eph. 1:3, Eph. 1:17, Col. 1:3, Heb. 1:9, 1Pet 1:3, Rev. 1:6). The following statement was made by Christ to John, many years after Pentecost 31AD.

"He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. And I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name" (Revelation 3:12).

THE FATHER'S WILL IS SUPREME

13. The "law of God" is referred to by Mrs. White as the "the Father's law" (ST 8/25/87, ST 8/14/79, 3MR 103).

"There is one Lawgiver, who is able to save and to destroy" (James 4:12).

The Father is called the "fountain of all law" (GC479).

"We honor both the Father and the Son when we talk about the law. The Father gave us the law, and the Son died to magnify it and make it honorable" (6BC 1073).

14. Mrs. White says that Christ was "next in authority" to the Father prior to His incarnation. (RH 12/17/72) and He will be subordinate to the Father for all eternity according to 1Corinthians 15:24-28. The kingdom of Heaven, was called by Christ, "My Father's kingdom" (Matthew 26:29).

"Thine is the kingdom, and the power, and the glory." Matthew 6:13 The last like the first sentence of the Lord's prayer, points to our Father as above all power and authority and every name that is named." Mount of Blessing pg. 120

WE ARE RECONCILED TO THE FATHER

15. We are reconciled to the Father through the Son (Col 1:19-20, 3MR103).

16. Christ came to reveal the character of the Father, that men might be lead to worship Him "in spirit and in truth" (John 4:21-23, ST 1/20/98). He said, "If you have seen Me, you have seen the Father" (John 14:8-9).

17. Christ was "sent by the Father" (John 5:23, 5:30, 5:36, 5:37, 6:39, 6:44, 6:57, 8:16, 8:29, 8:42, 10:36, 12:49, 17:21, 20:21, 1John 4:14). Never did Christ say that He was sent by the Spirit.

The Father glorified Christ, the Father gave Christ authority, the Father is the Only True God, the Father sent Christ, the Father was glorified by Christ, the Father assigned Christ His work, and Christ existed with the Father [no mention of the Spirit] before the world existed (John 17:1-5).

"THE FATHER GAVE HIS ONLY BEGOTTEN SON"

18. Mrs. White uses the words "God" and "Father" interchangeably, inserting the word "Father" instead of "God" in many familiar Bible passages. For example:

Can we say that the Spirit gave his only begotten Son
"The Father gave His only begotten son, that whosoever believeth in Him might not perish but have everlasting life." *Signs of the Times February 13, 1893*

"As a personal being [singular] God has revealed *Himself* in *His* Son. The outshining of the Father's glory, 'and the express image of *His person* . . ." Heb 1:3.
Ministry of Healing pg. 418.

CHRIST WAS THE LITERAL SON OF THE FATHER

19. There is strong indication from Mrs. White's writings that she believed Christ was begotten from the Father prior to His human incarnation. She states that Proverbs 8:22-30 are Christ's own words concerning Himself, His preexistence, and His relation to His Father. If Christ was literally begotten from God the Father, then He has not always existed, in which case God cannot be a Trinity, as the word is currently defined. (PP34, 1SM247, ST 8/7/97, RH 7/9/95, RH 6/10/90, DA25, 1SM226).

"God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word." *Desire of Ages pg.25 (1898)*

☆☆ "It is no marvel with the angelic host that their loved Commander, after he had carried out the plan of salvation, and ascended up to Heaven, should take his own exalted stature, and be clothed with majesty and glory, which was his before he left Heaven. **But it was a marvel with all heaven, that the Father suffered the Son of his bosom to lay aside his glory, and come down to earth,** and submit to humiliation, and the agonizing death of the cross to save fallen man." *Spiritual Gifts Volume 4A pg.119 (1864)*

"The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.' John 1:1, 2. **Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose --the only being that could enter into all the counsels and purposes of God.**" *Patriarchs and Prophets pg.34 (1890)*

"In His incarnation He gained in a new sense the title of the Son of God. Said the angel to Mary, 'The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God' (Luke 1:35). While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world--the Son of God, yet allied by birth to the human race."

Signs of the Times August 2, 1905; Selected Messages Book 1 pg.226

"THE COVENANT OF PEACE SHALL BE BETWEEN THEM BOTH"

20. Spirit of Prophecy clearly states that the covenant of peace [plan of redemption] made before the creation of the world, "was between the Father and the Son" (ST 12/23/97). No third being is included. The Bible says that "the covenant of peace shall be between them both" (Zechariah 6:12).

THE GLORIOUS DOVE

21. Mrs. White states that the light, which took the form of a dove, was "the glory of the Father," and came "from the Father's throne." The shape of a dove was an emblem of the meekness of Christ (RH 1/21/73; RH 8/18/74; DA116; DA625; GC477). The Spirit of Prophecy does not say that a third divine being was present at the baptism of Christ. *

ONLY ONE MEDIATOR

22. "There is only one mediator between God and men" (1Timothy 2:5). If we say that the Father communicates with us through Christ, who communicates with us through the Holy Spirit (who is also God), then Christ no longer mediates *between* God and men.
23. Mrs. White states that after the fall, and prior to the incarnation, all communication between Heaven and earth came through Christ and the angels under His direction. He was "the only medium of communication between God and man" (SC 20; ST 1/30/79; RH 11/28/93; PP 67). To me, this does not allow for *another* divine communicator during that period.

SALVATION BELONGS TO THE FATHER AND THE SON

24. "After these things I looked, and behold, a great multitude which no one could number of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with a loud voice, saying, 'Salvation belongs to our God who sits on the throne, and to the Lamb!'" (Revelation 7:10).

TWO DIVINE BEINGS - THE FATHER AND HIS SON

25. We "abide in the Son and in the Father" (1John 2:24).
26. "Our fellowship is with the Father and with His Son" (1John 1:3).

Jesus said, "**I and My Father are one**" (John 10:30). He prayed that those who believed would be "one" with the Father and Himself (John 17:11,21,22,23). Christ did not say that He was also "one" with the Spirit, or that we would ever be "one" with the Holy Spirit.

27. The Father forgives (Matt 6:12,14,15). Christ also forgives sin, because He received all authority from His Father, but nowhere in Scripture do we read that we are forgiven by the Spirit.

The Father has "committed all judgment to the Son" (John 5:22).

28. "Jesus spoke these words lifted His eyes to heaven, and said: 'Father [first person] the hour is come. Glorify Your Son [second person] that Your Son also may glorify You, . . . And this is eternal life, that they may know You, the only true God, [first person] and Jesus Christ [second person] Whom You have sent'" (John 17:1,3).

29. Ten times in the New Testament, Paul wrote "**Grace to you and peace from God our Father and the Lord Jesus Christ.**" It is hard to believe that it was an oversight on his part, not to have mentioned the Spirit also.

30. All of the treasures of wisdom and knowledge are found in the Father and the Son (Colossians 2:2-3).

ONLY THE FATHER KNOWS

31. Christ stated that no one, not even the Son Himself, knew the day or the hour of His return to earth, but the "Father only" (Matt. 24:36). If the Holy Spirit is a third divine being who "searches all the deep things of God," (1Cor.2:10) wouldn't He have known?

"All things have been delivered to Me by My Father, and **no one knows the Son except the Father**" (Matthew 11:27).

OUR PIONEERS DID NOT BELIEVE IN A TRINITY

32. The pioneers of the Seventh-day Adventist Church were anti-Trinitarian. Most church members were non-Trinitarian until about the late 1930's. Since that time the books, the hymns, the baptismal vow, and the "Statement of Fundamental Doctrines" have all been changed to reflect a Trinitarian belief.

Most of the founders of this church would be refused membership today.
(See Ministry, Oct./1993, George Knight).

The history of the change in Adventism from non-Trinitarian church, to Trinitarian denomination has been reviewed in detail by others. The change appears to have come about because of a desire to give the church an orthodox, main stream acceptance. Adventists were in danger of being listed with the Jehovah's Witnesses and Mormons, as a "cult."

J.H. KELLOGG BECAME A TRINITARIAN

33. The letters of J.H.Kellogg, and the men who corresponded with him, and about him, show that He tried to introduce a belief in pantheism into the Seventh-day Adventist church, through his book "The Living Temple" in 1903. Mrs. White wrote "Living Temple contains the alpha of these theories [pantheism]. I knew that the omega would follow in a little while; and I trembled for our people. . . . Our religion would be changed" (1Selected Messages pg.203-205). The letters show that Dr. Kellogg went very quickly from a belief in pantheism to belief in the Trinity.

THE TRINITY IS CONFUSING.

34. The doctrine of the Trinity teaches that we worship one God. The Father is God. The Son is equally God. The Spirit also is equally God. Yet we do not worship three Gods. This seems confusing.

"Therefore he who rejects this does not reject man, but God, who has also given us His Holy Spirit" (1Thessalonians 4:8).

Who is the giver in this verse? Does God [three beings] give us His [their] collective spirit? Does the Father [singular] give us His Holy Spirit? In that case is the Holy Spirit the omnipresent mind and power of the Father? Does the Holy Spirit give Himself?

If you believe that God is our Heavenly Father then the passage is easy to understand. "God [the Father] gives us His spirit [presence and power]."

IN THE FINAL ANALYSIS

Perhaps no one section of this study, by itself, would convince the reader that God is or is not a Trinity. It is the cumulative weight of all the arguments together, which I believe urges another view.

RESPECT FOR DIFFERENT VIEWS

Adventism embraces sincere Christians and ardent Bible students who hold many different views concerning such things as grace, perfection, the human nature of Christ, strictness of dietary practices, acceptable Sabbath activities, desirable church format and music, acceptable wearing apparel or adornment, etc., etc. Non-Trinitarians used to be the majority within the church. Now they are in the minority. I hope that we can continue to worship together and study together in the spirit of cooperative search for truth, recognizing that no one of us understands it all.

COUNCILS AND CREEDS

A SHORT HISTORY

The disciples of Christ, scattered by persecution, spread the gospel of the kingdom. In Egypt, these missionaries found a ready acceptance of the new religion and as usually happens, the growing numbers of believers began to gravitate toward certain charismatic leaders. The two most famous of these men were Arius and Athanasius, both of Alexandria.

Arius (c.250-336) held that Christ is the Son of God, and that because He is the Son He therefore had a beginning. "It is a necessary condition of the filial relation," He wrote, "that the Father must be older than his Son. The Father and the Son are of "like substance" (or nature) and therefore Christ is divine and worthy of worship. (A century before Arius, another believer named Novation of Rome held a similar view. A short passage from his writings can be found on page 52 of this study.)

Athanasius, the Bishop of Alexandria, headed the opposing party which held that the Father and the Son are of "one substance," coequal, and coeternal. They asserted that the doctrine of Arius lowered the Son making Him less worthy of worship than the Father. It is worth noting here that the Egyptians had worshiped a triune God (Isis-Horus-Set, otherwise known as Amum-Maut-Khonso) for thirty centuries.

Such heated debates took place between these two factions that the citizens of Alexandria amused themselves with theatrical satires and plays depicting the protagonists, and not many years went by before it could be said that nearly every Christian man and woman had an opinion concerning the nature of Christ. The Jews and Pagans exasperated things by their mocking derision.

The emperor Constantine was at first very amused by all the squabbling. It kept the people occupied. But as the controversy dragged on and on, he finally called a council of nearly 300 bishops to settle the matter. **The first ecumenical council of the Christian church took place in Nicaea,** now in modern Turkey (c.325), 294 years after the death of Christ. The presence of the emperor added to the vehemence of the arguments. He would listen to all sides and then rule. His verdict would decide truth.

As to the main point, **the Son was declared to be of the "same substance" with the Father.** Arius was branded a heretic and banished to one of the remote provinces of Illyricum. "I am persecuted," He cried, "because I have taught that the Son had a beginning and the Father had not."

The conclusion was ambiguous and settled nothing. The ruling of the Emperor was clear. He quickly issued letters denouncing Arius and ordered that anyone found with a copy of his writings must burn it or be put to death.

Concerning the nature of Christ, the first Nicene Creed reads: **"The Holy Catholic and Apostolic Church anathematizes those who say that there was a time when the Son of God was not; and that before he was begotten he was not, and that he was made out of nothing, or out of another substance or essence, and is created, or changeable, or alterable."**

At the Council of Nicaea, the debate was over the nature of Christ (begotten vs unbegotten). The nature of the Spirit was not an issue. It would be another fifty-six years before the church would decree worship of the Holy Spirit.

Now the Emperor Constantine was a base and vile criminal. He had murdered his son Crispus, his nephew Licinius, and suffocated in a steam-bath his wife of twenty years Fausta, mother of three of his sons. The public abhorrence of his deeds could not be concealed. A plaque comparing his reign to that of Nero was affixed to the palace gate. Constantine threatened to massacre the Roman populace who had insulted him.

This is the same Constantine who feigned a "conversion" to Christ, but not wanting to antagonize the pagan element, waited until he lay on his death bed to be "baptized" (just in case there is indeed a judgment). He is the same who decreed that Christians and pagans should "rest" on the same day - Sunday.

The favorite sister of Constantine, a supporter of the disreputed teacher, prevailed upon her brother and barely three years after the date of the council Arius was restored to favor. He was treated by the whole court with the respect which would have been due to an innocent and oppressed man. His faith was approved by the synod of Jerusalem; and the emperor seemed impatient to repair his injustice. He issued a royal command that Arius should receive the holy communion in the cathedral of Constantinople, but on the same day which had been fixed for His triumph, Arius died very suddenly and under strange circumstances. The opponents of Arius said that God had answered their prayers and saved the church from the worst of her enemies. The three principle leaders of the Catholics, Athanasius of Alexandria, Eustathius of Antioch, and Paul of Constantinople were deposed, accused by numerous councils; and were afterwards banished to distant provinces. The believers were left to choose what they would believe with regard to the death of Arius - be it miracle or poisoning.

The council which took place in Nicaea (c.325) was only the first of nine "world" councils in early church history. Creed followed creed. The seventh ecumenical council, the second to take place in Nicaea (c.787) was convened by the Byzantine empress Irene to rule on the use of saints' images and icons in religious devotions. The council declared that the veneration of images was "legitimate" and the intercession of saints "efficacious," yet their veneration must be distinguished from the worship due to the Father, Son, and Holy Spirit.

THE NICENE CREED AND THE HOLY SPIRIT

Regarding the Holy Spirit, the original Nicene Creed stated simply: **"We believe in the Holy Spirit."**

This was later modified by the Council of Constantinople (c.381) to read: **"We believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father, who with the Father and the Son is worshiped and glorified, who spoke through the prophets."**

THE APOSTLES' CREED

The Apostles' creed is not the work of the Apostles themselves. It had its origin in the form of a confession of faith recited by the candidate before baptism. It is based on a formula current in Rome (c.200) although its present form did not appear before the 6th century. It is used by Roman Catholics and many Protestant churches but has never been accepted by the Orthodox churches.

"I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen." *The Apostles' Creed*

THE ATHANASIAN CREED

The first clear reference to this writing was made during the 6th century, therefore Athanasius himself is unlikely the author. It is Latin in origin, and in the Middle Ages it was regularly used in church services. Since the Reformation its use in worship service has been confined to the Roman Catholic church and the Anglican Communion, although it is now infrequently recited.

"We worship one God in Trinity and Trinity in Unity, neither confounding the Persons nor dividing the substance. We distinguish among the persons, but we do not divide the substance. For the Father is a distinct person; the Son is a distinct person; and the Holy Spirit is a distinct person. ... The Father is eternal, the Son is eternal, the Holy Spirit is eternal. Nevertheless, there are not three eternal beings, but one eternal being. Thus there are not three uncreated beings, not three boundless beings, but one uncreated being and one boundless being. ... Thus the Father is God, the Son is God, and the Holy Spirit is God. But there are not three gods, but one God." *From the Athanasian Creed*

References:

1. History of the Intellectual Development of Europe, Volume 1, Draper, John William M.D., LL.D.1876. Chapter 6, part 2; Chapter 9, part 1 and 2;
2. The Grolier Multimedia Encyclopedia (see Nicaea, councils of; Arianism; creed)
3. History of the Decline and Fall of the Roman Empire, Gibbon 1845, part 4

THE KELLOGG DECEPTION

1895 Dr. A.H. Lewis, editor of The Sabbath Recorder (widely read by Seventh-day Baptists, and steeped in pantheism) visited Battle Creek and the Kellogg home. Mrs. Kellogg was a Seventh-day Baptist. Dr. Kellogg seems to have accepted the theories of pantheism at this time.

1897 Dr. J.H. Kellogg first introduced the subject of pantheism to the Seventh-day Adventist church in a series of talks at the Ministerial Institute, which preceded the GC session, held in College View church Lincoln, Nebraska. These talks were published in the General Conference Bulletin and distributed world wide.

Ministers, teachers, and health workers held Dr. Kellogg in high regard. He was head of the large Battle Creek Sanitarium.

1901 A.G. Daniells moved to Battle Creek as General Conference leader. He found the teachings of pantheism rampant through the church there.

1902 **The Battle Creek Sanitarium burned to the ground on February 18.**

A.G. Daniells suggested to Kellogg that he write a small book on health care and health physiology which could be sold to raise funds for rebuilding. He stipulated that Kellogg not include any of the new pantheistic theories.

1902 (Summer) W.W. Prescott, serving in Daniell's absence, and Elder Spicer discussed with Kellogg material in his manuscript which they felt was objectionable. Dr. Kellogg was a very powerful man not easily opposed.

1902 (Autumn) A committee of four was appointed to study the manuscript of The Living Temple and to recommend action. The Council, after much discussion, rejected the book.

1902 (Late Autumn) Kellogg placed a personal order with the Review to print The Living Temple. About a month later, **the Review and Herald Publishing Association building burned to the ground**. The plates for the book were destroyed.

1903 Dr. Kellogg sent the manuscript to a commercial printer in Battle Creek. Three thousand copies were printed and began to circulate among Seventh-day Adventists. Mrs. White received a copy at Elmshaven. She put off reading it for some time.

1903 (Autumn) The Council of the General Conference Committee again was confronted by Dr. Kellogg seeking acceptance of his doctrine. Mrs. White sent a seven-page manuscript, which was read to the delegates. It turned the tide and the doctrine of pantheism was rejected.

Letters written by Kellogg, to Kellogg, and about Kellogg show that he progressed in a very short time from pantheism, to belief in a Trinity.

"Living Temple contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people...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."

1 Selected Messages pg.203-205

Note: The pantheism of Dr. Kellogg was the "alpha of these theories." What was the "Omega" which "would follow in a little while?" Was it Trinitarianism?

"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, 1903." (To Kellogg)

Ellen White Biography Volume 5 pg.292

"The Lord still has thoughts of mercy toward John Kellogg, but the fallen angels are close by his side, communicating with him." (Letter, October 1903) *Spalding and Magan Collection pg.334*

"Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature." (Letter 263, written July 24, 1904 p. 4. *To Our Leading Physicians*)

Selected Messages Book 1 pg.197; Manuscript Releases Volume Seven pg.188 pr.2

DANIELS TO WHITE: ABOUT KELLOGG

"Dear Brother White:

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 said that all the way along he had been troubled to know how to state the character of God and his relation to his created works..."

He then stated that his former views regarding the trinity [that the trinity is a false doctrine] 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 filled all space, and every living thing. He said that 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 the teaching was so utterly contrary to the gospel that I did not see how it could be revised by changing a few expressions. We argued that matter at some length in a friendly way; but I felt sure that when we parted, the Doctor did not understand himself, nor the character of his teaching. And I could not see how it would be possible for him to flop over, and in the course of a few days fix the book up so that it would be all right." A.G.

(Letter - A.G. Daniells to W.C. White, October 29, 1903, pg.1,2 [emphasis supplied])

Note: If Dr. Kellogg became clear on the nature of God as a Trinity, why did Mrs. White not welcome him back into fellowship, if she herself had come to hold this view? This was 1903. Mrs. White has already written many "three" statements. Her view of the "three" must have been different essentially from Dr. Kellogg's understanding of "God the Father, God the Son, and God the Holy Ghost." In 1905 she wrote, "The Lord . . . instructed me that at the General Conference held in Oakland, I should hold no conversation with you" (Sp.TB07 pg.51).

KELLOGG TO BUTLER

"As far as I can fathom, the difficulty which is found in The Living Temple, the whole thing may be simmered down to this question: Is the Holy Ghost a person? You say No. I had supposed the Bible said this for the reason that the personal pronoun 'he' is used in speaking of the Holy Ghost. Sister White uses the pronoun 'he' and has said in so many words that the Holy Ghost is the third person of the Godhead. How the Holy Ghost can be a third person and not be a person at all is difficult for me to see."

(Letter - J.H. Kellogg to G.I. Butler, October 28, 1903)

"I believe this Spirit of God to be a personality, you don't. But this is purely a question of definition. I believe the Spirit of God is a personality; you say, No, it is not a personality. Now the only reason why we differ is because we differ in our ideas as to what a personality is. Your idea of personality is perhaps that of semblance to a person or a human being."

(Letter - J.H. Kellogg to G.I. Butler, February 21, 1904)

BUTLER TO KELLOGG

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

(Letter - G.I. Butler to J.H. Kellogg, April 5, 1904.)

Note: The belief that the Father, the Son, and the Holy Spirit are three coequal and coeternal divine persons is today church doctrine. (See Seventh-day Adventists Believe. The 27 Fundamental Doctrines, chapters 2 and 5.)

All of the letters printed above are from the "Kellogg file" in the Archives of The General Conference of Seventh-day Adventists, Silver Spring Maryland.

*"Grace, mercy, and peace will be with you
from God the Father
and from the Lord Jesus Christ,
the Son of the Father, in truth and love" 2 John 1:3 NKJ*

THE FATHER AND HIS SON

*"And he said,
Take now thy son,
thine only son Isaac, whom thou lovest,
and get thee into the land of Moriah; and offer him there for a burnt offering
upon one of the mountains which I will tell thee of" Genesis 22:2 KJV.*

*"Yet for us there is one God, the Father, from whom are all things and for whom we exist,
and one Lord, Jesus Christ, through whom are all things and through whom we exist"*

1 Corinthians 8:6 RSV.

GOD OUR FATHER

"Grace to you and peace from God our Father and the Lord Jesus Christ"

(Romans 1:7, 1 Corinthians 1:3, 2 Corinthians 1:2, Galatians 1:3, Ephesians 1:2, Philippians 1:2, Colossians 1:2, Philemon 1:3).

"And do not call anyone on earth your father; for One is your Father, He who is in heaven" (Matthew 23:9).

☆ **"one God and Father of all, who is above all, and through all, and in you all"**
(Ephesians 4:6).

Father gave only begot

"Now let us improve the precious opportunities to become acquainted with our Heavenly Father, who 'so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,' **Wondrous love that God, the infinite God, has made it our privilege to approach him by the name of Father!**"
Review and Herald April 5, 1887 pr.11

"O, what a God of love, what a Father we have, who in Christ gave *Himself* for a perishing world. The Lord God can never surpass this exhibition of *His* love."
Bible Echo and Signs of the Times June 17, 1895 pr.5

"Our God is a tender, merciful Father." *Steps to Christ pg.103 (1892)*

"Jesus represented God as a kind Father, who careth for the subjects of his kingdom."
Signs of the Times June 27, 1892

"And in His infinite condescension **God is pleased to stand to them in the relation of Father.**
--Letter 255, 1904." *S.D.A. Bible Commentary Vol. 7, pg.466 pr.2*

"It is impossible for finite minds fully to comprehend the character or the words of **the Infinite One.** To the keenest intellect, the most highly educated mind, **that holy Being** must ever remain a mystery."
Steps to Christ pg.105 (1892)

"(John 3:16 quoted.) **Here is shown the personality of the Father.**"
Bible Training School March 1, 1906 pr.1

☆ "But the Father so loved the world that *he* gave *his* only-begotten Son, that through his smitten heart a channel might be found for the outflowing of infinite love for fallen man."
Signs of the Times February 13, 1893 pr.7

"THE ONLY TRUE GOD"

"And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was" (John 17:3-5).

Note: The 17th chapter of John is a prayer of Christ to His Father.

THE GREAT SOURCE OF ALL LIFE

"Yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist" (1 Corinthians 8:6 RSV).

"God who created all things through Jesus Christ;" (Ephesians 3:9).

☆ "The Father wrought by His Son in the creation of all heavenly beings."
Patriarchs and Prophets pg.34 (1890) (Great Controversy 493)

"God . . . has in these last days spoken to us by *His* Son, whom *He* has appointed heir of all things, through whom also *He* made the worlds;" (Hebrews 1:1-3).

☆☆ "We want the light of the glory of God to shine upon us. Paul says, 'For this cause I bow my knees unto the Father of our Lord Jesus Christ' It is the Father who 'so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' 'Of whom the whole family in heaven and earth is named.' The family is named after the Father. (Eph.3:14,15) Those who enter the heavenly mansions will have the name of the Father and the name of the city of God written in their foreheads."
Review and Herald July 19, 1892 pr.7

Note: Would not Christ as the Son have inherited the name of His Father? This question will become important when we look at the baptismal covenant "in the name."

☆ "The Ancient of Days is God the Father. Says the psalmist: 'Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.' Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment."
The Great Controversy pg.479 (1888)

"Through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all." *Desire of Ages* pg.21 (1898)

Note: I have found no Spirit of Prophecy reference which says that the Holy Spirit is the "Source of all life," or was "the Creator." In Spirit of Prophecy writings, the Father created all things through His Son.

"Whenever the living creatures give glory and honor and thanks to **Him who sits on the throne**, who lives forever and ever, the twenty-four elders fall down before **Him who sits on the throne** and worship Him who lives forever and ever, and cast their crowns before the throne, saying: 'You are worthy, O Lord, To receive glory and honor and power: For You created all things, And by Your will they exist and were created'" (Revelation 4:9-11).

"The mighty Maker of the world--the omnipotent Ruler of the universe, was our Father!"
Review and Herald February 20, 1866 pr.11

"He who gave being to the world has not lost His power or sovereignty. He still presides over the world. It is His prerogative to speak out His purposes. By His Son, the Mediator between God and man, these purposes are executed, and the Holy Spirit gives them effect.

--Letter 141, 1902, p. 7. (To Brother and Sister Haskell, September 10, 1902.)"
Manuscript Releases Volume Seven pg.343

"The Great Creator assembled the heavenly host, that he might in the presence of all the angels confer special honor upon his Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by himself that Christ should be equal with himself; so that wherever was the presence of his Son, it was as his own presence. His word was to be obeyed as readily as the word of the Father. His Son he had invested with authority to command the heavenly host. Especially was he to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon it. His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him."

Signs of the Times January 9, 1879 pr.2

THE SOURCE OF LOVE

"Christ has instructed us to call God our Father, to regard him as the fountain of affection, the source of the love that has been flowing from century to century through the channel of the human heart. All the pity, compassion, and love that have been manifested in the earth have had their source in God, and compared to the love that dwells in his heart, are as a fountain to an ocean. His love is perpetually flowing forth to make the weak strong, and to give courage to the wavering."
Signs of the Times March 5, 1896 pr.3

“THE FOUNTAIN OF ALL LAW”

“There is **one Lawgiver**, who is able to save and to destroy” (James 4:12).

☆ **“The Ancient of Days is God the Father.** Says the psalmist: ‘Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God’ Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment.” *The Great Controversy* pg.479 (1888)

“The Son of God was next in authority to **the Great Lawgiver.**”
Review and Herald December 17, 1872; *Spirit of Prophecy* Vol.2, pg.9

☆ “We honor both the Father and the Son when we talk about the law. The Father gave us the law, and the Son died to magnify it and make it honorable (MS 5, 1885).”
S.D.A. Bible Commentary Vol. 6, pg.1073

“Christ taught that all true goodness and greatness of character, all peace and joy in the soul, must come through perfect and entire submission to his **Father’s will, which is the highest law of duty.**”
Signs of the Times January 1, 1880 pr.1

“THE FATHER’S LAW”

“The life of Christ was a most perfect and thorough vindication of **his Father’s law**, and his death attested its immutability.” *Signs of the Times* August 25, 1887 pr.1

☆☆ **“He clothed His divinity with humanity that man might be reconciled to the Father and brought back to His law.”** *Manuscript Releases* Vol. 3, pg.103 pr.2 (1886)

“You must have repentance toward God, because **it is the Father’s law which you have transgressed;** and you must exercise faith in our Lord and Saviour Jesus Christ as the sinner’s advocate, to plead in his behalf. Come, sinner, to the Father and the Son!”
Review and Herald May 4, 1876 pr.67

“In becoming man’s substitute, in bearing the curse which should fall upon man, **Christ has pledged Himself in behalf of the race to maintain the sacred and exalted honour of his Father’s law.**”
Bible Echo and Signs of the Times July 15, 1893 pr.9

“He was suffering in man’s stead, as a transgressor of **his Father’s law.** Here was the scene of temptation. The divine light of God was receding from his vision, and he was passing into the hands of the powers of darkness. In the agony of his soul he lay prostrate on the cold earth. **He was realizing his Father’s frown.**”
Signs of the Times August 14, 1879 pr.3

THE FATHER IS SOVEREIGN

☆☆ "Christ came to reveal to the world, in the sight of heavenly intelligences, the true character of the Father, and to present his claims to the sovereignty of the universe."

Signs of the Times June 13, 1895 pr.5

☆ "He who gave being to the world has not lost His power or sovereignty. He still presides over the world. It is His prerogative to speak out His purposes. By His Son, the Mediator between God and man, these purposes are executed, and the Holy Spirit gives them effect. --Letter 141, 1902, p. 7. (To Brother and Sister Haskell, September 10, 1902.)" *Manuscript Releases Volume Seven pg.343*

"We can understand as much of His purposes as it is for our good to know; and beyond this we must still trust the might of the Omnipotent, the love and wisdom of the Father and Sovereign of all." *Testimonies for the Church Volume Five pg.699*

"Our Father in Heaven orders everything in wisdom and righteousness, and we are not to be dissatisfied and distrustful, but to bow in reverent submission."

Great Controversy pg.527 (1888)

"He taught man to address the Supreme Ruler of the universe by the new name -- 'Our Father.'" *Review and Herald September 11, 1894; Fundamentals of Christian Education pg.309*

"The mighty Maker of the world--the omnipotent Ruler of the universe, was our Father!" *Review and Herald February 20, 1866 pr.11*

"Christ came to do His Father's will."

Testimonies for the Church Volume Three pg.538 (1872)

"But Satan came to the dwellers in Eden, and insinuated doubts of God's wisdom. He accused him, their Heavenly Father and Sovereign, of selfishness, because, to test their loyalty, he had prohibited them from eating of the tree of knowledge." *Youth's Instructor June 6, 1898 pr.3*

"The angels of God attain unto no higher knowledge than to know the will of God; and it is their greatest delight to accomplish the perfect will of the heavenly Father."

Signs of the Times June 15, 1891

"**Our Father which art in heaven . . . Thy will be done on earth as it is in heaven"**
(Matthew 6:10).

VISIBLE AND INVISIBLE BODY AND SPIRIT MATTER AND ENERGY

If God is One Divine Being, then He exists in bodily form, and as omnipresent Spirit. The Father and His Spirit would constitute One Supreme Being. When we say "God our Father," the name would include both the bodily form and the omnipresent spirit. The Scriptures present the One Being, "Who sits on the throne," as the focus of our worship.

From physics we learn about the photon, the quantum of electromagnetic energy. The photon is regarded as a discrete particle having zero mass. It is energy, and it is a particle, at the same time. It is not one or the other. It is both. We could say the same about God. He exists in bodily form, yet by His spirit is omnipresent. He is One Divine Being who exists in two forms - one visible, the other invisible.

GOD IS A PERSON

*"I had often been shown the lovely Jesus, that he is a person. I had asked him if his Father was a person, and had a form like himself. Said Jesus, 'I am in the express image of my Father's person.'" *Life Sketches of James White and Ellen G. White (1880 edition) pg.230 pr.3**

*"The Father can not be described by the things of earth. The Father is all the fulness of the Godhead bodily, and is invisible to mortal sight. The Son is all the fulness of the Godhead manifested. The word of God declares Him to be 'the express image of His person.'"
*Bible Training School March 1,1906 pr.1**

"GOD IS A SPIRIT"

☆☆ "The mighty power that works through all nature and sustains all things is not, as some men of science claim, merely an all-pervading principle, an actuating energy. God is a spirit; yet He is a personal being, for man was made in *His* image. As a personal being, God has revealed Himself in His Son. Jesus, the outshining of the Father's glory, 'and the express image of His person' (Hebrews 1:3), was on earth found in fashion as a man."
(Manuscript 124, 1903) Education pg.131

*"God is a Spirit; yet He is a personal being; for so He has revealed Himself."
Ministry of Healing pg.413 (1905)*

Note: God is an invisible, omnipresent Spirit the nature of which we cannot understand, yet "He" [singular] is a visible person, Whom we will someday see and hear.

*"Jesus said to her, 'Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father . . . But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship *Him* must worship in spirit and truth'" (John 4:21-24).*

HE IS OMNIPRESENT

"The greatness of God is to us incomprehensible. **'The Lord's throne is in heaven' (Psalm 11:4); yet by His Spirit He is everywhere present.** He has an intimate knowledge of, and a personal interest in, all the works of His hand." *Education pg.132 (1903)*

"The psalmist represents **the presence of the Infinite One as pervading the universe.** 'If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.' Ps.139:7,8 We can never find a solitude where God is not." *Signs of the Times July 14, 1881 pr.13*

"**Jesus represented God as a kind Father, who careth for the subjects of his kingdom.** He declared that **not a sparrow falls to the ground without the notice of the Father,** and that the children of men are of more value in his sight than many sparrows, that the very hairs of their head are all numbered." *Signs of the Times June 27, 1892*

"God is not regardless of our world. **He hears every sigh of pain, and sees every tear of sorrow. He marks every action, approving or condemning.** Those who strive to bring the wanderers back to the fold are very precious in his sight." *Review and Herald January 19, 1911 pr.11*

"Pray to your Father which is in the secret place; and your Father which sees in secret shall reward you openly" (Matthew 6:6).

"And he who sent me is with me: the Father has not left me alone; for I always do those things that please him" (John 8:29).

☆ "All His life, Jesus had lived in the presence of His Father. The Spirit of God had been His constant guide and support." John 5:30. *The Story of Jesus pg.101 (1896)*

"They [the angels] receive their commission from God, **whose eye beholds all things**; and when a soul is in discouragement, he sends help from heaven, even before the prayer for help is uttered. Before we ask, he commissions his ministers to go forth with divine aid." *The Signs of the Times January 16, 1893 pr.4*

"ABOVE AND THROUGH ALL"

☆ "The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift. The Saviour's life and death and intercession, the ministry of angels, the pleading of the Spirit, **the Father working above and through all,** the unceasing interest of heavenly beings--all are enlisted in behalf of man's redemption." *Steps to Christ pg.21 (1892)*

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

“Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort;” (2Corinthians 1:3-4).

“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ” (Ephesians 1:3).

Note: Every comfort, including Christ our Saviour, comes to us ultimately from Our Father-God.

☆ “But the Father so loved the world that he gave his only-begotten Son, that through his smitten heart a channel might be found for the outflowing of infinite love for fallen man.”

Signs of the Times February 13, 1893 pr.7

THE FATHER HAS SUFFERED WITH HIS CREATION AND WITH HIS SON

“He [the Saviour] traced man’s salvation directly to the love of the Father, which led him to give his Son unto death that man might be saved.”

Signs of the Times November 15, 1883 pr.16

“His spirit ‘maketh intercession for us with groanings which cannot be uttered.’ As the whole creation groaneth and travaileth in pain together the heart of the infinite Father is pained in sympathy.”

Education pg.263 (1903)

“Christ was the Son of God, equal with the Father; and yet he was abused, ridiculed, scourged, and crucified. There are many who have thought that the Father had no part in the sufferings of the Son; but this is a mistake. **The Father suffered with the Son.**”

Signs of the Times November 25, 1889 pr.6

“The angels suffered with Christ. **God Himself was crucified with Christ; for Christ was one with the Father.**” (BE August 6, 1894) *S.D.A. Bible Commentary pg.1108*

☆ “**The Father himself suffered with the Son; for ‘God was in Christ, reconciling the world unto himself.’**” *Signs of the Times December 30, 1889 pr.2*

“The dark cloud of human transgression came **between the Father and the Son**. The interruption of the communion **between God and His Son** caused a condition of things in the heavenly courts which cannot be described by human language . . . God and the angels clothed themselves with darkness, and hid the Saviour from the gaze of the curious multitude while He drank the last dregs of the cup of God’s wrath (Letter 139, 1898).” *S.D.A. Bible Commentary Vol.5, pg.1108*

“God permits His Son to be delivered up for our offenses. **He Himself assumes toward the Sin Bearer the character of a judge, divesting Himself of the endearing qualities of a father.**”

Testimonies to Ministers pg.245 (1895)

"Christ suffered not alone. Saith he, 'I and my Father are one.' God suffered with his Son. The sacrifice that an infinite God has made in giving up his Son to reproach and agony, cannot be comprehended by man. In giving his Son for the sins of the world, God has evidenced his boundless love to man." *Signs of the Times August 14, 1879 pr.15*

There is no passage saying, "the Holy Spirit loved the world."

At no time did Christ say, "I and the Spirit are one," or "I have come in the Spirit's name," or "The Spirit seeketh such to worship Him."

There is no Spirit of Prophecy statement which says that the Holy Spirit suffered with the Son.

THE FATHER IS THE SUPREME OBJECT OF OUR WORSHIP

"You shall have no other gods before Me" (Exodus 20:3).

☆☆ **"Thine is the kingdom, and the power, and the glory." Matthew 6:13** The last like the first sentence of the Lord's Prayer, points to our Father as above all power and authority and every name that is named. *Mount of Blessing pg. 120 (1896)*

"Jesus said to her, . . . But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and in truth: for the Father is seeking such to worship Him." (John 4: 21-23).

"He came to reveal the character of the Father, that men might be led to worship Him in spirit and in truth." *Counsels to Parents, Teachers, and Students pg.259 (1902)*

☆ **"When we say, 'Our Father,' we worship God in truth. When we say, 'Who art in heaven,' we worship him in spirit.** This petition carries the suppliant away from earth and human beings, to **One** who is unerring in judgment, compassionate, merciful, pure, and holy."
The Youth's Instructor December 7, 1899

"My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of my Father's hand" (John 10:29).

". . . that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ" (Romans 15:6).

"MY GOD AND YOUR GOD"

"Jesus said to her, 'Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, I am ascending to My Father and your Father and to My God and your God'" (John 20:17).

[Jesus said] "Him who overcomes I will make him a pillar in the temple of *My God*, and he shall go out no more: and I will write on him the name of *My God*, and the name of the city of *My God*, the New Jerusalem, which comes down out of heaven from *My God*: and I will write on him my new name" (Revelation 3:12).

"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ:" (Ephesians 1:3, 1Peter 1:3, Revelation 1:6).

Note: Paul and Peter and John call God the Father, the God of Christ, after the ascension and after the glorification. From this wording it would appear that the Father is still the Supreme Head, even of Christ.

"... **the Head of Christ is God**" (1Corinthians 11:3).

Note: Clearly in this verse the word "God" is not the Trinity.

"Then comes the end, when he delivers up the kingdom to God the Father, after abolishing every kind of domination, authority, and power. . . . then the Son himself will also be made subordinate to God who made all things subject to him, and thus God will be all in all" (1Corinthians 15:24-28 NEB).

THE SONG OF MOSES AND THE LAMB

"They sing the song of Moses, the servant of God, and the song of the Lamb, saying:

'Great and marvelous are Your works, Lord God Almighty!

Just and true are Your ways, O King of the saints!

Who shall not fear You, O Lord, and glorify Your name?

For You alone are holy.

For all nations shall come and worship before You,

For Your judgments have been manifested'"

Revelation 15:3-4 NKJ.

As Moses led the Children of Israel in the Song of Victory, so Christ will lead the redeemed hosts in this song of adoration to His Father. It makes no sense to say that Christ will lead a song of praise to two other divine beings, who with Himself, are equally God Almighty.

"Through the psalmist Christ declared, 'In the midst of the congregation will I praise Thee' (Ps. 22:22). His voice was the keynote of the universe."
(Letter 28, 1907) *In Heavenly Places* pg.248

"I came forth from the Father and have come into the world" John 17:8

THE SON OF THE FATHER

"Before the entrance of evil there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. **Christ the Word, the Only Begotten of God, was one with the eternal Father**--one in nature, in character, and in purpose--the only being in all the universe that could enter into all the counsel and purposes of God." *The Great Controversy pg 493 (1888)*

Note: Mrs. White does not say that Christ was one with the Father and the Spirit "before the entrance of evil," only that He was one with the Father.

☆ "The Sovereign of the universe was not alone in His work of beneficence. **He had an associate--a co-worker** who could appreciate His purposes, and could share His joy in giving happiness to created beings. 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.' John 1:1, 2. **Christ, the Word, the only begotten of God, was one with the eternal Father**--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God." *Patriarchs and Prophets pg.34 (1890)*

☆☆ "By Christ the work upon which the fulfillment of God's purpose rests was accomplished. This was the agreement in **the councils of the Godhead. The Father purposed in counsel with His Son** that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live."

(Letter 126, 1898 to Kellogg) Manuscript Releases Volume Twenty-one pg.54

Note: In this quotation regarding "the councils of the Godhead" Mrs. White includes the Father and the Son, but makes no mention of the Spirit. I have not found any statement which includes the Spirit as a third participant in "the council of peace." (Zechariah 6:12)

THE EXPRESS IMAGE OF THE FATHER'S PERSON BEFORE THE INCARNATION

"The Son of God was next in authority to the great Lawgiver. He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man, as his noble, spotless character, and exalted office, as commander of all the heavenly host, were above the work of man. **He was in the express image of his Father, not in features alone, but in perfection of character** As he was without blemish, he alone could become an acceptable offering for man."

Review and Sabbath Herald December 17, 1872 pr.1

"Christ Himself is the pearl of great price. In Him is gathered all the glory of the Father, the fullness of the Godhead. He is the brightness of the Father's glory and the express image of His person." *Christ's Object Lessons pg.115 (1900)*

Note: The glory of the Father is the fullness of the Godhead.

☆☆ "Before the foundations of the world were laid, Christ, the Only Begotten of God, pledged Himself to become the Redeemer of the human race, should Adam sin. Adam fell, and He who was partaker of the Father's glory before the world was, laid aside His royal robe and kingly crown, and stepped down from His high authority to become a Babe in Bethlehem, that by passing over the ground where Adam stumbled and fell, He might redeem fallen human beings."

Selected Messages Book 1, pg.226; Signs of the Times August 2, 1905

☆ "‘God is love.’ And his matchless love manifested toward fallen man, in the gift of his beloved Son, amazed the holy angels. ‘For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.’ He was the Father’s ‘appointed heir of all things, by whom also he made the worlds.’ He was the ‘brightness of his glory, and the express image of his person.’ And he upheld ‘all things by the word of his power.’ He possessed divine excellence and greatness. It pleased the Father that in him all fullness should dwell. And Christ ‘thought it not robbery to be equal with God.’ Yet he ‘made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.’" *Signs of the Times February 20, 1893 pr.4 (See also ST 8/7/97 pr.1 and ST 12/22/14 pr.12) (Similar quotes - SOP Vol. Two pg.38 (1877); 2T pg.200)*

Note: Here Mrs. White uses Colossians 1:19 to describe the pre-incarnate Christ. Prior to the incarnation the Son was "the express image of the Father's person." Prior to the incarnation "all fullness dwelt in the Son" because that is what "pleased the Father" (Col. 1:19).

"Christ, equal with God, the brightness of the Father's "glory, and the express image of his person" (Heb. 1:3), clothed His divinity with humanity, and came to this earth to suffer and die for sinners." *Selected Messages Book 1 pg.308 (1903)*

☆☆ "It is no marvel with the angelic host that their loved Commander, after he had carried out the plan of salvation, and ascended up to Heaven, should take his own exalted stature, and be clothed with majesty and glory, which was his before he left Heaven. But it was a marvel with all heaven, that the Father suffered the Son of his bosom to lay aside his glory, and come down to earth, and submit to humiliation, and the agonizing death of the cross to save fallen man."

Spiritual Gifts Volume 4A pg.119 (1864)

"The love existing between the Father and His Son cannot be portrayed. It is measureless. In Christ God saw the beauty and perfection of excellence that dwells in Himself. Wonder, O heavens, and be astonished. O earth, for God spared not His own Son, but gave Him up to be made sin for us, that those who believe may be made the righteousness of God in Him."

Manuscript Releases Volume Eighteen pg.337 (Sept. 12, 1891)

"As a personal being, God has revealed Himself in His Son. Jesus, the outshining of the Father's glory, 'and the express image of His person,' (Hebrews 1:3) was on earth found in fashion as a man." (Manuscript 124, 1903) Education pg.131

Note: "God" and "Father" - Mrs. White uses the two words interchangeably.

☆ "Before Christ came in the likeness of men, he existed in the express image of his Father. He thought it not robbery to be equal with God." The Youth's Instructor December 20, 1900 pr.4

Note: The words "express image of" suggest to me an exact copy of the original.

☆ "A complete offering has been made; for 'God so loved the world, that he gave his only-begotten Son,'-- not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily." Signs of the Times May 23, 1895

Note: Mrs. White here makes a distinction between begotten and created. To say He was "begotten" means that He was brought forth out of the very substance of the Father. Created beings on the other hand are made from nothing. They are the thought of God made substance.

Note: To say that the Son was "begotten in the express image of His Father" implies that the Father existed before the Son. Why use the terms "Father" and "Son" except to convey the idea that One came forth from the Other.

Note: Some have suggested that three divine Beings assumed the roles, one of a father, the second of a son, the third that of a communicator. But there is no statement to that effect in Scripture or in Spirit of Prophecy writings.

TWO INDIVIDUAL BEINGS

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

"The seventeenth chapter of John speaks plainly regarding the personality of God and of Christ, and of their relation to each other. 'Father, the hour is come,' Christ said: 'glorify thy Son, that thy Son also may glorify thee.' [John 17:23, 3, 5-11 quoted.] Here is personality, and individuality (MS 124, 1903)." S.D.A. Bible Commentary Vol.5, pg.1145

"And truly our fellowship is with the Father, and with his Son Jesus Christ.' All through the Scriptures, the Father and the Son are spoken of as two distinct personages. You will hear men endeavoring to make the Son of God a nonentity. He and the Father are one, but they are two personages. Wrong sentiments regarding this are coming in, and we shall all have to meet them." Review and Herald July 13, 1905 (Sermon before the General Conference, May 25, 1905)

Note: I have found no statement by Mrs. White saying that the Father and the Holy Spirit are "two distinct personages," or that the Son and the Spirit are "two distinct personages."

"Satan in his rebellion took a third part of the angels. They turned from the Father and from His Son, and united with the instigator of rebellion."

Testimonies for the Church Volume Three pg.114 (1872)

Note: Did Lucifer and the angels of Heaven not realize that there was a third divine person?

"The great gift of salvation has been placed within our reach at an infinite cost to the Father and the Son. To neglect salvation, is to neglect the knowledge of the Father and of the Son whom God hath sent in order that man might become a partaker of the divine nature, and thus, with Christ, an heir of all things." *Review and Herald March 10, 1891 pr.2*

"It was because the Father and the Son loved the world with infinite love, that Christ subjected Himself to such amazing humiliation. All that God could do, He did in giving Himself in His Son, that He might become the propitiation for the sins of the world." *Signs of the Times July 28, 1898 pr.6*

"But in counsel with the Father He pledged Himself to secure the salvation of every human being. An irrevocable covenant was made between the Father and the Son. Christ must go forward and finish the work which He had undertaken, or all the world would perish."

Signs of the Times August 22, 1900 pr.7

"At what infinite cost to the Father and to the Son was the merciful, wondrous provision made for our redemption!" *Signs of the Times August 12, 1908 pr.3*

"(John 3:16 quoted.) One wonderful in counsel was our Helper. The Son of God left the heavenly courts and gave His life as the propitiation for sin. He came to declare that altho the agencies of evil had created rebellion in heaven, and sin had entered the universe of God, yet Christ and the Father would redeem the fallen race." *Signs of the Times February 17, 1909 pr.9*

☆☆ "Those to whom God reveals by his Spirit the truths of his Word will be able to testify to an understanding of that mystery of godliness which from eternal ages has been hid in the Father and in the Son." *Review and Herald August 19, 1909 pr.7*

Note: In 1891, 1897, 1898, 1900, 1908 and 1909

Mrs. White consistently gives the credit for our salvation to two divine beings

--the Father and His Son.

Why would she have done this if she believed in a Trinity?

"I WAS BROUGHT FORTH" : PROVERBS 8:22-30

Mrs. White uses Proverbs 8:22-30 to convey Christ's own words concerning Himself, His pre-existence, and His relation to the Father. The passage is an allegory on "wisdom." Paul wrote, "But of Him you are in Christ Jesus, who became for us wisdom from God" -- "Christ the power of God and the wisdom of God" (1 Corinthians 1:30,24).

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

☆ "The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God. 'The Lord possessed me in the beginning of his way,' he declares, 'before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth.'" *Signs of the Times* Aug 29, 1900; *Selected Messages Book 1*, pg.247; *Review and Herald* April 5, 1906

Note: The Septuagint (Old Testament) was translated from Hebrew to Greek somewhere between 285 and 247 BC, in Alexandria, Egypt. In the English translation from the Septuagint, the phrase "was brought forth" from verse 25 is rendered "he begets me." The word "begets" is the Greek word "gennao," (#1080) meaning "to be born." The same Greek word is used in Hebrews 1:5 and Hebrews 5:5, speaking of Christ as begotten of God.

☆ "The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.' John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God. [Isa. 9:6 quoted] His 'goings forth have been from of old, from everlasting.' Micah 5:2 And the Son of God declares concerning Himself: 'The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.' Proverbs 8:22-30."

Patriarchs and Prophets pg .34

"I CAME FORTH FROM THE FATHER"

"... for the Father Himself loves you, because you have loved Me, and have believed that **I came forth from God. I came forth from the Father and have come into the world**" (John 16:27).

"For I have given to them the words which You [Father] have given Me; and they have received them, and have known surely that **I came forth from You**; and they have believed that You sent Me" (John 17:8).

"NO OTHER FOUNDATION"

"Simon Peter answered and said, 'You are the Christ, the Son of the living God.' Jesus answered and said to him, 'Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. And I also say to you that you are Peter, and **on this rock** [the fact that Jesus is the Son of God] **I will build My church**, and the gates of Hades shall not prevail against it" (Matthew 16:16-18).

"For no other foundation can anyone lay than that which is laid, which is Jesus Christ" (1Corinthians 3:11).

Note: The fact that Jesus Christ was and is the literal Son of the Living God, was the foundation upon which He would build His church.

THE ENORMITY OF THE GIFT

The foundation of our love for God is our knowledge of His love for us. God our Father did indeed send His own Son to our world, and deliver Him over to demons to be crucified. There was no greater sacrifice which He could make to win our love. Before He began His creation, God knew that someday He would risk it all--His Son, His entire government, all because of His great love for a lost world.

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

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

☆☆ "We want the light of the glory of God to shine upon us. Paul says, 'For this cause I bow my knees unto the Father of our Lord Jesus Christ.' **It is the Father who 'so loved the world that he gave his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life.' 'Of whom the whole family in heaven and earth is named.' **The family is named after the Father.** Those who enter the heavenly mansions will have the name of the Father and the name of the city of God written in their foreheads." *Review and Herald July 19, 1892 pr.7*

*Not "the Spirit so loved the world." Not, "The Father and the Spirit so loved the world."
Just, "the Father so loved the world."*

ABRAHAM AND ISAAC

"And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Genesis 22:2).

"Through type and promise God 'preached before the gospel unto Abraham'" (Galatians 3:8).

Note: If Abraham was the symbol of God the Father, and Isaac was the symbol of Christ (the Lamb of God), then what was the symbol for the Holy Spirit in this acted prophecy?

THE FATHER SENT HIS SON INTO THE WORLD

"As Jehovah, the supreme Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself. 'I and My Father are one,' Christ declared. No man knoweth 'the Father, save the Son, and he to whomsoever the Son will reveal Him' (Matthew 11:27)."

(Manuscript 124, October 14, 1903) Manuscript Releases Volume Nine pg.122 pr.3

"O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me" (John 17:25).

Note: Other verses which say that the Father sent His Son are John 5:23; 5:30; John 5:36; John 5:37; John 6:39; John 6:44; John 6:57; John 8:16; John 8:18; John 8:29; John 8:42; John 10:36; John 12:49; John 17:21; John 17:25; John 20:21; 1John 4:14 and Galatians 4:6. Christ never once said that He had been sent by the Holy Spirit.

☆ "The Eternal *Father*, the unchangeable One, gave *his* only begotten Son, tore from *his* bosom Him who was made in the express image of *his* person, and sent him down to earth to reveal how greatly *he* loved mankind. *He* is willing to do more, 'more than we can ask or think' An inspired writer asks a question which should sink deep into every heart: '*He* that spared not *his* own Son, but delivered him up for us all, how shall *he* not with him also freely give us all things?'" Romans 8:32. *Review and Herald July 9, 1895 pr.14*

☆ "And when we realize that the Heavenly Father gave *his* Son to assume humanity, to lift up the fallen race, we will be ready to praise *him*." *Review and Herald June 10, 1890 pr.3*

"In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. 'God so loved the world, that *he* gave *his* only begotten Son.' *He* gave Him not only to bear our sins, and to die as our sacrifice; *He* gave Him to the fallen race. To assure us of *His* immutable counsel of peace, God gave *His* only-begotten Son to become one of the human family, forever to retain *His* human nature. This is the pledge that God will fulfill *His* word." *Desire of Ages pg.25 (1898)*

"The same evidence that was given by God to prove His divine authority gave a representation of His character when there was no power to save, when no arm brought salvation. In the depths of omnipotent wisdom and mercy the **Father took the work of salvation into His own hand. He sent His only-begotten Son into the world to live the law of Jehovah.**"

Signs of the Times August 4, 1898 pr.3

"God saw that a clearer revelation than nature was needed to portray both His personality and His character. **He sent His Son into the world** to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God." *The Ministry of Healing pg.419 (1905)*

"What does that say to us? 'This is my beloved Son, in whom I am well pleased.' It says to you, **I, God, have sent My Son into your world**, and through Him is opened all heaven to fallen man."

(Sabbath Talk, October 20, 1888) 1888 Materials pg.124 pr.5

"HE BECAME THE SON OF GOD IN A NEW SENSE."

☆☆ "He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God. Said the angel to Mary, 'The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God' (Luke 1:35). While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world--the Son of God, yet allied by birth to the human race." *Signs of the Times August 2, 1905; Selected Messages Book 1 pg.226*

Note: The implication would be that Christ was already the divine Son of God, before He became the divine-human Son of God. With this understanding, John 3:16 takes on new meaning.

**AT THE TIME OF THE CREATION
HE WAS "THE SON"**

"There is in nature the continual working of the Father and the Son. Christ says, 'My Father worketh hitherto, and I work.'" *Patriarchs and Prophets pg.114 (1890)*

"The Father wrought by His Son in the creation of all heavenly beings. 'By Him were all things created, . . . whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.'" (Colossians 1:16) *Patriarchs and Prophets pg.34 (1890)*

☆ "His Son he [the Father] had invested with authority to command the heavenly host. Especially was he to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon it. **His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him"**

Signs of the Times January 9, 1879

☆ "After the earth was created, and the beasts upon it, **the Father and Son carried out their purpose**, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to his Son, 'Let us make man in our image.'" *Signs of the Times January 9, 1879 pr.13*

"The Father consulted His Son in regard to at once carrying out their purpose to make man to inhabit the earth." *The Story of Redemption pg.19; Spirit of Prophecy Volume 1 pg.24-25 (1870)*

"In the beginning the Father and the Son had rested upon the Sabbath after their work of creation." *Desire of Ages pg.769 (1898)*

"The Father and the Son rested after Their work of Creation. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made. . . . And God blessed the seventh day, and sanctified it: because that in it He had rested. Gen. 2:1-3.' The death of Christ was designed to be at the very time in which it took place. It was in God's plan that the work which Christ had engaged to do should be completed on a Friday, and that on the Sabbath He should rest in the tomb, **even as the Father and Son had rested after completing Their creative work.**" *(MS 25, 1898) Manuscript Releases Volume Three pg.425*

AT THE TIME OF THE REBELLION HE WAS "THE SON"

"Satan well knew the position that Christ had held in heaven as the Beloved of the Father." *Desire of Ages pg.115 (1898)*

☆ "Angels that were loyal and true sought to reconcile this first great rebel to the will of his Creator. They justified the act of God in conferring honor upon Jesus Christ, and with forcible reasons sought to convince Satan that no less honor was his now than before the Father had proclaimed the honor which he had conferred upon his Son. They clearly set forth that Jesus was the Son of God existing with him before the angels were created;" *Signs of the Times January 9, 1879*

Note: Angels prior to the creation of the world believed Christ to be God's Son.

"True, faithful angels, listening, hear the awful threats of Satan, and immediately report to their great commander. **Christ tells them that he and the Father are acquainted with the purposes of Satan**, and that they are forbearing only to see how many will unite with him to rebel against the government of God. He tells them that every purpose of Satan is understood. It was the highest crime to rebel against the government of God. All Heaven seemed in commotion. The angels were marshaled in companies, each with a higher commanding angel at their head. All the angels were astir. Satan was warring against the government of God, because ambitious to exalt himself and unwilling to submit to the authority of God's Son, Heaven's great commander, ..." *Spiritual Gifts, Vol.3 pg 37*

Note: I get the impression that Lucifer did not believe Christ was indeed the only begotten Son of God the Father. This was the self deception upon which he based his rebellion. The scribes and the pharisees also did not believe that Christ was the only begotten of God.

"Satan fell because of his ambition to be equal with God. He desired to enter into the divine counsels and purposes, from which he was excluded by his own inability, as a created being, to comprehend the wisdom of the Infinite One." *Testimonies for the Church Volume 5 pg.702 (1889)*

(Satan and his angels) "He acquainted them with his plans. If he should come boldly upon Adam and Eve and make complaints of God's own Son they would not listen to him for a moment, but would be prepared for such an attack. Should he seek to intimidate them because of his power, so recently an angel in high authority, he could accomplish nothing. He decided that cunning and deceit would do what might or force could not." *The Signs of the Times Jan 16, 1879*

Note: It appears that Adam and Eve understood Christ to be God's Son.

"And coveting the honor which the infinite Father had bestowed upon His Son, this prince of angels aspired to power that was the prerogative of Christ alone to wield." *Great Controversy pg.494 (1888)*

"How anxiously they (the angels) waited to see if the holy pair would be deluded by the tempter, and yield to his arts! They asked themselves, Will the holy pair transfer their faith and love from the Father and Son to Satan?" *(BE July 24, 1899) S.D.A. Bible Commentary Volume One pg.1083*

Note: Did Adam and Eve and the angels understand that there were only two Divine Beings?

HAS CHRIST ALWAYS EXISTED?

"In the beginning was the Word, and the Word was with God and the Word was God. He was in the beginning wjth God." John 1:1-3

Note: Christ is most clearly and undeniably divine. The question is, can a divine being come into existence? Can a divine being be begotten? His conception in the womb of Mary would suggest that yes, a divine being can be begotten. The omnipotent creator of galaxies was reduced to strands of DNA in Mary's womb.

The offspring of a human being is human. The offspring of a divine being on the other hand -- that Offspring would be divine. Christ is called the "only begotten of the Father" (John 1:14, Heb. 1:5). Mrs. White emphasizes that He was not created. He was the Son of the Most High God.

If Christ was literally begotten in the express image of the Father's person, then He was exactly like His Father. Everything which could be said of the Father, could also be said of the Son. He was all powerful, all knowing, and everywhere present exactly like His Father.

Note: To what point do the words "in the beginning" refer? - the beginning of the creation of the earth? The creation of the universe? Perhaps to that moment when the Word was begotten? The words of Proverbs 8:22-30 suggest this may be the case. "The Lord possessed me in the beginning of his way (path or journey)." God exists in a different dimension, outside of and unaffected by time as we know it. In this dimension the words eternity or eternal would have no meaning, because there

is no forward or backward. It's all the same. To Him the past, the present, and the future are alike. Eternity is a time concept--which is why I wonder if eternity began with Christ. If He was indeed begotten from the Father, that moment would constitute a point of reference. Perhaps "the beginning" was the place where time began.

"Taking humanity upon Him, Christ came to be one with humanity, and at the same time to reveal our heavenly Father to sinful human beings. **He who had been in the presence of the Father from the beginning.** He who was the express image of the invisible God, was alone able to reveal the character of the Deity to mankind." *The Ministry of Healing* pg.422 (1905)

THE "I AM"

"I AM means eternal presence; the past, present, and future are alike to God. He sees the most remote events of past history, and the far distant future with as clear a vision as we do those things that are transpiring daily (MS 5a 1895)." *S.D.A. Bible Commentary Vol. 7A, pg. 1099*

Note: [See the small section entitled "I AM" in the chapter "The Reconciliation" for a statement by Mrs. White saying that God the Father is the I Am, and Christ as His representative "is the I AM to the world."]

☆ **"His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures."** *Signs of the Times* May 3, 1899

Note: The above reference does not say that Christ has always existed, just that we cannot comprehend the length of time He has existed. Mrs. White could simply have said, "Christ has always existed," but she did not.

MICAH 5:2

"But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me [the Father] The One [Christ] to be Ruler in Israel, **Whose goings forth are from of old, from everlasting**" (Micah 5:2).

"Jesus had been with the Father from the everlasting ages, before the creation of man, and he came to reveal the Father, declaring 'God is love.'" *Signs of the Times* June 27, 1892

Note: The Hebrew translated "goings forth" (Strong's #4163) means "origin." This would mean that Christ originated from something, someone, or somewhere. "I proceeded forth and came from God" He said (John 8:42). The word "everlasting" (#5769) is from a root word meaning "to hide," thus pointing to what is hidden in the distant future or in the distant past. When the word is used to refer to the past, such usages generally point to something that seems long ago, but rarely if ever refer to a limitless past. In Deut. 32:7 and Job 22:15 it may refer to the time of one's elders.

In Prov. 22:28; 23:10; Jer. 6:16; 18:15; 28:8 it points back somewhat farther. In Isa. 58:12, 61:4; Mic. 7:14; Mal. 3:4, and in the Aramaic of Ezr. 4:15, 19, it clearly refers to the time just before the exile. In 1Sam. 27:8; in Isa. 51:9 and 63:9, 11, it refers to events of the exodus from Egypt. In Gen. 6:4, it points to the time shortly before the flood. None of these past references has in it the idea of endlessness or limitlessness, but each points to a time long before the immediate knowledge of those living. The above explanation is found in The Theological Wordbook of the Old Testament by Harris, Archer, Waltke who give the meaning of "everlasting" as simply "most distant times."

“THE ETERNAL SELF-EXISTENT ONE”

“The Son of God shared the Father’s throne [prior to the incarnation], and the glory of the eternal, self-existent One encircled both.” *Patriarchs and Prophets* pg.36 (1890)

Note: John 1:1. “The Word was with God.”

“As a priest, Christ is now set down with the Father in His throne. Upon the throne with the eternal, self-existent One is He who ‘hath borne our griefs, and carried our sorrows’ (Isa.53:4), who ‘was in all points tempted like as we are, yet without sin’ (Heb. 4:15).”

Great Controversy pg.416 (1888)

“In the word, God is spoken of as ‘the everlasting God.’ This name embraces past, present, and future. God is from everlasting to everlasting. He is the Eternal One.”

Testimonies Volume Eight pg.270 (1904)

“God always has been. He is the great I AM. The psalmist declares, ‘Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.’ He is the high and lofty One that inhabiteth eternity. ‘I am the Lord, I change not,’ He declares. With Him there is no variableness, neither shadow of turning. He is ‘the same yesterday, and today, and forever.’ He is infinite and omnipresent. No words of ours can describe His greatness and majesty.” *Medical Ministry* pg.92 (MS 132, 1902)

“The Ancient of Days is God the Father. Says the psalmist: ‘Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.’ Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment.” *Great Controversy* pg. 479 (1888)

Note: The idea that the Son was “the express image of the Father” is alluded to in the next statement but the words “from eternity might suggest to us that Christ has always existed. It would all depend upon your understanding of the word eternity, or eternal. In Scripture, the words more frequently than not refer to the far distant past, and not to a past without limit.

If we are to reconcile all of the references which clearly show that Mrs. White believed Christ was begotten from the Father, with those other quotations which say that He has existed with the Father from eternity or even "all eternity," then perhaps eternity, a time concept, had a beginning. Time itself was also the creation of God.

"FROM ETERNITY"

This study must include those Spirit of Prophecy references which are quoted most often to "prove" that Christ was not begotten, but has instead always existed.

"From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character."
The Youth's Instructor December 16, 1897

Note: Why does Mrs. White not mention the Holy Spirit as also existing with the Father and the Son from eternity?

"Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore. The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father."
Review and Herald April 5, 1906 pr.; Selected Messages Book 1 pg.247

"Christ is the pre-existent, self-existent Son of God . . . In speaking of his pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him." *Signs of the Times August 29, 1900; Evangelism pg.615*

Note: If time began with Christ, then there would never have been a time, when Christ did not exist. The last words of the above quotation, are from Proverbs 8:22-30. This passage is cited by Mrs. White many times as the very words of Christ concerning Himself, His pre-existence, and His relation to His Father. He was "begotten," He said, "brought forth." The English translation from the Greek Septuagint reads, "The Lord made me the beginning of his ways for his works" (Prov. 8:22). [Christ of course, said "I am the beginning" (Rev. 22:13).] "Then I was by him [My Father] as a master craftsman: and I was daily His delight, rejoicing always before Him" (Proverbs 8:30 NKJ). Remember. The Father created all things "through" Christ. The Father's will or plan was made a reality by the work of Christ.

"He was equal with God, infinite and omnipotent. . . He is the eternal, self-existent Son."
--Manuscript 101, 1897. Evangelism pg.615

Note: To say that Christ was self-existent does not preclude His being begotten. Once begotten in the Father's exact image, He would then be self-existent. The expression "eternal Son" does not preclude His origin either. [The New Earth will be "our eternal home,"] - meaning that once created it will never end.

Note: All three statements were written after 1896. This year saw the beginning of those statements which seem to support the Trinity doctrine of three coeternal, coequal divine beings. For insight into this change see the section of this study titled "The Lacey Letters."

AN EARLY CHRISTIAN WRITER SPEAKS OF THE ORIGIN OF CHRIST

Many Christian teachers before the Council of Nicaea taught that Christ was literally begotten from God the Father, was subordinate to the Father, and therefore had a beginning. The following paragraphs are taken from a second century book, "On the Trinity," Vol. III, last chapter, by Novation of Rome. He preceded Arius by many years.

"God the Father is the creator of all, without origin, invisible, immeasurable, immortal, eternal, only God. When he willed it he generated the Logos. The secret of generation is known to none but Father and Son. He is always in the Father. The Son is before all time; the Father is always Father, without origin and therefore prior to the Son, who is generated by him and therefore less than him. Through that divine being, the Logos, all things were made. The Son is therefore before all things but after the Father. He is God proceeding from God, the Second Person as being the Son. His deity does not deprive the Father of the glory of being the one God. Christ is God, not as being unborn, unbegotten, without origin. He is not the Father, invisible and incomprehensible. To give him these attributes would be to affirm the existence of two gods. The Son is what he is not of himself but from the Father. He is the Only-begotten (John 1:14) and First-begotten (Col. 1:15), the Beginning of everything, who attests the one God and First Origin of being. He does nothing of his own counsel but serves the will of the Father, by obedience proving the truth of the one God. Christ, then, is God begotten to be God and Lord and Angel. There is no discordance of attributes that would imply the existence of two gods. The divine virtue of the one God bestowed on the Son returns upon himself in the community of the divine substance. The Son is Lord and God of all else, by his authority received from the Father. Thus the Father is rightly proved to be the one and only true God (John 17:3) (I Cor 15:24-28)."

“Then comes the end,
when He delivers up the kingdom to God the Father
. . . Then the Son himself will also be made subordinate
to God who made all things, subject to him,
and thus God will be all in all” 1Corinthians 15:24-28 NEB.

EQUAL WITH GOD

“Let this mind be in you which was also in Christ Jesus, who, being in the form of God did not consider it robbery to be equal with God” (Philippians 2:5-6 NKJ).

“He was equal with God, infinite and omnipotent,” (MS 101, 1897)
Manuscript Releases Volume Twelve pg.395 pr.2

Note: I think we could all agree that in Philippians 2:5-6, “God” refers to the Father. It makes no sense to say that Christ was in the form of the Trinity and did not consider it robbery to be equal with the Trinity. The same would be true for John 1:1-3. He was with God the Father and was Himself divine. John was not saying that Christ was with the Trinity and was the Trinity. In my mind, these two verses give support to the belief that God is the Father, and the Father is God. As the Son of a human being is a human being, so the Son of God the Father is God the Son.

“The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality.” (Manuscript 116, December 19, 1905) *The Upward Look pg.367*

Note: Here Christ is truly God, meaning divine in the scope of His nature and power, but He is not the same person as God. This would be consistent with the belief that Christ and the Father are two distinct and separate beings.

“Christ was the Son of God, equal with the Father; and yet he was abused, ridiculed, scourged, and crucified. There are many who have thought that the Father had no part in the sufferings of the Son; but this is a mistake. The Father suffered with the Son.”
Signs of the Times November 25, 1889 pr.

Note: Why is there no statement saying that Christ was equal with the Holy Spirit?

"NEXT IN AUTHORITY"

☆ "The Son of God was next in authority to the great Lawgiver. He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man. He was in the express image of his Father, not in features alone, but in perfection of character." *Review and Herald* December 17, 1872; *Spirit of Prophecy* Vol. 2, pg. 9

Note: How could the Son be "next in authority" to the Father, and yet be "equal with the Father?" These terms seem mutually exclusive. Did He simply assume the role of second in command in order to perform the part of role model and example for all created beings? There is no statement from Spirit of Prophecy to support that theory.

There is one answer to this puzzle which would reconcile all of the Scripture and Spirit of Prophecy references. If God begat a Son out of His own substance, in His exact likeness, then this Son would be as Himself, self-existent, infinite, omnipotent, omniscient, and omnipresent. From the moment He was begotten "it pleased the Father that in Him all fullness should dwell" Colossians 1:19; 2T200. The Son would be equal with the Father in every way. Fulfilling the will of God the Father, one with Him in purpose and desire, this Son then assumed the role of mediator and representative from the very "beginning" of the creation of God. Indeed, He was begotten for this purpose.

"Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety." *Review and Herald* April 5, 1906

☆ "In the work of creation, Christ was with God. He was one with God, equal with him, the brightness of his glory, the express image of his person, the representative of the Father." *Signs of the Times* February 13, 1893 pr. 7

To all created beings God made it clear that His Son was to be respected, honored and obeyed just as Himself. This was so because Christ was "the representative of the Father." He was "the only being in all the universe who could enter into all the counsel and purposes of God" (GC 493). He was the only one who could clearly communicate the will of the Infinite Father to all created beings. This hierarchy of Father, to Son, to created beings "had been the same from the beginning."

The jealousy of Lucifer (the highest created being) made it necessary for the Father Himself to "set forth the true position of the Son of God." According to Mrs. White, Satan refused to recognize Christ as the only Son and "representative of the Father." In scripture we see evidence of this in Zechariah 3:2, and in Jude 9, where Michael [Christ] said to Satan, "the Lord [Father] rebuke thee, O Satan."

☆ "There had been no change in the position or authority of Christ. Lucifer's envy and misrepresentation and his claims to equality with Christ had made necessary a statement of the true position of the Son of God; but this had been the same from the beginning. Many of the angels were, however, blinded by Lucifer's deceptions." *Patriarchs and Prophets* pg. 38 (1890)

Note: There is no Scripture or Spirit of Prophecy statement saying that Christ was equal with the Holy Spirit - only that the Father made Christ equal with Himself. Nor is there any statement saying that the Holy Spirit, was equal with the Father.

"Before the fall of Satan, the Father consulted his Son in regard to the formation of man. They purposed to make this world, and create beasts and living things upon it, and to make man in the image of God, to reign as a ruling monarch over every living thing which God should create. When Satan learned the purpose of God, he was envious at Christ, and jealous because the Father had not consulted him in regard to the creation of man. Satan was of the highest order of angels; but Christ was above all. He was the commander of all Heaven. He imparted to the angelic family the high commands of his Father." *Spiritual Gifts Volume 3, pg.36*

HE EXALTED THE FATHER'S GLORY, AND EXECUTED HIS PURPOSES

☆ "Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love." *Patriarchs and Prophets pg.36 (1890)*

Note: Why would Mrs. White write, "to Him, as well as to God, their homage and allegiance were due," if she believed that God is three coequal beings. In the reference sited here, "God" is clearly the One Supreme Being called "the Father." Christ is the Son of the Father. And the Holy Spirit is not mentioned.

(After the war in heaven) "Satan trembled as he viewed his work. He was alone, in meditation upon the past, the present, and the future. His mighty frame shook as with a tempest. An angel from Heaven was passing. Satan called him and entreated an interview with Christ. This was granted. He then related to him that he repented of his rebellion, and wished again to enjoy the favor of God. He was willing to take the place which had been assigned him, and be under Christ's command. The Son of God wept at Satan's woe, but told him, as the mind of the Father, that this could never be. Heaven must not be placed in jeopardy." *Signs of the Times January 16, 1879 pr.6*

"Jesus had imparted a knowledge of God to patriarchs, prophets, and apostles. The revelations of the Old Testament were emphatically the unfoldings of the gospel, the unveiling of the purpose and will of the infinite Father." *Review and Herald January 7, 1890 pr.8*

"One equal with God. His only begotten Son, carried out His Father's mind in the deliverance of the Israelites. God had promised Moses, 'My presence shall go with thee,' and He fulfilled this promise by giving Christ to be the invisible Leader of His people, while Moses was chosen to be their visible general." *Manuscript Releases Vol. 13, pg.185, 186 (MS 91, 1899)*

CHRIST REFERRED SATAN TO THE FATHER FOR REBUKE

"And he showed me Joshua the high priest standing before the Angel of the Lord [the Son], and Satan standing at his right hand to resist him. And the Lord [Christ] said unto Satan, 'the Lord [the Father] rebuke thee. O Satan;" (Zechariah 3:1,2).

"Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, 'The Lord rebuke you!'" (Jude 9).

"MICHAEL THE ARCHANGEL"

The name Michael means "One who is like God" (Strong's #3413) "Archangel" means "chief messenger." This name and title are entirely fitting. Christ was begotten in the express image of His Father, and He was the representative of the Father. Christ is called Michael in Daniel 10:13,21; Daniel 12:1; and Revelation 12:7. As "the Angel of the Lord," the messenger of the Lord, He spoke for the Father to men. Christ is called "the Angel of the Lord" in Gen.16; Gen. 22; Exo.3; Exo.23:20-23; Jug.2; Isa.63:9; Zec.3 and Acts 7:38.

THE SON IS STILL "NEXT IN AUTHORITY"

[When Christ ascended to Heaven] "'Father,' He says, 'I will that they also, whom thou hast given me, be with me, where I am.' And then the Father declares, 'Let all the angels of God worship him.' The heavenly host prostrate themselves before Him, and raise their song of triumph and joy. Glory encircles the King of heaven, and was beheld by all the heavenly intelligences. No words can describe the scene which took place as the Son of God was publicly reinstated in the place of honor and glory which he voluntarily left when he became a man."

Signs of the Times, May 10, 1899; S.D.A. Bible Commentary Volume 5, pg.1146

Note: Christ recognizes the Father (no mention of the Spirit) as the One Who gave Him victory.

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

"But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God" (1Corinthians 11:3).

Note: Written by Paul post incarnation this verse must apply to Christ's present position in heaven. The Spirit of Prophecy states that the Son of God was "reinstated in the place . . . which He left," which would seem to indicate that prior to the incarnation, "the head of Christ" was God. In the marriage relationship, the husband is "head of the wife." If God is the model, then the husband should make his wife equal with himself in authority over their children; just as God the Father made Christ equal with Himself over all Their creation.

He was the brightness of the Father's Glory,
The express image of His person.
It pleased the Father that in Christ all the fullness should dwell.
He was a partaker of the Father's glory before the world was.

"The glorious plan of man's salvation was brought about through the infinite love of God and Father. In this divine plan is seen the most marvelous manifestation of the love of God to the fallen race. Such love as is manifested in the gift of God's beloved Son amazed the holy angels. 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' This Saviour was the **brightness of His Father's glory and the express image of His person.** He possessed divine majesty, perfection, and excellence. He was equal with God. 'It pleased the Father that in Him should all fullness dwell.' 'Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men:'"

Testimonies for the Church Volume Two pg.200 (1868)

☆ "Before the foundations of the world were laid, Christ, **the Only Begotten of God,** pledged Himself to become the Redeemer of the human race, should Adam sin. Adam fell, and **He who was partaker of the Father's glory before the world was,** laid aside His royal robe and kingly crown, and stepped down from His high authority to become a Babe in Bethlehem. . . ."

Selected Messages Vol. 1, pg. 226 (1905)

Note: This quotation from 1905, would seem to indicate a hierarchy. Mrs. White consistently identifies the Father as the Source of divine power, and glory, and life. Christ the Son shared the divinity of His Father.

"Christ, equal with God, **the brightness of the Father's 'glory,** and the express image of his person' (Heb. 1:3), clothed His divinity with humanity, and came to this earth to suffer and die for sinners." *Signs of the Times September 30, 1903*

PRIOR TO THE INCARNATION, THE AUTHORITY OF CHRIST WAS GIVEN TO HIM BY HIS FATHER.

"God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son." *Testimonies Vol. 8, pg. 268 (1904)*

"The great Creator assembled the heavenly host, that he might in the presence of all the angels confer special honor upon his Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by himself that Christ should be equal with himself; so that wherever was the presence of his Son, it was as his own presence. His word was to be obeyed as readily as the word of the Father. His Son he had invested with authority to command the heavenly host. Especially was he to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon it. His Son would carry out his will and his purposes, but would do nothing of himself alone. The

[cont.] **Father's will would be fulfilled in him.** Satan was jealous and envious of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge his supremacy and high authority and rightful rule, Satan bowed with them; but his heart was filled with envy and hatred. Christ had been taken into counsel with the Father in regard to his plans, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. **But Christ was acknowledged sovereign of heaven, his power and authority to be the same as that of God himself.** Satan thought that he was himself a favorite in heaven among the angels. He had been highly exalted; but this did not call forth from him gratitude and praise to his Creator..... He had been near the great Creator, and the ceaseless beams of glorious light enshrouding the eternal God, had shone especially upon him. Satan thought how angels had obeyed his command with pleasurable alacrity. Were not his garments light and beautiful? Why should Christ thus be honored before himself?"

Signs of the Times January 9, 1879

The description of the Father, the Son, the angels, and the events connected with the rebellion of Lucifer was written by Mrs. White after her vision of the Great Controversy, which took place at Lovett's Grove on March 24, 1858. She did not write what she thought might have taken place. She wrote what she "saw."

In this account, God the Father is most clearly the Supreme Sovereign. The Son of God "would carry out His Father's will and purpose, but would do nothing of Himself alone. The Father's will would be fulfilled in him." How can we see anything other than a hierarchy in this statement?

The equality of Christ with His Father was first, because He was begotten in the Father's express image, and second, because the Father declared that His Son was His representative. He exactly represented the mind, the desires, and the character of the Father to all created beings.

The statements of Christ after His incarnation are consistent with His identity as the Son, and with His role as the representative of His Father. Christ said, "that all men may honor the Son even as they honor the Father" (John 5:23). Why? - Because He spoke for the Father. "I have come in My Father's name," He said. "My doctrine is not Mine" He said, "but His Who sent Me" (John 7:16). Christ represented the Father to men, just as He once represented the Father to angels. "His word was to obeyed, as readily as the word of the Father" because His word was the word of the Father.

"And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone." Patriarchs and Prophets pg.35 (1890)

"It was the highest sin to rebel against the order and will of God. All heaven seemed in commotion. The angels were marshaled in companies with a commanding angel at their head. All the angels were astir. Satan was insinuating against the government of God, ambitious to exalt himself, and unwilling to submit to the authority of Jesus. Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the honor and wisdom of God in giving authority to his Son. And there was contention with the angels. Satan and his affected ones, who were striving to reform the government of God, wished to look into his unsearchable wisdom to ascertain his purpose in exalting Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son of God, and all the angels were summoned to appear before the Father, to

have their cases decided. And it was decided that Satan should be expelled from heaven, and that the angels, all who joined [cont.] with Satan in the rebellion, should be turned out with him. Then there was war in heaven. Angels were engaged in the battle; Satan wished to conquer the Son of God, and those who were submissive to his will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven." *Spirit Gifts Volume 1, pg.17 (1858)*

Note: Christ "being in the form of God, did not consider it robbery [#725 a thing to be seized] to be equal with God" (Philippians 2:5). Satan sought to seize the throne of God. Christ on the other hand was content with his position as "next in authority."

"Evil originated with Lucifer, who rebelled against the government of God. Before his fall he was a covering cherub, distinguished by his excellence. **God made him good and beautiful, as near as possible like Himself.**"
Review and Herald September 24, 1901 pr.4; S.D.A. Bible Commentary Volume 4, pg.1163

Note: This quotation gives amazing insight into just how powerful Satan was. He was so much like Christ, that He deceived Himself into thinking that He was exactly like Christ.

"He [Lucifer] desired the place occupied by Christ, having it in his mind, that if he gained this position, to make an effort to take the place of God. Manuscript 37, May 1, 1903."
Upward Look pg.135

Note: Did Lucifer not realize that God is three coequal beings?

"Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Jesus Christ, and with forcible reasoning sought to convince Satan that no less honor was his now than before the Father had proclaimed the honor which he had conferred upon his Son. They clearly set forth that Jesus was the Son of God, existing with him before the angels were created ... They urged that Christ's receiving special honor from the Father, in the presence of the angels, did not detract from the honor that he had heretofore received." *Signs of the Times January 9, 1879 pr.4 (1SOP pg.19)*

☆ "The Father, the Son, and Lucifer have been revealed in their true relation to one another."
Signs of the Times August 27, 1902 pr.15

☆☆ "He stepped down from the throne of honor, laid off his royal robe and his royal crown, gave back into his Father's hand the scepter, and veiling divinity with humanity, humbled himself, and came to a world all seared and marred with the curse."
The Youth's Instructor May 27, 1897 pr.3; Desire of Ages pg.22 (1898)

Note: Prior to the incarnation, the Father had "exalted" Christ, had "conferred honor" upon Him, had "invested" Him with glory, and had "given" Him authority equal with Himself. In order to give the scepter "back" into his Father's hand, the Son must have received the scepter from the Father at some point in His past.

ALL POWER IN HEAVEN AND IN EARTH HAS BEEN GIVEN TO CHRIST.

"And Jesus came and spake unto them, saying, 'All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost' Matt. 28:18, 19. To Christ, and to Christ alone, is given the right of authority over all things. Those who put their trust in Him, and will hold fast the profession of their faith firm unto the end, will be protected. (The head of every man is Christ, as the head of Christ is God. 'And ye are Christ's, and Christ is God's.')

The Home Missionary June 1, 1897 pr.11 (emphasis Mrs. White's)

"All power (in the sense of authority), is given unto Me, as Mediator between God and man."

Manuscript Releases Volume 16, pg.15,16 (July 3, 1900) (emphasis Mrs. White's)

*All authority over angels in heaven, and all authority over men on earth
has been given to Christ.*

"The Father has given the world into the hands of Christ, that through His mediatorial work He may redeem man and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ."

Patriarchs and Prophets pg.366 (1890)

FOR ETERNITY: THE SON WILL BE SUBJECT TO THE FATHER

"Then comes the end, when he delivers up the kingdom to God the Father, after abolishing every kind of domination, authority, and power. For he is destined to reign until God has put all enemies under his feet; and the last enemy to be abolished is death. Scripture says, 'He has put all things in subjection under his feet.' But in saying 'all things', it clearly means to exclude God who subordinates them; and when all things are thus subject to him, then the Son himself will also be made subordinate to God who made all things, subject to him, and thus God will be all in all" 1Corinthians 15:24-28 NEB.

In the divine plan for the reconciliation of mankind, the Father committed all things into the hands of the Christ. (Matt. 11:27; Col. 1:19) The Father appointed His Son the Ruler of this world. He "put all things under His feet" (Psalm 110:1). When finally the love and justice of the Father have been acknowledged by all created beings, when the enemies of God have been either destroyed or reconciled, then the mission of the Savior will be complete. Christ will then give over to His Father the kingdom He has won.

At the completion of what I'm sure will be a magnificent ceremony, before the redeemed of earth and the assembled representatives from every created world, the Son of God will acknowledge once more His position and relationship to His Father.

"MY FATHER'S KINGDOM"

"Then the righteous will shine forth as the sun in the kingdom of their Father" (Matthew 13:43).

"But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom" (Matthew 26:29).

"When you pray, say: Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven" (Luke 11:2).

"And I bestow upon you a kingdom, just as My Father bestowed one upon Me" (Luke 22:29).

"I was watching in the night visions, And behold, *One like the Son of Man*, Coming with the clouds of heaven! **He came to the Ancient of Days, And they brought Him near before Him. Then to Him was given dominion and glory and a kingdom.** That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one which shall not be destroyed" (Daniel 7:13-14).

Note: The "Ancient of Days" is God the Father. Christ is "the Son of Man". But where is the Holy Spirit represented in this scene?

"The Head of Christ is God" 1 Corinthians 11:3

"Behold, the Man whose name is the Branch!
 From His place He shall branch out, And He shall build the temple of the Lord.
 He shall bear the glory, And shall sit and rule on His throne;
 so He shall be a priest on His throne,
and the counsel of peace shall be between them both"
Zechariah 6:12 NKJV

BETWEEN THEM BOTH

"Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, 'It is finished,' He addressed the Father." *Desire of Ages pg.834 (1898)*

"The darkness rolled away from the Saviour and from the cross. Christ bowed his head and died. The compact between Father and Son was fully consummated. Christ had fulfilled his pledge. In death he was more than conqueror. His right hand and his glorious, holy arm had gotten him the victory." *The Youth's Instructor June 21, 1900 pr.5*

*Did Mrs. White not realize that there were "three beings in the heavenly Trio"
 when she penned these statements? And what about Zechariah?*

"'Awake, O sword, against My Shepherd against the Man who is My Companion', says the Lord of hosts. 'Strike the Shepherd, and the sheep will be scattered;'" (Zechariah 13:7).

☆☆ "In the Psalms, in the prophecies, in the gospels, and in the epistles, God has by revelation made prominent the vital truths concerning the agreement between the Father and the Son in providing for the salvation of a lost race." *Review and Herald September 24, 1908 pr.1*

"Even the angels were not permitted to share the counsels between the Father and the Son when the plan of salvation was laid. And human beings are not to intrude into the secrets of the Most High." *Ministry of Healing pg.429 (1905)*

"Christ saw that the time had come when Satan's power over mankind must be broken. Before the fall of man, the Son of God had united with his Father in laying the plan of salvation. God was to be manifested in Christ, 'reconciling the world unto himself.'" *Review and Herald September 13, 1906 pr.4*

☆ "The great plan of redemption was laid before the foundation of the world. And Christ, our Substitute and Surety, did not stand alone in the wondrous undertaking of the ransom of man. In the plan to save a lost world, the counsel was between them both, the covenant of peace was between the Father and the Son. [John 3:16 quoted] The Majesty of heaven, the King of glory, would become a servant. The only-begotten Son, in whom the Father delighted, was given for the ransom of a fallen race." *Signs of the Times December 23, 1897*

"In the councils of heaven, before the world was created, the Father and the Son covenanted together that if man proved disloyal to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of justice that must fall upon him. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' What a price was this for heaven to pay to ransom the transgressor of the law of Jehovah!" *Review and Herald November 15, 1898*

"And the counsel of peace shall be between Them both.' The love of the Father, no less than of the Son, is the fountain of salvation for the lost race. Said Jesus to His disciples before He went away: 'I say not unto you, that I will pray the Father for you: for the Father Himself loveth you.' John 16:26, 27. God was 'in Christ, reconciling the world unto Himself' 2 Corinthians 5:19. And in the ministration in the sanctuary above, 'the counsel of peace shall be between Them both.'" *The Great Controversy pg.416 (1888)*

"Christ, in counsel with his Father, instituted the system of sacrificial offerings: that death, instead of being immediately visited upon the transgressor, should be transferred to a victim which should prefigure the great and perfect offering of the Son of God." *Signs of the Times March 14, 1878 pr.3*

"God became one with man when, in the council between the Father and the Son in heaven it was determined that if man fell from his allegiance, the Son of God should be his Redeemer and restore in him the moral image of God." *1888 Materials pg.869, pr.2*

"Through the provision made when God and the Son of God made a covenant to rescue man from the bondage of Satan, every facility was provided that human nature should come into union with His divine nature. In such a nature was our Lord tempted." *(MS 94, 1893) Manuscript Releases Volume Six pg.112, pr.1*

Note: The covenant was made between "God and the Son of God," "between the Father and the Son." The Holy Spirit as a third participant is not mentioned.

☆ "Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, 'It is finished,' He addressed the Father." *Desire of Ages pg.834 (1898)*

"But the men who claimed to stand high in knowledge and spiritual understanding failed to comprehend his meaning; and that which had been evolved from eternity by the Father and Son, they in their ignorance stood as critics to condemn." *Youth's Instructor* September 22, 1898 pr.9

["It is finished!"] "When Christ spoke these words, He addressed His Father. Christ was not alone in making this great sacrifice. It was the fulfillment of the covenant made between the Father and the Son before the foundation of the earth was laid. With clasped hands they entered into the solemn pledge that Christ would become the substitute and surety for the human race if they were overcome by Satan's sophistry. The compact was now being fully consummated. The climax was reached. Christ had the consciousness that He had fulfilled to the letter the pledge He had made. In death He was more than conqueror. The redemption price has been paid (MS 111, 1897)." *S.D.A. Bible Commentary Vol.5, pg.1149; Manuscript Releases Volume Twelve pg.408*

☆ "As the divine Sufferer hung upon the cross, angels gathered about him, and as they looked upon him, and heard his cry, they asked, with intense emotion, 'Will not the Lord Jehovah save him? Will not that soul-piercing cry of God's only begotten Son prevail?' Then were the words spoken: 'The Lord hath sworn, and he will not repent.' Father and Son are pledged to fulfill the terms of the everlasting covenant. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Christ was not alone in making his great sacrifice. It was the fulfilment of the covenant made between him and his Father before the foundation of the world was laid. With clasped hands they had entered into the solemn pledge that Christ would become the surety for the human race if they were overcome by Satan's sophistry." *Youth's Instructor* June 14, 1900 pr.5

"In the intercessory prayer of Jesus with His Father, He claimed that He had fulfilled the conditions which made it obligatory upon the Father to fulfill His part of the contract made in heaven, with regard to fallen man. He prayed: 'I have finished the work which thou gavest me to do.'" *Spiritual Gifts Vol.3, pg.260 (1864)*

"In the plan to save a lost world, the counsel was between them both, the covenant of peace was between the Father and the Son"

Signs of the Times December 23, 1897.

was not the counsel of peace ..
between the Holy Spirit as well ..
where was the counsel with the
Holy Spirit

BETWEEN THEM BOTH 65

alone
exalted

“And every creature which is in heaven and on the earth
and under the earth and such as are in the sea, and all that are in them,

I heard saying:

Blessing and honor and glory and power be unto Him who sits on the throne,
and to the Lamb, forever and ever!”

Revelation 5:13 NKJ.

PRAISE AND ADORATION

☆ “. . . and crying out with a loud voice, saying, ‘Salvation belongs to our God who sits on the throne, and to the Lamb!’” (Revelation 7:10).

☆☆ “The Father and the Son alone are to be exalted.” ✕✕✕✕✕
*The Youth’s Instructor July 7, 1898 pr.2

Note: The above statement was written by Mrs. White after her statement of 1897 in which she called the Holy Spirit “the third person of the Godhead.” (See Desire of Ages pg.671)

“Adam and Eve were charmed with the beauties of their Eden home. They were delighted with the little songsters around them, wearing their bright yet graceful plumage, and warbling forth their happy, cheerful music. The holy pair united with them and raised their voices in harmonious songs of love, praise and adoration to the Father and his dear Son for the tokens of love which surrounded them.” *Spirit of Prophecy Volume One pg.26 (1870)*

“Adam and Eve assured the angels that they should never transgress the express command of God, for it was their highest pleasure to do His will. The angels united with Adam and Eve in holy strains of harmonious music, and as their songs pealed forth from blissful Eden, Satan heard the sound of their strains of joyful adoration to the Father and Son. And as Satan heard it his envy, hatred, and malignity increased, and he expressed his anxiety to his followers to incite them (Adam and Eve) to disobedience and at once bring down the wrath of God upon them and change their songs of praise to hatred and curses to their Maker.”
The Story of Redemption pg.24-31; Spirit of Prophecy Vol.1 pg.34 (1870)

“It was your constant efforts, your Christ-like character, that influenced me to seek the salvation of my soul; and this acknowledgment will not detract in the least from the glory that shall flow forth from immortal tongues to the Father and to the Son.”
Review and Herald October 30, 1888 pr.15

☆ "We honor both the Father and the Son when we talk about the law. The Father gave us the law, and the Son died to magnify it and make it honorable (MS 5, 1885)."
S.D.A. Bible Commentary Vol. 6, pg.1073

"The sinner could not be happy in the companionship of the saints in light, with Jesus, with the Lord of hosts; for on every side will be heard the song of praise and thanksgiving; and honor will be ascribed to the Father and the Son." *Review and Herald February 17, 1891 pr.5*

✧ Note: There is no command in Scripture (and no example to follow) for us to exalt, praise, sing to, glorify, thank or worship specifically the Holy Spirit. ✧

THE FATHER GLORIFIED

"Let your light so shine before men, that they may see your good works and **glorify your Father in heaven**" (Matthew 5:16).

[Christ] "who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father, to whom be glory forever and ever. Amen" (Galatians 1:4-5).

☆ "that ye may with one mind and one mouth **glorify God, even the Father of our Lord Jesus Christ**" (Romans 15:6 KJV).

"For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named" (Ephesians 3: 14-15).

"Now to our God and Father be glory forever and ever. Amen" (Philippians 4:20).

". . . and that every tongue should confess that Jesus Christ is Lord, to the glory of **God the Father**" (Philippians 2:11).

"Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying: 'You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created'" (Revelation 4:9-11).

GIVING THANKS TO THE FATHER

☆ ". . . giving thanks always for all things to God the Father in the name of our Lord Jesus Christ," (Ephesians 5:20).

"We give thanks to the God and Father of our Lord Jesus Christ, praying always for you" (Colossians 1:3).

"And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him" (Colossians 3:17).

"At that time Jesus answered and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes" (Matthew 11:25).

"Then they took away the stone from the place where the dead man was lying. And Jesus lifted up His eyes and said, 'Father, I thank You that You have heard Me'" (John 11:41).

Note: There is no Scriptural command to thank the Holy Spirit.

We thank the Father for sending us His Spirit.

We pray in the Spirit, but are never instructed to pray to the Spirit.

"Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead" (1Peter 1:3).

"... giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light" (Colossians 1:12).

"The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying" (2Corinthians 11:31).

"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ" (Ephesians 1:3).

CHRIST HONORED AND GLORIFIED

"Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb... Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!" (Revelation 5:8-12).

"... that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him" (John 5:23).

"... but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever. Amen" (2Peter 3:18). (See also Hebrews 1:6 and Philippians 2:11).

*“For it pleased the Father that in him should all fulness dwell;
and, having made peace through the blood of the cross,
by him to reconcile all things unto himself”
Colossians 1:19-20 KJV.*

THE RECONCILIATION

*“In love He comes to reveal the Father, to reconcile man to God,
to make him a new creature
renewed after the image of Him who created him.”
Selected Messages Book 1, pg.321*

*“As the Father beheld the cross, He was satisfied
He said, ‘It is enough, the offering is complete.
God and man may be reconciled.’” Signs of the Times Sept. 30, 1889*

*“He clothed His divinity with humanity
that man might be reconciled to the Father
and brought back to His law.”*

Manuscript Releases Vol. 3, pg.103

THE RECONCILIATION

Mankind, in the person of Adam rebelled against God. He broke the Father's law. He was separated from God. Christ, the Son and representative of the Father, became the Mediator between the Father and His estranged children. He would try to bring about a reconciliation. He became the “one Mediator between God and man.”

“SEPARATED FROM GOD”

*“The sin of Adam and Eve caused a fearful separation between God and man,”
*Review and Herald May 31, 1870 pr.12; Testimonies for the Church Volume Two pg.591**

☆ *“Let us consider this ladder which was presented to Jacob. The human race was cut off from intercourse with God. They might look at a paradise lost but could see no means of entering it and holding communion with heaven. The sin of Adam cut off all intercourse between heaven and earth. Up to the moment of man's transgression of God's law there had been free communion between earth and heaven. They were connected by a path which Deity could traverse. But the transgression of God's law broke up this path and man was separated from God.”
*(MS 13, 1884) Manuscript Releases Volume Nineteen pg.352**

*“Having lost his place in heaven, Satan presented his temptations to our first parents. Adam and Eve yielded to the enemy, and by their disobedience humanity was estranged from God, and the earth was separated from heaven.” *Testimonies for the Church Volume Eight pg.290 (1904)**

*“After the transgression of Adam, God no longer communicated directly with man; earth was separated, as it were, from the continent of heaven; but Jesus was made our substitute, our surety, that he might bring us back to the Father, and his human arm encircles the race, while his infinite arm reaches to the highest heavens, and thus he unites finite man to the infinite God, and connects earth with heaven.” *Review and Herald June 10, 1890 pr.4**

"As Jehovah, the supreme Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself. 'I and My Father are one,' Christ declared. No man knoweth 'the Father, save the Son, and he to whomsoever the Son will reveal Him' (Matthew 11:27)."

(Manuscript 124, October 14, 1903) Manuscript Releases Volume Nine pg.122 pr.3

"The law of God was unalterable. It could not be abolished, nor yield the smallest part of its claim to meet man in his fallen state. **Man was separated from God by transgression of his expressed command,** notwithstanding he had made known to Adam the consequences of such transgression. The sin of Adam brought a deplorable state of things. **Satan would now have unlimited control over the race, unless a mightier being than Satan was before his fall should take the field and conquer him and ransom man.**" *Review and Herald February 24, 1874 pr.22*

"After the Fall Christ became Adam's instructor. He acted in God's stead toward humanity saving the race from immediate death. He took upon Him the office of mediator. Adam and Eve were given a probation in which to return to their allegiance, and in this plan all their posterity were embraced." *(Letter 91, 1900) Manuscript Releases Volume Nine pg.237*

"THE FATHER'S LAW"

"The law of Jehovah, the foundation of his government in Heaven and upon earth, was as sacred as its divine Author; and for this reason the life of an angel could not be accepted of God as a sacrifice for its transgression. His law was of more importance in his sight than the holy angels around his throne. The Father could not change nor abolish one precept of his law to meet man in his fallen condition. But the Son of God, who had in unison with the Father created man, could make an atonement for man acceptable to God, by giving his life a sacrifice, and bearing the wrath of his Father." *Signs of the Times January 30, 1879 pr.12*

"There is one Lawgiver, who is able to save and to destroy" (James 4:12).

☆ **"The Ancient of Days is God the Father. Says the psalmist: 'Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.' Ps 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment." *The Great Controversy pg 479 (1888)***

"The Son of God was next in authority to the Great Lawgiver."
Review and Herald December 17, 1872; Spirit of Prophecy Vol.2 pg.9

☆ "We honor both the Father and the Son when we talk about the law. **The Father gave us the law,** and the Son died to magnify it and make it honorable (MS 5, 1885)."
S.D.A. Bible Commentary Vol. 6, pg.1073

"The life of Christ was a most perfect and thorough vindication of **his Father's law**, and his death attested its immutability. Christ did not, by bearing the sinner's guilt, release man from his obligation to obey the law; for if the law could have been changed or abolished, he need not have come to this world to suffer and die. The very fact that Christ died for its transgressions attests the unchanging character of the Father's law." *Signs of the Times August 25, 1887 pr.1*

"He was suffering in man's stead, as a transgressor of his Father's law. Here was the scene of temptation. The divine light of God was receding from his vision, and he was passing into the hands of the powers of darkness. In the agony of his soul he lay prostrate on the cold earth. He was realizing his Father's frown." *Signs of the Times August 14, 1879 pr.3*

"In becoming man's substitute, in bearing the curse which should fall upon man, **Christ has pledged Himself in behalf of the race to maintain the sacred and exalted honour of his Father's law.**" *Bible Echo and Signs of the Times July 15, 1893 pr.9*

☆ "Can you tell me why the Son of God came to die for us? It was because of the transgression of Adam. In this he forfeited all right to heaven. Man then became separated from God, but Christ's love for man caused Him to come to this earth, and He clothed His divinity with humanity **that man might be reconciled to the Father and brought back to His law.**" *Manuscript Releases Vol. 3, pg.103 pr.2 (1886)*

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

A MEDIATOR APPOINTED "FROM THE FOUNDATION OF THE WORLD"

"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as **He chose us** in Him before the foundation of the world, that we should be holy and blameless before *Him*. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of *His* will, to the praise of the glory of *His* grace, which *He* freely bestowed on us in the Beloved" (Ephesians 1:3-6 NAS).

[God] "who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began" (2Timothy 1:9).

"But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with his Father. From everlasting he was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if thy accepted him, were to be blessed." *Review and Herald April 5, 1906*

1700 - but w...
[Unlike the Levitical priests . . . for they have become priests without an oath] "but this one became a priest with an oath, because of the one who said to him, 'The Lord has sworn and will not change his mind, You are a priest forever.' Accordingly Jesus has also become the guarantee of a better covenant" (Hebrews 7:21 NRS).

Note: Before the world was created, the Father appointed His Son to be the mediator.

☆ "God and Christ knew from the beginning, of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety. Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity. 'A body,' said Christ, 'hast thou prepared me' But he did not come in human form until the fulness of time had expired. Then he came to our world, a babe in Bethlehem." *Review and Herald April 5, 1906 pr.13*

"THROUGH CHRIST AND ANGELS"

"What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator. Now a mediator does not mediate for one only, but God is one" (Galatians 3:19-20).

☆ "To Adam in his innocence was granted communion, direct, free, and happy, with his Maker. After his transgression, God would communicate to man only through Christ and angels."

Signs of the Times January 30, 1879 pr.19

can only be the Father
Note: Does it make sense to say that men were cut off from any communication with God, but were not cut off from the Son and from the Holy Spirit, both of Whom are God? The words used by Mrs. White allow for no divine influence upon men, other than that of Christ and the angels under His direction. What then, or Who then was the Holy Spirit which moved the prophets?

☆ "After the transgression of Adam, the Lord spoke no longer directly with man; the human race was given into the hands of Christ, and all communication came through him to the world."

Review and Herald November 28, 1893

"After the Fall, Christ became Adam's instructor. He acted in God's stead toward humanity, saving the race from immediate death. He took upon Him the work of mediator between God and man."

(Letter 91, 1900) S.D.A. Bible Commentary Volume 7 pg. 912; Signs of the Times May 12, 1901

"Adam, in his innocence, had enjoyed open communion with his Maker; but sin brought separation between God and man, and the atonement of Christ alone could span the abyss and make possible the communication of blessing or salvation from heaven to earth. Man was still cut off from direct approach to his Creator, but God would communicate with him through Christ and angels."

Patriarchs and Prophets pg.67 (1890)

☆ "With joy and gratitude he saw revealed a way by which he, a sinner, could be restored to communion with God. The mystic ladder of his dream represented Jesus, the only medium of communication between God and man." *Steps to Christ pg.20 (1892)*

"In a vision Jacob beheld a mystic ladder reaching from earth to heaven, on which were angels ascending and descending, and from the throne of God the glory of heaven streamed down. This ladder represented Jesus, the appointed medium of communication between man and God." *Bible Echo February 1, 1893 pr.5*

"And He said to him, 'Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man'" (John 1:51).

"The word of the Lord was made known to Abraham direct by heavenly intelligences." *The Gospel Herald August 1, 1906 pr.10*

"All the world had opportunity to receive instruction from Adam, and those who feared the Lord had also Christ and angels for their teachers." *Patriarchs and Prophets pg.83*

"MICHAEL THE ARCHANGEL"

The Angel of Gods Presence

The name Michael means "who is like God." (Strong's #3413) Archangel means chief messenger. This name and title are entirely fitting. Christ was begotten in the express image of the Father, and He was the representative of the Father. Christ is called Michael in Daniel 10:13,21; Daniel 12:1; and Revelation 12:7. As "the Angel of the Lord" (the messenger of the Lord) He spoke for the Father. Christ is called "the Angel of the Lord" in Gen. 16; Gen. 22; Exo. 3; Jug. 2; and Zec. 3.

"Christ is the one through whom God has at all times revealed Himself to man. 'But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him.' 1Corinthians 8:6 'This is He [Moses], that was in the church in the wilderness with the Angel which spake to him in the mount Sinai, and with our Fathers: who received the lively oracles to give unto us.' Acts 7:38 This angel was the Angel of God's Presence (Isaiah 63:9), the Angel in whom was the Name of the Great Jehovah (Exodus 23:20-23). The expression can refer to no other than the Son of God."

Patriarchs and Prophets pg.761 pr.4 (appendix) (1890)

"Again: Christ is called the word of God. John 1:1-3. He is so called because God gave his revelations to man in all ages through Christ. It was His spirit that inspired the prophets. 1Peter 1:10,11. He was revealed to them as the Angel of Jehovah, the Captain of the Lord's Host, Michael the Archangel."

Patriarchs and Prophets pg.761 pr.5 (appendix) (1890)

THE MEDIATOR OF A NEW COVENANT

Note: The Bible records many covenants. God made a covenant with Noah, with Abraham, with Jacob, and with the Israelites. But the very first covenant in the earth God made with Adam. The conditions were clear. I am God and you are my creation. Obey and I will richly bless you. Eat of the tree and you will die. Adam broke that covenant, and was separated from God along with His posterity. Christ became the Mediator to bring man back to an obedient and joyful relationship with the Father. He is the Mediator of the new covenant - the reconciliation covenant.

"But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises" (Hebrews 8:6).

"And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance" (Hebrews 9:15).

"Behold, the days are coming," says the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah" (Jeremiah 31:31).

"But this is the covenant that I will make with the house of Israel after those days," says the Lord: "I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people" (Jeremiah 31:33, Hebrews 8:10).

*Note: The Father says that He will make a new covenant with men.
Christ is the mediator of that "new covenant."*

"THE MEDIUM OF PRAYER"

"No sacrifice would be acceptable to God which was not salted nor seasoned with divine fire, which represented the communication between God and man that was opened through Jesus Christ alone. The holy fire which was to be put upon the censer was kept burning perpetually. And while the people of God were without, earnestly praying, the incense kindled by the holy fire was to arise before God, mingled with their prayers. This incense was an emblem of the mediation of Christ."

Review and Herald March 25, 1875 pr.1

☆ "Yes, Christ has become the medium of prayer between man and God. He has also become the medium of blessing between God and man. He has united divinity with humanity."

Signs of the Times April 14, 1909 pr.4

"I am the way, the truth, and the life. No one comes to the Father except through Me" (John 14:6).

☆ "The Father has given the world into the hands of Christ, that through His mediatorial work He may redeem man and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ."

Patriarchs and Prophets p.366 (1890)

ADVOCATE AND INTERCESSOR

"The sin of Adam and Eve caused a fearful separation between God and man. And Christ steps in between fallen man and God, and says to man: You may yet come to the Father; there is a plan devised through which God can be reconciled to man, and man to God; through a mediator you can approach God.' And now He stands to mediate for you. He is the great High Priest who is pleading in your behalf; and you are to come and present your case to the Father through Jesus Christ. Thus you can find access to God; and though you sin, your case is not hopeless. 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous.'"

Testimonies for the Church Volume Two pg.591; Review and Herald May 31,1870 pr.12

Note: "Present your case to the Father." "Find access to God." If the Holy Spirit is another divine being equal with the Father, then why do we not also present our case to Him through Christ?

"Hold fast to your only hope--the precious privilege of access to God through Christ. **Hang your helpless soul upon your Mediator. In and through Him, and Him alone, you can come to God.**"
(Letter 124, 1901) Manuscript Releases Volume Two pg.25 pr.4

Note: Notice how Mrs. White uses the words Father and God interchangeably.

"**Our Advocate, Jesus, is pleading before his Father's throne in our behalf, and he is also pleading with the sinner, saying, "Turn ye, for why will ye die?"**"
Signs of the Times September 19,1895 pr.2

Note: Christ is pleading with the Father in our behalf, (1John 2:1). Christ is pleading with us in the Father's behalf (John 16:8, Romans 8:26). If we say that Christ pleads with us through another Being who is also God, then we put a divine mediator between Christ and man. A mediator is a go-between who tries to bring about an understanding between at least two parties. An intercessor or advocate pleads the case of one party to another. Jesus is the only Mediator, Intercessor and Advocate between the Father and men.

"My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous" (1John 2:1).

"Christ represented the Father to the world, and He represents before God the chosen ones in whom He has restored the moral image of God." *Signs of the Times June 28, 1899 pr.8*

"Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us" (Romans 8:34). *Read Rom 8:26*

"Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven" (Matthew 10:32).

Note: There is no reference in Scripture or in Spirit of Prophecy which says that we are reconciled to the Spirit, or the Christ intercedes for us with the Holy Spirit.

"The throne of grace itself is occupied by One who permits us to call Him Father. . . . He has placed at His altar an Advocate clothed in our nature. As our Intercessor, Christ's office work is to introduce us to God as His sons and daughters. He intercedes in behalf of those who receive Him. With His own blood He has paid their ransom. By virtue of His merits He gives them power to become members of the royal family, children of the heavenly King. And the Father demonstrates His infinite love for Christ by receiving and welcoming Christ's friends as His friends. He is satisfied with the atonement made. He is glorified by the incarnation, the life, death, and mediation of His son." *Testimonies for the Church Volume 6 pg.363; Signs of the Times August 13, 1902*

"The Lord sent his Son into the world that, through faith in him, they might contemplate God in Christ, and approach the infinite Father in the name of his Son. We may approach the Father through the Lord our Righteousness." *Review and Herald September 11, 1894 pr.8*

"And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you" (John 16:23).

"The soul united to Christ as the branch to the vine is accepted of God through the merits of his Son, and becomes an object of the Father's special care. Christ says, 'I am the true vine, my Father is the husbandman.' Man, by his union to the Infinite One through Jesus Christ, will be fruitful of good works." *Signs of the Times January 24, 1878 pr.4*

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

"MY NAME IS IN HIM"

Note: Men were cut off from the Father, and Christ the Son became for us Father and God and Counselor, the great I AM. God said to Moses, "My name is in Him." Every name of the Father applies also to the Son. This expression - "My name is in Him," to an ancient Hebrew meant He is my heir, my descendent, the one who will carry on my legacy (Gen.48:16, Isa.66:22, Deut. 25:6-7, 2Sam.14:7). Of Christ Paul said, "being made so much better than the angels, He hath by inheritance obtained a more excellent name than they" (Heb. 1:4).

"It was revealed to Moses that the glory enshrouded in the pillar of cloud was the Son of the infinite God, whom the sacrificial offerings typified." *Signs of the Times June 17, 1880 pr.13*

"Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared. Beware of him, and obey His voice, do not provoke Him; for He will not pardon your transgressions: for my name is in Him" (Exodus 23:21).

"For unto us a Child is born, unto us a Son is given: and the government will be upon His shoulder: and His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace" (Isaiah 9:6).

Note: Christ is our Father, and God is His Father. The fact that the Father and the Son share a name will become important when we talk about the name into which we are baptized.

"Christ was not only the leader of the Hebrews in the wilderness--the Angel in whom was the name of Jehovah and who, veiled in the cloudy pillar, went before the host--but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father's law. It was He who gave to Moses the law engraved upon the tables of stone."
Patriarchs and Prophets pg 366 (1890)

"Each action of the high priest was watched with interest by the people; and Caiaphas thought for effect to display his piety (by tearing his robe). But in this act, designed as an accusation against Christ, he was reviling the One of whom God had said, 'My name is in Him' [Exo. 23:21]. He himself was committing blasphemy. Standing under the condemnation of God, he pronounced sentence upon Christ as a blasphemer."
The Desire of Ages pg 709 (1889)

"He has by inheritance obtained a more excellent name than they [the angels]. For to which of the angels did He ever say: 'You are My Son, Today I have begotten You?'" (Hebrews 1:4-5).

THE "I AM" TO THE WORLD

"With solemn dignity Jesus answered, 'Verily, verily, I say unto you, Before Abraham was, I am.'"
The Desire of Ages pg 469 (1898)

☆ "In Christ Jesus is a revelation of the glory of the Godhead. All that the human agent can know of God to the saving of the soul, is the measure of the knowledge of the truth as it is in Jesus, to which he can attain; for Christ is he who represents the Father. The most wonderful truth to be grasped by men is the truth, 'Immanuel, God with us.' Christ is the wisdom of God. He is the great 'I Am to the world'. As we contemplate the glory of the divine character as revealed in Christ, we are led to exclaim, 'O the depth of the riches both of the wisdom and knowledge of God!' This wisdom is displayed in the love that reaches out for the recovery of lost and ruined man."
The Signs of the Times December 12, 1895

✕ ✕ Proverbs 8:22-30 is a parody on wisdom. "Christ is the wisdom of God" (1Cor. 1:30,24). ✕ ✕

"God always has been. He is the great I AM. The psalmist declares, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Ps. 90:2. He is the high and lofty One that inhabiteth eternity. "I am the Lord, I change not," He declares. With Him there is no variableness, neither shadow of turning. He is "the same yesterday, and to day and for ever." Heb. 13:8. He is infinite and omnipresent. No words of ours can describe His greatness and majesty." (MS 132, 1902) *Medical Ministry pg.92*

The Father is the I AM.

Christ is the I AM to the world, because He represents the Father.

RECONCILED TO THE FATHER

☆ **“For it pleased the Father that in Him should all fullness dwell, and by Him to reconcile all things unto Himself, by Him, whether they be things in earth, or things in heaven, having made peace through the blood of His cross” (Colossians 1:19-20).**

“Now all things are of **God, who has reconciled us to Himself through Jesus Christ**, and has given us the ministry of reconciliation, that is, that **God was in Christ reconciling the world to Himself**, not imputing their trespasses to them, and has committed to us the word of reconciliation” (2Corinthians 5:18-19).

☆ “God’s answer to this appeal goes forth in the proclamation: ‘Let all the angels of God worship him.’ Every angelic commander obeys the royal mandate, and Worthy, worthy is the Lamb that was slain; and that lives again a triumphant conqueror! echoes and re-echoes through all heaven. The innumerable company of angels prostrate themselves before the Redeemer. The request of Christ is granted; the church is justified through Him, its representative and head. **Here the Father ratifies the contract with His Son, that He will be reconciled to repentant and obedient men, and take them into divine favor through the merits of Christ.**”

*S.D.A. Bible Commentary Vol.5 pg.1150 pr.5; Spirit of Prophecy Volume Three pg.202,203 (1878)
See also Desire of Ages pg.790*

“Oh, let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the labor and energy that Heaven is expending to reclaim the lost, and bring them **back to the Father’s house.**” *Steps to Christ pg.21 (1892)*

“The Father himself suffered with the Son; for **‘God was in Christ, reconciling the world unto himself.’**” *Signs of the Times December 30, 1889 pr.2*

☆ “Jesus points us to the love of God; **the Father provided this propitiation because he loved us, that there might be a medium through which he could be reconciled to man and man to him.**” *Signs of the Times August 17, 1891 pr.8*

☆ **“The Father loves us, not because of the great propitiation; but he provided the propitiation because he loves us. Christ was the medium through which he could pour out his infinite love upon a fallen world. ‘God was in Christ, reconciling the world unto himself.’** The Father suffered with the Son. In the agony of Gethsemane, the death of Calvary, the heart of infinite love paid the price of our redemption.” *Bible Echo and Signs of the Times August 1, 1892 pr.2*

☆ **“He knew that man could not overcome in his own strength, and He left the courts of heaven that we might be reconciled to the Father.”** *Manuscript Releases Volume Five pg.260 (MS 31, 1886)*

“He clothed His divinity with humanity that man might be reconciled to the Father and brought back to His law.” *Manuscript Releases Vol. 3, pg.103 pr.2 (Oct. 1886)*

"The Father looks upon the Son in the perfection of his character, as one who has borne the penalty for sin, and has wrought perfect righteousness for the repenting soul, and **he is reconciled** to all who believe in Christ as one fully able to save from sin." *Review and Herald April 25, 1893 pr.3*

☆ **"He planted the cross between earth and heaven, and between divinity and humanity; and as the Father beheld the cross, He was satisfied. He said, 'It is enough, the offering is complete. God and man may be reconciled.'"**

S.D.A. Bible Commentary Vol.5, pg.1137, pr.9; Signs of the Times September 30, 1889 pr.4

☆ **"But the Father so loved the world that he gave his only-begotten Son, that through his smitten heart a channel might be found for the out flowing of infinite love for fallen man."**

Signs of the Times February 13, 1893 pr.7

"In the work of creation, Christ was with God. He was one with God, equal with *him*, the brightness of his glory, the express image of his person, **the representative of the Father**. He alone, the Creator of man, could be his Saviour. No angel of heaven could **reveal the Father** to the sinner, and win him back to allegiance to God. But Christ could **manifest the Father's love; for God was in Christ, reconciling the world unto himself**. Christ could be the 'day's man' between a holy God and lost humanity, one who could 'lay his hand upon us both.' None but Christ could redeem man from the curse of the law. He proposed to take upon himself the guilt and shame of sin,--sin so offensive in the sight of God that it would necessitate separation from his Father."

Signs of the Times February 13, 1893

"You may yet come to the Father; there is a plan devised through which God can be reconciled to man, and man to God; through a mediator you can approach God."

Testimonies for the Church Vol.2 pg.591 pr.1; Review and Herald May 31, 1870 pr.12

"The severity of **God** is felt when we are separated from him; but when we repent of our sins, and make our peace with him through the virtue of the cross, **we find him a merciful Father, reconciled to men through his Son.**" *Spirit of Prophecy Volume Three pg.186 pr.2 (1878)*

Note: Neither the Scripture nor the Spirit of Prophecy writings speak of the Spirit being reconciled to men, of men being reconciled to the Spirit, or of the Spirit giving Christ to be our Savior.

"The Father provided the propitiation

because He loved us."

Signs of the Times Aug. 17, 1891

**PRAISE TO OUR GOD AND FATHER
THE LETTER OF PAUL TO THE EPHESIANS
CHAPTER 1:1-12**

“Paul, messenger of Christ Jesus by God’s will, to all faithful Christians at Ephesus: grace and peace be to you from God our Father and the Lord Jesus Christ.”

Praise be to God and Father of our Lord Jesus Christ for giving us through Christ every spiritual benefit as citizens of Heaven! For consider what *he* has done--**before the foundation of the world *he* chose us to be, in Christ, *his* children**, holy and blameless in his sight.

He planned, in his love, that we should be adopted as *his* own children through Jesus Christ--this was *his* will and pleasure that we might praise that glorious generosity of *his* which he granted to us in *his* Beloved.

It is through him, at the cost of his own blood, that we are redeemed, freely forgiven through that free and generous grace which has overflowed into our lives and given us wisdom and insight.

For God has allowed us to know the secret of *his* plan, and it is this: *he* purposed long ago in *his* sovereign will that all human history should be consummated in Christ, that everything that exists in Heaven or earth should find its perfection and fulfilment in him.

In Christ we have been given an inheritance, since we were destined for this, by *the One who works out all *his* purposes according to the design of *his* own will.* So that we, in due time, as the first to put our hope in Christ, may bring praise to *his* glory!” *Phillips Modern English Translation*

Note: Did you notice, as you read through this passage, that Paul is praising the Father--that it was the Father’s will and plan for us to be adopted one day as His own children. And all of this He set in motion before this world existed. Christ, His Son, was begotten to fulfill the Father’s purpose - to be the Mediator and the Sacrifice, to meet the emergency which the Father foreknew.

“SHOW US THE FATHER”

Nowhere in Scripture did Christ say that He came to represent the invisible Spirit. He did not say that He and the Spirit were “one.” He did not say that the Spirit had sent Him. There are so very many references which say that Christ came to reveal the Father that it was difficult to choose the few collected here.

“In love He comes to reveal the Father, to reconcile man to God, to make him a new creature renewed after the image of Him who created him.”

Selected Messages Book 1, pg.321; Signs of the Times December 5, 1892

“Jesus has said, ‘This is life eternal, that they might know *thee* the only true God, and Jesus Christ, whom thou hast sent,’ Jesus came to reveal the Father, to make his glory known before the children of men.” *Signs of the Times April 25, 1892 pr.4*

Note: According to Christ’s statement in John 17, the Father is the only true God.

"Christ came to reveal to the world, in the sight of heavenly intelligences, the true character of the Father, and to present his claims to the sovereignty of the universe."

Signs of the Times June 13, 1895 pr.5

"The Son of God came from heaven to make manifest the Father. 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.' John 1:18. 'Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.' Matthew 11:27. When one of the disciples made the request, 'Show us the Father,' Jesus answered, 'Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?'" (John 14:8, 9).
Steps to Christ pg.11 (1892)

"And he who sees Me sees Him who sent Me" (John 12:45).

"In that hour Jesus rejoiced in the Spirit and said, 'I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.' 'All things have been delivered to Me by My Father, and **no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal Him.**'" (Luke 10:21-22).

"But the Sun of Righteousness shines forth into the midnight darkness of superstition and error, and rolls back the cloud, and presents himself as the one in whom dwelleth all the fullness of the Godhead bodily, as the exact representation of the Father." *Signs of the Times June 27, 1892 pr.4*

Note: There is no passage of Scripture or Spirit of Prophecy reference which says Christ represented the Holy Spirit, knew the Holy Spirit, was known by the Holy Spirit, or was "one" with the Holy Spirit.

"In Christ the world beheld the invisible God. 'I am in the Father,' he said, 'and the Father in me.' 'He that hath seen me, hath seen the Father.' 'If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.'" (John 14:9-11).
Special Testimony to the Battle Creek Church pg.17 (1898)

"We can not by searching find out God: but he has revealed himself in his Son, who is the brightness of the Father's glory, and the express image of his person....."
Youth's Instructor March 22, 1900 pr.1

☆ **"Christ came to our world to reveal the Father. Whatever attractions He possessed, He manifested only those that dwell in the character of God. His words revealed the goodness, mercy, and love of the Father. His excellence was the perfection of the Father. In His every word and work may be seen the manifestation of the attributes of His Father."**
Signs of the Times January 20, 1898 pr.2

☆ **"The Teacher from heaven, no less a personage than the Son of God, came to earth to reveal the character of the Father to men, that they might worship Him in spirit and in truth."**
Review and Herald November 17, 1891

☆ "In the work of creation, Christ was with God. He was one with God, equal with *him*, the brightness of *his* glory, the express image of *his* person, the representative of the Father. He alone, the Creator of man, could be his Saviour. **No angel of heaven could reveal the Father to the sinner, and win him back to allegiance to God. But Christ could manifest the Father's love; for God was in Christ, reconciling the world unto himself.**" *Signs of the Times February 13, 1893, pr. 7*

☆ "He stood before the human race as the representative of the Father."

Review and Herald September 30, 1909 pr.6

"I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive." (John 5:43).

"As speech is to thought, so is Christ to the invisible God. He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity, **to make known in His life and character the attributes of the Father**, that men might bear the image of the invisible God. He was the embodiment of the law of God, which is the transcript of His character." *Signs of the Times November 15, 1899 pr.2*

"Who is Christ?--He is the only begotten Son of the living God. **He is to the Father as a word that expresses the thought, --as a thought made audible.**" *Youth's Instructor June 28, 1894 pr.9*

☆ "As a personal being, God has revealed *Himself* in His Son, the outshining of the Father's glory, 'and the express image of His person.'" *The Ministry of Healing pg.418 (1905)*

Note: In this statement, God is One Divine Person called the Father.

"Christ is the truth of all that we find in the Father. The definition of heaven is the presence of Christ. (Und.MS 58)." *S.D.A. Bible Commentary Vol.7 pg.989*

"The Lord Jesus came to our world to represent the Father. He represented God not as an essence that pervaded nature, but as a God who has a personality. Christ was the express image of His Father's person." *Manuscript Releases Volume Nineteen pg.250 pr.4 (Diary 1891)*

☆ "Christ Himself is the pearl of great price. **In Him is gathered all the glory of the Father, the fullness of the Godhead. He is the brightness of the Father's glory and the express image of His person.** The glory of the attributes of God is expressed in His character."
Christ Object Lessons pg.115 (1900)

*"In Him is gathered all the glory of the Father,
the fullness of the Godhead."*

"Although Satan has misinterpreted God's purposes, falsified His character, and caused man to look upon God in a false light, yet through the ages God's love for man has never ceased. Christ's work was to reveal the Father as merciful, compassionate, full of goodness and truth. The character of Christ represented the character of God. The only begotten Son of God sweeps back the hellish shadow in which Satan has enveloped the Father, and declares, 'I and My Father are one; look on Me and behold God.'"

Manuscript Releases Volume Thirteen pg.243; Signs of the Times May 1, 1901 pr.7

"Christ came into the world to represent the Father to man; for Satan had presented Him before the world in a false light. Because God is a God of justice, of terrible majesty, who has power to destroy as well as to preserve man, Satan caused men to regard Him with fear, to look upon Him as a tyrant. **Jesus had been with the Father from the everlasting ages, before the creation of man, and He came to reveal the Father, declaring, 'God is love.'** Jesus represented God as a kind Father, who careth for the subjects of His kingdom. He declared that not a sparrow falls to the ground without the notice of the Father, and that the children of men are of more value in His sight than many sparrows, that the very hairs of their head are all numbered."

Signs of the Times June 27, 1892

"Philip's doubt was answered by words of reproof. **He wished Christ to reveal the Father in bodily form; but in Christ, God had already revealed himself.** Is it possible, Christ said, that after walking with me, hearing my words, seeing my miracles of feeding the five thousand, of healing the sick of the dread disease leprosy, of bringing the dead to life, of raising Lazarus, who was a prey to death, whose body had indeed seen corruption, you do not know me? **Is it possible that you do not discern the Father in the works that he does by me? Do you not believe that I came to testify of the Father?** 'How sayest thou then, Show us the Father? He that hath seen me hath seen the Father.' I am 'the brightness of his glory, the express image of his person.' 'How sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake.'" John 14:9-11.
Review and Herald October 19, 1897 pr.8; The Home Missionary July 1, 1897 pr.3

"The glory of the Father was revealed in the Son; Christ made manifest the character of the Father, He was so perfectly connected with God, so completely embraced in His encircling light, that He who had seen the Son, had seen the Father. His voice was as the voice of God."

S.D.A. Bible Commentary Vol.5 pg.1142 pr.3; Review and Herald January 7, 1890

Note: "God" is "God the Father."

"Satan had so misrepresented the character of God to the world, that man stood remote from God; but **Christ came to display to the world the Father's attributes, to represent the express image of his person.** 'As the Father gave me commandment, even so I do.' 'This commandment have I received of my Father.' The object of Christ's mission to the world was to reveal the Father."

Signs of the Times April 11, 1895 pr.2

OUR MINISTRY

"Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation (2Corinthians 5:18).

"Christ gave this commission to his disciples just before, in his risen and glorified body, he ascended to his Father. This charge he gives to every one who has an intelligent knowledge of the plan of salvation. **It is the privilege of his followers to reveal Christ and the Father to the world.**"

Review and Herald August 16, 1898 pr.2

Note: Where is the Holy Spirit in this?

If He is a third divine being, equal with the Father and Son, would we not represent Him also?

"The soul imbued with the love of Christ is one with him; he communes with Christ. Christ is formed within, the hope of glory, and **the Christian goes forth to represent the Father and the Son to the world.**" *Signs of the Times June 27, 1892 pr.6*

"As He represented the Father, so we are to represent Christ to the world; for in representing Him we are representing the Father."

Sermons and Talks Volume 2 pg.193 (MS 77, 1902) Sermon June 7, 1902

"All His life Christ had been publishing to a fallen world **the good news of the Father's mercy and pardoning love.** Salvation for the chief of sinners was His theme."

Desire of Ages pg.753

"This is also our work--to reveal the Father, to declare his name. We have been hearing his voice more distinctly in the message that has been going for the last two years, declaring unto us the Father's name --"The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." *Review and Herald March 11, 1890 pr.6*

Note: If God is one supreme, sovereign being called "God our Father" then He must worshiped with this understanding. We must honor Him as Head of All. We must "give glory to Him, for the hour of His judgment is come."

We must worship the Father with the honor and worship that he is due.

"The Father who dwells in Me does His works" John 14:10 RSV.

"The Father gave His spirit without measure to his Son"

Great Controversy pg.477.

THE SOURCE OF HIS POWER

When the Son of God gave up the glory which He possessed with the Father in the Heavenly courts, did He also give up His infinite power? Christ was "born of the Spirit" and was "filled with the Spirit" from the manger to the grave, but was this Spirit inherent within Himself? To what degree was Christ dependent upon His Father, just as any other man is dependent upon God, for the power to work miracles, for the power to overcome sin, and even for life itself?

EVERY CREATED BEING A TEMPLE FOR THE INDWELLING GOD

"... one God and Father of all who is over all and through all and in all." Ephesians 4:6 From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple."
Desire of Ages pg.161 (1898)

"The Lord desires to make man the repository of divine influence, and the only thing that hinders the accomplishment of God's designs is that men close their hearts to the light of life. Apostasy caused the withdrawal of the Holy Spirit from man, but through the plan of redemption this blessing of heaven is to be restored to those who sincerely desire it." (MS 3, 1892)
Manuscript Releases Volume Two pg.11

Note: We are by nature carnal. Human nature without the divine nature is carnal nature. We are not indwelt by our Creator until we (or our born again parents) ask Him to bond with us, to live in us. Christ however, was united to divinity, taken into union with divinity, indwelt by the Spirit of God, from the moment of His birth. He did not need to be born again. This I believe was a condition of the covenant made between the Father and the Son "before the foundation of the world."

HUMAN NATURE IS CARNAL. OUR INCLINATION IS TO DO WRONG.

"Look to the rock that is higher than you, plead with God in secret prayer for grace. All these 'natural' infirmities can be overcome by grace. But the 'natural', carnal, heart is not subject to the Law of God, neither indeed can be. If the carnal mind is subdued, you will not hear so frequently, 'It's natural.' Satan loves to hear this. His angels rejoice that you have not grace sufficient to overcome 'natural' infirmities. They triumph at these words, 'It's natural.' But Jesus says, 'My grace is sufficient for you.' Yes, it is sufficient to overcome and subdue the 'natural,' carnal, heart."
Youth's Instruction November 1, 1857 pr.7

"When you indulge the feelings of **the natural heart**, letting **the carnal nature** have the supremacy, then I ask, What assurance have you that you are kept by the power of God unto salvation?"
Review and Herald March 8, 1892 pr.8

"There is in his nature a bent to evil, a force which, unaided, he cannot resist." *Education pg.29* "Bad habits are more easily formed than good ones and are given up with more difficulty." *Child Guidance 202.* "To allow a child to follow his natural impulses is to allow him to deteriorate and to become proficient in evil ..." *Child Guidance pg.491*

CHRIST DEMONSTRATED THAT HE HAD A DIFFERENT NATURE.

"His inclination to right was a constant gratification to His parents."
Youth's Instructor September 9, 1898 pr.8

"As a child, Jesus manifest a peculiar loveliness of disposition..." His mother "beheld the impress of perfection upon His character." *DA 68-69.* "From His earliest years He was possessed of one purpose; He lived to bless others." *DA 70.* "His nature recoiled from evil." *2T pg.202*

Note: Jesus was born somehow different. His spiritual nature was obviously unselfish. He did not need to be born again, as we must be. We need to understand the nature of Christ as a man. How was He like us? How was He different?

HE TOOK OUR SINFUL NATURE

"Clad in the vestments of humanity, the Son of God came down to the level of those He wished to save. In Him was no guile or sinfulness; He was ever pure and undefiled; yet He took upon Him our sinful nature. Clothing His divinity with humanity, that He might associate with fallen humanity."
Review and Herald December 15, 1896

"He took upon His sinless nature our sinful nature, that He might know how to succor those that are tempted." (*Letter 67, 1902*) *Medical Ministry pg.181*

"But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation." *Desire of Ages* pg.117 (1898)

HE CAME WITH THE DIVINE NATURE

"When God and the Son of God made a covenant to rescue man from the bondage of Satan, every facility was provided that human nature should come into union with His divine nature. In such a nature was our Lord tempted."

(MS 94, 1893) Manuscript Releases Volume Six pg.112; Selected Messages Book 3, pg.130

"Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan, that man as God created him, connected with the Father and the Son, could obey every divine requirement." *Signs of the Times* June 29, 1898.

Note: In the beginning man was "connected with the Father and the Son."

(No third divine being is mentioned.)

When He became a man, Christ was connected with the Father.

"Jesus Christ is our example in all things. He began life, passed through its experience and ended it with a sanctified will. He was tempted in all points like as we are, and yet because He kept His will surrendered and sanctified He never bent in the slightest degree toward doing of evil or toward manifesting rebellion against God." *Signs of the Times* October 29, 1894.

"His spiritual nature was free from every taint of sin." *Signs of the Times* December 9, 1897

Note: There it is! Jesus had an advantage!! Christ's human nature was strengthened by the divine nature which dwelt in Him from birth. The Father dwelt in the Son. (John 14:10) Our will on the other hand, is under the control of our carnal nature, and is worked by evil angels.

"This will, that forms so important a factor in the character of man was at the Fall given into the control of Satan, and he has ever since been working in man to will and to do of his own pleasure." *Testimonies for the Church* Volume Five pg.515 (1881-1889)

Note: *I can only speak for myself, but I wasn't born with a "sanctified will." I wasn't born "connected" or "in union" with the divine nature. My spiritual nature wasn't "free from every taint of sin" from the moment of my birth. His was! How can Jesus know my struggle with sin, if He had such a spiritual advantage? How can I be expected to overcome as He overcame?*

HIS TEMPTATIONS WERE INFINITELY GREATER THAN OURS

"In His humanity Christ was tried with as much greater temptation, with as much more persevering energy than man is tried by the evil one, as His nature was greater than mans."
Review and Herald December 20, 1892

"The enticements which Christ resisted were those that we find it so difficult to withstand. They were urged upon Him in as much greater degree as His character is superior to ours ."
Desire of Ages pg.116,117 (1898)

"Every enticement to evil, which men find so difficult to resist, was brought to bear upon the Son of God in as much greater degree as His character was superior to that of fallen man."
Spirit of Prophecy Volume 2, pg.88

"He endured a more close and severe test than would ever be brought to bear upon man. The warfare with the power of darkness had been long and intensely trying to Christ's human nature in His weak and suffering condition." *Review and Herald September 1, 1874 pr.14*

"You can never be tempted in so determined and cruel a manner as was our Saviour. Satan was upon His path every moment." *Youth's Instructor April 1, 1873 pr.2*

"In His closing hours, while hanging upon the cross, He experienced to the fullest extent what man must experience when striving against sin. He realized how bad a man may become by yielding to sin." *Youth's Instructor July 20, 1899 pr.10*

"Christ was put to the closest test requiring the strength of all His facilities to resist the inclination when in danger, to use His power to deliver Himself from peril and triumph over the power of the prince of darkness. It was as difficult for Him to keep the level of humanity as it was for men to rise above the level of their depraved natures and be partakers of the divine nature."
Review and Herald April 1, 1875

Note: This was the equalizing factor. Jesus began life with the divine nature, which we only begin to experience when we are born again. But God the Father allowed Christ to suffer temptations which were as much stronger than our temptations, as His nature gave Him advantage. Jesus was tempted to disobey God's specific will for His life in order to satisfy basic human needs for acceptance and recognition, to avoid rejection, loneliness, hunger, physical pain, and death. The temptations of Christ were different, not in kind, but in degree. Jesus "suffered being tempted" (Heb. 2:18).

The same power which enabled Christ to live a sinless life is available to us. But we must choose it. Jesus was born "connected," but we too can be connected, by asking, believing, and claiming His promises.

THE DIVINE NATURE OF CHRIST FROM WITHIN HIMSELF? OR FROM THE FATHER?

When the Son of God became a human being "He emptied himself" (Phi. 2:6-8). Of what did He empty Himself? We know that as a man He was no longer omnipresent. As a child He did not demonstrate omniscience. He demonstrated no power to heal the sick or raise the dead. Only after "the Father gave His Spirit without measure to His Son" at the baptism did He then go about performing miracles. Some teach that Christ always possessed divine power of Himself, without dependence upon the Father. He just never used it to help himself, not even to help Him overcome sin. This makes no sense to me. How could a small child separate one part of His own nature from another. Christ said, "All things that the Father has are mine" (John 16:15). The divine nature or divinity, is something which the Father shared with the Son both before and after the incarnation. He "was a partaker of the Father's glory before the world was" (1SM 266). "It pleased the Father that in Him all fullness should dwell." (Remember that Col 1:19 is used by Mrs. White to describe the pre-incarnate Son of God.) Christ said, "I live because of the Father" (John 6:57). The Father's omnipotence, the Father's divine nature belonged to Christ, because of who He was, and because of the covenant agreement made with His Father.

☆ "The two expressions human and divine were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, **the Godhead [divinity] was still His own. His Deity could not be lost while He stood faithful and true to His loyalty.**" *Signs of the Times* May 10, 1899 pr.11 [emphasis mine]

Note: The fact that His divinity could be "lost," shows that the source was from outside of Himself. His divinity was that which He shared with His Father. When Christ was separated from His Father, in penalty for sin, this separation caused His death.

☆ "The dark cloud of human transgression came between the Father and the Son. The interruption of the communion between God and His Son caused a condition of things in the heavenly courts which cannot be described by human language . . . God and the angels clothed themselves with darkness, and hid the Saviour from the gaze of the curious multitude while He drank the last dregs of the cup of God's wrath (Letter 139, 1898)." *S.D.A. Bible Commentary Vol. 5, pg.1108*

☆ "He had infinite power only because He was perfectly obedient to His Father's will. The second Adam stood the test of trial and temptation that He might become the Owner of all humanity --Manuscript 99, 1903." *Selected Messages Book 3 pg.141*

"HE WAS A PARTAKER OF THE DIVINE NATURE"

☆ "Before the foundations of the world were laid, Christ, **the Only Begotten of God**, pledged Himself to become the Redeemer of the human race, should Adam sin. Adam fell, and **He who was partaker of the Father's glory before the world was**, laid aside His royal robe and kingly crown, and stepped down from His high authority to become a Babe in Bethlehem. . . ." *Selected Messages Vol. 1, pg. 226 (1905)*

☆ "While He took upon Him humanity, it was a life taken into union with Deity. He could lay down His life as priest and also victim. He possessed in Himself power to lay it down and take it up again. He offered Himself without spot to God. -- *Manuscript 92, 1899.*"
S.D.A. Bible Commentary Volume 7 pg.933

☆ "He assumed the liabilities of human nature, to be proved and tried. **In His humanity He was a partaker of the divine nature.**"
Selected Messages Book 1 pg.226; Signs of the Times August 2, 1905

"**Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit.**" *The Desire of Ages pg.123 (1898)*

Note: Christ said, "Do you not believe that I am in the Father and the Father in Me? . . . The Father who dwells in Me does the works" (John 14:10). Can we understand that the Holy Spirit which dwelt in Christ was the Spirit of His Father? Christ was speaking of this when He said, "I and My Father are one" (John 10:30).

☆ "Through the whole thirty years of His private life He was humble, meek, and lowly. **He had a living connection with God; for the Spirit of God was upon Him**, and He gave evidence to all who were acquainted with Him that He lived to please, honor, and glorify His Father in the common things of life." *Review and Herald October 24, 1899; S.D.A. Bible Commentary Vol.5, pg.1088*

Note: "He lived to please, honor, and glorify His Father," not "His Father and the Holy Spirit."

"We should live by faith on the Son of God, as **the Son lived by faith in the Father**. Says Christ, 'As the living Father hath sent me, and **I live by the Father**; so he that eateth me, even he shall live by me.'" *Review and Herald June 11, 1889 pr.10*

"They (the priests and rabbis) felt sufficient in themselves for all things, and realized no need of a higher wisdom to direct their acts. But the Son of God was surrendered to the Father's will, and dependent upon His power." *Desire of Ages pg.208 (1898)*

☆ "As Christ felt **His unity with the Father broken up**, He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness."
Desire of Ages pg.686 (1898)

"The third time He sought the place of prayer. A horror of great darkness overcame Him. **He had lost the presence of His Father. Without this, He feared that in His human nature He could not endure the test.**" *The Story of Jesus pg.104 (1896)*

Note: Christ feared that in His human nature alone, without the indwelling Spirit of His Father, He could not endure the coming conflict with the powers of darkness, and the physical pain of crucifixion. The penalty for sin is separation from God. Christ paid this penalty while at the same time being physically and mentally tortured by men and by demons.

HE WAS DEPENDENT UPON HIS FATHER FOR THE POWER TO RESIST TEMPTATION

"In His humanity Christ was dependent upon the Father, even as humanity is now dependent upon God for divine power in attaining unto perfection of character."

Signs of the Times July 3, 1907 pr.2

"The humanity of Christ received the fallen foe and engaged in battle with him. He was sustained in the conflict by divine power just as man will be sustained by his being a partaker of the divine nature." (*Diary, MS 57, 1890*) *Manuscript Releases Volume Sixteen pg.183 pr.3*

Note: We overcome by becoming partakers of the divine nature of Christ. Christ overcame "by his being a partaker of the divine nature" of His Father. He said, "I in them and You in Me; that they may be made perfect in one" (John 17:23). Christ began life as a partaker of the divine nature. We become partakers of that nature when we are born again.

"In a life wholly devoted to the good of others, the Saviour found it necessary to withdraw from the thoroughfares of travel and from the throng that followed Him day after day. He must turn aside from a life of ceaseless activity and contact with human needs, to seek retirement and unbroken communion with His Father. As one with us, a sharer in our needs and weaknesses, He was wholly dependent upon God, and in the secret place of prayer He sought divine strength, that He might go forth braced for duty and trial." *Desire of Ages pg.363 (1898)*

Note: Never is Christ described as praying to the Holy Spirit.

"But our Saviour relied upon his Heavenly Father for wisdom and strength to resist and overcome the tempter. The Spirit of his Heavenly Father animated and regulated his life." *The Youth's Instructor February 1, 1873 pr.2*

HE WAS DEPENDENT UPON HIS FATHER FOR POWER TO HEAL AND RESTORE

☆ "When Jesus left Heaven, and there left his power and glory, Satan exulted. He thought that the Son of God was placed in his power." *Review and Herald September 1, 1874 pr.10*

"Christ received from the Father; He imparted to the disciples; and they imparted to the multitude." *Signs of the Times August 19, 1897 pr.10*

"The great Medical Missionary took away the sins of the paralytic and then presented him to God as pardoned. And He gave him also physical healing. God had given His Son power to lay hold of the eternal throne. While Christ stood forth in His own personality, He reflected the luster of the position of honor that He had held within the enriching light of the eternal throne." *Testimonies for the Church Volume Eight pg.202 (1904)*

“The living God was working through his Son. Jesus, when he was found in fashion as a man, had a realizing sense of the world’s needs, and he employed his human, God-given powers for the benefit of men, while in every act of mercy and healing he drew upon the divine power, even the power that made the worlds.” *Review and Herald October 14, 1902 pr.11*

“Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know” (Acts 2:22).

☆☆ “Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works” (John 14:10).

Note: No third divine being is mentioned here.

“Christ has power from his Father to give his divine grace and strength to man - making it possible for us, through his name, to overcome. There are but few professed followers of Christ who choose to engage with him in the work of resisting Satan’s temptations as he resisted and overcame.” *Signs of the Times October 24, 1878*

Note: The context of the above quotation is post incarnation, post glorification. If Christ is dependent even now upon His Father, then certainly He was dependent upon His Father while He lived on earth. Christ had prayed, “Father . . . glorify Your Son” (John 17:1).

ENDOWED BY THE FATHER, WITH THE ATTRIBUTES, OF GOD

“‘This is my beloved Son, in whom I am well pleased.’ He was consecrated to his office by God *himself*. He was anointed by the Spirit, invested with the authority, and endowed with the attributes, of God; and his mission was to reveal the Father to the world.” *Signs of the Times June 9, 1890 pr.2*

Note: The Father did not come bodily to earth and anoint His Son. The Father anointed His Son with His omnipresent Spirit. When Christ said, “The Father is in me,” this was so because the divine Spirit of the Father blended with the human nature of the Son. When the Father withdrew from Him in Gethsemane, Christ “felt His unity with the Father broken up.” He was a man - alone.

☆ “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” The Father gave his Spirit without measure to his Son, and we also may partake of its fullness. Jesus says: ‘If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?’” *Great Controversy pg.477 (1888); Review and Herald November 5, 1908 pr.4*

“For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him” (John 3:34).

"The opening heavens, and descent of the heavenly dove, were assurances that his Father would unite his power in Heaven with that of his Son upon the earth, to rescue man from the control of Satan, and that God accepted the effort of Christ to link earth to Heaven, and finite man to the infinite." *Review and Herald August 18, 1874 pr.2*

☆ "For as the Father has life in Himself, so He has granted the Son to have life in Himself"
(John 5:26).

"God has sent his Son to communicate his own life to humanity. Christ declares, 'I live by the Father,' my life and his being one." *The Home Missionary June 1, 1897 pr.11*

"Christ is invested with power to give life to all creatures. 'As the living Father hath sent me,' he says, 'and I live by the Father; so he that eateth me, even he shall live by me. . . It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.' Christ is not here referring to his doctrine, but to his person, the divinity of his character. 'Verily verily, I say unto you,' he says again, 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.'" *Review and Herald April 5, 1906 pr.12*

Note: The Father, gave to Christ to have immortal life in Himself, and this immortal life Christ gives to us. This immortal life, this divine life, this "life that was in Himself," was the life which the Father shared with the Son, Who became a channel for that power.

"Through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all." *Desire of Ages pg.21 (1898)*

The following quotation has been cited to prove that Christ had divine life within Himself apart from anything He received from His Father. Taken alone, it would seem to say just that. But this statement must be read along with others. Mrs. White said that Christ was "endowed with the attributes of God." He was "invested" with this "power to give life." If we say that the divine power of the Father belonged to Christ, that it was His because He shared divinity with His Father, that it was His by covenant right, then Christ could indeed have used this power as His own. By the terms of the covenant however, He must live as a man. If He violated this provision, He would lose the connection, and the power.

"As a member of the human family, Jesus was mortal; but as God, He was the Fountain of Life to the world. He could in His divine person have withstood the advances of death, and refused to come under its dominion. He might even in His human nature have withstood the inroads of disease, His divine nature imparting vitality and undecaying vigor to the human." (MS 141, 1901)
Manuscript Releases Volume Seventeen pg.339 pr.2

Had he not been fully human, Christ could not have been our substitute....But while bearing human nature, he was dependent upon the Omnipotent for his life. In his humanity, he laid hold of the divinity of God; and this every member of the human family has the privilege of doing. Christ did nothing that human nature may not do if it partakes of the divine nature."

Signs of the Times June 17, 1897 pr. 8

"He declared that He had no existence separate from the Father."

Review and Herald January 7, 1890

Note: His nature was 100% human, yet His nature was 100% divine. His divine nature was that which He shared with His Father.

Note: Why did Christ not say that He was also "one" with the Holy Spirit, if the Spirit was another distinct divine being coequal with the Father and Himself? Mrs. White very consistently says, He was dependent upon the Father, He represented the Father, He revealed the Father, He was obedient to His Father, He glorified the Father, He received from the Father, He was the only begotten Son of the Father, and He was raised from the dead by the Father.

THE FATHER RAISED HIS SON FROM THE DEAD

"By raising Christ from the dead, the Father glorified His Son before the Roman guard, before the Satanic host, and before the heavenly universe." *Signs of the Times May 10, 1899 pr. 14*

☆ "... that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places" (Ephesians 1:17-20).

"As God raised Christ from the dead, that he might bring life and immortality to light through the gospel, and thus save his people from their sins, so Christ has raised fallen human beings to spiritual life, quickening them with his life, filling their hearts with hope and joy." *Review and Herald March 31, 1904 pr. 9*

"Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy has begotten us again unto a living hope through the resurrection of Jesus Christ from the dead" (1Peter 1:3).

"Paul, an apostle, (not from men, nor through man, but through Jesus Christ, and God the Father, who raised him from the dead;)" (Galatians 1:1).

Father
"The only power that can quicken the heart into activity is the power which will give life to the dead-the Holy Spirit of God. . ." Letter 124, 1901; Manuscript Releases Volume Two pg.24,25

"For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will" (John 5:21).

Note: "The Father raises the dead." The Holy Spirit is "the only power which will give life to the dead." There is no conflict between these two statements, if we understand that the Holy Spirit is the Spirit of the Father.

"But if the Spirit of him [the Father] that raised Jesus from the dead dwells in you, He Who raised Christ from the dead will also give life to your mortal bodies through his Spirit who [or that] dwells in you" (Romans 8:11).

"He who died for the sins of the world was to remain in the tomb the allotted time. He was in that stony prison house as a prisoner of divine justice. He was responsible to the Judge of the universe. He was bearing the sins of the world, and His Father only could release Him."
Youth's Instructor May 2, 1901 pr.8

only His Father could raise him from the dead.

"IN CHRIST IS LIFE,
ORIGINAL, UNBORROWED, UNDERIVED"

"Still seeking to give a true direction to her faith, Jesus declared, 'I am the resurrection, and the life.' In Christ is life, original, unborrowed, underived. 'He that hath the Son hath life.' 1John5:12. The divinity of Christ is the believer's assurance of eternal life. 'He that believeth in Me,' said Jesus, 'though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?' Christ here looks forward to the time of His second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death. The miracle which Christ was about to perform, in raising Lazarus from the dead, would represent the resurrection of all the righteous dead. By His word and His works He declared Himself the Author of the resurrection. He who Himself was soon to die upon the cross stood with the keys of death, a conqueror of the grave, and asserted His right and power to give eternal life."
Desire of Ages pg.530 (1898)

Note: Is Mrs. White teaching that Christ was not literally begotten from the Father, but rather has always been a self-existent being with the power to give life, independent of the Father? Then how do we understand Christ's own statement that He came forth from God? How do we understand Mrs. White's use of Proverbs 8:22-30? How do we understand the word "Son?" If Christ was not "the Son of God," but was rather simply the incarnation of one person of the triune God, then why confuse us by calling Him "the Son?" John wrote that Christ is "the Son of the Father in truth and love" (2John 1:3).

IT PLEASED THE FATHER THAT IN HIM ALL FULLNESS SHOULD DWELL

Mrs. White uses Colossians 1:19 to describe the pre-incarnate Son of God. "For it pleased the Father that in Him all the fullness should dwell." (Col 1:19). He inherited the full power of divinity because that is what pleased His Father. He inherited the divine nature which He shared with His Father. He was the brightness of His Father's glory, and the express image of the Father's person before He became a man (Heb. 1:1-3). To say that Christ was the "heir" implies that the Father came first and gave His kingdom into the hands of His Son. To say that He was "the express image of the Father's person," implies that in everything He was an exact copy of the original.

☆ "'God is love.' And his matchless love manifested toward fallen man, in the gift of his beloved Son, amazed the holy angels. 'For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.' He was the Father's 'appointed heir of all things, by whom also he made the worlds.' He was the 'brightness of his glory, and the express image of his person.' And he upheld 'all things by the word of his power.' He possessed divine excellence and greatness. It 'pleased the Father that in him all fullness should dwell.' And Christ 'thought it not robbery to be equal with God.' Yet he 'made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.'"

Signs of the Times August 7, 1897 pr.1

(See also ST 2/20/93 pr.4 and ST 12/22/14 pr.12)

THE FATHER HAS GIVEN TO THE SON, TO HAVE LIFE IN HIMSELF.

While on earth Christ stated plainly that the Father had given Him power to give life. "For as the Father has life in Himself, so He has given to the Son to have life in Himself" (John 5:26). Mrs. White repeats this verse and states that "Christ is invested with power to give life" thus giving to John 5:26 a present tense.

"To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. He is invested with the right to give immortality. The life that He laid down in humanity. He takes up again, and gives to humanity." *Desire of Ages pg.786,787 (1898)*

Note: The life which He "gives to humanity" is the eternal life which He shared with His Father. It was this eternal life, which He "laid down."

When He said that the Father had given to the Son to have life in Himself, He was not speaking only of that time after His incarnation. He was explaining His relationship with the Father, from "the beginning." This statement made by Christ explains those passages which say that God created all things "through" His Son (Col. 1:12-14; 1Cor. 8:6; Heb. 1:1-3; Eph. 3:14-15; Eph. 3:9).

God became "God the Father, when He begat a Son in His exact image. The Father was pleased to give to His Son, by inheritance, His eternal life, the divine nature. This life, this divinity, this spirit, shared by the Father and the Son, made them "one." This is the mystery of divinity. This is the mystery of that divinity which lives in us when we are born again. Through the Son, the life of the Father then flows to all created beings (1Cor. 8:6). When the Father withdrew Himself from Christ, He withdrew the eternal life of His Son. Abraham's hand was stayed. God's was not. The Father sacrificed His own Son - for us.

☆ "I am the Way, the Truth, and the Life,' Christ declares; 'no one cometh unto the Father, but by me.' **Christ is invested with power to give life to all creatures.** 'As the living Father hath sent me,' he says, 'and **I live by the Father;** so he that eateth me, even he shall live by me. . . It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.' Christ is not here referring to his doctrine, but to his person, the divinity of his character. 'Verily verily, I say unto you,' he says again, 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. **For as the Father hath life in himself; so hath he given to the Son to have life in himself;** and hath given him authority to execute judgment also, because he is the Son of man.'"

Review and Herald April 5, 1906 pr.12

"BEGOTTEN FROM THE DEAD"

Jesus said "I live by the Father." As a human being, "He was dependent upon the Omnipotent for his life" (ST 6/17/97). The Bible says that God the Father raised His Son from the dead (Gal. 1:1, 1Pet. 1:3). Even if one did not believe that Christ was begotten from the Father, he would need to explain how the lifeless Son came back from death without deriving any "life" from the Father. Luke points to the resurrection as a day when Christ was begotten (gennao - Strong's #1080) (Acts 13:33), and John calls Christ the "first begotten from the dead" (Revelation 1:5). As we are "born again" when we receive Christ as our Savior, so Christ was born again - from the dead.

"God has fulfilled this [the promise of a Saviour] for us their children, in that he raised up Jesus. As it is also written in the second Psalm, 'You are My Son, Today I **have begotten You**'" (Act. 13:33).

"THE FATHER'S LIFE FLOWS OUT TO ALL"

Scripture and Spirit of Prophecy writings point to the Father as the source of all life. He gave life to all things through His Son.

"Through the beloved Son, **the Father's life flows out to all;** through the Son it returns, in praise and joyous service, a tide of love, to **the great Source of all.**" *Desire of Ages pg.21 (1898)*

☆ "For us there is one God, the Father, from whom are all things, and for whom we exist; and one Lord Jesus Christ, through whom are all things, and through whom we exist" (1 Cor. 8:6 RSV).

"For this reason I bow my knees before the Father of our Lord Jesus Christ, from whom every family in heaven and on earth derives its name" (Ephesians 3:14,15 NAS).

☆ **"The Ancient of Days is God the Father.** Says the psalmist: 'Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.' Psalm 90:2. **It is He, the source of all being,** and the fountain of all law, that is to preside in the judgment." *The Great Controversy* pg.479 (1888)

"The Father wrought by His Son in the creation of all heavenly beings."
Patriarchs and Prophets pg.34 (1890)

"God . . . has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds" (Hebrews 1:1-2).

"God has sent his Son to communicate his own life to humanity. Christ declares, **'I live by the Father,'** my life and his being one. **'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him,'** **'For as the Father hath life in himself; so hath he given to the Son to have life in himself;** and hath given him authority to execute judgment also, because he is the Son of Man.' The head of every man is Christ, as **'the head of Christ is God.'** And ye are Christ's, and Christ is God's." *The Home Missionary* June 1, 1897 pr.1

1 TIMOTHY 3:13-16

"I urge you in the sight of **God who gives life to all things,** and before Christ Jesus who witnessed the good confession before Pontius Pilate, that you keep this commandment without spot, blameless until **our Lord Jesus appearing, which He will manifest in His own time.** He who is the blessed and only Potentate, the King of kings and Lord of lords, **who alone has immortality,** dwelling in unapproachable light, **whom no man has seen or can see,** to whom be honor and everlasting power. Amen" (1 Timothy 3:13-16).

No man has seen the Father (John 1:18; John 6:46).

Only the Father knew the time of Christ's return (Matthew 24:36).

Only the Father has immortal life. He is the source. The Father has given to His Son to have immortal life in Himself. And Christ gives that immortal life to us.

"All created beings live by the will and power of God. **They are recipients of the life of the Son of God.** However able and talented, however large their capacities, they are replenished with life from the source of all life. He is the spring, the fountain, of life. **Only he who alone hath immortality, dwelling in light and life, could say, 'I have power to lay down my life, and I have power to take it again.'**" *The Youths's Instructor* August 4, 1898 pr.2

Note: In this quotation Mrs. White uses the words of 1Timothy 3:16 and applies them to Christ, yet we have seen (and the S.D.A. Bible Commentary agrees) that the verse is speaking of the Father. Can we reconcile this seeming inconsistency? I believe so.

First, we can receive eternal life only through Christ. For us, He is the only source. For us, He alone hath immortality."

☆ "We derive immortality from God by receiving the life of Christ for in Christ dwells all the fulness of the Godhead bodily. This life is the mystical union and cooperation of the divine with the human." *Signs of the Times* June 17, 1897 pr.14

Note: We receive eternal life through the mystical union of the divine with the human nature. Jesus said, "I in them, and You [Father] in Me; that they may be made perfect in one" (John 17:23). This is an amazing and absolutely vital truth. God does literally live in us. He bonds with us. His divine nature becomes our nature. This is the new birth.

"For as the Father has life in Himself, so He has granted the Son to have life in Himself" (John 5:26).

Second, the eternal life which He had in Himself, which He received from the Father, enabled Christ to say, "I have power to lay down my life, and I have power to take it again." The last part of John 10:18 is not often quoted, but it holds the key to understanding. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father."

Third, The light in which Christ dwelt was the glory of the Father.

"The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both." *Patriarchs and Prophets* pg.36 (1890)

Fourth, Scripture and Spirit of Prophecy references have already been cited, which say that the Father raised His Son from death.

☆☆ "And after Christ came up from the Resurrection, what did He do? He grasped His power and held His scepter. He opened the graves and brought up the multitude of captives, testifying to everyone in our world and in creation that He had the power over death and that He rescued the captives of death." *Faith and Works* pg.74 (Sermon, MS 1, 1889)

Note: It was not until after He was resurrected by the Father that Christ "grasped His power" and then Himself resurrected the "multitude of captives."

"I HAVE POWER TO LAY DOWN MY LIFE AND I HAVE POWER TO TAKE IT UP AGAIN"

"No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father" (John 10:17-18).

Note: The expression, "no one takes it from Me" in some of the ancient manuscripts reads, "No one took it from Me." This past tense would point the disciples back to the eternal counsel of peace between the Father and the Son. Christ's sacrifice was not forced upon Him, but was rather His own spontaneous offering in harmony with the Father's will.

The word here translated "power" (#1849) is translated 29 times as "authority." "I have the authority to lay it down." The Father has approved of what I am about to do. I have authority from God, to lay down My life as the Sacrifice, as the Lamb of God, as the Perfect Offering. This meaning is confirmed by the words, "This commandment I received from My Father." Think about it. Why would Christ need "power" to die?

"All power (in the sense of authority), is given unto Me, as Mediator between God and man."
(Emphasis is Mrs. White's.) *Manuscript Releases Volume 16, pg.15,16 (July 3, 1900)*

In Revelation 22:14, the same Greek word is translated "right." ("that they may have right to the tree of life.") Christ told His disciples, "I have the right to take up my life again," because I have fulfilled the terms of the covenant. I have earned the right to represent My followers before the throne of God.

"HUMANITY DIED: DIVINITY DID NOT DIE"

"I am the resurrection, and the life." He who had said, 'I lay down my life, that I might take it again,' came forth from the grave to life that was in himself. Humanity died: divinity did not die. In his divinity, Christ possessed the power to break the bonds of death. He declares that he has life in himself to quicken whom he will." *The Youth's Instructor August 4, 1898 pr.1*

Note: If part of Christ remained alive, then all of Christ did not die. Then Christ was not a complete sacrifice. Then Christ did not fully pay the price of our redemption, because only part of Him died.

Scripture and Spirit of Prophecy have already been noted which show that God the Father raised His Son from the dead, and that Christ did not have power again until He was resurrected.

The Greek word translated "I might take" from John 10:17-17 (Strong's #2983) is translated 133 times as "receive." Christ laid down His life, that He might receive it back again.

[Christ] "... who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him [the Father] who was able to save Him from [out of] death, and was heard because of His godly fear" (Hebrews 5:7).

The phrase "save Him from death" actually means "save Him out of death." The word translated "from" (#1537) is translated 139 times as "out of." The fact that He "was heard" tells us that this interpretation is correct. The Father answered the prayer of His Son. He saved Him from death. He did not save Him from dying.

Christ came forth "to life that was in himself." He came forth by the same divine life which had been in Him while He lived, the life which He laid down, the life which He received back again, the Spirit of God.

HE WAS FILLED WITH THE HOLY SPIRIT WHICH DID NOT DIE.

*"While He took upon Him humanity, it was a life taken into union with Deity."
(MS 92 1899) S.D.A. Bible Commentary Vol.7 pg.933*

☆ *"He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature."
*Selected Messages Book 1 pg.226; Signs of the Times August 2, 1905**

☆ *"Through the whole thirty years of His private life He was humble, meek, and lowly. He had a living connection with God; for the Spirit of God was upon Him, and He gave evidence to all who were acquainted with Him that He lived to please, honor, and glorify His Father in the common things of life." *Review and Herald October 24, 1899; S.D.A. Bible Commentary Vol.5 pg.1088**

*"Then the dust will return to the earth as it was, And the spirit will return to God who gave it"
(Ecc. 12:7).*

"And when Jesus had cried out with a loud voice, He said, 'Father, into Your hands I commit My spirit.' Having said this, He breathed His last" (Luke 23:46).

Note: The "divine nature" of Christ, while He lived on earth as a human being was the same divine nature which is available to every member of the human family. The spirit of God the Father filled the Son, and this is the "divinity" which "did not die". Christ received this Holy Spirit as His birthright. We receive this Spirit through Christ, by adoption.

WE WILL BE RESURRECTED BECAUSE WE WERE PARTAKERS OF DIVINITY.

*"Men may have a power to resist evil--a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. **Divinity and humanity may be combined in them.**" *Review and Herald February 18, 1890 pr.8**

☆"By the power [Spirit] of the Saviour that dwelt in them while living and **because they were partakers of the divine nature, they are brought forth from the dead** (Letter 65a, 1894)."
S.D.A. Bible Commentary Vol.4 pr.11

"INDEPENDENT IN HIS WORKING"

"Jesus is enshrouded in light unapproachable, independent in his working, and righteous in his judgments, and yet he taketh cognizance of all the actions of the children of men."
Signs of the Times August 19, 1880 pr.7

Note: Jesus sits at the right hand of the Father. The glory of the Father enshrouds the Son. The Father has committed all things into the hands of Christ, until the enemies of God's government are either reconciled or destroyed.

"The Father has given the world into the hands of Christ, that through His mediatorial work He may redeem man and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ." *Patriarchs and Prophets pg.366 (1890)*

To say that Christ is "independent in His working" may mean simply that He has a will of His own and is not simply a puppet worked by the Father. But it does not and can never mean that Christ would do anything in which the Father is not the Sovereign Director. The phrase may also mean that Christ is independent of any control by men. Our prayers do not obligate the Lord to do that for which we pray.

THE FATHER IS SOVEREIGN

☆ "He who gave being to the world has not lost His power or sovereignty. He still presides over the world. It is His prerogative to speak out His purposes. By His Son, the Mediator between God and man, these purposes are executed, and the Holy Spirit gives them effect." (Letter 141, 1902)
Manuscript Releases Volume Seven pg.343

Note: This is the same way in which Christ performed miracles through the disciples after Pentecost. They spoke the words. They executed the purposes of Christ, and the Holy Spirit gave effect to their commands. The Holy Spirit of the Father through Christ made it happen. The sick were healed and the demons were forced to leave.

"The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift. The Saviour's life and death and intercession, the ministry of angels, the pleading of the Spirit, the Father working above and through all, the unceasing interest of heavenly beings, -- all are enlisted in behalf of man's redemption."
Steps to Christ pg.21 (1892)

*"The divine Spirit
that the world's Redeemer promised to send
is the presence and power of God."*

Signs of the Times Nov. 16, 1891

POWER

AND

PRESENCE

*"Receive the Holy Spirit, and your efforts will be successful
Christ's presence is that which gives power." Notebook Leaflets Vol. 1, pg.12*

*"I am with you always,
even to the end of the world" Matthew 28:20 KJV.*

*“God, Your God,
has anointed You with the oil of gladness
more than Your companions” Hebrews 1:9 NKJ.*

ANointed FROM EVERLASTING

“I was set up from everlasting, from the beginning, or ever the earth was” (Proverbs 8:23 KJV).

“Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety.” *Review and Herald April 5, 1906*

Note: The Hebrew word translated “from everlasting” most often means simply “from the far distant past.” (See comments on Micah 5:2, pg.49) The word translated “set up” (Strong’s #5258) is from a root “to pour out,” meaning “to anoint.” “I was anointed from the far distant past, before the earth was created.”

If Christ was anointed before the earth existed, by Whom and with what was He anointed? John said, “I believe that thou art the Christ [anointed One] who should come into the world” (John 11:27).

“God [the Father], Your God, has anointed You [Christ] with the oil of gladness [His spirit] more than Your companions [the angels]” (Hebrews 1:9).

Before time was created, the Son was begotten in “the express image of His Father’s person.” He is the only being in the universe to inherit the divine spirit and power of His Father. “The Lord possessed Me” He said, “in the beginning of His way, before His works of Old” (Proverbs 8:22). “It pleased the Father that in Him all the fulness should dwell.” Mrs. White uses Colossians 1:19 to describe the pre-incarnate Christ (ST 8/7/97). The Son then gave of this fullness to every created being. “Through the beloved Son, the Father’s life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all” (Desire of Ages pg.21).

Prior to the creation Christ existed “in the form of God” (Phil. 2:6-7). As the Father was omnipresent “by His Spirit” (Education pg.132) so also the Son must have existed both in bodily form, and as Spirit. He too was omnipresent. [“Cumbered with humanity, He could not be in every place personally” (DA669). The implication would be that before He became a man, He was omnipresent.]

“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself.” (Ephesians 1:3-6 NAS).

*"All communication from heaven to earth since Adam's fall
has come through Christ."*

The Kress Collection pg.126

THE SPIRIT OF THE PROPHETS

"Now when the sons of the prophets who were from Jericho saw him, they said, 'The spirit of Elijah rests on Elisha.' And they came to meet him, and bowed to the ground before him" (2Kings 2:15).

When God the Father withdrew from the earth after Adam's sin, His Son became the Mediator. The Holy Spirit during the time of the Old Testament was the omnipresent Spirit of Christ.

COMMUNICATION ONLY THROUGH CHRIST

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

Patriarchs and Prophets pg.366 (1890)

☆ "To Adam in his innocence was granted communion, direct, free, and happy, with his Maker. **After his transgression, God would communicate to man only through Christ and angels."**

The Signs of the Times January 30, 1879 pr.19

☆ "With joy and gratitude he saw revealed a way by which he, a sinner, could be restored to communion with God. **The mystic ladder of his dream represented Jesus, the only medium of communication between God and man.**" *Steps to Christ pg.20 (1892)*

"He is with us as we teach the words he spoke in the Old Testament as well as in the New. He who gave commandment in the New Testament is the One also who gave the instruction contained in the Old Testament. The Old and the New Testaments are both sacred; for they both contain the words of Christ. **All communication from heaven to earth since Adam's fall has come through Christ.**"

(July 4, 1900) The Kress Collection pg.126

THE DIVINE PRESENCE

"The divine presence of Christ could bring to the aid of the Israelites a power which, when combined with human effort, would sanctify them to God. So today this Presence can bring us power to consecrate ourselves wholly to God." *The Youth's Instructor July 18, 1901 pr.18*

Note: Prior to the incarnation the Holy Spirit was the divine presence of Christ. And today the Holy Spirit is this same "presence of Christ."

"One equal with God, His only begotten Son, carried out His Father's mind in the deliverance of the Israelites. God had promised Moses, 'My presence shall go with thee,' and He fulfilled this promise by giving Christ to be the invisible Leader of His people, while Moses was chosen to be their visible general. Christ guided them in their travels through the wilderness, indicating where they should encamp. Through Moses He communicated His will and purpose to more than a million people. Through 40 years of wilderness-wandering He was their instructor."
(MS 91, 1899) Manuscript Releases Vol. 13, pg. 185

"It was revealed to Moses that the glory enshrouded in the pillar of cloud was the Son of the infinite God, whom the sacrificial offerings typified." *Signs of the Times June 17, 1880 pr.13*

Note: Moses understood that the "Angel of the Lord" in the pillar of cloud was God's Son, Who spoke for His Father.

"They forgot that the Angel of the covenant was their invisible leader, that, veiled by the cloudy pillar, the presence of Christ went before them, and that from Him Moses received all his directions."
Patriarchs and Prophets pg.395 (1890)

THE OMNIPRESENT CHRIST

I cannot believe that Christ in bodily form literally hovered over the camp of Israel for forty years. Or that He confined Himself to the Most Holy Place of the Temple in Jerusalem. He cared for the whole universe, not just for the small nation of Israel. "He upheld all things by the word of His power" (Heb 1:3). The pillar of cloud and the glory of the Most Holy Place were visible symbols of His invisible presence.

"... the symbol of the divine presence in the pillar of cloud by day, and of fire by night;"
Desire of Ages pg.669 (1898)

[After His incarnation] "Cumbered with humanity, Christ could not be in every place personally"
(February 1895) Manuscript Releases Volume Fourteen pg.23 pr.3; Desire of Ages pg.669

Note: The implication is that before Christ was "cumbered with humanity," He was omnipresent.

THE SPIRIT OF CHRIST

☆ “Christ is the one through whom God has at all times revealed Himself to man. ‘But to us there is but one God, the Father of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him.’ 1 Corinthians 8:6 ‘This is He [Moses], that was in the church in the wilderness with the Angel which spake to him in the mount Sinai, and with our Fathers: who received the lively oracles to give unto us.’ Acts 7:38 This angel was the Angel of God’s Presence (Isaiah 63:9), the Angel in whom was the Name of the Great Jehovah (Exodus 23:20-23). The expression can refer to no other than the Son of God.

Again: Christ is called the word of God. John 1:1-3. He is so called because God gave his revelations to man in all ages through Christ. It was His spirit that inspired the prophets. 1 Peter 1:10,11. He was revealed to them as the Angel of Jehovah, the Captain of the Lord’s Host, Michael the Archangel.” *Patriarchs and Prophets pg.761 pr.4-5 (appendix) (1890)*

Note: Christ was the Word of God before He became flesh (John 1:1-3,14). He represented the Father to angels, before He created man.

“Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow” (1 Peter 1:10-11).

“... and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ” (1 Corinthians 10:4).

CHRIST SPOKE THROUGH THE PROPHETS

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

Patriarchs and Prophets pg.366 (1890)

“Through the psalmist Christ declared, ‘In the midst of the congregation will I praise thee’ (Ps. 22:22). His voice was the keynote of the universe.” (*Letter 28, 1907*) *In Heavenly Places pg.248*

“Through the psalmist Christ had foretold the treatment that He should receive from men: ‘I am ... a reproach of men, and despised of the people.’” *Acts of the Apostles pg.225 (1911)*

“Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus” (Acts 1:16).

Note: The Holy Spirit of Christ spoke by the mouth of David.

☆☆ **"It was the Spirit of Christ that spoke through Enoch;"**
Patriarchs and Prophets pg.86 (1890)

☆ **"Jesus had imparted a knowledge of God to patriarchs, prophets, and apostles. The revelations of the Old Testament were emphatically the unfoldings of the gospel, the unveiling of the purpose and will of the infinite Father."** *Review and Herald January 7, 1890 pr.8*

Note: Jesus spoke for His Father. He communicated the will of His Father. He was the Word of God.

"HIS SPIRIT"

Note: In Scripture the word Spirit (when it refers to God and not to a human emotion, human life, an angel, or a demon) is almost always found qualified by a singular possessive which identifies source, or cause. The Holy Spirit is: "His Spirit," "Your Spirit," "My Spirit," "the Spirit of the Lord," "the Spirit of God," or "the Spirit from the Lord."

"By **His Spirit** He adorned the heavens" (Job 34:14).

"You send forth **Your Spirit**, they are created; And You renew the face of the earth" (Psalm 104:30).

"Then Moses said to him, 'Are you zealous for my sake? Oh, that all the Lord's people were prophets and that the Lord would put **His Spirit** upon them!'" (Numbers 11:29).

"'As for Me, this is My covenant with them' says the Lord: 'My Spirit which is upon you, and My words which I have put in your mouth, shall not depart from your mouth,' . . . **says the Lord**, 'from now and forever'" (Isaiah 59:21 NAS).

"Then he remembered the days of old, Moses and his people, saying: 'Where is He who brought them up out of the sea with the shepherd of His flock? Where is He who put His Holy Spirit within them'" (Isaiah 63:11).

Note: "He" in this text would be Christ. The Holy Spirit was "His Holy Spirit." The shepherd of His flock was Moses. When the Spirit said, "Thus saith the Lord," this was Christ saying, "Thus saith the Father." What followed were the words and will of the Father, which were spoken to Israel, through Christ ("the only Medium of communication").

SID DEFEND
HILL

"The communication between Heaven and earth, between God and man, which had been broken by the fall of Adam, was resumed."

Signs of the Times August 7, 1879

COMMUNION RESTORED

"... **one God and Father of all who is over all and through all and in all.**' Ephesians 4:6 From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple."
Desire of Ages pg.161 (1898)

"Apostasy caused the withdrawal of the Holy Spirit from man, but through the plan of redemption this blessing of heaven is to be restored to those who sincerely desire it."
(MS 3, 1892) Manuscript Releases Volume Two pg.11

"Yes; in giving the Holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. The Holy Spirit is the vital presence of God, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace." *Signs of the Times August 7, 1901 pr.4*

"Draw near to me, hear this! From the beginning I have not spoken in secret, from the time it came to be I have been there. And now the Lord God has sent me and his spirit"
(Isaiah 48:16 ASV, NAS, RSV).

*Note: When the Father sent His Son, He also sent His Spirit.
The communion was restored between the Father and the human race.*

Christ taught His disciples that they might come directly before the Father in prayer, because their petitions would be presented in the name of His Son. We do not have visual contact with our God in heaven, but we do now have a vital connection. Christ said, "We will come to Him and make our home with him," referring to the Father and Himself (John 14:23). "Our fellowship is with the Father and with His Son Jesus Christ" (1John 1:3).

☆☆ “‘This is my beloved Son in whom I am well pleased.’ Here was the assurance to the Son of God that his Father accepted the fallen race through their representative, and that he had granted them a second trial. The communication between Heaven and earth, between God and man, which had been broken by the fall of Adam, was resumed.” *Signs of the Times August 7, 1879*

“At the Saviour’s baptism, Satan was among the witnesses. He saw the Father’s glory overshadowing His Son. He heard the voice of Jehovah testifying to the divinity of Jesus. Ever since Adam’s sin, the human race had been cut off from direct communion with God; the intercourse between heaven and earth had been through Christ; but now that Jesus had come ‘in the likeness of sinful flesh’ (Rom. 8:3), the Father Himself spoke. He had before communicated with humanity through Christ; now He communicated with humanity in Christ. Satan had hoped that God’s abhorrence of evil would bring an eternal separation between heaven and earth. But now it was manifest that the connection between God and man had been restored.”

The Desire of Ages pg.116 (1898)

“The life-giving Spirit, flowing from the infinite fullness of God, is the true manna. Jesus said, ‘The bread of God is that which cometh down out of heaven, and giveth life unto the world.’ John 6:33 RV.” *The Desire of Ages pg.385 (1898)*

“Then Jesus said unto them, ‘Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven” (John 6:32).

Note: “The spirit of truth, which proceeds from the Father” (John 15:26).

“THE SON OF THE FATHER”

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

Note: Jesus was the Son of the Father, begotten of the Father before Their creation, yet Mary His mother was “with Child of the Holy Spirit” (Matthew 1:18, 20; Luke 1:35). That Spirit was the Spirit of the Father.

“In His incarnation He gained in a new sense the title of the Son of God. Said the angel to Mary, ‘The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God’ (Luke 1:35). While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world--the Son of God, yet allied by birth to the human race.” *Signs of the Times August 2, 1905; Selected Messages Book 1 pg.226*

“God Himself by His Holy Spirit instructed Mary how to bring up His Son.”
The Story of Jesus pg.30 (1896)

"GOD IS SPIRIT"

"But the hour is coming, and now is, when **the true worshipers will worship the Father** in spirit and truth; for **the Father is seeking such to worship Him. God is Spirit**, and those who worship Him must worship in spirit and truth" (John 4:23).

☆ "When we say, 'Our Father,' we worship God in truth. When we say, 'Who art in heaven,' we worship him in spirit. This petition carries the suppliant away from earth and human beings, to **One** who is unerring in judgment, compassionate, merciful, pure, and holy."
The Youth's Instructor December 7, 1899

☆ "There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; **one God and Father of all, who is above all, and through all, and in you all**" (Ephesians 4:4-6).

Note: True worshipers will worship the Father. The text does not say that we will worship the Father and the Spirit, only that "God is Spirit." There is no problem with this text if we understand that the Father and His Spirit constitute One Divine Being. God is the Father, Who sits on a throne in Heaven. God is also the omnipresent Spirit. The Father in heaven is the focus of our worship. Perhaps God ordained this because He foresaw a time when Lucifer would desire to be worshiped as another divine being. When we worship the Father, we are also worshiping Him as He exists in Spirit.

THE UNSEEN PRESENCE OF THE FATHER

☆ "All His life, Jesus had lived in **the presence of His Father**. **The Spirit of God had been His constant guide and support**. He always gave God the glory for His works on earth, and said, 'I can of Mine own self do nothing.' John 5:30." *The Story of Jesus pg.101 (1896)*

Note: The Holy Spirit is the presence of the Father.

"**The Father's presence encircled Christ**, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and **it is for us**."
The Ministry of Healing pg.488 (1905)

"And He who sent Me is with Me. **The Father has not left Me alone**, for I always do those things that please Him" (John 8:29).

"In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. **God and His holy angels were beside the cross. The Father was with His Son. Yet His presence was not revealed**. Had His glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone, and of the people there was none with Him."
Desire of Ages pg.753 (1898)

"The Saviour then assured them that the time was approaching when they would be scattered each one seeking his own safety, **and their Master would be left alone; yet not alone, for his Father would not forsake his Son.**" *Signs of the Times January 24, 1878*

Note: In Gethsemane, and on the cross Jesus felt forsaken. The communication between His Father and Himself was broken. The Father was still with Him, but Christ knew this only by faith.

Note: Christ said "the Father is with me" (John 16:32). He did not say, "the Father and the Spirit are with me." The Holy Spirit is the Presence of the Father.

"But you, when you pray, go into your room, and when you have shut your door, pray to **your Father who is in the secret place**; and **your Father who sees in secret** will reward you openly" (Matthew 6:6, 18).

"He who swears by the temple, swears by it and by **Him who dwells in it**" (Matthew 23:21).

Note: The Temple was "My Father's house" (John 2:16). The Father was obviously not in the Temple in bodily form, so it must have been His Holy Spirit which dwelt there. The Holy Spirit is the presence of the Father.

THE FATHER WAS PLEADING WITH MEN

Christ said, "No one can come to Me unless **the Father who sent Me draws him**; and I will raise him up at the last day" (John 6:44).

"It is written in the prophets, 'And they shall all be taught by God.' Therefore **everyone who has heard and learned from the Father comes to Me**" (John 6:45).

"But Jesus answered them, '**My Father has been working until now, and I have been working**'" (John 5:17).

Note: Christ did not say, "No one can come unless the Holy Spirit draws him." He did not say that He and the Father, and the Spirit had been working. Only two divine beings are spoken of here.

ANOINTED BY THE FATHER

"For he whom God hath sent speaketh the words of God: for **God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand**" (John 3:34-35).

☆ **"The Father gave his Spirit without measure to his Son,** and we also may partake of its fullness. Jesus says: 'If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?'" [Luke 11:13]

Great Controversy pg.477 (1888); Review and Herald November 5, 1908 pr.4

"For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross" (Colossians 1:19-20).

*Note: It pleased the Father (not "the Father and the Spirit"),
that all the fullness should dwell in Christ.*

"Behold, My servant whom I have chosen, My beloved in whom my soul is well-pleased; I will put my spirit upon him, and He shall proclaim justice to the gentiles" (Matthew 12:18 NAS).

"The Spirit of the Lord is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed" (Luke 4:18 NAS).

*Note: Jesus said, "The living Father sent Me" (John 6:52).
He has anointed Me with His Spirit.*

"You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good, and healing all who were oppressed by the devil; for God was with Him" (Acts 10:38 NAS).

*Note: Jesus Himself would baptize with the Holy Spirit (Matthew 3:11, John 1:33).
He would give to His disciples His presence and power.*

THE POWER OF THE FATHER FLOWED THROUGH HIS SON

"Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know" (Acts 2:22).

"And immediately Jesus, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, 'Who touched My garments?'" (Mark 5:30, Luke 8:46 NAS).

"And all the multitude were trying to touch Him, for power was coming from Him and healing them all" (Luke 6:19 NAS).

"Jesus answered them, 'Many good works I have shown you from My Father. For which of those works do you stone Me?'" (John 10:32 NKJ).

[Father]"Now they have known that all things which You have given Me are from You" (John 17:7).

THE LIFE OF THE FATHER FLOWED THROUGH THE SON

"Through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all." *Desire of Ages* pg.21 (1898)

"... the life was manifested, and we have seen, and bear witness, and declare to you that **eternal life which was with the Father** and was manifested to us..." (1John 1:2).

☆ "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself" (John 5:26 NAS). (John 5:21)

"And this is the testimony: that **God has given us eternal life**, and this life is in *His* Son" (1John 5:11).

Christ was sent by the Father: John 5:23,24,30,36,37; John 6:27-29,39,44,57; John 8:16,18,26-29,42; John 10:29,36; John 12:44-45,49; John 17:1-3,8,21,25; John 20:21; Gal 4:6 and 1John 4:14

"It is the Spirit who [or which] gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life" (John 6:63).

Note: The word "who" (Strong's #3739) may also be translated "which" as in Matt 3:9. "The star which they saw." KJV, ASV, RSV, NRSV use "the Spirit that." NKJV and NASV use "the Spirit who."

"The letter kills, but **the Spirit gives life**" (2Corinthians 3:6).

Note: The Father is the Great Source of all life. He gives this life through His Holy Spirit which is given to us through Christ. Because Christ was empowered with the Spirit, His word could raise the dead. We know that only the Father "hath immortality" (1Tim. 6:16). We know that the Father created and gave life to all things, through Jesus Christ (Eph.3:9; Jn.1:3; 1Cor. 8:6; Heb.1:2).

The Father

*created us gives us power
communicates with us gives to us eternal life
heals us will judge us
through His Son, Jesus Christ.*

THE FATHER LIVED IN HIS SON

"I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be **one, as You, Father, are in Me, and I in You**; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and **You in Me**; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me" (John 17:20-23).

Note: Christ prayed that those who believed on Him would be one with the Father and Himself. Why did He not ask that they would also be one with Spirit, if the Spirit is a third divine being?

"Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works" (John 14:10).

Note: Christ was filled with the Spirit, and He said "the Father who dwells in Me." The Spirit which dwelt in Christ was the Spirit of His Father. The divine nature, the life, the power, the presence of the Father dwelt in the Son.

HE WAS "ONE" WITH THE FATHER

☆ "I and My Father are one" (John 10:30).

Note: Not: "I and My Father and the Spirit are one?"

you never find that Jesus is one with the spirit but he is one with the Father

CHRIST PRAYED TO HIS FATHER

"In a life wholly devoted to the good of others, the Saviour found it necessary to withdraw from the thoroughfares of travel and from the throng that followed Him day after day. He must turn aside from a life of ceaseless activity and contact with human needs, **to seek retirement and unbroken communion with His Father**. As one with us, a sharer in our needs and weaknesses, He was wholly dependent upon God, and in the secret place of prayer He sought divine strength, that He might go forth braced for duty and trial." *Desire of Ages pg.362-363 (1898)*

Note: Jesus never prayed to the Holy Spirit. His prayers to the Father are recorded in Matthew 11:25-26; Matthew 26:39,42,53; Mark 14:36; Luke 10:21; Luke 22:42; Luke 23:34,46; John 12:27,28; John 14:16, John 16:26,27; and the entire chapter John 17.

His instruction to us is that we pray to the Father, in the name of the Son (Matthew 6:6,8; Matthew 6:9-13; Luke 11:2-4; and John 15:15).

CHRIST WAS RAISED FROM THE DEAD BY THE SPIRIT OF THE FATHER

"If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you" (Romans 8:11 RSV).

Note: KJV, ASV, and NRSV say "his Spirit that." NASV and NKJV say "His Spirit who."

"Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead)" (Galatians 1:1).

"Blessed be **the God and Father of our Lord Jesus Christ**, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead" (1Peter 1:3).

"For though he was crucified in weakness, yet he lives **by the power of God**. For we also are weak in him, but we shall live with him by the power of God toward you" (2Corinthians 13:4).

Note: Other verses which say that God raised Christ from the dead are Acts 3:15; Acts 4:10; Acts 13:30; Acts 17:31; Rom 4:24; Rom 6:4; Rom 8:11; Rom 10:9; 1Cor 15:15; ☆ Eph 1:17-20; and 1Thess 1:10.

→ Roman 8:11 The Father's spirit is his glory Eph 1:17

MADE ALIVE BY THE SPIRIT

"The only power that can quicken the heart into activity is the power which will give life to the dead--the Holy Spirit of God." (Letter 24, 1901) Manuscript Releases Vol. 2, pg.24-25

"For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit" (1Peter 3:18).

1. The Father raised Christ from death.
2. The Holy Spirit is "the only power" that can give life to the dead.
These two statements are consistent because the Holy Spirit is the Spirit of the Father.

"But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, **made us alive together with Christ**" (Ephesians 2:4-5 NAS).

Note: The power which raised Christ from the dead, is the same power which changes our nature thereby making us "alive."

"... that **the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit** of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to **the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places**" (Ephesians 1:17-20).

Note: God the Father, gives to us the spirit of wisdom and revelation so that we may know what is our hope in the riches of an inheritance with Christ, so that we may know the greatness of His power in us, the same great and mighty power which He worked in Christ, when He raised Him from the dead and seated Him at His right hand.

Note: This verse alone should convince us that Christ did not raise Himself from the dead.

Note: When Christ incarnated, He emptied Himself of His divine power and presence and knowledge. He was conceived a man, and He was filled with the same Spirit which he had shared with the Father from eternity. This Spirit was Christ's by covenant agreement, and was His because of Who He was. "All that the Father has is mine," He said. As a child, Christ manifest a divine temperament, but He did not have power to heal. Only after the Spirit "without measure" was poured upon Him by the Father at the baptism, was Christ then enabled to heal the sick and raise the dead. He did all this to prove to men and to unfallen beings that man, connected with God, partaker of the divinity (or divine nature, or Spirit) of God can keep the Law of God.

Michael, God's Son, blended His own substance with the DNA of a woman named Mary, thereby becoming a new being - still the Son of God, but now also a Son of man. He was assisted in this transformation by the Spirit of His Father, Who dwelt in Him, and with Him. He prayed to the Father, was anointed by the Father, worked miracles by the power of the Father, and was raised from the dead by His Father.

His message was that men must be reconciled to the Father, and must be one with the Father. We must be born of the Spirit - filled with "the Spirit of Him who raised Jesus from the dead" (Romans 8:11). We must be filled with the Spirit of the Father.

THE SPIRIT OF THE FATHER, IN THE INNER MAN

☆ "For this reason I bow my knees to **the Father** of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, **that He would grant you** according to the riches of His glory, **to be strengthened with might through His Spirit in the inner man**, that Christ may dwell in your hearts through faith" (Ephesians 3:14-18).

"If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you" (Romans 8:11RSV).

At Pentecost, the Father glorified His Son with the gift of the Holy Spirit (Acts 2:33). This Spirit which He shares with the Father enables Christ to live in every believer.

*“And the Holy Spirit descended in bodily form like a dove upon Him,
and a voice came from heaven which said,
‘You are My beloved Son; in You I am well pleased’”*

Luke 3:22.

THE GLORIOUS DOVE

☆ “Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no! direct from the Father issues the light of his glory. The heavens were opened, and beams of glory rested upon the Son of God and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ.”

Review and Herald January 21, 1873 pr.5

“After the baptism of Christ he bowed upon Jordan’s banks, and heaven never listened to such a prayer as he then and there uttered. And in answer to that prayer, the light and glory of God flashed forth from his throne and descended as a dove and rested upon him. Immediately from the Infinite One came a voice, saying: ‘This is my beloved Son.’” *Signs of the Times February 14, 1878 pr.5*

☆ “Christ did not appear to notice the reviling taunts of Satan. He was not provoked to give him proofs of his power. He meekly bore his insults without retaliation. The words spoken from Heaven at his baptism were very precious, evidencing to him that his Father approved the steps he was taking in the plan of salvation as man’s substitute and surety. The opening heavens, and descent of the heavenly dove, were assurances that his Father would unite his power in Heaven with that of his Son upon the earth, to rescue man from the control of Satan, and that God accepted the effort of Christ to link earth to Heaven, and finite man to the infinite. These tokens, received from his Father, were inexpressibly precious to the Son of God through all his severe sufferings, and terrible conflict with the rebel chief.”

Review and Herald Aug 18, 1874 pr.2

Note: “These tokens,” both the voice and the dove of light, were “received from the Father.”

☆ “At the Saviour’s baptism, Satan was among the witnesses. He saw the Father’s glory overshadowing His son.”

The Desire of Ages pg 116 (1898)

The Holy Spirit is the Father's glory

See Romans 8:11, Rom 6:4

(In the outer court at the close of His ministry.) "As the voice was heard, a light darted from the cloud, and encircled Christ, as if the arms of Infinite Power were thrown about Him like a wall of fire. The people beheld this scene with terror and amazement. No one dared to speak. With silent lips and bated breath all stood with eyes fixed upon Jesus. The testimony of the Father having been given, the cloud lifted, and scattered in the heavens. For the time the visible communion between the Father and the Son was ended." *The Desire of Ages* pg.625 (1898)

"The glory of the Father was revealed in the Son; Christ made manifest the character of the Father. **He was so perfectly connected with God, so completely embraced in His encircling light, that He who had seen the Son, had seen the Father. His voice was as the voice of God.**"
S.D.A. Bible Commentary Vol.5 pg.1142 pr.3; Review and Herald January 7, 1890

☆ "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" **The Father gave his Spirit without measure to his Son,** and we also may partake of its fullness. Jesus says: 'If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?'"
Great Controversy pg.477 (1888); *Review and Herald* November 5, 1908 pr.4

Note: The glory of the Father descended upon Christ, assuming the form of a dove as an emblem of His harmless character. Mrs. White does not say that the dove-like form was a third divine being.

There are only two divine beings represented in these quotations and in the Scriptural accounts of the baptism; Jehovah the Father or Infinite One, and Jesus Christ His Son. In Gethsemane and at Calvary, the Spirit of the Father was withdrawn. This was the bitter penalty for sin.

SEPARATION FROM HIS FATHER

(Gethsemane) "**As the Father's presence was withdrawn,** they saw Him sorrowful with a bitterness of sorrow exceeding that of the last great struggle with death."
Desire of Ages pg.759 (1898)

☆ "Oh, was there ever suffering and sorrow like that endured by the dying Saviour! It was the **sense of His Father's displeasure** which made His cup so bitter. It was not bodily suffering which so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world, and **a sense of His Father's wrath. The Father's glory and sustaining presence had left Him,** and despair pressed its crushing weight of darkness upon Him and forced from His pale and quivering lips the anguished cry: 'My God, My God, why hast Thou forsaken Me?'"
Testimonies for the Church, Volume Two pg.200 (1879)

☆ "Could mortals view the amazement and sorrow of the angels as they watched in silent grief **the Father separating his beams of light, love, and glory, from his Son,** they would better understand how offensive is sin in his sight."
Signs of the Times August 14, 1879 pr.3

“Separation from his Father, the punishment for transgression, was to fall upon him, in order to magnify God’s law and testify to its immutability. And this was forever to settle the controversy between Satan and the Prince of heaven in regard to the changeless character of that law.”

Signs of the Times December 9, 1897 pr.5

“The third time He sought the place of prayer. A horror of great darkness overcame Him. He had lost the presence of His Father. Without this, He feared that in His human nature He could not endure the test.”

The Story of Jesus pg.104 (1896)

“As Christ felt His unity with the Father broken up, He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness.”

Desire of Ages pg.686 (1898)

“The fierce temptation that His own Father had forever left Him caused that piercing cry from the cross: ‘My God, My God, why hast Thou forsaken Me?’”

Testimonies for the Church Volume Two pg.209; Signs of the Times August 21, 1879 pr.18

☆ “The dark cloud of human transgression came **between the Father and the Son**. The interruption of the communion **between God and His Son** caused a condition of things in the heavenly courts which cannot be described by human language.... God and the angels clothed themselves with darkness, and hid the Saviour from the gaze of the curious multitude while He drank the last dregs of the cup of God’s wrath (Letter 139, 1898).”

S.D.A. Bible Commentary Vol.5, pg.1108

*"This Spirit he poured out on us richly
through Jesus Christ our Savior"*

Titus 3:6 NRS.

AFTER PENTECOST

THE SPIRIT OF THE FATHER, THROUGH CHRIST, TO MEN

"But when the goodness and loving kindness of God our Savior appeared, **he saved us**, not because of deeds done by us in righteousness, but in virtue of *his* own mercy, by the washing of regeneration and renewal in the Holy Spirit, which he poured out upon us richly through Jesus Christ our Savior" (Titus 3:4-6 RSV).

"The Father has given his Son for us that through the Son the Holy Spirit might come to us, and lead us unto the Father." *Signs of the Times* October 3, 1892 pr.7

☆ "If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to those who ask Him?" (Luke 11:13 NAS).

☆ "With such an assurance as this of the willingness of your Father in heaven to give you his Holy Spirit, how can you remain away from *him*?" *The Youth's Instructor* February 1, 1856 pr.2

"And I will pray the Father, and He will give you another Helper, that He may be with you forever" (John 14:16).

Note: Why does Jesus have to ask His Father to give the other Helper? Why would the Father need to "send" or "give" a being Who is equal with Himself?

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? The Father gave his Spirit without measure to his Son, and we also may partake of its fullness. Jesus says: 'If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?'"

The Great Controversy pg.477 (1888); *Review and Herald* November 5, 1908 pr.4

THE SPIRIT OF THE FATHER LIVES IN US

“... one God and Father of all who is over all and through all and in all.’ Ephesians 4:6 From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again *His* temple.”

Desire of Ages pg.161

Note: God the Father is “over all” and “through all” and “in all.” The same Being who “sits on the throne” is omnipresent by His Spirit. “Jehovah will come down as the rain” (Hosea 6:3).

“But if the Spirit of Him who raised Jesus from the dead dwells in you, *He* who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you” (Romans 8:11).

Note: The Father raised Christ from death (1Peter 1:3; Galatians 1:1; Ephesians 1:17-20).

THE FATHER SANCTIFIES AND CLEANSSES US THROUGH CHRIST

☆ “Christ has power from his Father to give his divine grace and strength to man - making it possible for us, through his name, to overcome.” *Signs of the Times October 24, 1878 pr.5*

☆ “Jude, a bondservant of Jesus Christ, and brother of James, to those who are called, sanctified by God the Father and preserved in Jesus Christ” (Jude 1:1).

Note: No third divine being is mentioned here.

“... for it is God who works in you both to will and to do for His good pleasure” (Philippians 2:13).

“... giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light” (Colossians 1:12 NAS).

“Now may the God of peace who brought up our Lord Jesus from the dead, [the Father] that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do *His* will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen” (Hebrews 13:20-21).

Note: The Father brought Christ from the dead (Gal.1:1; 1Pet.1:3). The Father empowers us for righteousness, working in us what is “pleasing in His sight.”

"But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you. To Him be the glory [Rev. 5:13] and the dominion forever [1Cor. 15:24-28] and ever. Amen" (1Peter 5:10-11).

Note: The Father is the only true God (John 17:1-3; 1Cor.8:6; John 20:17; Eph. 4:6; Rev.4:9-11; 1Cor. 15:24-28).

THE FATHER : THE GREAT SOURCE

"Yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist" (1Corinthians 8:6 RSV).

"But when the Helper comes, whom [or which] I shall send to you from the Father, the Spirit of truth who [or which] proceeds from the Father, He [or it] will testify of Me" (John 15:26).

Note: The word "who" (Strong's #3739) may also be translated "which" as in Matt 3:9 - "the star which they saw." The word translated "He" (Strong's #1565) may also correctly be translated "it." In the Greek, the word "spirit" is neuter.

"The Saviour's life and death and intercession, the ministry of angels, the pleading of the Spirit, the Father working above and through all, the unceasing interest of heavenly beings,--all are enlisted in behalf of man's redemption." Steps to Christ pg.21 (1892)

Note: Five elements are listed here: #1 The Saviour; #2 angels; #3 the Spirit; #4 heavenly beings, #5 The Father above all. This statement does not present three coequal beings.

☆ "... one God and Father of all who is above all and through all and in you all" (Ephesians 4:6).

"The God of heaven uses His Spirit as it pleases Him; and human minds, human judgment, and human methods can no more set boundaries to its working, or prescribe the channel through which it shall operate, than they can say to the wind, 'I bid you to blow in a certain direction, and to conduct yourself in such and such a manner.'" Signs of the Times March 8, 1910 pr.2

THE PROMISE OF THE FATHER

"And gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, 'Which,' He said, 'you heard of from Me, for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now'" (Acts 1:4 NAS). (Luke 24:49)

"Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He [Christ] poured out this which you now see and hear" (Acts 2:33 NAS).

*Note: Christ received the Holy Spirit from His Father.
He then poured this Spirit upon His disciples.*

**THE FATHER GIVES EVERY SPIRITUAL GIFT
ACCORDING TO HIS WILL
THROUGH CHRIST**

"Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning" (James 1:17-18).

"*He* who did not spare *His* own Son, but delivered Him up for us all, **how shall *He* not with Him also freely give us all things?**" (Romans 8:32).

". . . giving thanks always for all things to God the Father in the name of our Lord Jesus Christ" (Ephesians 5:20).

"Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, and the same Lord. And there are varieties of effects, but the same God who works all things in all persons. . . . **But one and the same Spirit works all these things, distributing to each one individually just as *He* [God] wills**" (1Corinthians 12:4-11 NAS).

"God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to *His* own will?" (Hebrews 2:4).

Note: The Father's will is supreme.

"Our Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, On earth as it is in heaven" (Matthew 6:9-10).

☆ "*He* who gave being to the world has not lost *His* power or sovereignty. *He* still presides over the world. It is *His* prerogative to speak out *His* purposes. By *His* Son, the Mediator between God and man, these purposes are executed, and the Holy Spirit gives them effect."

(Letter 141, Sept. 10, 1902, p. 7 - to Brother and Sister Haskell)

Manuscript Releases Volume Seven pg.343

Note: This statement does not present three coequal beings. The Father's will is carried out by Christ, and the spirit (power and presence) of the Father, flowing through Christ makes the thing happen.

"But to each one of us grace was given according to the measure of **Christ's gift**. Therefore He says: **'When He ascended on high, He led captivity captive, And gave gifts to men'**" (Ephesians 4:7-8).

"Said Christ, 'All things that the Father hath are Mine. I and My Father are one. I appoint unto you a kingdom.' The Lord Jesus lays His hand upon the eternal throne of God with all the ease and assurance of one who rules and reigns, putting on His head the crown of Deity. He sits at the right hand of God and receives supreme honor as God, the glory He had before the world was. He distributes His gifts to all who by faith shall claim them."

(November 18, 1895) Manuscript Releases Volume Twenty-one pg.391

THE SPIRIT IS THE GIFT

"And as I began to speak, **the Holy Spirit fell upon them**, as upon us at the beginning. Then I remembered the word of the Lord, how He said, 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.' If therefore **God gave them the same gift as He gave us** when we believed on the Lord Jesus Christ, who was I that I could withstand God?" (Acts 11:15-17).

"Then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and **you shall receive the gift of the Holy Spirit**'" (Acts 2:38).

"No one has seen God at any time. If we love one another, God abides in us, and *His* love has been perfected in us. By this we know that we abide in *Him*, and *He* in us, because **He has given us of His Spirit**" (1John 4:12-13).

Note: No man has seen the Father (John 6:46).

"And this is *his* [the Father's] commandment, that we should believe in the name of *his* Son Jesus Christ and love one another, just as *he* has commanded us. All who keep *his* commandments abide in him, and he in them. And by this we know that he abides in us, by the Spirit which he has given us." (1John 3:23-24 RSV).

Note: We abide in the Father and He abides in us by His Spirit which He has given to us, through Christ. "... one God and Father of all, who is . . . in you all" (Eph. 4:6).

THE HOLY SPIRIT IS GIVEN TO US THROUGH CHRIST

"This Spirit he poured out on us richly through Jesus Christ our Savior" (Titus 3:6 NRS).

"Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear" (Acts 2:33).

☆ "The demonstration witnessed by the Jews at the Pentecost was an exhibition of the power of that very Jesus whom the priests and rulers had contemptuously rejected and crucified. According to his promise he had sent the Holy Spirit from Heaven to his followers, as a token that he had, as priest and king, received all authority in Heaven and on earth, and was the Anointed One over his people."

Spirit of Prophecy Volume Three pg.271 pr.2 (1878)

"Christ has power from his Father to give his divine grace and strength to man - making it possible for us, through his name, to overcome." *Signs of the Times October 24, 1878*

"I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire" (Matthew 3:11 Mark 1:8; Luke 3:16; John 1:33).

"So Jesus said to them again, 'Peace to you! As the Father has sent Me, I also send you.' And when He had said this, He breathed on them, and said to them, 'Receive the Holy Spirit'" (John 20:21-22).

☆ "Christ, our Mediator, is the one who gives the Holy Spirit; and by the office work of the Holy Spirit, the atonement made on Calvary is brought in contact with the soul of man to transform his character, and change his nature . . ."

The Youth's Instructor July 5, 1894 pr.6

"I can do all things through Christ who strengthens me" (Philippians 4:13).

"And Peter said to him, 'Aeneas, Jesus the Christ heals you. Arise and make your bed.' Then he arose immediately" (Acts 9:34).

THE SPIRIT OF THE FATHER HAS BECOME ALSO THE SPIRIT OF CHRIST

"But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His" (Romans 8:9).

"The influence of the Holy Spirit is the life of Christ in the soul."

Review and Herald October 26, 1897 pr.15

"Receive the Holy Spirit, and your efforts will be successful. Christ's presence is that which gives power." *Notebook Leaflets from the Elmshaven Library Vol. 1, pg.12*

"And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, 'Abba! Father!'" (Galatians 4:6 NAS).

"For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ" (Philippians 1:19).

☆☆ "For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith" (Ephesians 3:14-18).

Note: The Father's Spirit dwelling in, and flowing through His Son, enables Christ to dwell in our hearts by faith. Both the Father and the Son live in us. Their nature becomes also our nature as we partake of divinity.

THE FATHER DWELLS IN CHRIST, AND CHRIST DWELLS IN US.

[Jesus prayed to His Father:] "I in them, and You in Me; that they may be made perfect in one, and that the world may know that *You* have sent Me, and have loved them as *You* have loved Me" (John 17:23).

Note: We have fellowship with the Father and the Son (1John 1:3). We "abide in the Son and in the Father" (1John 2:24). John does not say that we abide in the Spirit, or that we have fellowship with the Spirit.

THE RIVER OF LIFE FROM THE THRONE OF GOD AND OF THE LAMB

"Then he showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb" (Revelation 22:1 RSV).

"He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.' Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified" (John 7:38 RSV).

*We are "baptized" in water, and we are baptized with the Holy Spirit. (Mark 1:8)
Christ gives to us "living water" which cleanses our heart and then flows out from us. (John 7:38)
We are washed and made spiritually clean by "water and the word." (Ephesians 5:26)
The "early rain" and "latter rain" symbolize the outpouring of the Spirit. (Hosea 6:3)
Water for Israel flowed from the smitten rock (Exo. 17:6).
We drink of the "water of life." (Revelation 21:6)
The "river of life" flows from "the throne of God and the Lamb" (Revelation 22:1).*

The "river of life" is a symbol of the Holy Spirit, which flows from the Father and from the Son. The Holy Spirit is now the Spirit of both the Father and the Son.

THERE IS ONE SPIRIT

"There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is above all and through all and in you all" (Ephesians 4:4-6).

Note: There are not two spirits, a spirit of Christ and a spirit of the Father. The Holy Spirit is now the spirit of both the Father and the Son.

*“And now, O Father, glorify Me together with Yourself,
with the glory which I had with You before the world was”*

John 17:5 NKJ

CHRIST GLORIFIED

For forty days after He was raised from the dead, Christ remained with his disciples on earth. At the end of that time He ascended to Heaven from the Mount of Olives (Luke 24:51). Ten days after He ascended to Heaven, Christ was glorified by His Father, with the glory that He had with the Father, “before the world was.” This was in answer to Christ’s prayer recorded in John the 17th chapter.

☆ “Jesus spoke these words, lifted up His eyes to heaven, and said: ‘Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was’” (John 17:1-5).

Note: Just in this one passage we read: The Father glorified Christ. The Father gave Christ authority. The Father is the Only True God. The Father sent Christ. The Father was glorified by Christ. The Father assigned Christ His work, and the Father loved Christ, Who existed with Him before the world was. No mention is made of another divine being.

“I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me. Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world” (John 17:23-24).

Note: Mrs. White says that the answer to this prayer, was the out-pouring of the Holy Spirit.

The gift of the Holy Spirit:

- 1. returned to Christ the omnipresence He once enjoyed.*
- 2. glorified Christ with the glory which He had with the Father before the world was.*
- 3. allowed Christ to be with His disciples and in His disciples.*
- 4. allowed the disciples to behold Christ’s glory, as He empowered them to do mighty works.*

Before the Son of God took human nature "He existed in the express image of His Father." As the Father was omnipresent by His spirit, so also was Christ. (See The Desire of Ages pg.669.)

"All power in heaven and in earth" was given to Christ, and with this power Christ sent the Holy Spirit. He sent Himself. "I in them and You in Me," Christ said (John 17:23). The Father dwells in Christ, Who then dwells in His followers.

THE HOLY SPIRIT IS CHRIST

☆☆ "And so it is written, 'The first man Adam became a living being.' The last Adam became a life-giving spirit." (1Corinthians 15:45).

☆ "Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty" (2Corinthians 3:17).

☆ "He who descended (into the grave) is also the One who ascended far above all the heavens, that He might fill all things" (Ephesians 4:10).

"Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth" (Hosea 6:3 KJV).

Note: The presence of Christ fills the universe once more. He literally dwells in each Son or Daughter. The Holy Spirit is not simply a voice speaking to our mind. The Spirit is the presence of Christ Himself. His nature becomes a real part of us. God dwells in humanity. And we are changed into His image.

Christ said, "I will come to you" (John 14:18). Though we are far in advance of those disciples 2000 years ago, with our understanding of sound waves and the transmission of unseen messages, in heavenly terms we are from sophisticated. It is not possible for us to understand just how Christ lives in us and with us. We can say that the Holy Spirit makes this possible, but this isn't really an explanation we can understand. We must simply accept the reality, by faith.

"When Christ entered within the heavenly gates, He was enthroned, amid the songs of millions of angels. As soon as this ceremony was completed, the Holy Spirit descended upon His followers in rich currents according to Christ's promise, and they were no more orphans. How quickly Christ fulfilled His promise, and sent from the heavenly courts the guarantee of His love! After His inauguration, the Spirit came and Christ was indeed glorified, even with the glory which He had from all eternity with the Father. During His humiliation upon this earth, the Spirit had not descended with all its efficacy; and Christ declared that if He went not away, it would not come, but that if He went away, He would send it. It was a representation of Himself, and after He was glorified it was manifest." *Signs of the Times* May 17, 1899 pr.3

“Christ’s ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. **As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity.** The Pentecostal outpouring was Heaven’s communication that the Redeemer’s inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers, as a token that He had, as Priest and King, received all authority in heaven and on earth, and was the Anointed One over His people.” *The Acts of the Apostles pg.38 (1911)*

I MUST GO AWAY

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you” (John 6:17).

“But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified” (John 7:39).

After Christ returned to Heaven, He was glorified by His Father. How? He received the promise of the Holy Spirit. Humanity and divinity were unconditionally united. The Spirit of the Father became also the Spirit of the Son - giving Him omnipotence, omniscience, and omnipresence. With this power Christ comes to us - not in body, but as a presence, as the Holy Spirit Comforter.

Christ could not be glorified with that glory which He had with His Father, until He returned to Heaven. The presence of the glorified Christ would have been like that of His Father -- “a consuming fire.” He stood with them, but after He was glorified He would be “in” them, giving life and power (John 14:17-18).

THE GLORIFIED CHRIST

“Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, and in the midst of the seven lampstands **One like the Son of Man,** clothed with a garment down to the feet and girded about the chest with a golden band. His head and His hair were white like wool, and white as snow, and His eyes like a flame of fire; His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength. **And when I saw him, I fell as His feet as dead.** But He laid His right hand on me, saying to me, ‘Do not be afraid; I am the First and the Last. I am He who lives and was dead, and behold, I am alive forevermore. Amen’ (Revelation 1:12-18).

THE FATHER'S PART TO FULFILL

"The donation of the Holy Spirit was the greatest gift God could bestow upon finite man. This is free to all and in this gift there could be no computation; this endowment specially signalized the enthronement of the only begotten Son of God in His mediatorial kingdom. **In this, the gift of the Comforter, the Lord God of heaven demonstrates to man the perfect reconciliation which He had effected between Himself and men.**" (Letter 35, 1893) *Manuscript Releases Volume Six pg.223*

"In the intercessory prayer of Jesus with His Father. He claimed that He had fulfilled the conditions which made it obligatory upon the Father to fulfill His part of the contract made in heaven, with regard to fallen man. He prayed: 'I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.'

[John 17:1-5 quoted.] Christ is not praying for the manifestation of the glory of human nature; for that human nature never had an existence in His pre-existence. He is praying to His Father in regard to a glory possessed in His oneness with God. His prayer is that of a mediator; the favor He entreats is the manifestation of that divine glory which was possessed by Him when He was one with God. Let the veil be removed, He says, and let My glory shine forth--the glory which I had with Thee before the world was."

Signs of the Times May 10, 1899; S.D.A. Bible Commentary Vol.5 pg.1146

He "was partaker of the Father's glory before the world was" (ISM266). He "existed in the express image of his Father" before He came in the likeness of men (YI 12/20/00). And He was "reinstated in the place of honor and glory which he voluntarily left when he became a man" (SOT 5/10/99). Jesus had been "one with the eternal Father" (PP34), and He was restored to that perfect oneness.

"For ten days the disciples offered their petitions for the outpouring of the Spirit, and Christ in heaven added His intercession. This was the occasion of His ascension and inauguration, a jubilee in heaven. He had ascended on high, leading captivity captive, and He now claimed the gift of the Spirit, that He might pour it out upon His disciples (SW Nov. 28, 1905)."

S.D.A. Bible Commentary Vol.6 pg.1055 pr.2

Note: Christ "claimed that He had fulfilled the conditions," and "He claimed the gift of the Spirit." The Father was obligated.. This was His part to fulfill of the covenant made between the Father and the Son, before the foundation of the world.

"Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear" (Acts 2:33).

"Behold, I send the promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high" (Luke 24:49).

THE FATHER'S PART TO FULFILL

"The donation of the Holy Spirit was the greatest gift God could bestow upon finite man. This is free to all and in this gift there could be no computation; this endowment specially signalized the enthronement of the only begotten Son of God in His mediatorial kingdom. **In this, the gift of the Comforter, the Lord God of heaven demonstrates to man the perfect reconciliation which He had effected between Himself and men.**" (Letter 35, 1893) *Manuscript Releases Volume Six pg.223*

"In the intercessory prayer of Jesus with His Father. He claimed that He had fulfilled the conditions which made it obligatory upon the Father to fulfill His part of the contract made in heaven, with regard to fallen man. He prayed: 'I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.'

[John 17:1-5 quoted.] Christ is not praying for the manifestation of the glory of human nature; for that human nature never had an existence in His pre-existence. He is praying to His Father in regard to a glory possessed in His oneness with God. His prayer is that of a mediator; the favor He entreats is the manifestation of that divine glory which was possessed by Him when He was one with God. Let the veil be removed, He says, and let My glory shine forth--the glory which I had with Thee before the world was."

Signs of the Times May 10, 1899; S.D.A. Bible Commentary Vol.5 pg.1146

He "was partaker of the Father's glory before the world was" (ISM266). He "existed in the express image of his Father" before He came in the likeness of men (YI 12/20/00). And He was "reinstated in the place of honor and glory which he voluntarily left when he became a man" (SOT 5/10/99). Jesus had been "one with the eternal Father" (PP34), and He was restored to that perfect oneness.

"For ten days the disciples offered their petitions for the outpouring of the Spirit, and Christ in heaven added His intercession. This was the occasion of His ascension and inauguration, a jubilee in heaven. He had ascended on high, leading captivity captive, and He now claimed the gift of the Spirit, that He might pour it out upon His disciples" (SW Nov. 28, 1905).

S.D.A. Bible Commentary Vol.6 pg.1055 pr.2

Note: Christ "claimed that He had fulfilled the conditions," and "He claimed the gift of the Spirit." The Father was obligated.. This was His part to fulfill of the covenant made between the Father and the Son, before the foundation of the world.

"Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear" (Acts 2:33).

"Behold, I send the promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high" (Luke 24:49).

"His first work in heaven was in harmony with his last commission on earth; for he sent the promise of the Father upon them. On the day of Pentecost the Holy Spirit was poured out upon the praying disciples, and they testified as to its source to all, wherever they went."
Review and Herald November 6, 1894 pr.6

Note: Why would Jesus need to ask the Father for the Spirit, if the Spirit is another divine being Who is equal with the Father? Why is the Holy Spirit spoken of as a "gift" given by the Father to His Son?

WHAT GIFT COULD HE BESTOW?

☆ "Christ determined that when He ascended from this earth He would bestow a gift on those who had believed on Him and those who should believe on Him. What gift could He bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. He determined to give His representative, the third person of the Godhead. This gift could not be excelled. He would give all gifts in one, and therefore the divine Spirit, that converting, enlightening, and sanctifying power, would be His donation. . . . It came with a fullness and power, as if for ages it had been restrained, but was now being poured forth upon the church. . . ." *Signs of the Times December 1, 1898 pr.2*

Note: Why is the Holy Spirit represented by Mrs. White as Christ's gift to us? If the Holy Spirit is a third divine being, coequal with the Father and Himself, wouldn't a different wording more clearly convey that reality?

☆ "All power in heaven and earth was given to Him, and having taken His place in the heavenly courts, He could dispense these blessings to all who received Him. The church was baptized with the Spirit's power. The evidence of the enthronement of Christ in His mediatorial kingdom was given." *Signs of the Times August 16, 1899 pr.12*

"The demonstration witnessed by the Jews at the Pentecost was an exhibition of the power of that very Jesus whom the priests and rulers had contemptuously rejected and crucified. According to his promise he had sent the Holy Spirit from Heaven to his followers, as a token that he had, as priest and king, received all authority in Heaven and on earth, and was the Anointed One over his people." *Spirit of Prophecy Volume Three pg.271 (1878)*

"Said Christ, 'All things that the Father hath are Mine. I and My Father are one. I appoint unto you a kingdom.' The Lord Jesus lays His hand upon the eternal throne of God with all the ease and assurance of one who rules and reigns, putting on His head the crown of Deity. He sits at the right hand of God and receives supreme honor as God, the glory He had before the world was. He distributes His gifts to all who by faith shall claim them."
(November 18, 1895) Manuscript Releases Volume Twenty-one pg.391

Note: Jesus said, "All things that the Father hath are Mine." (They are His by covenant right. They are His because He is God's Son.) Christ did not say, "All things that the Spirit hath are mine also." He did not say, "The Spirit and I are one." In these references, Christ receives from the Father and distributes His gifts to men. The "gifts of the Spirit" then are the gifts of Christ.

Note: To say that Christ receives supreme honor as God, or honor equal with God, cannot negate those statements which say that He was begotten in the Father's express image prior to the creation, or those statements which say that He was and always will be "next in authority" to God the Father (1Cor.11:3, 1Cor.15:24-28).

☆☆☆ "Jesus is waiting to breathe upon all his disciples, and give them the inspiration of his sanctifying spirit, and transfuse the vital influence from himself to his people. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. Christ is to live in his human agents, and work through their faculties, and act through their capabilities. Their will must be submitted to his will, they must act with his spirit, that it may be no more they that live, but Christ that liveth in them. Jesus is seeking to impress upon them the thought that in giving his Holy Spirit he is giving to them the glory which the Father has given him, that he and his people may be one in God. Our way and will must be in submission to God's will, knowing that it is holy, just, and good." *Signs of the Times* October 3, 1892 pr.4

Note: In this quotation the context is post incarnation, post ascension. Christ receives from the Father the divine life and power, which He then imparts to men. But the Divine Spirit which Christ receives from the Father, is more than just power. That Spirit is the glory, the nature, the life, the presence of God Himself. Only a divine being can live in another being. The Father lives in the Son. And through the Son He lives in us.

God lives within His created beings. He bonds with them. Human nature alone is carnal. This is why we cannot love the law of God. But when God Himself, by His Divine Spirit lives in us, then we love that law. This is what is meant by partaking of the divine nature. His nature becomes our nature. We become "one with God."

"I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me" (John 17:23).

*"I indeed baptized you with water,
but He will baptize you with the Holy Spirit"*

Mark 1:8 NKJ

BAPTIZED BY CHRIST

"I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. **He will baptize you with the Holy Spirit and fire**" (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33).

☆ "Jesus came to impart to the human soul the Holy Spirit. . . . He came to give to men new hearts. He said, 'A new heart also will I give you.' [Ezekiel 36:26] But the self-righteous of that day and of this day feel no need of having a new heart." *Review and Herald March 20, 1894 pr.7*

"There is no power in repentance to change the life. But when the helpless soul casts itself on Christ, there comes transformation of character. **The Saviour declares, 'A new heart also will I give you, and a new spirit will I put within you.'**" *Signs of the Times May 20, 1903 pr.2*

"THE WATER THAT I SHALL GIVE HIM"

"Whosoever drinketh of this water shall thirst again; but whosoever drinketh of **the water that I shall give him** shall never thirst; but **the water that I shall give him** shall be in him a well of water springing up into everlasting life.' John 4:13, 14. **By the living water is meant the Holy Spirit.** As a thirsty traveler needs water to drink, so do we need God's Spirit in our hearts. He who drinks of this water shall never thirst." *The Story of Jesus pg.55 (1896)*

Note: The living water flowed from the rock in the desert (Exo. 17:6).

☆ "**Christ, our Mediator, is the one who gives the Holy Spirit;** and by the office work of the Holy Spirit, the atonement made on Calvary is brought in contact with the soul of man to transform his character, and change his nature, until it can be said in heaven, 'Ye are laborers together with God, wearing Christ's yoke, bearing his burden.'" *The Youth's Instructor July 5, 1894 pr.6*

☆ **“Christ, in His mediatorial capacity, gives to His servants the presence of the Holy Spirit.”**
Testimonies for the Church Volume Seven pg.30 (1902)

☆ **“Jesus will add His intercession to your prayers, and claim for the sinner the gift of the Holy Spirit, and pour it upon his soul.”** *Youth's Instructor May 4, 1893 pt.10*

“To those that ask Him, Jesus imparts the Holy Spirit; for it is necessary that every believer should be delivered from pollution, as well as from the curse and condemnation of the Law.”
Selected Messages Book 1, pg.394; The Bible Students Library April 1893

“Christ has risen from the dead, proclaiming over the rent sepulcher, ‘I am the resurrection and the life.’ **He has sent His Spirit into our world to bring all things to our remembrance.**”
Signs of the Times March 26, 1906 pr.6

**I AM THE VINE.
YOU ARE THE BRANCHES.**

“On the day of Pentecost the Holy Spirit was poured out upon the praying disciples, and they testified as to its source to all, wherever they went.”
Review and Herald November 6, 1894 pr.6

☆ **“The juices of the vine, ascending from the root, are diffused to the branches, sustaining growth and producing blossoms and fruit. So the life-giving power of the Holy Spirit, proceeding from Christ, and imparted to every disciple, pervades the soul, renews the motives and affections and even the most secret thoughts, and brings forth the precious fruit of holy deeds.”**
Acts of the Apostles pg.184 (1883)

“To all who desire to be recipients of his Spirit, the virtue flows out from Christ. And it is in this way that the character of God, the perfection of Christ and the Father, is brought before the world.”
Review and Herald October 14, 1902 pr.11

“Though the Vine itself is unseen, its branches are visible. While Christ is removed from human sight, his life and power are manifested in his followers.” *Review and Herald September 11, 1883 pr.4*

☆ **“Jesus is waiting to breathe upon all his disciples, and give them the inspiration of his sanctifying spirit, and transfuse the vital influence from himself to his people. . . . Jesus is seeking to impress upon them the thought that in giving his Holy Spirit he is giving to them the glory which the Father has given him, that he and his people may be one in God.”**
Signs of the Times October 3, 1892 pr.4

“The sanctification of the soul by the operation of the Holy Spirit is **the implanting of Christ's nature in humanity.**” (*MS 34, 1894*) *Selected Messages Book 3, pg.198*

Note: Human nature is assimilated to the divine nature. God lives in humanity.

☆ "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. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ."
Review and Herald April 5, 1906 pr.16; Selected Messages Volume 1, pg 251

FROM THE FATHER, THROUGH THE SON

"The Father has given his Son for us that through the Son the Holy Spirit might come to us, and lead us unto the Father." *Signs of the Times October 3, 1892 pr.7*

"He saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit. This Spirit he poured out on us richly through Jesus Christ our Savior" (Titus 3:5-6 NRS).

"Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear" (Acts 2:33).

"Christ has power from his Father to give his divine grace and strength to man - making it possible for us, through his name, to overcome." *Signs of the Times October 24, 1878*

Note: She does not say, "Christ has power from the Holy Spirit."

A VISION OF THE SPIRIT IN THE LAST DAYS

"A light would come from the Father to the Son, and from the son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne..... And I saw those who rose up with Jesus send up their faith to Him in the Holiest, and pray--my Father give us thy Spirit. Then Jesus would breathe upon them the Holy Ghost. In the breath was light, power, and much love, joy and peace."
Experience and Views pg.54 (End of the 2300 Days)

To the Little Remnant Scattered Abroad April 6, 1846; Spiritual Gifts Volume One, pg.66;

*"His going forth is prepared as the morning;
and he shall come unto us as the rain,
as the latter and former rain unto the earth" Hosea 6:3 KJV*

"I will not leave you orphans; I will come to you" John 14:18 NKJ

THE PRESENCE OF CHRIST

"I will not leave you comfortless," Christ continued; 'I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, **and I in you.** He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and **I will love him, and will manifest myself to him.**" *Signs of the Times November 18, 1897 pr.4*

"I am with you always, even to the end of the age. Amen" (Matthew 28:20).

CHRIST RETURNED TO EARTH AS THE HOLY SPIRIT

"Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world" (John 17:24 NRS).

[John 17:24] **"God's answer to this appeal** goes forth in the proclamation: 'Let all the angels of God worship him.' Every angelic commander obeys the royal mandate, and Worthy, worthy is the Lamb that was slain; and that lives again a triumphant conqueror! echoes and re-echoes through all heaven. The innumerable company of angels prostrate themselves before the Redeemer. **The request of Christ is granted;** the church is justified through Him, its representative and head. Here the Father ratifies the contract with His Son, that He will be reconciled to repentant and obedient men, and take them into divine favor through the merits of Christ. Christ guarantees that He will make a man 'more precious than fine gold; even a man than the golden wedge of Ophir.' **All power in heaven and on earth is now given to the Prince of life; yet He does not for a moment forget His poor disciples in a sinful world, but prepares to return to them, that He may impart to them His power and glory.** Thus did the Redeemer of mankind, by the sacrifice of Himself, connect earth with heaven, and finite man with the infinite God (3SP 202, 203)."

S.D.A. Bible Commentary Vol.5 pg.1150 pr.5 (1878)

THE HOLY SPIRIT IS CHRIST HIMSELF

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

(Manuscript 5a, 1895) Manuscript Releases Volume Fourteen pg.23-24, pr.3

☆☆ "And so it is written, "The first man Adam became a living being." The last Adam became a life-giving spirit" (1Corinthians 15:45).

☆ "Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty" (2Corinthians 3:17).

THE SPIRIT OF CHRIST IS THE PRESENCE OF CHRIST

"The presence of the Holy Spirit is vouchsafed to all. Christ, our Mediator, renews our strength by the power of his presence." *Review and Herald June 25, 1895 pr.7*

"The Holy Spirit is the Comforter; as the personal presence of Christ to the soul."
The Home Missionary November 1, 1893 pr.28

"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."

Manuscript Releases Volume Fourteen pg.179 pr.2 (June 11, 1891)

*Note: When Christ spoke those words He stood "with" His disciples.
In the future He would be "in" them.*

"The divine presence of Christ could bring to the aid of the Israelites a power which, when combined with human effort, would sanctify them to God. So today this Presence can bring us power to consecrate ourselves wholly to God." *The Youth's Instructor July 18, 1901 pr.18*

"All are to remember that they are in the presence of Christ, and in no case are they to utter a word that will grieve the Holy Spirit."

Notebook Leaflets from the Elmshaven Library Vol. 1 pg.46 pr.1 (December 10, 1905)

THE HOLY SPIRIT OF CHRIST

“O, how we grieve the pure, Holy Spirit of Christ with our defiling sins! We are not prepared for the appreciation of the holy communion with Christ and with one another unless we are cleansed by his efficacy.” *Review and Herald July 5, 1898 pr.7*

Note: To grieve the Holy Spirit is to grieve Christ.

“And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, ‘Abba, Father!’” (Galatians 4:6).

“If by His Holy Spirit Christ abides in the soul, our features, our attitude, our words will reveal Him to the world.” *Signs of the Times January 6, 1898 pr.10*

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

“Christ breathed upon his disciples, and said, ‘Receive ye the Holy Ghost.’ Christ is represented by his Holy Spirit to-day in every part of his great moral vineyard. He will give the inspiration of his Holy Spirit to all those who are of a contrite spirit.”
Special Testimonies to Ministers and Workers. -- No. 3 pg.48 pr.2 (May 7, 1895)

“He would send it. It was a representation of Himself, and after He was glorified it was manifest.” *Signs of the Times May 17, 1899 pr.3*

HIS PRESENCE WITH US

“But it was difficult even for the disciples to understand the words of Christ. That Christ should manifest himself to them, and yet be invisible to the world, was a mystery to them. They could not understand the words of Christ in 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 had yet to learn that the inward spiritual life, all fragrant with the obedience of love, would give them the spiritual power they needed.”
Signs of the Times November 18, 1897 pr.6

“Christ’s last words to His disciples were: ‘Lo, I am with you always, even unto the end of the world.’ ‘Go ye therefore, and teach all nations.’ ‘Go to the farthest bounds of the habitable globe, and know that wherever you go, My presence will attend you.’ No more valuable legacy could He have left them than the promise of His abiding presence.” (MS 24, 1903)
Notebook Leaflets from the Elmshaven Library Vol.1, pg.62 pr.4

"Jesus was about to be removed from his disciples; but **he assured them that although he should ascend to his Father, his Spirit and influence would be with them always**, and with their successors even unto the end of the world. Christ could not have left his followers a more precious legacy than the assurance that his presence would be with them through all the dark and trying hours of life." *Spirit of Prophecy Volume Three pg.238; Redemption Series No.6, pg.56 (1878)*

HIS PRESENCE IN US

"The influence of the Holy Spirit is the life of Christ in the soul."

Review and Herald October 26, 1897 pr.15

"While Christ is dwelling in the heart by his Spirit, it is impossible for the light of his presence to be concealed or to grow dim."

Signs of the Times October 20, 1897 pr.3

"He who descended [into the grave] is also the One who ascended far above all the heavens, that He might fill all things" (Ephesians 4:10).

"I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me" (John 17:23).

"I have been crucified with Christ; it is no longer I who live, but **Christ lives in me;** and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me" (Galatians 2:20).

"Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that **Jesus Christ is in you?**" (2Corinthians 13:5).

"And because you are sons, **God has sent forth the Spirit of His Son into your hearts,** crying out, 'Abba, Father!'" (Galatians 4:6).

"All who obey his commandments abide in him, and **he abides in them.** And by this we know that **he abides in us, by the Spirit that he has given us**" (1John 3:24 NRS).

"Behold, I stand at the door and knock. If anyone hears My voice and opens the door, **I will come in to him and dine with him, and he with Me.** To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. He who has an ear, let him **hear what the Spirit says to the churches**" (Revelation 3:20).

Note: The Spirit is Christ speaking. He is the One who overcame, and sat down on His Father's throne.

HIS PRESENCE IS OUR COMFORT

"The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. The blow that is aimed at him falls upon the Saviour, who surrounds him with His presence. Whatever comes to him comes from Christ. He has no need to resist evil, for Christ is his defense. Nothing can touch him except by our Lord's permission, and 'all things' that are permitted 'work together for good to them that love God.'" [Romans 8:28]
Thoughts From the Mount of Blessing pg.71 pr.2 (1896)

"What is the joy of the Christian?--It is the result of the consciousness of the presence of Christ."
Review and Herald December 4, 1894

HIS PRESENCE IS OUR STRENGTH.

"Receive the Holy Spirit, and your efforts will be successful. Christ's presence is that which gives power." (*Letter 32, 1903*) *Selected Messages Book 1, pg.85*

"Nothing short of abiding in the presence of Christ will bring peace, freedom, courage, and power." *Review and Herald September 6, 1892 pr.5*

"O that frail man would realize that it is the General of the armies of heaven that is leading and directing the movements of his allies on earth. Christ himself is the renewing power, working in and through every soldier by the agency of the Holy Spirit."
Review and Herald July 16, 1895 pr.9

"And He said to me, 'My grace is sufficient for you, for My strength is made perfect in weakness.' Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me" (2Corinthians 12:9).

"For in that He Himself has suffered, being tempted, He is able to aid those who are tempted" (Hebrews 2:18).

"You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world" (1John 4:4).

HIS PRESENCE IS OUR RIGHTEOUSNESS

"To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory" (Colossians 1:27).

"Now to Him who is able to keep you from stumbling, and to present you faultless Before the presence of His glory with exceeding joy" (Jude 1:24).

"The sanctifying power of Christ upon the heart will produce precious fruit, and His Spirit and power will make our works acceptable to God. If by His Holy Spirit Christ abides in the soul, our features, our attitude, our words will reveal Him to the world."

Signs of the Times January 6, 1898 pr.10

"To all who desire to be recipients of his Spirit, the virtue flows out from Christ. And it is in this way that the character of God, the perfection of Christ and the Father, is brought before the world."

Review and Herald October 14, 1902 pr.11

Note: The Spirit of Truth "proceeds from the Father" John 15:26. The Holy Spirit "proceeds from the only begotten Son of God." Do the words used by Mrs. White, "flows out from," mean the same as the words "proceeds from?"

"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."

Desire of Ages pg.805 (1898)

CHRIST'S PRESENCE IN HIS CHURCH

"The church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows his supreme regard. While he extends to all the world his invitation to come to him and be saved, he commissions his angels to render divine help to every soul that cometh to him in repentance and contrition, and he comes personally by his Holy Spirit into the midst of his church."

The Home Missionary November 1, 1893 pr.23

"For where two or three are gathered together in My name, I am there in the midst of them"
(Matthew 18:20).

[The church] "which is His body, the fullness of Him who fills all in all" (Ephesians 1:23).

"He who descended [in death] is also the One who ascended far above all the heavens, that He might fill all things" (Ephesians 3:10).

Note: Christ died, ascended and now fills all things.

"O that frail man would realize that it is the General of the armies of heaven that is leading and directing the movements of his allies on earth. (Christ himself is the renewing power) working in and through every soldier by the agency of the Holy Spirit."

Review and Herald July 16, 1895 pr.9

"Let prayer be ascending now without delay **to Him** who walketh in the midst of the golden candlesticks. Take not thy Holy Spirit from us." *Review and Herald June 7, 1887 pr.17*

Note: Prayer offered to Christ, asking for His Holy Spirit.

"Unto the angel of the church of Ephesus write: 'These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks, I know thy works.' This figure illustrates the eternal vigilance of our Saviour. **Christ is in the midst of the seven golden candlesticks, walking from church to church, from congregation to congregation, from heart to heart.** He who keeps Israel neither slumbers nor sleeps. If the candlesticks were left to the care of human beings, how often they would flicker and go out. But God has not given His church into the hands of men. Christ, One who gave His life for the life of the world, is the Watchman of the house. He is the Warden, faithful and true, of the temple courts of the Lord. We are not dependent on the presence of priest or minister. We are kept by the power of God. **The presence of Christ is the secret of our life and light.**"

Signs of the Times February 12, 1902 pr.12

"The imparted Holy Spirit enabled His disciples, the apostles, to stand firmly against every species of idolatry and to exalt the Lord and Him alone. **Who, but Jesus Christ by His Spirit and divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ.**" *Manuscript Releases Volume Six pg.335 pr.2*

THE PRESENCE OF THE FATHER AND THE SON

"Jesus answered and said to him, 'If anyone loves Me, he will keep My word; and My Father will love him, and **We will come to him and make Our home with him**'" (John 14:23).

"He will send his representative, the Holy Spirit; for He says, "I will not leave you comfortless; I will come to you." **By the Spirit the Father and the Son will come and make their abode with you.**" *Bible Echo and Signs of the Times January 15, 1893 pr.8*

". . . and truly **our fellowship is with the Father and with His Son Jesus Christ**" (1John 1:3).

Note: We do not have fellowship with the Spirit. We have fellowship with the Father and the Son by means of the Spirit. The Spirit of the Father has become the presence of both the Father and the Son.

CHRIST IS THE COMMUNICATOR

"The Lord God of heaven is our King. He is a leader whom we can safely follow, for He never makes a mistake. **Let us honor God and His Son, through whom He communicates with the world.**" *(MS 144, 1903) Testimonies Vol. 8, pg.238; Bible Commentary Vol. 1, pg.1117*

“And he said to him, ‘Truly, truly, I say to you, **you will see heaven opened, and the angels of God ascending and descending upon the Son of man**’” (John 1:51 RSV).

☆ “With joy and gratitude he saw revealed a way by which he, a sinner, could be restored to communion with God. **The mystic ladder of his dream represented Jesus, the only medium of communication between God and man.**” *Steps to Christ* pg.20 (1892)

IN HIS PRESENCE THERE IS FULNESS OF JOY

“We shall meet with obstacles and difficulties; bitter and relentless will be our enemies; but as we follow on to know the Lord, we shall know that his going forth is prepared as the morning. Christ’s presence is promised to us in our labors. ‘Lo, I am with you alway,’ he says, ‘even unto the end of the world.’ **In his presence there is fulness of joy;** at his right hand there are pleasures forevermore.” *Review and Herald* August 12, 1909 pr.1

“**Christ understands the needs of the world, and through him alone can the Father supply them.**” *The Signs of the Times* April 22, 1897

WHAT IS THE HOLY SPIRIT?

#1 The Holy Spirit is the presence of God Himself. The divine nature is ours because God Himself dwells in us.

"The divine Spirit that the world's Redeemer promised to send is the presence and power of God." *Signs of the Times Nov. 16, 1891*

"Do not cast me away from Your presence, and do not take Your Holy Spirit from me" (Psalm 51:11).

"God is Spirit" (John 4:24).

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

#2 The Holy Spirit is the eternal life of God our Father, given to us through Christ His Son.

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" Romans 8:10.

"All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all." *Desire of Ages pg.21*

"And this is the record, that God hath given to us eternal life, and this life is in his Son" (1John 5:11).

"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." *Desire of Ages pg.805 (Written 1888)*

"The juices of the vine, ascending from the root, are diffused to the branches, sustaining growth and producing blossoms and fruit. So the life-giving power of the Holy Spirit, proceeding from Christ, and imparted to every disciple, pervades the soul, renews the motives and affections and even the most secret thoughts, and brings forth the precious fruit of holy deeds." *Acts of the Apostles pg.184 (1883)*

"To all who desire to be recipients of his Spirit, the virtue flows out from Christ. And it is in this way that the character of God, the perfection of Christ and the Father, is brought before the world." *Review and Herald October 14, 1902 pr.11*

#3 The Holy Spirit is the divine nature of the Father, imparted to us, through Christ.

"Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit." *The Desire of Ages* pg.123 (1898)

"In His humanity He was a partaker of the divine nature."
Signs of the Times August 2, 1905; *Selected Messages Book 1* pg.226

"In his humanity, he laid hold of the divinity of God; and this every member of the human family has the privilege of doing. Christ did nothing that human nature may not do if it partakes of the divine nature." *Signs of the Times* June 17, 1897 pr.8

#4 The Holy Spirit is the power of God the Father demonstrated through Christ His Son.

"All power in heaven and earth was given to Him, and having taken His place in the heavenly courts. He could dispense these blessings to all who received Him. The church was baptized with the Spirit's power." *Signs of the Times* August 16, 1899 pr.12

"Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit. He poured out this which you now see and hear" (Acts 2:33).

#3 The Holy Spirit is the manifest presence of Christ Our Lord.

"I am with you always, even to the end of the age. Amen" (Matthew 28:20).

"I will not leave you orphans; I will come to you" (Matthew 14:18).

"The Holy Spirit is the comforter, as the personal presence of Christ to the soul."
The Ellen G. White 1888 Materials pg.1075 pr.3

"The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He [Christ] would represent Himself as present in all places by His Holy Spirit, as the Omnipresent."

Manuscript Releases Volume Fourteen pg.23-24, pr.3

We try to simplify. We want to understand. But the Spirit of God defies a simple explanation. The Spirit is God Himself. It is the presence of God, the life of God, the divine nature of God, the glory of God, the hand of God, and the power of God. It is the Spirit of the Father, and the Spirit of Christ. It is the gift of the Father to Christ, and the gift of Christ to men. It is the Comforter - the manifest presence of Christ in us and with us.

The nature of Holy Spirit of God is wondrous and multifaceted and worth our study, but it will remain beyond our comprehension.

**1896
AND
BEYOND**

THE LACEY LETTERS

MARIAN DAVIS: Employed by Mrs. White after the death of her husband James. Secretary and underwriter, for Mrs. White from 1879 until her death in 1904, of tuberculosis. Much loved and trusted. Was Mrs. White's chief literary assistant in Australia.

"Marian had been with me about twenty-five years. She was my chief worker in arranging the matter for my books. She ever appreciated the writings as sacred matter placed in her hands, and would often relate to me what comfort and blessing she received in performing this work, that it was her health and her life to do this work. She ever handled the matters placed in her hands as sacred. I shall miss her so much. Who will fill her place?--Manuscript 146, 1904."

Selected Messages Book 3, pg. 91

LEROY EDWIN FROOM: Editor of the Chinese Signs of the Times 1915. Editor of the Watchman magazine. First Associate secretary and the secretary of the Ministerial Association from 1926 to 1950. Founded Ministry magazine. Editor Ministry magazine for 22 years. Professor of historical theology at Andrews University Seminary during the summer quarter. Wrote, four-volume The Prophetic Faith of Our Fathers, two-volume The Conditionalist Faith of Our Fathers, Movement of Destiny, The Coming of the Comforter, and The Holy Spirit-Executive of the Godhead. Froom was a primary influence for the doctrine of the Trinity within the Adventist church.

HERBERT CAMDEN LACEY: His family converted to Adventism from the Church of England in 1887, when Lacey was 17. [Mrs. White lived with the Lacey family for a time. After the death of his first wife, Mrs. White's son Willie married Lacey's sister May.] Educator. Graduated Healdsburg College 1892 and Battle Creek College. Joined faculty of what is now called Avondale College, teaching Bible and Greek, and engaged in summer evangelism. Taught Bible and ancient languages Healdsburg College 1902, then became head of the Bible and Greek departments 1904-1913. President of what was to become Newbold College, England 1907-1913. Taught Bible and Biblical languages Union College 1913-1918. Taught at what is now Columbia Union College 1918-1920. Played a prominent role in the 1919 Bible Conference discussions. Pastor of churches in New York city and California. For a short time, professor of Biblical exegesis in the College of Medical Evangelists. His strong belief in the Trinity, had a wide effect because of his role as an educator.

THE LETTERS

The letters are copied here with permission from the General Conference Archives and the Ellen White Estate, just as I received them from the James White Library, Andrews University. The content of these letters speaks for itself. The words "DO NOT PUBLISH" were stamped on the letters by Mr. Froom himself, a very private man, who burned most of his correspondence before His death.

Ministerial Association
of SEVENTH-DAY ADVENTISTS

TAEONA PARK, WASHINGTON 12, D. C.

NOT FOR
PUBLICATION

L. LAMAR MCELHANY, CHAIRMAN
LEROY E. FROOM, SECRETARY
R. ALLAN ANDERSON, ASSOCIATE
LOUISE C. KLEUSER, ASSOCIATE

August 8, 1945

Elder H. C. Lacey
2854 Piedmont Avenue
La Crescenta, Calif.

Dear Brother Lacey:

I am coming to you with an inquiry that you may or may not feel free to answer. It pertains to the beginnings of the discussion of Trinitarianism versus Arianism. Elder Andreassen has been under the impression that when Mrs. White began to write those statements, most of which now appear in Desire of Ages concerning the eternal existence of Christ and His oneness with the Father through all past time, that there was no agitation or discussion of any sort.

On the contrary, Elder D. E. Robinson of the White Estate, is under the impression, I believe from something told him by you, that over at Cooranbong around 1898 or 1899 you were giving a series of studies on the Trinity and were challenged by some of the brethren. I think Marian Davis was present at the time, and I believe he is under the impression that she was the one who told Sister White of the discussion. And, as in many other instances, Mrs. White was given light that was possibly disconfirming to those who had believed the Arian view of the relatively recent origin of Christ.

Would you feel free to tell me whether that statement of your discussions in Australia is relatively correct? In fact, I wish you would make a rather complete statement for me because of the impression that obtains with some that there was absolutely no agitation prior to this. Would you furthermore give me any evidence aside from your memory of it? Do you have any letters? Is there any correspondence of any sort relative to it, or any other documentation that would help me in this matter?

I assure you that I am not seeking to create any difficulty or to indulge in any agitation. It is simply a matter of information in the background of discussions of Arianism and Trinitarianism which periodically arise.

Awaiting your response with interest, I am

Sincerely your brother in service,

LEF-cu

L. E. Froom

W.C.White favored the editorial idea quite a bit. But my wife and I were teachers in our school, and wished to continue in it.

However, Professor Prescott's interest in the "Eternity of the Son," and the great "I A'S" coupled with the constant help he gave Sr Davis in her preparation of the 'Desire of Ages,' may serve to explain the inclusions of the above-named teachings in that wonderful book.

As to any special controversy, or agitation, over the matter of the Trinity, I cannot recall anything serious at all. Of course I have always known that Elder Uriah Smith was an Arion in belief, ("Thoughts of Daniel and the Revelation" reveal that) and that our people undoubtedly generally followed that view. But we, as a family, had been brought up in the Church of England, and were naturally, may I say, Trinitarians. We just ~~just~~ believed it, subconsciously, and I do not remember our ever discussing the question with the brethren who brought us into the Truth, Elder M.C.Israel, and young brother W.L.R.Baker. One thing I do recall is my mother's remarking on the strange language used by our ministers is speaking of the Holy Ghost as 'it' and 'its' as though they thought of the Holy Spirit as an influence, instead of as a Person. That seemed very strange to her, and in a measure to me also (§ was about 17 then)

Now this brings me to the second point in my letter: The angle in which I was involved in that convention at Cooranbong was, not the Eternity of the Son, but the Personality of the Holy Ghost.

Perhaps a few words of historic background may be helpful here:-

As already stated, I was really a Trinitarian at heart. And I went through Healdsburg College, and Battle Creek College, with a dim sort of a feeling that there was something wrong about our teaching on the Ministry and Personality of the Holy Ghost. (Of course, that term was never used, except in reading from the Bible,- it was always 'Holy Spirit' and referred to as 'it') And then in the Testimonies I noticed that, practically everywhere, the same language was used,- 'Holy Spirit' 'it' 'its' etc, as though the 'Spirit of God' were an influence, instead of a Person, the Third Person of the Godhead.

During my college course at Battle Creek, in March 1894, I attended as a delegate from the College, the second international convention of the Student Volunteer Movement for Foreign Missions, held at Detroit Michigan. There I heard such men as Mr J.R.Mott, Mr Robert Spear, and such Spirit-filled servants of the Lord as J.Hudson Taylor, A.T.Pierson, A.J.Gordon, with Miss Geraldine Guinness and others. I remember too how Sr.Georgia Burruss (now Mrs L.J. Burgess of National City, California, who was also a delegate at that convention, and who became afterwards our first woman missionary to India, I believe) was impressed by the spiritual teachings and appeals of these men. I recall her saying something like this: Brother Lacey, these men are not Sabbath-keepers, as we understand it, but the Lord is certainly using them mightily: I have never felt the deep moving of the Spirit of God upon my heart, as I have here at this convention. And I couldn't help agreeing with her exactly.

NOT FOR
PUBLICATION

Well now, one thing I noticed vividly; the emphasis placed by all these teachers upon the ministry of the 'Holy Ghost' in our lives as God's servants and missionaries, a ministry as of a real, definite, divine person, always with us, and in us; the Comforter as taught by Jesus Christ in His last paschal discourse, and as revealed in the book of Acts, and presented everywhere throughout the Epistles and the Revelation.

On the voyage back to Australia during September 1895, I made that theme, the Personality and Work of the Holy Ghost, a special subject of Bible Study. And I became convinced for myself! So when I was asked to conduct a series of Bible Studies at the 9:00 o'clock hour in a convention in Woorenbong in 1896, I presented that theme very much to the interest (I well remember!) of St Marian Davis, who took copious notes, and also to that of Elder A.C. Daniells, who was frequently present, and expressed conservative appreciation.

When the "Desire of Ages" came out in 1898, Brother Daniells himself called my attention to the expression found on page 671, where the Spirit is spoken of as 'the third person of the Godhead' (I had not at that time seen a printed copy) and made some kindly comments. Later, in 'Testimonies for the Church, Series B, No 7' on page 63 (Nov 1905) I found this paragraph:-

"The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fulness of the Godhead, making manifest the power of divine grace to all who believe in Christ as a personal Saviour. THERE ARE THREE LIVING PERSONS IN THE HEAVENLY TRIO; in the name of these three great powers - the Father, the Son, and the Holy Spirit - those who receive Christ by living faith are baptized; and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ."

exactly as I had endeavoured to teach 9 years previously.

In this same connection I was interested to note the language used in the article "The Holy Spirit in our Schools" found in ST.61,62, and bearing date 'May 10, 1896' Cooranbong N.S.W., where every time the Holy Spirit is referred to, the pronouns 'He,' 'Him,' 'His' are employed. And He is called a 'heavenly messenger' 'The heavenly guest' repeatedly, and apparently 'the great Teacher Himself.'

Well, I fear this reply has dragged on too long! Please forgive me for any undue loquacity. But I was mightily interested in these matters over there in Cooranbong, and am still, for that matter, and shall be pleased to communicate with you further, if you wish it.

Very fraternally yours,

H. C. Daniells
 NOT FOR PUBLICATION

Ministerial Association
of SEVENTH-DAY ADVENTISTS

TAKOMA PARK, WASHINGTON 12, D. C.

J. LAMAR McELHANY, Chairman
LEROY E. FROOM, Secretary
R. ALLAN ANDERSON, Associate
LOUISE G. KLEUSER, Associate

September 26, 1945

Elder H. Camden Lacey
2854 Piedmont Avenue
La Crescenta, Calif.

NOT FOR
PUBLICATION

Dear Brother Lacey:

Thank you for your very interesting recital under date of August 30 as just received. I am glad for the effort that you have put forth to tell us about your personal interest in the personality of the Holy Spirit and also of the discussion by Professor Prescott in Australia back in the year 1896 concerning the eternal Son. It was not so much the background of the personality of the Holy Spirit that concerned me as whether the eternity of the Son of God was being agitated or was under discussion at the time that Sister White began to present it in Desire of Ages.

There are very definite epochs in Sister White's work. Starting with the initial vision in December 1844, we come to 1848 when the sweeping panorama of events from paradise lost to paradise regained was given her. Ten years later in Ohio this was repeated, and she was told to write it out. This formed Spiritual Gifts, Vol. I. Later amplifications came, and the Spirit of Prophecy series resulted. Then finally came the larger volumes of the Conflict series came. Great Controversy was developed in greater fullness when Sister White was in Europe. It seems that the Spirit of prophecy was never the instrument to initiate doctrine, or other truths among us. Rather they have come from study, and then have been confirmed by the Spirit of prophecy when controversy has arisen and there was danger of rejection of light.

If you know of any other sources from which I might get further information as to any discussion of the eternal pre-existence of Christ, I should be grateful for the same.

Sincerely your brother in service,

LEF-tw

L. E. Froom

COMMENTS

In his letter, Mr. Lacey feels most definitely that Marian Davis included certain statements in The Desire of Ages because she was influenced by "Professor Prescott." The statements he refers to are those supporting the coeternity of Christ's existence with the Father.

Mr. Lacey seems almost proud of what he believes is a change in Mrs. White's writings and her viewpoint brought about by his presentation at the Cooranbong Campmeeting. He points out that before his lectures, she referred to the Holy Spirit as "it," and afterwards as "He." [This is not entirely the case. Mrs. White continued to refer to the Spirit as "it" and only occasionally as "He."]

To my knowledge there is no transcript preserved of the lectures given by Mr. Lacey, therefore we cannot know exactly what He taught. We cannot know if he believed in three coeternal, coequal divine beings, although he does call himself a Trinitarian.

Mrs. White was introduced to several doctrines by others. The unconscious state of the dead, the Sabbath, and the pre-advent investigative judgment are examples. She received divine assurance in each case that the teaching was true (See 3MR412, 1SM206, 3SM38). If she received any message from the Lord regarding the doctrine of the Trinity, she did not say so. Mrs. White never specifically endorsed the teaching of Herbert Lacey, although many will assume that inclusion of the phrase "third person of the Godhead" in The Desire of Ages is evidence of such endorsement.

We may never know for certain how much the beliefs of Prescott and Lacey influenced Marian Davis and Mrs. White. The letters leave little doubt that there was some influence. Did Miss Davis include teachings obtained from others in The Desire of Ages and other works which she compiled? How fully aware of this was Mrs. White? If Mrs. White was very fond of Miss Davis and of Mr. Herbert Lacey, it might have been hard for her to disagree with them.

Perhaps the Lord did not see fit to direct the church in this matter because they had already rejected other messages. Sometimes, when the leaders of the Israel were in a state of resistance towards His prophet (and there are indications that this may have been the case), the Lord allowed them to continue in their chosen way.

Did Mrs. White come to believe in God as a Trinity? Why then did she continue to write statements which were clearly not Trinitarian?

REDEEMED BY THE FATHER AND THE SON (1881 - 1909)

"Every world throughout immensity engages the care and support of the Father and the Son; and this care is constantly exercised for fallen humanity."

Review and Herald January 11, 1881 pr.4

☆☆ "His death has now answered the question whether there was self-denial with the Father and the Son." *Review and Herald March 9, 1886 pr.16*

"Before the universe has been clearly presented the great sacrifice made by the Father and the Son in man's behalf." *Great Controversy pg.671 (1888)*

Note: There is no reference in the Spirit of Prophecy writings to any sacrifice made by the Holy Spirit in man's behalf.

"It is Satan's work to misrepresent the Father and His Son, to misrepresent truth and gloss over error, making it appear as truth." (*Talk to Ministers, October 21, 1888*)

1888 Materials pg.145

☆☆ "The great gift of salvation has been placed within our reach at an infinite cost to the Father and the Son. To neglect salvation, is to neglect the knowledge of the Father and of the Son whom God hath sent in order that man might become a partaker of the divine nature, and thus, with Christ, an heir of all things." *Review and Herald March 10, 1891 pr.2*

"We are altogether too indifferent to God's blessings. We share his loving care through Jesus Christ, and then forget how much it has cost the Father and the Son to make us fallen mortals sharers of his paternal sympathies." *Signs of the Times December 7, 1891 pr.6*

"It is the Father who 'so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"

Review and Herald July 19, 1892 pr.7

"Angels and archangels wonder at this great plan of redemption; they admire and love the Father and the Son as they behold the mercy and love of God; there is no feeling of jealousy as this new temple, renewed in the image of Christ, is presented in its loveliness to stand around the throne of God." (*Letter 31, 1892*) *Manuscript Releases Volume Three pg.19*

"We shall be judged according to the light we have had, according to the privileges we have been granted, according to the opportunity we have had to hear and understand the word of God. **These privileges have been given us through an infinite cost to the Father and the Son.**"

The Youth's Instructor June 15, 1893 pr.1

"We shall represent the Father and the Son to the world." *Signs of the Times July 30, 1894 pr.9*

"But how great was the condescension of the Father and the Son to consent to the working out of the plan of salvation to save the transgressors of Heaven's exalted law!"
Review and Herald August 28, 1894 pr.5

☆☆ "No man, nor even the highest angel, can estimate the great cost; it is known only to the Father and the Son." *Bible Echo and Signs of the Times October 28, 1895 pr.4*

"He [Adam] was placed in Eden, the garden of God, . . . all was clothed with spotless purity and unexcelled loveliness, and was in harmony with the character of the Father and the Son, by whom the worlds were made, and in whom was life, and the life is the light of men."
Signs of the Times December 12, 1895 pr.6

☆☆ "But in the transgression of man both the Father and the Son were dishonored."
Signs of the Times December 12, 1895 pr.7

"The human family cost God and his Son Jesus Christ an infinite price."
(June 12, 1896) Special Testimonies for Ministers and Workers. -- No. 7, pg.24

"It is not the sacrifice of Christ only; it is the Father's sacrifice also. The Father, in union and loving sympathy with his Son, subjected himself to suffer with his Son."
Spalding and Magan Collection pg.68 (Written March 12, 1897)

"The way to heaven has been laid open at infinite cost to the Father and the Son."
Testimonies to Ministers pg.453 (1897)

"In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son." *Signs of the Times December 23, 1897 pr.2*

☆☆ "There is a personal God, the Father; there is a personal Christ, the Son."
Review and Herald November 8, 1898; Bible Commentary Vol. 6, pg.1068

☆☆ "By Christ the work upon which the fulfillment of God's purpose rests was accomplished. This was the agreement in the councils of the Godhead, The Father purposed in counsel with His Son that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live."
(Letter 126, 1898 to Kellogg) Manuscript Releases Volume Twenty-one pg.54

☆☆ "The dark cloud of human transgression came between the Father and the Son. The interruption of the communion between God and His Son caused a condition of things in the heavenly courts which cannot be described by human language.... God and the angels clothed themselves with darkness, and hid the Saviour from the gaze of the curious multitude while He drank the last dregs of the cup of God's wrath (Letter 139, 1898)."
Bible Commentary Vol.5, pg.1108

"The gift of Christ reveals the Father's heart." *The Desire of Ages* pg.57 (1898)

"Christ came to our world to reveal the Father. Whatever attractions He possessed, He manifested only those that dwell in the character of God. His words revealed the goodness, mercy, and love of the Father. His excellence was the perfection of the Father. In His every word and work may be seen the manifestation of the attributes of His Father."

Signs of the Times January 20, 1898 pr.2

"In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. 'God so loved the world, that he gave his only begotten Son.' He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word." *Desire of Ages* pg.25 (1898)

"In the beginning the Father and the Son had rested upon the Sabbath after their work of creation."
Desire of Ages pg.769 (1898)

"Christ gave this commission to his disciples just before, in his risen and glorified body, he ascended to his Father. This charge he gives to every one who has an intelligent knowledge of the plan of salvation. It is the privilege of his followers to reveal Christ and the Father to the world."

Review and Herald August 16, 1898 pr.2

☆☆ "The Father and the Son alone are to be exalted."

The Youth's Instructor July 7, 1898 pr.2

"In the depths of omnipotent wisdom and mercy the Father took the work of salvation into His own hand. He sent His only-begotten Son into the world to live the law of Jehovah."

Signs of the Times August 4, 1898 pr.3

☆☆ "Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, 'It is finished,' He addressed the Father."

Desire of Ages pg.834 (1898)

☆ "Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement." (MS 143, 1897)

Selected Messages Book 1, pg.253; Signs of the Times June 9, 1898

"But the men who claimed to stand high in knowledge and spiritual understanding failed to comprehend his meaning; and that which had been evolved from eternity by the Father and Son, they in their ignorance stood as critics to condemn."

Youth's Instructor September 22, 1898 pr.9

connected with the Father and Son.



"In the councils of heaven, before the world was created, the Father, and the Son covenanted together that if man proved disloyal to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of justice that must fall upon him."

Review and Herald November 15, 1898

"Man's salvation depends upon his receiving Christ by faith. Those who will not receive Him lose eternal life because they refused to avail themselves of the only means provided by the Father and the Son for the salvation of a perishing world."

(MS 142, 1899)
S.D.A. Bible Commentary Vol. 7, pg.931

"The darkness rolled away from the Saviour and from the cross. Christ bowed his head and died. The compact between Father and Son was fully consummated. Christ had fulfilled his pledge. In death he was more than conqueror. His right hand and his glorious, holy arm had gotten him the victory."

The Youth's Instructor June 21, 1900 pr.5

"Father and Son are pledged to fulfill the terms of the everlasting covenant."

Youth's Instructor June 14, 1900 pr.5

"In your hands will be placed a golden harp and, touching its strings, you will join with the redeemed host in filling all heaven with songs of praise to God and His Son."

(Oct. 1, 1902) Sermons and Talks Volume One pg.338

"In that day the redeemed will shine forth in the glory of the Father and the Son. The angels of heaven, touching their golden harps, will welcome the King and his trophies of victory--those who have been washed and made white in the blood of the Lamb."

Review and Herald May 5, 1903 pr.13

"The plan of salvation devised by the Father and the Son will be a grand success."

Signs of the Times June 17, 1903 pr.2

"In the Bible every duty is made plain. Every lesson given is comprehensible. Every lesson reveals to us the Father and the Son."

Testimonies for the Church Volume Eight pg.157 (1904)

"The Father and the Son have provided for man great things, broad and high and deep and inexpressible. This they have done that man, becoming one with Christ in God, might trade on his talents to advance the kingdom of heaven in this world."

(Letter to Dr. Kellogg, January 2, 1904)
Spalding and Magan Collection pg.345 pr.2

"We are to work in partnership with Christ, as verily as Christ works in partnership with the Father."

Review and Herald September 1, 1904 pr.13

"Even the angels were not permitted to share the counsels between the Father and the Son when the plan of salvation was laid. And human beings are not to intrude into the secrets of the Most High."

Ministry of Healing pg.429 (1905)

“He who denies the personality of God and of his Son Jesus Christ, is denying God and Christ. ‘If that which ye have heard from the beginning shall remain in you, ye also shall **continue in the Son, and in the Father.**’ If you continue to believe and obey the truths you first embraced regarding **the personality of the Father and the Son,** you will be joined together with him in love. There will be seen that union for which Christ prayed just before his trial and crucifixion:”

Review and Herald March 8, 1906 pr.19

“Through the efficacy of the righteousness of Christ, he may become loyal to the law of God, united to the Father and the Son.” *Review and Herald May 3, 1906 pr.9*

“Christ saw that the time had come when Satan’s power over mankind must be broken. Before the fall of man, the Son of God had united with his Father in laying the plan of salvation.”

Review and Herald September 13, 1906 pr.4

“Through the eternal ages the offensive character of sin will be seen in what it cost the Father and the Son, in the humiliation, suffering, and death of Christ.”

Bible Training School December 1, 1907 pr.3

☆☆ “In the Psalms, in the prophecies, in the gospels, and in the epistles, God has by revelation made prominent the vital truths concerning the agreement between the Father and the Son in providing for the salvation of a lost race.”

Review and Herald September 24, 1908 pr.1

“At what infinite cost to the Father and to the Son was the merciful, wondrous provision made for our redemption!” *Signs of the Times August 12, 1908 pr.3*

☆☆ “(John 3:16 quoted.) One wonderful in counsel was our Helper. The Son of God left the heavenly courts and gave His life as the propitiation for sin. He came to declare that altho the agencies of evil had created rebellion in heaven, and sin had entered the universe of God, yet Christ and the Father would redeem the fallen race.”

Signs of the Times February 17, 1909 pr.9

☆☆ “Those to whom God reveals by his Spirit the truths of his Word will be able to testify to an understanding of that mystery of godliness which from eternal ages has been hid in the Father and the Son.” *Review and Herald August 19, 1909 pr.7*

THE THIRD PERSON OF THE GODHEAD

In a letter to Pastor Carr dated April 30, 1935, Mrs. White's son Willie wrote that He "never clearly understood" his mother's teaching on the Holy Spirit. He wrote, "There always was in my mind some perplexity regarding the meaning of her utterances." (See "Pioneers" section.)

WE WISH SHE HAD SAID MORE.

I am not alone in wishing she had said more about the nature of the Holy Spirit, especially concerning the Spirit prior to the creation and fall of man. She said so much about the Father and His Son, about Their throne in heaven,, about Their relationship with one another and with the angels, about Their work of creation, and about Their plan for us - "the covenant of peace."

So why didn't she spell it out for us, about the Holy Spirit? She could simply have said, "The Father, Son and Holy Spirit have always existed as three separate, distinct personages." Or maybe, "The three divine beings of the Godhead have always existed." Or perhaps, "The Father, Son, and Holy Spirit existed as divine coequal persons before anything was created." Or even, "The Holy Spirit is God, equally with the Father and the Son." She could have said, "Worship the Holy Spirit, be grateful to the Holy Spirit. Pray to the Holy Spirit." But she didn't.

Seventh-day Adventist's in her time did not believe in a triune God. If Mrs. White wished to lead the church into that belief, would she not have written it out more clearly, and in great detail?

MORE THAN POWER

The pioneers of our Seventh-day Adventist church had identified the Roman Catholic Church as anti-Christ. They had labeled everything Catholic as pagan in origin, and so had rejected the doctrine of the Trinity. But they had gone too far. They were teaching that the Holy Spirit is the power, or force that comes from the Father, and nothing more. Mrs. White knew that the Holy Spirit is more than this. She had been listening to the still, small, voice for 56 years. She knew the Spirit to be the presence of a person, not simply a force or power.

Mrs. White was seeking to convey to the believers the truth, that the Holy Spirit is a personal presence, not simply a power or an influence. The Holy Spirit is the spirit presence of Christ, the manifestation of Christ to the soul. Christ received from His Father the gift of the Holy Spirit (Acts 2:33), and He then gave to His disciples His own presence, which comes to us as the other comforter. In a sense, this presence is like a "third person."

THE PHRASE "THIRD PERSON" APPEARED IN 1896

"Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of **the Holy Spirit, the third person of the Godhead**, who would come with no modified energy, but in the fullness of divine power." (*Letter 8, 1896 To My Brethren in America*)
Manuscript Releases Volume Four pg.329; Testimonies to Ministers pg.39

Note: The words "third person" were never capitalized by Mrs. White, in the original statements.

"The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit." *Special Testimonies, Series A, No. 10, p. 37. (1897)*

*Note: The phrase "third person of the Godhead" first appeared in Mrs. White's writings in February, 1896, just after Mr. Herbert Camden Lacey, presented this concept at a series of lectures held at Cooranbong, New South Wales, near Mrs. White's home. Mrs. White's secretary and underwriter, Marian Davis attended those lectures and according to Lacey, took "copious notes." Miss. Davis later asked Mr. Lacey for help in compiling *The Desire of Ages*. Lacey was Trinitarian, having been raised in the Church of England, and he had made it his special task to help Seventh-day Adventists understand the true nature of the Holy Spirit as a third divine person.*

THE COUNCILS OF THE GODHEAD BETWEEN THE FATHER AND HIS SON

*Reading other statements written in 1898 and later years helps to put the "third person" statements in perspective. In the section of this study called "BETWEEN THEM BOTH," are collected fifteen different quotations from Ellen White all saying that the redemption covenant, "the covenant of peace" was made between the Father and the Son prior to the creation. In those statements, written between 1864 and 1908, the Holy Spirit is never mentioned as a third participant in that covenant. Notice the date of the next statement, 1898, written the same year that the "third person" quotation was published in *The Desire of Ages*.*

"By Christ the work upon which the fulfillment of God's purpose rests was accomplished. This was the agreement in the councils of the Godhead. The Father purposed in counsel with His Son that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live." (*Letter 126, 1898*) *Manuscript Releases Volume Twenty-one pg.54*

"There is a personal God, the Father; there is a personal Christ, the Son."
Review and Herald November 8, 1898; S.D.A. Bible Commentary Vol. 6, pg.1068

"In the Psalms, in the prophecies, in the gospels, in the epistles, God has by revelation made prominent the vital truths concerning the agreement between the Father and the Son in providing for the salvation of a lost race." *Review and Herald September 24, 1908 pr.1*

THE "THIRD PERSON" WAS GIVEN BY CHRIST.

"When God gave Him to our world, He gave all heaven. He placed in His hands every power, every facility of heaven, to give to those who receive Him."

Sermons and Talks Volume One pg.336

Note: God the Father placed in the hands of Christ "every power."

"The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon the church." *Desire of Ages pg.671 (1898)*

Note: How could a coequal divine being, be the gift of the Father to His Son?

"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. In the gift of the Spirit, Jesus gave to man the highest good that heaven could bestow. The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon the church."

Review and Herald May 19, 1904 pr.1

☆ "Christ determined that when He ascended from this earth He would bestow a gift on those who had believed on Him and those who should believe on Him. What gift could He bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. He determined to give His representative, the third person of the Godhead. This gift could not be excelled. He would give all gifts in one, and therefore the divine Spirit, that converting, enlightening, and sanctifying power, would be His donation. . . . It came with a fullness and power, as if for ages it had been restrained, but was now being poured forth upon the church..."

Signs of the Times December 1, 1898 pr.2

☆ “Christ, in His mediatorial capacity, gives to His servants the presence of the Holy Spirit.”
Testimonies for the Church Volume Seven pg.30 (1902)

Note: Even though the Holy Spirit here is called “the third person of the Godhead,” Christ was directly credited with this “gift” to His followers. Christ the Son made a covenant with His Father. He said, “I will become a man, live out Your law perfectly, and die a cruel death. I will reveal your character to men. In exchange I ask that You return to Me the glory I once had with You. With this Spirit and power I will send to My followers on earth My Spirit presence. I will live in them. The Holy Spirit is the glory of the Father which Christ once shared. He “was a partaker of the Father’s glory before the world was” (ISM266).

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

“It was by this infinite sacrifice that the Holy Spirit was purchased for the human family. Christ gave Himself for His church, that through obedience to the sacred words of truth the members might receive His sanctification.” (Letter 336, 1906)
Manuscript Releases Volume Four pg.355

“The restoration of the Spirit is the covenant of grace.” *Signs of the Times August 7, 1901 pr.4*

“These privileges have been given us through an infinite cost to the Father and the Son. The plan of redemption has been devised and carried out so far through the sacrifice of all heaven, and the gift of the Holy Spirit has been provided, that the divine may unite with the human, and man be elevated in moral and spiritual worth.” *The Youth’s Instructor June 15, 1893 pr.1*

WHAT ABOUT DOCTOR KELLOGG?

By October, 1903, Kellogg had come to believe in a Trinity of three coequal divine beings. Why then, if Kellogg had come to a correct understanding of the Godhead, did Mrs. White write that “the fallen angels are close by His side, communicating with him?” Why in 1905 did she write that the Lord instructed her not to hold conversation with Kellogg? (See SpTB07 pg.51.)

“THE HOLY SPIRIT IS A PERSON”

“We have been brought together as a school, and we need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds, that the Lord God is our keeper, and helper. He hears every word we utter and knows every thought of the mind.
--Ms 66, 1899, p. 4.” (Talk, April 15, 1899)
Manuscript Releases Volume Seven pg. 299; Evangelism pg. 616

Note: The Holy Spirit is a person, because God Himself is a person. He exists in body and in spirit.

"God is a Spirit; yet He [singular] is a personal being; for so He has revealed himself."
Ministry of Healing pg.413 (1905)

"The Lord's throne is in heaven,' yet by His Spirit He is everywhere present."
Education pg.132 (1903)

"The Holy Spirit always leads to the written word. **The Holy Spirit is a person**; for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God.... **The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God.** 'For what man knoweth the things of a man save the spirit of man, which is in him; even so the things of God knoweth no man, but the Spirit of God.'--Ms 20, 1906." *Manuscript Releases Volume Twenty pg.68,69 pr.5 & pr.1*

Note: God our Father is a divine person, Who has a personality. The reference does not say, "The Holy Spirit is a person, separate and distinct from God the Father." The Scripture reference is from 1Cor. 2:11. "For what man knoweth the things (thoughts) of a man save the spirit (mind) of man which is in him?" - even so with God. We do not say that the spirit of a man is a separate person from the man himself. Why would we say that the Spirit of God is a separate person from God Himself? Like Paul, Mrs. White wrote some things "hard to be understood" (2Pet.3:16).

"The Lord Jesus came to our world to represent **the Father. He represented God not as an essence that pervaded nature, but as a God who has a personality.** Christ was the express image of His Father's person;" *Manuscript Releases Volume Nineteen pg.250 pr.4 (Diary 1891)*

Note: The Father is the "God who has a personality" [singular], Whom Christ came to represent.

A REAL, TRUE, ACTUAL GUIDE

"Has not God [the Father Lk 11:13] said He would give the Holy Spirit to them that ask Him? and is not this spirit a real, true actual guide? Some men seem afraid to take God at His word as though it would be presumption in them." (Letter 35, 1893)
S.D.A. Bible Commentary Vol. 3, pg.1155

Note: How can this spirit be "a real, true, actual guide," and not be a person at all? What is the difference between a person and a presence? What is the difference between a voice and a recording of that voice? What is the difference between a person and an interactive holographic image of that person? The Holy Spirit is "His Holy Spirit" meaning the Spirit (presence) of the Father and/or Christ. Living as we do in an age of advanced audio and visual communication, we still find it difficult to understand and difficult to believe that Christ is present with us, and the Father Himself is in every secret place, while at the same time sitting bodily on His throne in Heaven.

"The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for *it* and make it a habit to turn to and trust in God rather than in any finite human agent who may make mistakes." (MS 93, 1893)

Manuscript Releases Volume Twenty pg.324, pr.2

Note: The Spirit is distinctly person-like. This quotation must be considered in light of Mrs. White's later statement that the "Spirit is Himself," meaning Christ Himself (14MR23-24 1895). We might also remember that the Spirit of the Father (a person separate and distinct from Christ) comes to us as the representation of His Son (Eph. 3:14-17, Gal. 4:6).

Note: The fact that Mrs. White sometimes used the term "it" when referring to the Spirit, and sometimes "he," (sometimes in the same paragraph) is consistent with my belief that the Holy Spirit is a distinct personal presence, but not literally a third separate divine being with a will of His own. This manifestation, this presence of Christ, comes to us through the omnipresent Spirit of the Father when we ask.

CHRIST IS THE "PERSON" IN OUR MIDST

"Could our eyes have been opened, we could have seen Jesus in our midst with his holy angels. Many felt his grace and his presence in rich measure . . . We knew that the sin pardoning Saviour was in our midst . . . I knew that Jesus was in our midst." 1888 Materials pg.58,59

Note: They knew that Jesus was present with them. How? By His Holy Spirit.

THE HOLY SPIRIT PERSONATES, PERSONIFIES, REPRESENTS

☆ **"The Holy Spirit is promised to all who will ask for *it*. When you search the scriptures, the Holy Spirit is by your side, personating Jesus Christ."** (Letter February 6, 1894)

The Paulson Collection of Ellen G. White Letters pg.101 pr.3

"As disciples they are to learn continually of Christ, how to lift up their thoughts, to enlarge their expectations, and to have the loftiest conceptions of His excellence and grace, that the endowment of His Holy Spirit may compensate for the loss of His personal presence. This the Saviour sought to impress on the minds of His disciples." (Letter 296, September 9, 1906 to O. A. Olsen)

The Upward Look pg.266 pr.5

"Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent." [John 16:7].

Manuscript Releases Volume Fourteen pg.23 pr.3 (1895)

Note: The Holy Spirit is the Spirit presence of Christ, given to compensate for the loss of His visible bodily presence.

Note: Why would Mrs. White say that the Holy Spirit is Christ Himself, if she knew the Spirit to be another divine person? We can reconcile these statements if we understand that Christ did not come physically to His disciples. [He sent His spirit presence.] The omnipresent Spirit of the Father, which Christ now shares, enables Christ to send or give this "representation" or "representative" of Himself. As Christ glorified the Father on the earth, so the Father through the gift of His Spirit, glorified Christ.

"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. (Letter June 11, 1891)
Manuscript Releases Volume Fourteen pg.179 pr.2

"When God's people search the Scriptures with a desire to know what is truth, Jesus is present in the person of His representative, the Holy Spirit, reviving the hearts of the humble and contrite ones. (John 15:23, 10-11 quoted.)--Ms. 158, 1898." Manuscript Releases Volume Twelve pg.145, pr.2

"If we will open the door to Jesus, He will come in and abide with us. Our strength will always be reinforced by His actual representative, the Holy Spirit."
General Conference Bulletin February 15, 1895

Note: Mrs. White was given the general concept leaving her to search for just the right words. We must read all of her statements, looking for a resolution, without excluding some statements because they do not seem to "fit." We must also allow Mrs. White to search for words to explain, what really is beyond our understanding. We must realize that we can never "define just what the Holy Spirit is."

DIVESTED OF THE HUMAN

"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. . . . By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high."
The Desire of Ages pg.669 pr.2 (1898)

Note: To divest: to strip, as of clothes. Personality: the state or quality of being a person. How could the Holy Spirit be stripped of the qualities or characteristics of human personality. It was never a human being. Christ on the other hand, was a human being. His Spirit could therefore be stripped of those fleshly human characteristics leaving only the essence of His divine thought and nature which He sends to us.

"Wherever we are, wherever we may go, he is always there, one given in Christ's place, to act in his stead. He is always at our right hand, to speak soothing, gentle words; to support, sustain, uphold, and cheer. **The influence of the Holy Spirit is the life of Christ in the soul.**"

Review and Herald October 26, 1897 pr.15

THE SPIRIT GLORIFIES CHRIST

"The work of the Spirit had been clearly defined by Christ. 'He shall not speak of Himself,' He said, 'He shall glorify Me.' As Christ came to glorify the Father by the revelation of His infinite love, so **the Spirit came to glorify Christ.**" [John 16:14] (*Letter October 9, 1903*)

Manuscript Releases Volume Two pg.45

Note: Christ prayed to His Father, "glorify Thou me." How? With the Holy Spirit. "The spirit of truth which proceeds from the Father" came to glorify Christ (John 15:26). Remember, it was the Father Who glorified His Son (John 17:5). Christ did not pray, "Holy Spirit, glorify Thou me." Christ identified His Father as the active agent for the miracles which He performed while on earth. (John 14:10, John 10:32, Acts 2:22). He identified the Father as the source of the Holy Spirit also (Luke 11:13, John 14:16).

"IT WAS A REPRESENTATION OF HIMSELF"

"When Christ entered within the heavenly gates, He was enthroned, amid the songs of millions of angels. As soon as this ceremony was completed, the Holy Spirit descended upon His followers in rich currents according to Christ's promise, and they were no more orphans. How quickly Christ fulfilled His promise, and sent from the heavenly courts the guarantee of His love! After His inauguration, the Spirit came and Christ was indeed glorified, even with the glory which He had from all eternity with the Father. During His humiliation upon this earth, the Spirit had not descended with all its efficacy; and Christ declared that if He went not away, it would not come, but that if He went away, He would send it. It was a representation of Himself, and after He was glorified it was manifest." *Signs of the Times May 17, 1899 pr.3*

Note: Mrs. White used the word "representative" which suggests another person, in 1895 and 1898. By 1899, she used the word "representation," which suggests a person-like copy of a specific person. Perhaps she had been searching for just the right wording to explain that the Holy Spirit is the Christ-presence.

Neither of the two words, "representative" or "representation" proves that the Spirit is or is not literally a third divine being. Because the Spirit is the gift does not prove He/it is not a person. Christ was the gift of the Father, and He is a distinct person. However the teaching that Christ was given by the Father, and the Spirit is given by the Father through Christ does suggest hierarchy rather than coequality.

The same difference could be drawn from the expressions "Spirit of God is withdrawing," (DA 636) and the more frequently used "Spirit of God is being withdrawn" (6T408, RH 11/26/61). In the first wording, the Spirit might be seen as withdrawing of His own will. In the second, the Spirit is withdrawn, in the same sense that the hand of God is withdrawn.

ASKING FOR THE GIFT

"We are to come to our heavenly Father with the simplicity of a child, asking him for the gift of the Holy Spirit." *Review and Herald* October 11, 1892 pr.1

"The fulness of Christ awaits every receiver. Christ is waiting for us to ask him for the gift of the Holy Spirit." *The Youth's Instructor* November 30, 1899 pr.7

MRS. WHITE PRAYS: "FATHER, GIVE US THY SPIRIT"

Portions of two public prayers offered by Ellen White asking for the Holy Spirit are quoted below. She did not pray to the Holy Spirit. She did not say, "Holy Spirit come to us." She prayed to the Father asking for His Holy Spirit. Today, in our prayers from the pulpit we pray to the Father, asking Him to send His Spirit. This is to me an indication that the Holy Spirit is the presence of the Father, which comes to us also as the presence of Christ. We thank the Father and His Son for the Holy Spirit. We do not thank the Holy Spirit for coming.

"Heavenly Father, Thou hast said, 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.' Heavenly Father, we need Thy Holy Spirit. We do not want to work ourselves, only as we work in unity with God. We want to be in a position where the Holy Spirit of God shall be upon us with *its* reviving, sanctifying power. Wilt Thou manifest Thyself unto us this very morning! Wilt Thou sweep away every mist and every cloud of darkness!"
The General Conference Bulletin April 2, 1903 pr.1

"I ask thee, Heavenly Father, to let thy Holy Spirit come to this people. May thy salvation be revealed. Touch their hearts, and make them very tender. Soften them by thy Holy Spirit, and help them to see the work to be done for their neighbors, and for souls that are perishing all around them. O awaken them to their responsibilities! May they wash their robes of character, and make them white in the blood of the Lamb. Wilt thou encircle them in the arms of thy mercy? Plead with them through the impressions of thy Holy Spirit, that they may try to let their light shine to those that have not known the truth. Put thy church in order, O Lord, that they may labor for souls."
Review and Herald July 16, 1808 pr.22

DID SHE CHANGE?

“If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him’ (John 15:23). **We, that is, the Father, Son, and the Holy Ghost, [will come] and make our abode in him.**” (*Letter 43, 1893*) *Manuscript Releases Volume Eight pg.408*

“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.” John 14:23 NKJ

Note: Christ said My Father and I will come (John 15:23) Mrs. White says the Father, Son, and Holy Ghost will come. Is she at variance with scripture? Or my we understand that the Holy Spirit is the presence of the Father and the Son?

“Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfilment of the covenant that God has made with those who bind themselves up with Him, to stand **with Him, with His Son, and with His Spirit in holy fellowship.**” *Signs of the Times June 19, 1901 pr.4*

Note: The Son is “His Son.” The Spirit is “His Spirit,” meaning the Spirit of the Father. The Son came forth from the Father (John 16:28), and the Spirit “proceeds” [comes forth] “from the Father” (John 15:26). The difference I would see, is that the Son became a separate being, while the Spirit continues to proceed from the Father.

“How must God esteem the human race, since **He gave His Son** to die for them and appoints **His Spirit** to be man’s teacher and continual guide!” *Steps to Christ pg.91 (1892)*

“‘Thine is the kingdom, and the power, and the glory.’ Matthew 6:13 **The last like the first sentence of the Lord’s Prayer, points to our Father as above all power and authority and every name that is named.**” *Mount of Blessing pg.120 (1890)*

Note: If Mrs. White intended to credit the Holy Spirit equally with the Father and the Son, for our salvation, then why did she write so many, many statements which credit only the Father and the Son? Why are we not told to recognize the contribution of the Holy Spirit with praise and thanks to Him?

“**Christ and the Father would redeem the fallen race.**” *Signs of the Times February 17, 1909 pr.9*

“Before the foundations of the earth were laid, **the Father and the Son had united in a covenant to redeem man** if he should be overcome by Satan. . . . **When upon the cross He cried out, ‘It is finished.’ He addressed the Father.**” *Desire of Ages pg.834 (1898)*

Note: Let me be the first to admit that the statements given here, which seem to support the Trinity, appear contradictory and confusing. It seems as if two different persons are writing. If Ellen White did indeed make a 180 degree turn in 1896. If she had special new light from God endorsing the teaching of H.C. Lacey, then why didn’t she say so? Just one of those “the Lord showed me” statements would have cleared up the picture. And why did she continue to write so many distinctly non-Trinitarian statements?

ALTERED STATEMENTS

The author has noticed that the editors of some Spirit of Prophecy publications have changed the neuter pronoun "it" written by Mrs. White to the personal pronoun "He" in statements referring to the Holy Spirit. This practice may weaken confidence in Mrs. White's writings when it becomes common knowledge. People can't help wondering what other "minor" changes have been made over the years. Any reference to the Holy Spirit as "He" is suspect, unless the reference is a quote from a Bible passage. Mrs. White chose to quote the Bible directly, even though the word translated "spirit," in the Greek, is neuter.

Ye Shall Receive Power (Pacific Press) is the Spirit of Prophecy Daily Devotional Book for 1996. It followed the Sabbath School Lesson series for the fourth quarter of 1995, on the personality and work of the Holy Spirit. That lesson series taught very strongly the doctrine of the Trinity.

[Original] Letter 67 (written in 1896) Manuscript Releases Volume Eighteen, pg.47 pr.3
[Altered] Counsels on Health, pg.561 pr.1, published 1923

[Original] Manuscript Releases Volume Eleven pg.35 (Letter, written May 30 1896)
[Altered.] Ellen White 1888 Materials, pg.1538

[Original] The Home Missionary, July 1, 1897 (MS 41, 1897)
[Compare] S.D.A. Bible Commentary Volume Six, pg.1112
[Altered] Manuscript Releases Volume Twelve, pg.261

[Original] Special Testimonies No.7, pg.38 (Written March 30, 1896)
[Compare.] Manuscript Releases Volume 18, pg.47,48
[Altered] Ye Shall Receive Power, pg.33

[Original] Signs of the Times, September 27, 1899
[Altered] Ye Shall Receive Power, pg.59

[Original] Manuscript Releases Volume Twelve, pg.52-53 (Manuscript 148, 1897)
[Compare.] S.D.A. Bible Commentary Volume Seven pg.942
[Altered] Ye Shall Receive Power, pg.93

[Original] 1888 Materials pg.1537-1538
[Altered] Manuscript Releases Volume 11, pg.35
[Altered] Ye Shall Receive Power, pg.105

[Original] North Pacific Union Gleaner, May 26, 1909 [Read the whole context.]
[Altered] Ye Shall Receive Power, pg.146

[Original] Testimonies Volume Five pg.158 (Written 1882)
[Compare] Home Missionary November 1, 1893
[Altered] Ye Shall Receive Power, pg.151

[Original] Special Testimonies for Ministers and Workers No.7, pg.39
(Written March 30, 1896 Cooranbong N.S.W.)
[Altered] Counsels on Health, pg.560-561 (1933)
[Altered] Ye Shall Receive Power, pg.164

[Original] Desire of Ages, pg.805
[Compare] Review and Herald, November 19, 1908
[Altered] Ye Shall Receive Power, pg.298

Rather than copy the word "it," the publishers substituted [the Spirit].

[Original] Testimonies to Ministers, pg.64.
[Compare] 1888 Materials, pg.1540
[Altered] Ye Shall Receive Power, pg.321

[Altered] Ye Shall Receive Power, pg.344
[Compare] Review and Herald, Feb. 10, 1903.

“THREE”

The following “three” statements comprise the number one reason why most Seventh-day Adventists have never seriously questioned their belief in a Trinity. This study would not be complete without these statements.

Any person reading these quotations, who did not also read other material written by Mrs. White, would conclude without question that she believed in the Trinity. The following are my concerns regarding these “three” quotations.

1. Every quotation in this almost complete collection, and so far as I have found, every quotation which says that there are “three” divine beings, or powers, or persons was written between 1900 and 1910, a period of 10 years. In 1900, Mrs. White was 71 years old. The Adventist church was 56 years old. Spirit of Prophecy writings prior to 1896 clearly present only two divine beings--the Father and His Son. In 1896 Mrs. White referred to the Holy Spirit as “the third person of the Godhead,” but she clearly stated that this personal presence, this “representation of Himself, was Christ’s gift to His church. The first of the “three” statements was written in 1900.
2. There is no account in Mrs. White’s writings of a later vision or dream or revelation in which the nature of the Godhead was explained differently, as three divine beings rather than two. There is no statement saying “the Lord showed me” or “I saw” that my earlier writings should have included a third divine being. She never referred to God as the Trinity.
3. Early church leaders including James White, Uriah Smith, J.N. Andrews, J.N. Loughborough, E.J. Waggoner, G.I. Butler, A.G. Daniells, Joseph Bates and M.E. Cornell, were avidly anti-Trinitarian! (*Adventist Review Jan. 6, 1994 pr. 10, by William G. Johnson*). Why would God allow early church leaders to preach and teach that the Trinity is a “pagan doctrine” carried on by the Papacy, if this was a grave error? There is no evidence that Mrs. White counseled any of these early leaders that their anti-Trinitarian views were in error. Until her death she strongly recommended Uriah Smith’s book Daniel and the Revelation, in which he stated clearly that Christ has not always existed, but rather was begotten from the Father, prior to the creation. (These statements were edited out of the book after Mrs. White’s death.) She also endorsed E.J. Waggoner’s book, Christ and His Righteousness which contains similar statements.
4. If the Adventist pioneers were teaching false doctrine regarding the very nature of God for more than 52 years, then how could they qualify as the true remnant church of God?
5. If Mrs. White later reversed herself, would that mean that her later writings are somehow more inspired? This is hard to accept, because the earlier writings, which describe Satan’s fall and the war in heaven, were written as something which she herself was shown in vision. I realize that Mrs. White did receive “new light” on several subjects, one of which was health reform, but the nature of the God Himself is hardly in the same category with whether or not to eat meat, or what time to begin the Sabbath.

6. There is no Spirit of Prophecy reference stating that God is three coequal, coeternal beings. If Mrs. White had made such a statement, it would have ended all differences among Seventh-day Adventists who accept the authority of the Spirit of Prophecy.

Perhaps we have taken "three beings" to mean three co-equal, co-eternal beings, when she did not intend this meaning. Mrs. White said that Christ sent "a representation of Himself." The Holy Spirit Comforter is for us the personal presence of Christ. The Holy Spirit personifies or personates Christ allowing Him to be omnipresent, but nowhere in Scripture or in Spirit of Prophecy writings have I found any command to glorify, exalt, pray to, or in other wise worship the Spirit as we worship the Father and Christ. Nowhere do we read that Christ Himself ever prayed to the Holy Spirit. His prayers were always to the Father. He said "the Father sent Me," and He claimed to have glorified the Father, never the Spirit.

7. Seventh-day Adventists have substituted the word "Godhead" for the word "Trinity," when the two words do not have the same meaning. The Greek words "theios" (Strong's # 2304) and "theiotes" (#2305) mean "divinity" and "divine nature." "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead [divinity]; so that they are without excuse" (Romans 1:20). "For in Him dwelleth all the fullness of the Godhead [divine nature] bodily" (Colossians 2:9).

8. Mrs. White made statements and published writings during the same time period (1897-1910) which show clearly that she believed God the Father to be supreme, and she believed that Christ was begotten from the Father prior to His human incarnation. The Father sent His Son to earth as His representative. When Christ returned to His Father's side in heaven, He then gave the Holy Spirit Comforter to be His substitute on earth. Believing this, Mrs. White could not have believed in three coequal, coeternal divine beings.

I have done my best to find the date when each statement in this study was written or published. By comparing the dates of many statements throughout this study written from 1846 through 1911, the reader can see that Mrs. White continued to credit the Father and the Son for our salvation. In 1898 she wrote, "The Father and the Son alone are to be exalted" (YI 7/7/98). That was two years after she called the Holy Spirit "the third person of the Godhead."

In 1896 Mrs. White wrote that the Father is "above all power and authority and every name that is named" (MOB 120). She consistently upheld the Father as Supreme Sovereign.

9. Mrs. White may have been influenced by Mr. Herbert Lacey. He gave a series of lectures at Cooranbong, New South Wales, near her home, in 1896, during which He urged belief in the Holy Spirit as the third person of the Godhead. (See "THE LACEY LETTERS.")

10. I have only a few theories as to why Mrs. White might have written these "three" statements, if she had not in fact come to believe that God is the Trinity. (A) Her Son Willie said that he never clearly understood his mother's teaching on the nature of the Holy Spirit. Perhaps that was because she had gone through various stages of growth as she tried to gain a fuller understanding. (B) She may have been influenced, or confused somewhat by Lacey, Prescott, Davis or others and did not herself see that some statements seem to conflict with others. She tended to doubt herself.

(As late as 1905 she wrote that Christ was the Son of the Father prior to His human incarnation, which would conflict with a belief in three coeternal beings.) Or (C) she may have written what she did because the net effect for us is that there are three divine beings, the Father, the Son, and the Comforter with us. The Father sent to us "another Comforter."

Seventh-day Adventists have demanded that every word ever written or uttered by Mrs. White be considered as inspired and infallible. In my view, this is unrealistic. We have not allowed her to be human.

THE THREE BEINGS

The following statement written by Mrs. White in 1897, comes closest to explaining each of the "three beings."

"Christ gave his followers a positive promise that after his ascension he would send them *his* Spirit. 'Go ye therefore,' he said, 'and teach all nations, baptizing them in the name of the Father [a personal God], and of the Son [a personal Prince and Saviour], and of the Holy Ghost [sent from heaven to represent Christ]: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.'"

Review and Herald October 26, 1897 pr.9 [The words in brackets are Mrs. White's.]

Notice: In this statement, the Father is the only one most definitely called "God." Christ is called "a Prince" because He is the Son of God. And the Holy Ghost is simply "sent from heaven to represent Christ." We cannot clearly generate from this three coequal, coeternal divine beings.

If Mrs. White had known, that the denomination would someday embrace the doctrine of the Trinity, would she have modified her statements? Would she have explained in more detail?

Would she have used the "three" word?

PRESSURE FROM EVANGELICALS

The Protestant denominations consider Walter Martin an authority on non-Christian cults. In the first printing of his book Rise of the Cults, he included a chapter on the Seventh-day Adventist Church as "a cult." He did this because our acknowledged prophet Ellen White, did not teach the Trinity, and taught that Christ was begotten from the Father prior to His human incarnation. After meetings with Adventist Church leaders, (Le Roy E. Froom, Walter E. Read, T. Edgar Unruh, and R. Allan Anderson) Martin became convinced that the church as a whole had rejected these teachings of Ellen White. He then felt that he could remove the cult label from the Seventh-day Adventist Church in the next edition of his book.

"Mrs. White reversed herself later on very quickly, and affirmed the doctrine of the Trinity very strongly and taught it." *Statement made by Walter Martin at a taped conference.*

Loma Linda Campus Hill Church, January 1989

"As you know, I don't concur with the position that Michael is the title for Christ in His pre-incarnate existence, but apart from this, I find the Trinitarian theology of Adventism, particularly **its repudiation of the doctrine of the eternal generation of the Son**, most compatible with my own." *Walter R. Martin to L.E. Froom, May 20, 1968.*

"I think that the book Questions on Doctrine, with its **definite repudiation of those two points** held by some, has done much to clarify this matter and dispel a misconception, and a misrepresentation of a distinctly minority but vocal view."
L.E. Froom to Walter R. Martin, August 18, 1960

*Letters and transcripts, are published with written permission from
the Archives of the General Conference of Seventh-day Adventists, Silver Spring, Maryland.
My thanks to Mr. Fred Allaback for his research.*

The book Questions on Doctrine, 1957 (written primarily by Froom) was supposed to be the official S.D.A. answer to Evangelical questions regarding Adventist doctrine. It was replaced in 1988 with the book Seventh-day Adventists Believe. Froom was part of the editorial staff for the compilation of Mrs. White's statements titled "Evangelism" published in 1946, which strongly teaches the doctrine of the Trinity. [See Ev. pg.613-617.] The statements gathered together for that book, together with others written by Mrs. White, are included in this study for comparison.

Did Mrs. White "reverse herself"?

Mrs. White's earlier writings definitely teach that the Father is the Supreme God, and that Christ was begotten of the Father prior to His human incarnation. Have Seventh-day Adventists rejected some of Mrs. White's writings in favor of others? Was Mrs. White speaking contradictions? Did she "reverse herself" in later writings? If so, was she influenced? Were her earlier writings influenced by her husband and other strong personalities? Were materials published in her name, which she did not herself write? Likely we will never be able to answer all of these questions. **In the end, we must go to the Bible for our doctrine. This is, after all, what Mrs. White advised.**

COMPARISON QUOTATIONS

For comparison, quotations written in the same year are arranged in two columns. In the left hand column are the "three" statements. In the right hand column are statements written in the same year which do not seem to support the Trinitarian doctrine of three coequal, coeternal beings. The "three" statements were duplicated over and over, by Mrs. White's underwriters, and by later publishers, therefore only the earliest published statement is shown. Similar statements are shown here, but not exact duplicates. A (pp) indicates that the statement was published posthumously. Of the forty statements shown, thirty-three are in the context of baptism or the Matthew 28:19 commission.

COMPARISON QUOTATIONS

1900 "three"

"The work is laid out before every soul that has acknowledged his faith in Jesus Christ by baptism, and has become a receiver of the pledge from the three persons--the Father, the Son, and the Holy Spirit. (MS 57, 1900)."

Bible Commentary Vol. 6, pg. 1074 (pp)

"After the believing soul has received the ordinance of baptism, he is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. These three all cooperate in the great work of the covenant made by baptism in the sight of the heavenly universe. The Father, the Son, and the Holy Spirit receive the believing soul into covenant relation with God. MS 56, 1900."

Manuscript Releases Vol. Six pg.163, pr.2 (pp)

"(Matt. 28:19; 2 Peter 1:2, 5-7). In the name of the Father, the Son, and the Holy Spirit, man is laid in his watery grave, buried with Christ in baptism, and raised from the water to live the new life of loyalty to God. The three great powers in heaven are witnesses; they are invisible but present (MS 57, 1900)."

Bible Commentary Vol. 6, pg. 1074 (pp)

1900 comparison

"All communication from heaven to earth since Adam's fall has come through Christ."

(July 4, 1900) The Kress Collection pg.126

☆ "Father and Son are pledged to fulfill the terms of the everlasting covenant. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Christ was not alone in making his great sacrifice. It was the fulfilment of the covenant made between him and his Father before the foundation of the world was laid. With clasped hands they had entered into the solemn pledge that Christ would become the surety for the human race if they were overcome by Satan's sophistry."

Youth's Instructor June 14, 1900 pr.5

"But in counsel with the Father He pledged Himself to secure the salvation of every human being. An irrevocable covenant was made between the Father and the Son." *Signs of the Times August 22, 1900 pr.7*

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

Selected Messages Book 1, pg.247;

Signs of the Times Aug 29, 1900

"We can not by searching find out God: but he has revealed himself in his Son, who is the brightness of the Father's glory, and the express image of his person...."

Youth's Instructor March 22, 1900 pr.1

1901 "three"

"Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfillment of the covenant that God has made with those who bind themselves up with Him, to stand with Him, with His Son, and with His Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then cooperate with the three great powers of heaven who are working in your behalf. Doing this you will reveal to the world the principles of righteousness (MS11, 1901)."

The Signs of the Times, Jun 19, 1901 pr. 4;
Bible Commentary Volume 7, pg. 908

"When we have accepted Christ, and in the name of the Father, and of the Son, and of the Holy Spirit, have pledged ourselves to serve God, the Father, Christ and the Holy Spirit--the three dignitaries and powers of heaven--pledge themselves that every facility shall be given to us if we carry out our baptismal vows to 'come out from among them, and be . . . separate, . . . and touch not the unclean thing.' When we are true to our vows, He says, 'I will receive you' (MS 85, 1901)."

Bible Commentary Vol. 6, pg. 1075 (pp)

"(Rom. 6:4). "The Father, the Son, and the Holy Spirit, the three holy dignitaries of heaven, have declared that they will strengthen men to overcome the powers of darkness. All the facilities of heaven are pledged to those who by their baptismal vows have entered into a covenant with God (MS 92, 1901)."

Bible Commentary Vol. 5, pg. 1110 (pp)

"When you gave yourself to Christ, you made a pledge in the presence of the Father, the Son, and the Holy Spirit, --the three great personal Dignitaries of heaven. 'Hold fast' to this pledge. . . . (MS 92, 1901)."

Bible Commentary Volume Seven pg. 959 (pp)

"When he is baptized in the name of the Father, the Son, and the Holy Ghost, these three great powers are pledged to work in his behalf. (Apr. 14, 1901)"

Sermons and Talks pg. 321, pr. 1 (pp)

☆ "Christ Himself is the pearl of great price. In Him is gathered all the glory of the Father, the fullness of the Godhead. He is the brightness of the Father's glory and the express image of His person. The glory of the attributes of God is expressed in His character."

Christ Object Lessons pg. 115 (1900)

1901 comparison

"He acted in God's stead toward humanity, saving the race from immediate death. He took upon Him the work of mediator between God and man."

Signs of the Times May 12, 1901

Bible Commentary Volume 7 pg. 912 pr. 8

"Yes; in giving the Holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. The Holy Spirit is the vital presence of God, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace."

Signs of the Times August 7, 1901 pr. 4


"Christ's work was to reveal the Father as merciful, compassionate, full of goodness and truth. The character of Christ represented the character of God. The only begotten Son of God sweeps back the hellish shadow in which Satan has enveloped the Father, and declares, 'I and My Father are one; look on Me and behold God.'"

Signs of the Times May 1, 1901 pr. 7

Manuscript Releases Volume Thirteen pg. 243

"The knowledge that the Father and the Son are united in the work of redemption should give courage and hope to the most desponding."

Review and Herald March 5, 1901 pr. 7

"The plan of salvation devised by the Father and the Son will be a grand success." 

Signs of the Times June 17, 1903 pr. 2

"Christ saw that the time had come when Satan's power over mankind must be broken. Before the fall of man, the Son of God had united with his Father in laying the plan of salvation."

Review and Herald September 13, 1906 pr. 4

"A covenant has been entered into by the Father and by the Son to save the world through Christ."

Signs of the Times October 10, 1892 pr. 1

"We are baptized in the name of the Father, Son, and the Holy Ghost, and these three great, infinite powers are unitedly pledged to work in our behalf if we will cooperate with them." (MS 144, 1901) (pp) *Sermons and Talks Volume Two pg.167 pr.2 (1994)*
[Note: Mrs. White states that under God the angels have infinite power.]

"It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image, by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which He regarded them. He 'so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' The Godhead was stirred with pity for the race, and the Father, The Son, and the Holy Spirit gave themselves to the working out of the plan of redemption. In order to fully carry out this plan, it was decided that Christ, the only begotten of God, should give Himself an offering for sin." (Australasian)
Union Conference Record April 1, 1901

Note: Marian Davis was doing a great deal of writing for Mrs. White at this time. She would collect earlier statements to use in forming new articles or letters. Mrs. White would fill in any weak places and then sign the document. This is how much of *Desire of Ages* was written (see *EGW Biography Volume 4, pg.380-387*). As you read through the quotations, notice how often the same words and phrases are used. This is because of the way in which her underwriters used and reused the same statements. Notice for instance, how often the word "pledged" is used.

"The Father and the Son in consultation decided that Christ must come to the world as a babe, and live the life that human beings must live from childhood to manhood,"
Signs of the Times May 17, 1905 pr.5

"The covenant of peace shall be between them both"
Zechariah 6:12.

Note: The quotation opposite, which says, "The Godhead was stirred with pity", is the only statement in all of Mrs. White's writings to speak of the Father, Son, and Holy Spirit prior to the incarnation. It is used over and over to prove that the "the Godhead," prior to the incarnation of Christ, consisted of three co-equal beings. In the context God is called "He," singular. The statement could be understood to mean "The Godhead" [the Father] "was stirred with pity," and because of this, all heaven including the angels, gave themselves to the plan of salvation. Mrs. White cited the angels many times as channels through whom the Holy Spirit is imparted. She said that the two olive trees of Zech. 4 are the two covering cherub through whom the Holy Spirit is communicated. She said that the angels "bring to our remembrance the words of Christ," that "All the miracles of Christ performed for the afflicted and suffering were done for Him, by the power of God, through the ministration of angels....All the blessings from God to man are through the ministration of holy angels." I have wondered whether at some point Mrs. White thought the angels were the Holy Spirit. [But that is the subject for another study.] (See RH 1/21/73 pr.16; DA pg.143; RH 5/16/99 pr.4; TM 188,510; RH 1/25/98pr.9; COL408; 2SAT132; MCP318; RH7/20/97pr.6; RH9/14/97 pr.6) Because Mrs. White's other writings so clearly portray only two Divine Beings - the Father and His Son - prior to the incarnation, I wonder what to make of this one statement. The reference makes it sound as if the three divine beings had to decide, after the sin of Adam, which of them would incarnate. This is in contrast to other statements. Christ said, "the Father sent Me." Scripture just does not convey the idea that three beings had to decide which one of them would become Savior of the world. In order to believe that Mrs. White is indeed saying that there have always been three coequal beings in a Trinity, we have to ignore her earlier writings. The original is a typed manuscript with only Mrs. White's signature. Could these few words have been written by Marian Davis, and slipped by unchallenged?

1902 "three"

"The world has no claim to our service; for by a solemn, holy covenant we accepted God's badge of service at the time of our baptism. On that occasion we pledged ourselves, in the presence of the three great heavenly Powers, to come out from the world and be separate. (*Diary, October 27, 1902*)."

Manuscript Releases Volume Six pg.167, pr.1 (pp)

"As you openly renounced sin and Satan, the three great powers of heaven pledged themselves to help you to overcome. You were raised in newness of life by the power that raised Christ from the dead. You came forth from the watery grave pledged to devote your life to the Master's service."

The Signs of the Times Feb. 12, 1902 pr.9 (pp)

"The Father, the Son, and the Holy Spirit will work out Heaven's law. These three great Powers have pledged themselves to bring to nought the inventions of idolatrous human minds. They have put the infinite treasures of heaven at the command of God's struggling people." (*MS118, 1902*) (pp)

Manuscript Releases Volume Twenty-one pg.151

"In receiving baptism, the human agent, inspired with new purposes, pledges himself to die to the world and live in obedience to Christ. The Father, the Son, and the Holy Ghost supply the power that made him victorious in every conflict with the prince of darkness." (*Lt 200, 1902*)

Manuscript Releases Volume Six pg.167 (pp)

1903 "three"

"Those who submit to the solemn rite of baptism pledge themselves to devote their lives to God's service; and the three great powers of heaven, the Father, the Son, and the Holy Spirit, pledge themselves to cooperate with them, to work in and through them. As men and women thus enter into covenant relation with God, they take the name of Christian." *Signs of the Times March 11, 1903 pr.2*

"In the closing work we shall meet with perils that we know not how to deal with; but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His purposes to pass." *Selected Messages Book 2; Review and Herald May 5, 1903 pr.8;*

1902 comparison

"To all who desire to be recipients of his Spirit, the virtue flows out from Christ. And it is in this way that the character of God, the perfection of Christ and the Father, is brought before the world."

Review and Herald October 14, 1902 pr.11

"He who gave being to the world has not lost His power or sovereignty. He still presides over the world. It is His prerogative to speak out His purposes. By His Son, the Mediator between God and man, these purposes are executed, and the Holy Spirit gives them effect." (*Letter 141, to Brother and Sister Haskell, Sept.1902.*) *Manuscript Releases Volume Seven pg 343*

"He came to reveal the character of the Father, that men might be led to worship Him in spirit and in truth." (1902)

Counsels to Parents, Teachers, and Students pg. 259

"As He represented the Father, so we are to represent Christ to the world; for in representing Him we are representing the Father." (*MS 77*)

Sermons and Talks Volume 2 pg.193

☆ "Christ, in His mediatorial capacity, gives to His servants the presence of the Holy Spirit."

Testimonies for the Church Volume Seven pg.30

"The Father, the Son, and Lucifer have been revealed in their true relation to one another."

Signs of the Times August 27, 1902

1903 comparison

"The mighty power that works through all nature and sustains all things is not, as some men of science claim, merely an all-pervading principle, an actuating energy. God is a spirit; yet He is a personal being, for man was made in His image. As a personal being, God has revealed Himself in His Son. Jesus, the outshining of the Father's glory, 'and the express image of His person' (Hebrews 1:3), was on earth found in fashion as a man." (*Manuscript 124, 1903*)

Manuscript Releases Volume Nine pg.122;

Education pg.131

"The plan of salvation devised by the Father and the Son will be a grand success."

Signs of the Times June 17, 1903 pr.2

"As Christians submit to the solemn rite of baptism, He registers the vow that they make to be true to Him. This vow is their oath of allegiance. They are baptized in the name of the Father and the Son and the Holy Spirit. Thus they are united with the three great powers of heaven. -Letter 129, 1903." *Evangelism pg. 307 (pp)*

"Receive the Holy Spirit, and your efforts will be successful. Christ's presence is that which gives power." *Selected Messages Book 1, pg.85 (1903)*

"The Lord God of heaven is our King. He is a leader whom we can safely follow, for He never makes a mistake. Let us honor God and His Son, through whom He communicates with the world." *(MS 144, 1903) Testimonies Vol. 8, pg.238; Bible Commentary Vol. 1, pg.1117*

"His spirit 'maketh intercession for us with groanings which cannot be uttered.' As the whole creation groaneth and travaileth in pain together the heart of the infinite Father is pained in sympathy." *Education pg.263 (1903)*

"As Jehovah, the supreme Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself. 'I and My Father are one,' Christ declared. No man knoweth 'the Father, save the Son, and he to whomsoever the Son will reveal Him' (Matthew 11:27)." *(MS 124 1903) Manuscript Releases Volume Nine pg.122*

"Christ, equal with God, the brightness of the Father's glory, and the express image of his person' (Heb. 1:3), clothed His divinity with humanity, and came to this earth to suffer and die for sinners." *Selected Messages Book 1 pg.308 (1903)*

"The seventeenth chapter of John speaks plainly regarding the personality of God and of Christ, and of their relation to each other. 'Father, the hour is come,' Christ said: 'glorify thy Son, that thy Son also may glorify thee.' [John 17:23, 3, 5-11 quoted.] Here is personality, and individuality (MS 124, 1903)." *Bible Commentary Vol.5, pg.1145*

"There is no power in repentance to change the life. But when the helpless soul casts itself on Christ, there comes transformation of character. The Saviour declares, 'A new heart also will I give you, and a new spirit will I put within you.'" *Signs of the Times May 20,1903 pr.2*

1904 "three"

"As a Christian submits to the solemn rite of baptism, the three highest powers in the universe--the Father, the Son, and the Holy Spirit,--place their approval on his act, pledging themselves to exert their power in his behalf as he strives to honor God.... The three great powers of heaven pledge themselves to furnish to the Christian all the assistance he requires.--Letter 53, 1904, p. 6.

(To W. W. Prescott, January 26, 1904)."
Manuscript Releases Volume Four pg.368
Signs of the Times August 16, 1905 pr.1,2

"In the presence of the three highest powers of heaven--the Father, the Son, and the Holy Spirit,--we have pledged ourselves to do the will of him who, over the rent sepulcher of Joseph, declared, 'I am the resurrection and the life.'"
Review and Herald May 26, 1904 pr.15

"Keep yourselves where the three great powers of heaven, the Father, the Son and the Holy Spirit can be your efficiency. These powers work with the one who gives himself unreservedly to God. The strength of heaven is at the command of God's believing ones. The man who makes God his trust is barricaded by an impregnable wall."
The Southern Watchmen February 23, 1904 pr.2;
Bible Commentary Vol.7A, pg 442

"The three great and glorious heavenly characters are present on the occasion of baptism. All the human capabilities are to be henceforth consecrated powers to do service for God in representing the Father, the Son, and the Holy Ghost upon whom they depend. All heaven is represented by these three in covenant relation with the new life.--Ms 45, 1904"
Manuscript Releases Volume Six pg.389, pr.3 (pp)

1904 comparison

Note: The following gives some insight into Prescott's understanding of the nature of the Holy Spirit, 24 years after he received the letter from Mrs. White quoted opposite.

"Plainly the coming of the Comforter is the coming of Jesus in the Spirit.We have a Comforter or Advocate in Heaven, Jesus Christ the righteous, there present in a bodily form, just as he ascended from this earth, and we have in our hearts the same Jesus in the Spirit, the other Comforter who is just Jesus' other self." Prescott 1928 Radio Broadcast

"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. In the gift of the Spirit, Jesus gave to man the highest good that heaven could bestow."

Review and Herald May 19, 1904 pr.1

"The Father and the Son have provided for man great things, broad and high and deep and inexpressible. This they have done that man, becoming one with Christ in God, might trade on his talents to advance the kingdom of heaven in this world."
(Letter to Dr. Kellogg, January 2, 1904)
Spalding and Magan Collection pg.345 pr.2

"We are to work in partnership with Christ, as verily as Christ works in partnership with the Father."
Review and Herald September 1, 1904 pr.13

"And in His infinite condescension God is pleased to stand to them in the relation of Father." (Lt. 1904)
S.D.A. Bible Commentary Vol. 7, pg.466 pr.2

"God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son."
Testimonies Vol. 8, pg. 268 (1904)

1904 "three"

"As a Christian submits to the solemn rite of baptism, the three highest powers in the universe--the Father, the Son, and the Holy Spirit,--place their approval on his act, pledging themselves to exert their power in his behalf as he strives to honor God.... The three great powers of heaven pledge themselves to furnish to the Christian all the assistance he requires.--Letter 53, 1904, p. 6.

(To W. W. Prescott, January 26, 1904)."
Manuscript Releases Volume Four pg.368
Signs of the Times August 16, 1905 pr.1,2

"In the presence of the three highest powers of heaven--the Father, the Son, and the Holy Spirit,--we have pledged ourselves to do the will of him who, over the rent sepulcher of Joseph, declared, 'I am the resurrection and the life.'"

Review and Herald May 26, 1904 pr.15

"Keep yourselves where the three great powers of heaven, the Father, the Son and the Holy Spirit can be your efficiency. These powers work with the one who gives himself unreservedly to God. The strength of heaven is at the command of God's believing ones. The man who makes God his trust is barricaded by an impregnable wall."

The Southern Watchmen February 23, 1904 pr.2;
Bible Commentary Vol.7A, pg 442

"The three great and glorious heavenly characters are present on the occasion of baptism. All the human capabilities are to be henceforth consecrated powers to do service for God in representing the Father, the Son, and the Holy Ghost upon whom they depend. All heaven is represented by these three in covenant relation with the new life.--Ms 45, 1904"
Manuscript Releases Volume Six pg.389, pr.3 (pp)

1904 comparison

Note: The following gives some insight into Prescott's understanding of the nature of the Holy Spirit, 24 years after he received the letter from Mrs. White quoted opposite.

"Plainly the coming of the Comforter is the coming of Jesus in the Spirit.We have a Comforter or Advocate in Heaven, Jesus Christ the righteous, there present in a bodily form, just as he ascended from this earth, and we have in our hearts the same Jesus in the Spirit, the other Comforter who is just Jesus' other self." Prescott 1928 Radio Broadcast

"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. In the gift of the Spirit, Jesus gave to man the highest good that heaven could bestow."

Review and Herald May 19, 1904 pr.1

"The Father and the Son have provided for man great things, broad and high and deep and inexpressible. This they have done that man, becoming one with Christ in God, might trade on his talents to advance the kingdom of heaven in this world."

(Letter to Dr. Kellogg, January 2, 1904)
Spalding and Magan Collection pg.345 pr.2

"We are to work in partnership with Christ, as verily as Christ works in partnership with the Father."
Review and Herald September 1, 1904 pr.13

"And in His infinite condescension God is pleased to stand to them in the relation of Father." (Lt. 1904)
S.D.A. Bible Commentary Vol. 7, pg.466 pr.2

"God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son."
Testimonies Vol. 8, pg. 268 (1904)

1905 "three"

"Keep yourselves where the three great powers of heaven, the Father, the Son, and the Holy Spirit, can be your efficiency. These powers work with the man who gives himself unreservedly to God, heart and soul and mind and strength. 'If a man love Me,' Christ says, 'He will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him.' The power that comes with Christ's abiding presence is at the command of His believing ones. The man who makes God his trust is barricaded by an impregnable wall."

The Signs of the Times May 10, 1905 pr.8

"What were the words spoken as you took part in the solemn rite of baptism?--'In the name of the Father, and of the Son, and of the Holy Spirit.' You were buried with Christ in baptism, and raised to newness of life. And the three great powers of heaven pledged themselves to cooperate with you in your efforts to live the new life in Christ. Then should we not praise him with every breath?"

Review and Herald June 15, 1905, pr.33

"When you took these vows, you pledged yourself, in the name of the Father, the Son, and the Holy Spirit, that you would live unto God, and you have no right to break this pledge. The help of the three great powers is placed at your disposal. When in the name of Christ you ask for grace to overcome, it will be given you; for the promise is, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'"

Review and Herald June 22, 1905 pr.14

"We are to cooperate with the three highest powers in heaven--the Father, the Son, and the Holy Ghost--and these powers will work through us, making us workers together with God. But when a man goes forth in human sufficiency, then the enemy comes in and inspires him, and he knows not what manner of spirit he is of." (*Letter to Dr. Kellogg*)

Bible Commentary Vol. 7A, pg 442;

Special Testimonies, Series B, No.7, pg.51

1905 comparison

"God is a Spirit; yet *He* is a personal being; for so *He* has revealed Himself."

Ministry of Healing pg.413 (1905)

"'And truly our fellowship is with the Father, and with his Son Jesus Christ.' All through the Scriptures, the Father and the Son are spoken of as two distinct personages. You will hear men endeavoring to make the Son of God a nonentity. He and the Father are one, but they are two personages. Wrong sentiments regarding this are coming in, and we shall all have to meet them."

Review and Herald July 13,1905

(Sermon before the GC, May 25, 1905)

Note: Why did she not go on to say that the Holy Spirit is a third distinct personage?

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

Upward Look pg.367

☆ "As a personal being, God has revealed Himself in His Son, the outshining of the Father's glory, 'and the express image of His person.'"

The Ministry of Healing pg.418 (1905)

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

Signs of the Times August 2, 1905

Selected Messages Book 1 pg.226

"Even the angels were not permitted to share the counsels between the Father and the Son when the plan of salvation was laid. And human beings are not to intrude into the secrets of the Most High."

Ministry of Healing pg.429 (1905)

"Before the foundations of the world were laid, Christ, **the Only Begotten of God**, pledged Himself to become the Redeemer of the human race, should Adam sin. Adam fell, and He who was partaker of the Father's glory before the world was, laid aside His royal robe and kingly crown, and stepped down from His high authority to become a Babe in Bethlehem...." *Selected Messages Vol. 1, pg. 226 (1905)*

"The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us." *The Ministry of Healing pg.488 (1905)*

"For ten days the disciples offered their petitions for the outpouring of the Spirit, and Christ in heaven added His intercession. This was the occasion of His ascension and inauguration, a jubilee in heaven. He had ascended on high, leading captivity captive, and He now claimed the gift of the Spirit, that He might pour it out upon His disciples (SW Nov. 28, 1905)." *S.D.A. Bible Commentary Vol.6 pg.1055 pr.2*

"All are to remember that they are in the presence of Christ, and in no case are they to utter a word that will grieve the Holy Spirit." *Notebook Leaflets from the Elmshaven Library Vol. 1 pg.46 pr.1 (December 10, 1905)*

1906 "three"

"Those who have been baptized can claim the help of the three great Worthies of heaven to keep them from falling, and to reveal through them a character that is after the divine similitude." (Oct. 20, 1906) *Sermons and Talks pg. 366, pr.1 (1990) (pp)*

"The Father can not be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight. The Son is all the fullness of the Godhead manifested. The word of God declares Him to be 'the express image of His person.' 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Here is shown the personality of the Father. The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. [cont]

1906 comparison

"But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with his Father. From everlasting he was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted him, were to be blessed." *Review and Herald April 5, 1906*

"Christ saw that the time had come when Satan's power over mankind must be broken. Before the fall of man, the Son of God had united with his Father in laying the plan of salvation. God was to be manifested in Christ, 'reconciling the world unto himself.'" *Review and Herald September 13, 1906 pr.4*

There are three living persons of the heavenly trio. In the name of these **three powers--the Father, the Son, and the Holy Ghost**, those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ. . . . 'He that believeth in the Son, hath the Father also.' He who has continual faith in the Father and the Son has the Spirit also. The Holy Spirit is his comforter, and he never departs from the truth."

Bible Training School March 1, 1906 pr.2;
Bible Commentary Volume 7A pg. 441

Note: If we have faith in the Father and the Son, we have the Spirit. She does not say that we have faith in the Spirit.

"In the name of whom were you baptized? You went down into the water in the name of **the three great Worthies in heaven--the Father, the Son, and the Holy Ghost.** In the name of the Father, and of the Son, and of the Holy Ghost you were buried with Christ in baptism; and you were raised up out of the water to live in newness of life. (Oct. 20, 1906)"
Sermons and Talks pg.363, pr.1 (1990) (pp)

"Here is where the work of the Holy Ghost comes in, after your baptism. You are baptized in the name of the Father, of the Son, and of the Holy Ghost. You are raised up out of the water to live henceforth in newness of life--to live a new life. You are born unto God, and you stand under the sanction and the power of **the three holiest beings in heaven, who are able to keep you from falling.** You are to reveal that you are dead to sin; your life is hid with Christ in God. Hidden 'with Christ in God,'--wonderful transformation. This is a most precious promise. **When I feel oppressed, and hardly know how to relate myself toward the work that God has given me to do, I just call upon the three great Worthies, and say; You know I cannot do this work in my own strength. You must work in me, and by me and through me, sanctifying my tongue, sanctifying my spirit, sanctifying my words, and bringing me into a position where my spirit shall be susceptible to the movings of the Holy Spirit of God upon my mind and character. MS 95, Oct.20, 1906."**
Manuscript Releases Volume Seven pg.267, pr.2
Sermons and Talks pg.367, pr.3 (pp 1990)

"Those who have been baptized can claim the help of **the three great Worthies of heaven** to keep them from falling, and to reveal through them a character that is after the divine similitude. (Oct. 20, 1906)"
Sermons and Talks pg. 366, pr.1 (pp 1990)

"**God and Christ** knew from the beginning, of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. **Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety.** Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity. 'A body,' said Christ, 'hast thou prepared me' But he did not come in human form until the fullness of time had expired. Then he came to our world, a babe in Bethlehem." *Review and Herald April 5, 1906 pr.13*

Note: Why would she say "God and Christ knew of the rebellion" if she believed in the Trinity.

"**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. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ." *Selected Messages Volume 1, pg 251*
Review and Herald April 5, 1906 pr.16

"Christ has risen from the dead, proclaiming over the rent sepulcher, 'I am the resurrection and the life.' **He has sent His Spirit into our world to bring all things to our remembrance.**"
Signs of the Times March 26, 1906 pr.6

"**He who denies the personality of God and of his Son Jesus Christ, is denying God and Christ.** 'If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.' If you continue to believe and obey the truths you first embraced regarding **the personality of the Father and the Son,** you will be joined together with him in love. There will be seen that union for which Christ prayed just before his trial and crucifixion:"
Review and Herald March 8, 1906 pr.19

1907 "three"

"By our baptismal pledge we avouched and solemnly confessed the Lord Jehovah as our Ruler. We virtually took a solemn oath, in the name of the Father, and of the Son, and of the Holy Ghost, that henceforth our lives would be merged into the life of these three great agencies, that the life we should live in the flesh would be lived in faithful obedience to God's sacred law. *MS 67, 1907.*"

Bible Commentary Vol. I, pg 1120 (pp)

"The three powers of the Godhead have pledged their might to carry out the purpose that God had in mind when he gave to the world the unspeakable gift of his Son. Every act of self-denial, every earnest surrender to God, is an element in God's design for the increase of the piety and zeal and earnest faith of his people. The Holy Spirit unites with the powers of grace that God has provided to turn souls to Christ."

Review and Herald July 18, 1907 pr. 3

"Those who have by baptism given to God a pledge of their faith in Christ, and their death to the old life of sin, have entered into covenant relation with God. The three powers of the Godhead, the Father, Son, and Holy Spirit, are pledged to be their strength and their efficiency in their new life in Christ Jesus."

*(Australasian) Union Conference Record
October 7, 1907 pr.9*

"Those who have been baptized and have taken their stand on the Lord's side, separating from the enemy, have pledged themselves to the service of God. When you went down into the water and were baptized in the name of the Father, the Son, and the Holy Spirit, these three great powers of heaven pledged themselves to give you power and grace to resist every temptation to dishonor God. When you rose from the water, you represented the resurrection of Christ."

*(Written Feb. 5, 1907, to members of the churches
in and about Melbourne, Australia.)
Manuscript Releases Volume Nineteen pg.235, pr.2*

1907 comparison

"Through the eternal ages the offensive character of sin will be seen in what it cost the Father and the Son, in the humiliation, suffering, and death of Christ."

Bible Training School December 1, 1907 pr.3

"In His humanity Christ was dependent upon the Father, even as humanity is now dependent upon God for divine power in attaining unto perfection of character."

Signs of the Times July 3, 1907 pr.2

1908 "three"

"The rite of baptism is administered in the name of the Father, and of Son, and of the Holy Ghost. These three great powers of heaven pledge themselves to be the efficiency of all who submit to this ordinance, and who faithfully keep the vow they then make."

MS 37, 1908 (Sermon March 10)

Manuscript Releases Volume Six pg. 27. pr.1 (pp)

"The presence of the Father, the Son, and the Holy Spirit, the three highest powers in the universe and those in whose name the believer is baptized, is pledged to be with every striving soul. It will impart grace and strength to all who will watch unto prayer, to all who will purify the soul by obedience to the truth. And it will make the believer instrumental in leading other souls to accept Christ by faith."

Pacific Union Recorder July 2, 1908 pr.4

"The presence of the Father, the Son, and the Holy Spirit, the three highest powers in the universe, is pledged to be with every striving soul. They will impart grace and strength to all who will watch unto prayer, to all who will purify the soul by obedience to the truth. And they will make the believer instrumental in leading other souls to accept Christ by faith."

The Watchman December 15, 1908 pr.3

"Ye have not chosen Me, but I have chosen you . . . Was this not our experience when we were led down into the water and baptized in the name of the Father, and of the Son, and of the Holy Ghost? What did that mean?--It meant that the three great powers in heaven were pledged to keep us so long as we remain one with Christ, united to the vine.--

Ms 37, 1908, p. 6." (Sermon, March 10) (pp)

Manuscript Releases Volume Six pg 29, pr.1

1908 comparison

"At what infinite cost to the Father and to the Son was the merciful, wondrous provision made for our redemption!"

Signs of the Times August 12, 1908 pr.3

"In the Psalms, in the prophecies, in the gospels, and in the epistles, God has by revelation made prominent the vital truths concerning the agreement between the Father and the Son in providing for the salvation of a lost race."

Review and Herald September 24, 1908 pr.1

1909 "three"

"The three highest powers in the universe are pledged to labor with those who will seek to save the lost. God wants his people to claim his promised help for the accomplishment of his work in the world."

Review and Herald August 12, 1909 pr.3

"Baptism is a most solemn ceremony. When men and women, truly converted, are baptized in the name of the Father, Son, and Holy Ghost, these three representatives of heavenly authority behold the scene, and accept the vows made by human agents to walk henceforth in newness of life. In taking the baptismal vows, you have united with the highest powers in the heavenly courts, to live a life patterned after the life of Christ. I praise the Lord with my whole soul that you have taken this step. [Romans 6:3, 4 quoted]. (Letter 174, Dec. 21, 1909)"

Manuscript Releases Volume Six pg.29, pr.3 (pp)

1910 "three"

"As at our baptism we pledged ourselves to him, and received the ordinance in the name of the Father, and of the Son, and of the Holy Ghost, these three great powers of heaven pledged themselves to work in our behalf, not only to begin, but to finish our faith. I am so glad that we have the promises of God."

The General Conference Bulletin April 14, 1910 pr.1

1909 comparison

"Those to whom God reveals by his Spirit the truths of his Word will be able to testify to an understanding of that mystery of godliness which from eternal ages has been hid in the Father and the Son."

Review and Herald August 19, 1909 pr.7

"Yes, Christ has become the medium of prayer between man and God. He has also become the medium of blessing between God and man. He has united divinity with humanity. God's appointments and grants in our behalf are without limit. The throne of grace itself is occupied by One who permits us to call Him Father."

Signs of the Times April 14, 1909 pr.4

☆ "He stood before the human race as the representative of the Father."

Review and Herald September 30, 1909 pr.6

"(John 3:16 quoted.) One wonderful in counsel was our Helper." The Son of God left the heavenly courts and gave His life as the propitiation for sin. He came to declare that altho the agencies of evil had created rebellion in heaven, and sin had entered the universe of God, yet Christ and the Father would redeem the fallen race."

Signs of the Times February 17, 1909 pr.9

1911 comparison

"The plan of salvation was laid open before the foundation of the world was formed. In counsel together, the Father and the Son determined that Satan should not be left unchecked to exercise his cruel power upon man." (MS 31, 1911)

Manuscript Releases Volume Eighteen pg.345

STATEMENTS BY ADVENTIST PIONEERS

JAMES WHITE (E.G.White's husband)

"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 August 5, 1852*

"**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 January 4, 1881*

"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 November 29, 1877*

"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 spiritualizes 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 January 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 December 11, 1855*

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.*

WILLIE C. WHITE (Mrs.White's Son)

"I hold in my hand your letter of January 24. For some months I have been so heavily pressed with work connected with manuscripts which we were preparing for the printer that my correspondence has had to wait.

In your letter you request me to tell you what I understand to be my mother's position in reference to the personality of the Holy Spirit. This I cannot do because I never clearly understood her teachings on the matter. There always was in my mind some perplexity regarding the meaning of her utterances which to my superficial manner of thinking seemed to be somewhat confusing. I have often regretted that I did not possess that keenness of mind that could solve this and similar perplexities, and then remembering what Sister White wrote in 'Acts of the Apostles,' pages 51 and 52, 'regarding such mysteries which are too deep for human understanding, silence is golden,' I have thought best to refrain from discussion and have endeavored to direct my mind to matters easy to be understood.

As I read the Bible, I find that the risen Saviour breathed on the disciples 'and saith unto them, Receive ye the Holy Ghost.' The conception received from this Scripture, seems to be in harmony with the statement in 'Desire of Ages', page 669, also Gen. 1:2; with Luke 1:4; with Acts 2:4 and also 8:15 and 10:44. Many other texts might be referred to which seem to be in harmony with this statement in 'Desire of Ages.'

(Cont.) **The statements and the arguments of some of our ministers in their effort to prove that the Holy Spirit was an individual as are God the Father and Christ, the eternal Son, have perplexed me and sometimes they have made me sad.** One popular teacher said 'We may regard Him, as the fellow who is down here running things.'

My perplexities were lessened a little when I learned from the dictionary that one of the meanings of personality, was characteristics. It is stated in such a way that I concluded that there might be personality without bodily form which is possessed by the Father and the Son.

There are many Scriptures which speak of the Father and the Son and the absence of Scripture making similar reference to the united work of the Father and the Holy Spirit or of Christ and the Holy Spirit, has led me to believe that the spirit without individuality was the representative of the Father and the Son throughout the universe, and it was through the Holy Spirit that they dwell in our hearts and make us one with the Father and with the Son ...[answers to other subjects]"

Letter, W.C. White to Brother Carr, April 30, 1935.

Archives of the General Conference of Seventh-day Adventists, Silver Spring, Maryland

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) chapter 4, "Doctrine Of A Trinity Subversive Of The Atonement" pg. 165

E.J. WAGGONER

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2

"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 men."

Christ and His Righteousness pg.9

"... '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. All things proceed ultimately from God the Father; even Christ Himself proceeded and came forth from the Father; but it has pleased the Father that in Him should all fullness dwell,...."

Christ and His Righteousness pg.19 (1890) (Mrs. White highly endorsed this little book.)

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

"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.

"But though the Son is called God yet there is a 'God and Father of our lord Jesus Christ' 1Pet. 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.*

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 November 5, 1861.*

"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 September 13, 1898*

"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. - Giv. Vol. IV, pp. 114, 345; Milner, vol. I, p. 519." *Review and Herald November 5, 1861*

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..." *Review and Herald January 27, 1874*

"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* September 7, 1869

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 worshiped, and has even commanded that worship should be rendered him, which would not have been necessary had he been equal with the Father in eternity of existence.** Christ himself declares that 'as the Father hath life in himself, so hath he given to the Son to have life in himself,' 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 Revelation (1882 and 1912 editions) pg.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); 1 John 4:9), 'the only begotten of the Father' (John 1:14), and 'I proceeded forth and came from God.' John 8:42. **Thus it appears that by some divine impulse or process, not creation, known only to Omniscience, and possible only to Omnipotence, the Son of God appeared.**" *Looking Unto Jesus (1898) pg. 10.*

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* November 10, 1859

M.C. WILCOX

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

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

Questions And Answers Gathered From The Question Corner

Department Of The Signs Of The Times (Pacific Press 1911) pg.181-182.

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

RADIO TALK, FEBRUARY 5, 1928 BY W.W. PRESCOTT

Station KFAB, Lincoln, Nebr. (Wave Length 319 Meters)

At 10:15 p.m., Central Standard Time.

"And here we meet with a new expression, 'Another Comforter ... even the Spirit of truth.' Had not Jesus been a comforter to his disciples? Had he not just declared to them, 'I am ... the truth?' Yes, and Jesus will continue to be their Comforter, for the other Comforter is the Spirit of him who is the truth, and Jesus in the Spirit will come into closer fellowship with his disciples and with all believers than was possible in the days of his flesh. The world rejected Jesus of Nazareth in the flesh, even though they could see him with the natural eye. Much more will the world reject him coming in the Spirit, invisible to the natural eye and only recognized by the eye of faith. And here I pause to emphasize this fact: professed Christians who have not learned to behold Christ in the Spirit, and to deal with the invisible Christ with the same sense of reality with which the world deals with visible persons, are still living on the worldly plane. They are still of the world. Here is the test for the reality of our Christianity. [cont.]

Let each one apply it for himself. Is **Jesus a real person, who is present with me** and with whom I can deal understandingly? If so, he dwells in my heart and is the Lord of my life.

When Jesus was talking with his disciples it was the time of transition from Jesus with his disciples to Jesus in his disciples, a change from a temporary residence among them to a permanent residence in them. This is the meaning of his words, 'Ye know him; for **he abideth with you**, and shall be in you.' In both cases it was Jesus, first with them in the flesh, and then in them as the Spirit of truth. And so the Comforter was promised, a Comforter who, (I quote the language of Dr. Maclaren) "makes strong by his presence; the Paraclete, who is our Advocate, Helper, Guide, and Instructor." Need I dwell upon the great thoughts that spring from that metaphor; how we have to look for a person, and **not merely a vague influence; a divine person** who will be by our sides on condition of our faith, love, and obedience, to be our strength in all weakness, our peace in all trouble, our wisdom in all darkness, our guide in every perplexity, our comforter and cherisher, our righteousness when sin is strong, the victor over our temptation and the companion and sweetener of our solitude? He is the Spirit of holiness, the Spirit of truth, the Spirit of wisdom, the Spirit of power, the Spirit of love, the Spirit of a sound mind, the Spirit of sonship, the Spirit of supplication, and of many great things besides. And this sweet, strong, all-sufficient Person is offered to each of us, and waits to enter our heart. And says Christ, this strengthener and advocate is to replace me and to carry on my work. He 'will send another Comforter.' **Who was the other but the Master who was speaking?** So all that handful of men found of sweetness and shelter and assured guidance, and stay for their weakness, and enlightenment for their darkness, and companionship for their solitude, and a guest on which to rest their heads and love in which to bathe their hearts, all these this divine Spirit will bring to each of us if we will. I hope this clear spiritual interpretation of the Lord's own promise will bring encouragement and help to each one of my invisible audience.

The next words of Jesus to his disciples are very significant, and I think they are in line with the interpretation which I have already given to his previous statements: 'I will not leave you desolate; I come unto you.' Plainly the coming of the Comforter is the coming Jesus in the Spirit. So close is this identification that the apostle Paul, writing after Pentecost, declared: 'Now the Lord is that Spirit' (2Corinthians 3:17).

We are now living in the dispensation of the Spirit, and the only Christ we know is he who became dead and is alive for evermore, and who reveals himself to us in the person of the Holy Spirit the Comforter. Perhaps this will become still clearer if I state that the word translated Comforter in the Gospel of John is the same word which is translated Advocate in the Epistle of John. We have a Comforter or Advocate in Heaven, Jesus Christ the righteous, there present in a bodily form, just as he ascended from this earth, and we have in our hearts the same Jesus in the Spirit, the other Comforter who is just Jesus' other self. In one sentence Jesus promises that the comforter 'shall be in you,' and in the very next sentence he promises, 'I will come to you.' We must not doubt it. Our faith must accept it. The Holy Spirit in the heart is 'Christ in you, the hope of glory.'

Again we listen to the words of our blessed Lord on that memorable night: 'Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you.' Even after his return to this earth in the Spirit, the world would not behold him, for the world deals with material things, things which can be handled and weighed and measured, and sold in the markets for gain; but spiritual things the world does not recognize. Jesus had just declared to his disciples, [cont.]

'I am...the life,' and now he reveals the wondrous truth that he will be through the Spirit the very life of their life and of ours. And so we read: 'He that hath the Son hath the life; he that hath not the Son of God hath not the life.' He himself is our life. 'I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me.' This is the very essence of Christian experience. As Geo. Bowen has written: 'The believer lives not as other men live, but as Christ lives. The Spirit of truth is the Spirit of life, connecting each believer with his risen Lord and with all other believers.'

The day of Pentecost inaugurated a new experience. In that day something was known which had never before been known, and known as an experience, viz., the oneness of Christ with those who believe on him 'Ye in me, and I in you.' Jesus was with them in the flesh. Then he was among them, but after Pentecost he was in them. On one occasion Phillips Brooks was asked whether union with Christ was an experience of Christianity, and he replied, 'Conscious, personal oneness with Jesus Christ is Christianity.' It is plain therefore that the coming of the Holy Spirit was absolutely essential for the realization of Christianity in the life, for it is only through the Spirit that this oneness is possible. 'He that is joined to the Lord is one spirit.'

What an uplifting phase of gospel truth we have considered tonight. I earnestly urge every one who has heard my message tonight to accept the gift of the Comforter, the Spirit of truth, the indwelling Christ."

RADIO TALK BY W.W. PRESCOTT, FEBRUARY 12, 1928

"Let us again join the company who listened to the words of our blessed Lord on that last night before He 'bare our sins in his own body on the tree.' I think we saw last Sunday night that the coming of the Holy Spirit, the Comforter, was the coming of Jesus in the Spirit. When he sought to comfort his disciples with the promise, 'I will not leave you desolate; I come unto you,' it is evidence that they understood that he himself would return to them, and not merely send an impersonal influence, and yet they did not understand how this could be and the world not be able to see him; and so 'Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?' In his answer Jesus did not give a theological explanation of the mystery of the Holy Spirit, but unfolded further its meaning in practical experience. Here are his words: 'If a man love me, he will keep my word: and my Father will love him, and we will come unto him and make our abode with him.'...

But we must not overlook the wonderful meaning of the reply of Jesus to the question of Judas. The coming of the Holy Spirit, the Comforter, is not only the coming of Jesus, but also the coming of the Father ...

Having assured his wondering disciples of the coming of the Holy Spirit as the Comforter, Jesus then instructed them concerning his work: "These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to you remembrance all that I have said unto you." While Jesus was here in the flesh he was recognized as the prince of teachers. "The multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes." Jesus came out of the unseen to bring to us the good news from God that the way back to the Father's house was being opened up for us. He spoke with such certainty that he inspired hope in every heart. To Nicodemus he declared: 'We speak that which we know.' But he was about to

withdraw his bodily presence and return to the Father, yet he would continue his teaching in the person of the Spirit. 'For who among men knoweth the things of a man, save the spirit of the man, which is in him? Even so the things of God none knoweth, save the Spirit of God. But we receive, not the spirit of the world, but the Spirit which is from God.' It is true that there has come to be some distrust concerning the teaching of the Holy Spirit because of the extravagant claims and actions of some who claim to have received the fullness of the Spirit, but the very fact that there is a counterfeit is evidence that there is the true experience...

If I were to ask each one of my listeners personally; Which do you regard as the time of greater privilege, when Jesus was here in the flesh, or the time in which we now live, I venture to say that a goodly number would reply, 'The time when Jesus was here.' So it was with his disciples. When Jesus told them that he was about to return to the Father, they did not regard this as a step toward a more intimate union with him, and they were filled with sorrow, but to them he said: 'Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.' In view of the instruction which Jesus had already given concerning the real meaning of the coming of the Comforter, we are warranted in interpreting these last words in this way: we who live in the dispensation of the Spirit, live in a time of special privilege. It is expedient for the believer to exchange Jesus in the flesh for Jesus in the Spirit. Through the operation of the Holy Spirit there is established a closer union, a more intimate fellowship, with Jesus Christ than was possible to those who knew him in the flesh...

Christ returned to the Father that he might, as mediator of the new covenant, as our high priest in the heavenly sanctuary, minister unto us his own righteousness. **He Himself is 'The Lord our righteousness,' and when he comes to us in the person of the Holy Spirit to abide in our hearts, he becomes our righteousness.** Thus our knowledge of sin and of righteousness is dependent upon our attitude toward Jesus of Nazareth. His wondrous character which he revealed in a world of sin, bears witness to the meaning of heavenly righteousness, and is an incentive to accept him as our righteousness..."

Archives of The General Conference of Seventh-day Adventists, Silver Springs, Maryland

GEORGE KNIGHT 1993

"Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denomination's Fundamental Beliefs. More specifically, most would not be able to agree to belief number 2, which deals with the doctrine of the Trinity."

Ministry Magazine October 1993 pg.10

Many thanks to Mr. Allaback for sharing his excellent research in the archives.

**SCRIPTURE
STUDIES**

*“For God so loved the world,
that He gave His only begotten Son,
that whosoever believeth in Him,
should not perish but have everlasting life.”*
John 3:16 KJV

THE STORY OF GOD OUR FATHER AND HIS SON JESUS CHRIST

Before the beginning, God was.

God became “God the Father” when He begat a Son in His express image (2John 1:3, Heb. 1:1-3). This was “the beginning” (John 1:1-3). The Son of God was a divine being exactly like His Father - all knowing, all powerful, and everywhere present. The Father and the Son took bodily form so that they could be seen and heard by Their created beings. While They existed in bodily form, yet they continued to exist also in Spirit. Their presence and Their power pervaded the universe.

The Son carried out His Father's will and plan in the creation of all the worlds and of every living thing (Heb. 1:2, Eph. 3:9, 1Cor. 8:6). The Son was called “the Word of God” (John 1:14) because He represented the Father to all the created beings. He was the commander of all the angels of Heaven (Heb. 1:6, Rev. 12:7).

Lucifer, the highest created being became jealous of God's Son. He refused to be under Christ's authority any longer. “There was war in Heaven” and Lucifer the Light Bearer, became Satan the deceiver. He was cast out of Heaven with his angel followers (Rev. 12:7).

Satan deceived the woman and the man in a planet called earth, speaking to them through the mouth of a tree snake (Gen. 3) They believed His lies about the Father. When Adam and Eve rebelled against the Father they were separated from Him and from Heaven. Satan now used the earth as his base of operations. He would continue the war against the Father and the Son.

Adam and Eve were separated from God the Father because of their sin. The Father withdrew His presence (Spirit) from the earth. But Christ the Son became the Mediator. He would try to win the man and the woman and their descendants back to the Father. He would try to bring about a reconciliation (Col. 1:19-10). The Spirit of Christ spoke through all of the Old Testament prophets telling the people of a Savior to come (1Peter 1:10-11).

Christ and the angels under His command kept up a constant connection between Heaven and earth, until the time came for Christ to become a man. He came to earth, as a man to reach men. He came to represent the Father and to tell of His love. "For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish but have everlasting life" (John 3:16). Satan had cause men to live in fear of God, to believe that God is an avenging destroyer. Christ came to sweep away the lies. He spoke of God as a Father who cares deeply for every created son and daughter.

When the Son of God incarnated, He could not longer be an omnipresent Spirit. But now, because the Son of God had become a man, the Spirit of God the Father was restored to all men. The Spirit of the Father flowed through the Son, enabling Him to heal the sick and raise the dead (Acts 2:22, John 14:10). Christ said, "For as the Father has life in Himself, so He has granted the Son to have life in Himself" (John 5:26). Through Christ, the Father would pour out His love for the world.

Men controlled by Satan and his evil angels crucified the Son of God, but the Father raised Him to life again and took Him back to Heaven (Gal.1:1, 1Pet 1:3). The Son asked the Father to restore to Him the glory He had once shared with the Father, before He became a man - before the earth was created (John 17:1-5). This the Father did in the gift of His Holy Spirit (Acts 2:33). The Spirit of the Father became also the Spirit of the Son. This Spirit restored to the Son His capacity to be all powerful, all knowing, and everywhere present.

Before His death Christ had promised His disciples, "I will pray the Father and He will give you another Comforter, that He may abide with you forever, even the Spirit of truth, whom the world cannot receive because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. I will not leave you orphans; I will come to you" (John 14:16-18).

Who is this Comforter, Who stood "with" them even as He spoke, but would soon "be in them?" Who could take the place of their beloved Jesus?

"And because you are sons, God has sent forth the Spirit of His Son, into your hearts, crying out, 'Abba, Father!' (Gal. 4:6). The Spirit of His Son, the vital presence of their master, would be with them always. The Holy Spirit is Jesus, in spirit. He is "Christ in you, the hope of glory" (Col. 1:27).

Jesus said, "I will not leave you orphans; I will come to you" (John 14:18). "And lo, I am with you always, even to the end of the world?" (Matt. 28:20). "For where two or three are gathered together in My name, I am there in the midst of them" (Matt. 18:20).

"The first Adam became a living being. The last Adam became a life-giving Spirit" (1Cor. 15:45). Christ the man, became Christ the Holy Spirit. "Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty" (2Cor. 3:17). "He who descended (into the grave) is also the One who ascended far above all the heavens, that He might fill all things" (Ephesians 4:10). The Comforter is Christ Himself - not Christ in body, but Christ in spirit. He is with us and in us!

Through Jesus, the Father has poured upon us His Holy Spirit (Titus 3:4-5, 1John 4:12-13, 1John 3:23-24). This is the Spirit which "proceeds from the Father" (John 15:26), through Christ to men. Jesus said, "If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!" (Luke 11:13).

Christ has received from the Father the gift of His Spirit. This gift has enabled Christ to baptize us with His own Spirit (Matt. 3:11, John 20:21-22). Every spiritual gift is given to us by the Father, through Christ the Son (Acts 2:33, Eph 4:7-8). We are strengthened by the Spirit of the Father in our inner being, that Christ may dwell in our hearts, (Eph 3:14-18) and through this gift we become the extension of Christ in this world. Christ lives in us, and through us continues to reveal God's love - until He returns.

The Father has given this world into the hands of Christ. He is the only Mediator between God and man (1Tim. 2:5). When the great war between good and evil finally comes to an end, when every enemy of God is either reconciled or destroyed, then Christ will deliver to His Father the kingdom He has won. Then Christ Himself will be subject to His Father, "for the Head of Christ is God" (1Cor 11:3). For eternity to come, God Our Father will be all in all (1Cor. 15:14-18).

This story, will be our reference point for the Scripture studies which follow. Do the texts and the commentary support this story? Does this view make more sense in light of all that the Bible has to say?

*“Yet for us there is only one God, the Father,
of whom are all things, and we for Him;
and one Lord Jesus Christ, through whom are all things,
and through whom we live.*

1 Corinthians 8:6 NKJ

A NEW TESTAMENT REVIEW

Matthew 3:17 And suddenly a voice came from heaven, saying, “This is **My beloved Son**, in whom I am well pleased.” (See also Matt. 17:5, Mark 1:11, Mark 9:7, Luke 3:22 and Luke 9:35.)

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

John 1:14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of **the only begotten of the Father**, full of grace and truth.

Note: Jesus Christ is never called the Son of the Spirit.

Matthew 5:16 Let your light so shine before men, that they may see your good works and **glorify your Father in heaven**.

Matthew 5:45 that you may be **sons of your Father in heaven**; for **He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust**.

Note: The omnipresent Father makes His sun shine, and sends the rain.

Matthew 6:9-13 In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. Your kingdom come. Your will be done On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, As we forgive our debtors. And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

Note: Why nothing in Scripture about the Spirit's kingdom, power, and glory forever?

1Corinthians 15:24-28 Then comes the end, when He delivers the kingdom to God the Father.....then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

Matthew 11:27 All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him.

Matthew 12:18 Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, And He will declare justice to the Gentiles.

Note: The Father gave His Spirit to His Son.

Matthew 15:13 But He answered and said, Every plant which My heavenly Father has not planted will be uprooted.

Matthew 18:19 Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven.

Matthew 20:23 So He said to them, "You will indeed drink My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared by My Father."

Matthew 23:9 Do not call anyone on earth your father; for One is your Father, He who is in heaven.

Matthew 24:36 But of that day and hour no one knows, not even the angels of heaven, but My Father only.

Note: If the Spirit is a third divine being, wouldn't He know?

Mark 13:32 But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father.

Mark 10:18 So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God."

Mark 12:29 Jesus answered him, "The first of all the commandments is: 'Hear, O Israel, **the Lord our God, the Lord is one.**'"

Note: The Greek word "heis" (#1520) means "the numeral one" or the emphatic "only one." "One jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt 5:18). The lawyer who spoke to Christ was quoting from Deut. 6:4. "Hear, O Israel! The Lord is our God, the Lord is one!" The Hebrew word 'echad (#0259) means "one, same, single, first, each, or once." While it is true that one nation or one church may be composed of many individuals, the Hebrew word used here is not used most often to refer to units composed of parts. And the Hebrew word for unity is a different word altogether. The context of Moses appeal to Israel in Deut. 6:4 is the fact that there is one God and Israel owes its loyalty to "Him" (Deut 5:9; 6:5). Zechariah employs the text with this meaning. "The Lord will be king over all the earth; in that day the Lord will be (the only) one, and His name (the only) one" (Zech. 14:9). This Lord Who will be king over all the earth is the Father, according to 1Cor. 15:24-28. Christ will deliver the kingdom to God the Father and will then Himself be subject to His Father. The saved of earth will have written in their foreheads the name of the Father. He is the One Who sits on the throne (Rev. 22:3-4; Rev. 14:1).

Mark 12:36 For David himself said by the Holy Spirit: "The Lord [Father] said to my Lord [Christ], 'Sit at My right hand, Till I make Your enemies Your footstool.'" (Luke 20:42, Acts 2:34)

Revelation 3:21 To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

Mark 16:19 So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God.

Acts 2:33 Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He [Christ] poured out this which you now see and hear.

Ephesians 1:20 [The working of His mighty power] which He [the Father v.17] worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places.

Note: The Father raised Christ from the dead (Gal 1:1; 1Pet 1:3).

Luke 2:49 And He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?"

Luke 10:21-22 In that hour Jesus rejoiced in the Spirit and said, "I thank **You, Father, Lord of heaven and earth**, that You have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight. **All things have been delivered to Me by My Father**, and no one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal Him."

Luke 22:29 And I bestow upon you a kingdom, just as **My Father bestowed one upon Me**.

Luke 23:34 Then Jesus said, "**Father, forgive them**, for they do not know what they do."

Note: In Scripture the Holy Spirit is never spoken of as forgiving sinners.

Luke 23:46 And when Jesus had cried out with a loud voice, He said, "**Father, into Your hands I commit My spirit**." Having said this, He breathed His last.

Note: Christ never spoke to the Holy Spirit.

John 1:14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of **the only begotten of the Father**, full of grace and truth.

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

John 2:16 And He said to those who sold doves, "Take these things away! Do not make **My Father's house** a house of merchandise!

John 3:16-17 For **God** so loved the world that **He gave His only begotten Son**, that whoever believes in Him should not perish but have everlasting life. For God did not send **His Son** into the world to condemn the world, but that the world through Him might be saved.

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

John 3:18 He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of **the only begotten Son of God**.

John 3:34-35 For He whom God has sent speaks the words of God, for God does not give the Spirit by measure. **The Father loves the Son, and has given all things into His hand**.

John 4:23 But the hour is coming, and now is, when **the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him**.

Note: Why did Christ never say that we are to worship the Holy Spirit?

John 4:34 Jesus said to them, "My food is to do **the will of Him who sent Me**, and to finish **His work**."

John 17:4 [Father v.1] I have glorified thee on the earth: **I have finished the work which thou gavest me to do.**

John 5:17 But Jesus answered them, "My Father has been working until now, *and I have been working.*"

Note: Why did Christ not say that the Holy Spirit had been working also?

John 5:19-23 Then Jesus answered and said to them, "Most assuredly, I say to you, **the Son can do nothing of Himself, but what He sees the Father do;** for whatever He does, the Son also does in like manner. **For the Father loves the Son, and shows Him all things that He Himself does;** and He will show Him greater works than these, that you may marvel. **For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will.** For **the Father judges no one, but has committed all judgment to the Son,** that **all should honor the Son just as they honor the Father.** He who does not honor the Son does not honor **the Father who sent Him.**

Note: Only two divine beings are spoken of here.

John 5:26 For *as* the Father has life in Himself, *so* **He has granted the Son to have life in Himself.**

John 5:30 I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, **because I do not seek My own will but the will of the Father who sent Me.**

John 5:36 But I have a greater witness than John's; for **the works which the Father has given Me to finish -- the very works that I do -- bear witness of Me, that the Father has sent Me.**

John 5:43 I have come in My Father's name.

John 7:16 Jesus answered them and said, "**My doctrine is not Mine, but His who sent Me.**"

Note: Could we understand from Christ's statement that "the law" is the Father's law?

John 6:27 Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because **God the Father has set His seal on Him.**

John 6:37-39 **All that the Father gives Me will come to Me,** and the one who comes to Me I will by no means cast out. **For I have come down from heaven, not to do My own will, but the will of Him who sent Me.** This is **the will of the Father who sent Me,** that of all He has given Me I should lose nothing, but should raise it up at the last day.

Note: Never did Christ say that He had come to do the Holy Spirit's will, or that the Holy Spirit had sent Him.

John 6:65 And He said, "Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father."

John 7:33 Then Jesus said to them, "I shall be with you a little while longer, and then I go to Him who sent Me.

John 8:16 And yet if I do judge, My judgment is true; for I am not alone, but I am with the Father who sent Me.

John 8:18-19 "I am One who bears witness of Myself, and the Father who sent Me bears witness of Me." Then they said to Him, "Where is Your Father?" Jesus answered, "You know neither Me nor My Father. If you had known Me, you would have known My Father also."

John 8:26-29 "I have many things to say and to judge concerning you, but He who sent Me is true; and I speak to the world those things which I heard from Him." They did not understand that He spoke to them of the Father. Then Jesus said to them, "When you lift up the Son of Man, then you will know that I am He, and that I do nothing of Myself; but as My Father taught Me, I speak these things. "And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him."

Note: The Father was not bodily present with His Son. He was present by His omnipresent spirit.

John 8:42 Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me."

John 8:54-55 Jesus answered, "If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God. Yet you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and keep His word."

John 10:29-30 My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand. I and My Father are one

Note: Christ did not say that He was "one" with the Spirit.

John 10:32 Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?"

Note: The power to do miracles, came from His Father.

John 10:37 If I do not do the works of My Father, do not believe Me; but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him.

John 12:27-28 Now My soul is troubled, and what shall I say? **Father, save Me from this hour?** But for this purpose I came to this hour. **Father, glorify Your name.** Then a voice came from heaven, saying, **I have both glorified it and will glorify it again.**

Note: Why did Jesus never pray to the Holy Spirit?

John 12:44 Then Jesus cried out and said, “**He who believes in Me, believes not in Me but in Him who sent Me. And he who sees Me sees Him who sent Me.**”

John 14:9 **He who has seen Me, has seen the Father.**

John 12:49 For I have not spoken on My own authority; but **the Father who sent Me** gave Me a command, what I should say and what I should speak.

Note: No commands from the Holy Spirit?

John 14:6 Jesus said to him, “I am the way, the truth, and the life. **No one comes to the Father except through Me.**”

Note: We are reconciled to the Father through the Son (Col. 1:19-20).

John 14:11 Believe Me that **I am in the Father and the Father in Me**, or else believe Me for the sake of the works themselves.

Note: He did not say, “I am in the Father and the Holy Spirit, and they are in Me.”

John 14:13 And whatever you ask in My name, that I will do, **that the Father may be glorified in the Son.**

Note: The Holy Spirit is never glorified in Scripture.

John 14:20 At that day you will know that **I am in My Father, and you in Me, and I in you.**

John 14:24 He who does not love Me does not keep My words; and **the word which you hear is not Mine but the Father’s who sent Me.**

John 14:31 But that the world may know that I love the Father, and **as the Father gave Me commandment, so I do.**

Note: Only the Father seems to be directing Christ.

John 15:23 He who hates Me hates My Father also.

Note: No word about hating the Holy Spirit also?

John 16:23 And in that day you will ask Me nothing. Most assuredly, I say to you, **whatever you ask the Father in My name He will give you.**

Note: No mention of asking the Holy Spirit for anything?

John 16:25-28 **I will tell you plainly about the Father.** In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; for **the Father Himself loves you,** because you have loved Me, and have believed that **I came forth from God. I came forth from the Father** and have come into the world. Again, I leave the world and go to the Father.

Note: Christ never said, "I came forth from the Spirit."

He also never said, "the Spirit Himself loves you."

John 17:1-5 Jesus spoke these words, lifted up His eyes to heaven, and said: "**Father, the hour has come. Glorify Your Son, that Your Son also may glorify You,** as **You have given Him authority over all flesh,** that He should give eternal life to as many as You have given Him. **And this is eternal life, that they may know You, the only true God,** and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, **O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.**

The Father is the "only true God."

The Father sent Christ. The Father gave Christ authority.

The Father gave Christ His work. The Son's work was to glorify the Father.

The Son existed with the Father [no mention of the Spirit] before the earth was created.

John 17:7-11 [Father] Now they have known that **all things which You have given Me are from You.** For **I have given to them the words which You have given Me;** and they have received them, and have known surely that **I came forth from You;** and they have believed that **You sent Me.** I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. **Holy Father, keep through Your name those whom You have given Me, that they may be one as We are.**

John 17:20-25 that they all may be one, as **You, Father, are in Me, and I in You;** that they also **may be one in Us,** that the world may believe that **You sent Me.** And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that **You have sent Me,** and have loved them as You have loved Me. **Father,** I desire that they also whom You gave Me may be with Me where I am, that they may behold **My glory which You have given Me;** for **You loved Me before the foundation of the world.** **O righteous Father!** The world has not known You, but I have known You; and these have known that **You sent Me.**

Note: The entire chapter John 17, is Christ's prayer to His Father

John 20:17 Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My God and your God.'"

Note: The Father is the God of Christ.

John 20:21 So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you."

Romans 15:6 that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.

Note: He is the God of Jesus Christ and the Father of Jesus Christ.

1Corinthians 8:6 yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.

1Corinthians 11:3 But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.

1Corinthians 15:24-28 "Then the end will come when death itself will be destroyed. At that time, **Christ will hand everything back over to God the Father**, after He has put an end to all human authority and power. That's why He is in charge of all things now. Under God, He'll continue to exert His rightful authority and power until all enemies of good are gone and sin is no more. The last enemy to be destroyed will be death. **God the Father** has given Christ authority over everything, but when He did this, God obviously excluded Himself, because **He's the One who's ultimately in charge of everything**. So after Christ has carried out His mission and put down all human authority and power, then He will once again be subject to God the Father as He was before He came. Harmony will once again pervade the universe and **God the Father will be all in all.**" *The Clear Word Paraphrase Bible by Jack J. Blanco*

Note: Christ is to be subject to the Father, and no mention is made of the Spirit.

If Christ and the Holy Spirit are coequal and coeternal with the Father, then why is the Father to be supreme for the rest of eternity?

2Corinthians 11:31 The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying.

Galatians 1:4 [Christ] who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father.

Note: God - is Our Father in Heaven.

Galatians 3:20 Now a mediator does not mediate for one only, but **God is one.**

Note: It makes no sense to say that Christ mediates for the Trinity, of which He is Himself a part. For commentary on the word "one" see Mark 12:29.

Galatians 4:6 And because you are sons, **God has sent forth the Spirit of His Son** into your hearts, crying out, "Abba, Father!"

Note: God our Father, sends the Spirit of His Son (Luke 11:13).

Ephesians 1:3 Blessed be **the God and Father of our Lord Jesus Christ**, who has blessed us with every spiritual blessing in the heavenly places in Christ

*Note: Ephesians chapter 1, is a praise to God the Father.
It was His purpose and plan to adopt us into His Heavenly family,
through the saving work of His Son.
He planned this before the earth was created.
It was for this purpose that Christ was begotten.*

Ephesians 1:17 that **the God of our Lord Jesus Christ, the Father of glory**, may give to you the spirit of wisdom and revelation in the knowledge of Him,

Note: It appears the Father was, is, and always will be "the God of our Lord Jesus Christ."

Ephesians 1:(17),20,22 the working of His mighty power, which **He [the Father] worked in Christ when He raised Him from the dead** and **seated Him at His right hand** in the heavenly places ... And He put all things under His feet, and gave Him to be head over all things to the church,

Ephesians 3:14-16 For this reason I bow my knees to **the Father** of our Lord Jesus Christ, **from whom the whole family in heaven and earth is named**, that He would **grant you**, according to the riches of His glory, to be strengthened with might through **His Spirit in the inner man**, **that Christ may dwell in your hearts** through faith;

*Note: God is the Father of the whole family both in heaven and in earth.
Every being owes his existence to the Father.
The Spirit of the Father is also now the Spirit of the Son.*

Ephesians 4:6 **one God and Father of us all, who is above all, and through all, and in you all.**

Ephesians 5:20 giving thanks always for all things to God the Father in the name of our Lord Jesus Christ,

Note: We are not told to thank the Spirit.

Philippians 2:11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Note: We are never told to glorify the Spirit?

Philippians 4:20 **Now to our God and Father be glory** forever and ever. Amen.

Colossians 1:3 We give thanks to **the God and Father** of our Lord Jesus Christ, praying always for you,

Note: Paul could have said, "We give thanks to our God, the Father of Jesus Christ." But he chose to say that the Father is also the God of Jesus Christ, thus showing hierarchy.

Colossians 1:19 For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

*Note: We are reconciled to the Father, through the Son.
All the fullness of divinity dwelt in the Son, because that is what pleased the Father.*

Colossians 2:2-3 that their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ, in whom are hidden all the treasures of wisdom and knowledge.

Note: The "mystery of the Trinity" speaks of three divine beings in one God, but here we read that "the mystery of God", "all the treasures of wisdom and knowledge" are hidden in the Father and the Son - two beings.

Colossians 3:17 And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

Note: No recognition is given to the Spirit.

1Thessalonians 3:11 Now may **our God and Father Himself, and our Lord Jesus Christ**, direct our way to you.

*Note: "our God and Father Himself" - first being.
"our Lord Jesus Christ" - second being.*

1Thessalonians 3:13 so that He may establish your hearts blameless in holiness before **our God and Father** at the coming of **our Lord Jesus Christ** with all His saints.

2Thessalonians 2:16-17 Now may **our Lord Jesus Christ Himself, and our God and Father**, who has loved us and given us everlasting consolation and good hope by grace, comfort your hearts and establish you in every good word and work.

1 Timothy 2:5 For there is one God and one Mediator between God and men, the Man Christ Jesus,

1 Timothy 6:13-16 I urge you in the sight of **God who gives life to all things**, and before Christ Jesus who witnessed the good confession before Pontius Pilate, that you keep this commandment without spot, blameless until our Lord Jesus Christ's appearing, which He will manifest in His own time, He who is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power.

1. No man has seen the Father (John 6:46, John 1:18).
2. Only the Father knows the time of Christ's return.
3. The Spirit is invisible, therefore the Holy Spirit does not generate or dwell in "unapproachable light."
4. "As the Father has life in Himself, so He has given to the Son to have life in Himself" (John 5:26).

Conclusion: The Father alone has immortal life, which He has given to His Son (by inheritance and by covenant). Christ then gives that immortality to us, by adoption.

Titus 3:4-6 But when the kindness and the love of **God our Savior** toward man appeared, not by works of righteousness which we have done, but **according to His mercy He saved us**, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior.

Note: Christ was the vehicle through which the Father poured out the Holy Spirit.

Hebrews 1:1-6 God [the Father] who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us **by His Son**, whom He [the Father] has appointed heir of all things, through whom also He [the Father] made the worlds; who being the brightness of His glory [the Father's glory] and **the express image of His person**, [the Father's person] and upholding all things by the word of His power, [the Father's authority] when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as He has by inheritance obtained [from His Father] a more excellent name than they. For to which of the angels did He [the Father] ever say: "You are My Son, Today I have begotten You"? And again: "I will be to Him a Father, And He shall be to Me a Son"? But when He [the Father] again brings the firstborn into the world, He says: "Let all the angels of God worship Him." And of the angels He [the Father] says: "Who makes His angels spirits and His ministers a flame of fire." But to the Son He [the Father] says: "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your Kingdom. You have loved righteousness and hated lawlessness; Therefore **God [the Father], Your God, has anointed You With the oil of gladness [the Holy Spirit] more than Your companions [angels and then men].**" [emphasis supplied]

Note: When the Father addressed the Son, He said, "Your throne O God." On the other hand, when the Son speaks of the Father, He says "My God" (John 20:17, Rev. 3:12).

Hebrews 3:1-2 Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, **who was faithful to Him who appointed Him**, as Moses also was faithful in all His house.

Hebrews 5:5 So also Christ did not glorify Himself to become High Priest, but it was *He* [the Father] who said to Him: "You are *My* Son. Today I have begotten You."

Hebrews 5:7 who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to *Him* [the Father] who was able to save Him from [out of] death, and was heard because of His godly fear.

Note: The Father did not save Him from dying, but He did save him "out of" death.

Hebrews 12:9 Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily **be in subjection to the Father** of spirits [angels] and live?

Hebrews 13:20 Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, **make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ**, to whom be glory forever and ever. Amen.

*Note: The Father raised Jesus from the dead (1Peter 1:3, Galatians 1:1).
The Father works in you what is pleasing in His sight. He does this through Christ.*

James 1:17 **Every good gift** and every perfect gift is from above, and **comes down from the Father** of lights, with whom there is no variation or shadow of turning.

James 4:12 **There is one Lawgiver**, who is able to save and to destroy. Who are you to judge another?

1Peter 1:3 Blessed be **the God and Father** of our Lord Jesus Christ, who according to *His* abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead.

1Peter 5:10 But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you. **To Him be the glory and the dominion** forever and ever. Amen.

Matt. 9:9-13 **Our Father in Heaven . . . Yours is the kingdom, and the power, and the glory, forever. Amen.**

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

1John 1:3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly **our fellowship is with the Father and with His Son Jesus Christ.**

1John 2:15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.

1John 2:22 Who is a liar but he who denies that Jesus is the Christ? **He is Antichrist who denies the Father and the Son.**

Note: I know of no Christian denomination today which teaches that Christ is literally the Son of God the Father.

1John 2:23 **Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.**

1John 2:24 Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, **you also will abide in the Son and in the Father.**

1John 3:1 **Behold what manner of love the Father has bestowed on us** that we should be called children of God! Therefore the world does not know us, because it did not know Him.

Note: I know of no Scripture which says that the Holy Spirit loves us.

1John 4:9-10 In this the love of God was manifested toward us, that **God has sent His only begotten Son into the world**, that we might live through Him. In this is love, not that we loved God, but that He loved us and **sent His Son to be the propitiation for our sins.**

Note: "His Son" - the words include only two persons.

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

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

Note: Scripture does not say that Christ was the Son of the Spirit. He is always called the Son of the Father. Mary was "with child of the Holy Spirit" because the Holy Spirit is the Spirit of the Father.

2John 1:9 Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ **has both the Father and the Son.**

Jude 1:1 Jude, a bondservant of Jesus Christ, and brother of James, To those who are called, sanctified by God the Father, and preserved in Jesus Christ:

Revelation 1:4 John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come [the Father], and from the seven Spirits [angels] who are before His throne, and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him [Christ] who loved us and washed us from our sins in His own blood, and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.

Revelation 5:13 And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: "**Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb**, forever and ever!"

Note: Only two divine beings are worshiped in this scene.

Revelation 7:10 and crying out with a loud voice, saying, "Salvation belongs to our God who sits on the throne, and to the Lamb!"

Note: Once again, we are saved by two divine beings.

Revelation 22:1 And he showed me a pure river of water of life, clear as crystal, proceeding from **the throne of God and of the Lamb.**

Revelation 4:2,8-11 Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "**Holy, holy, holy, Lord God Almighty, Who was and is and is to come!**"

Note: The created beings say, "Holy, holy, holy" because "the One who sits on the throne" is God of the past, the present, and the future. He changes not.

Revelation 4: 9-11 Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying: "You are worthy, O Lord, To receive glory and honor and power; For **You created all things, And by Your will they exist and were created.**"

Revelation 14:1 Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads.

Revelation 22:3-4 And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him. They shall see His face, and His name shall be on their foreheads.

GREETINGS AND BENEDICTIONS

Romans 1:7 To all who are in Rome, beloved of God, called to be saints: Grace to you and peace **from God our Father and the Lord Jesus Christ.**

1Corinthians 1:3 Grace to you and peace **from God our Father and the Lord Jesus Christ.**

2Corinthians 1:2-3 Grace to you and peace **from God our Father and the Lord Jesus Christ.**
Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

Note: He is the God of Christ, the Father of mercies, and the God of all comfort.

2Corinthians 13:14 The grace of the Lord **Jesus Christ**, and the love of **God**, and the communion of the **Holy Spirit** be with you all. Amen.

Note: God Our Father gave His Son and sends forth the Spirit of His Son into our hearts (Gal. 4:6). The indwelling of the "Spirit of His Son" results in sweet communion between fellow believers. This communion is the result of the love of God and the grace of Christ, Who give to us the Holy Spirit.

Note: In this verse Paul makes reference to Christ, and God, and the Holy Spirit. If by God, He means the Trinity (Father, Son, Holy Spirit), then Christ and the Holy Spirit are mentioned twice and the Father only once. If by God He means the Father, then can we say that "God" is our Father in heaven?

Ephesians 1:2 Grace to you and peace **from God our Father and the Lord Jesus Christ.**

Ephesians 6:23 Peace to the brethren, and love with faith, **from God the Father and the Lord Jesus Christ.**

Philippians 1:2 Grace to you and peace **from God our Father and the Lord Jesus Christ.**

Philippians 4:19-20 And my God shall supply all your need according to *His* riches in glory by Christ Jesus. Now to **our God and Father** be glory forever and ever. Amen.

Colossians 1:2-3 To the saints and faithful brethren in Christ who are in Colossi: Grace to you and peace **from God our Father and the Lord Jesus Christ.** We give thanks to the God and Father of our Lord Jesus Christ, praying always for you,

1Thessalonians 1:1 Paul, Silvanus, and Timothy, To the church of the Thessalonians in **God the Father and the Lord Jesus Christ**: Grace to you and peace **from God our Father and the Lord Jesus Christ.**

2Thessalonians 1:1-2 Paul, Silvanus, and Timothy, To the church of the Thessalonians in **God our Father and the Lord Jesus Christ**: Grace to you and peace **from God our Father and the Lord Jesus Christ**.

1Timothy 1:2 To Timothy, a true son in the faith: Grace, mercy, and peace **from God our Father and Jesus Christ our Lord**.

Titus 1:4 To Titus, a true son in our common faith: Grace, mercy, and peace **from God the Father and the Lord Jesus Christ our Savior**.

Philemon 1:3 Grace to you and peace **from God our Father and the Lord Jesus Christ**.

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

Jude 1:1 Jude, a bondservant of Jesus Christ, and brother of James, To those who are called, **sanctified by God the Father, and preserved in Jesus Christ**:

Revelation 1:4-6 John, to the seven churches which are in Asia: Grace to you and peace from **Him who is and who was and who is to come**, and from the seven Spirits [angels Rev. 8:2] who are before His throne, **and from Jesus Christ**, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood, and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.

Conclusion: Thirteen times Paul greeted the disciples of Christ in the name of the Father and the Son. Once He prayed that the grace of Christ, the love of God, and the communion of the Spirit would be with the followers of Christ. The weight is on the side of two divine beings, not three.

THE FATHER CREATED ALL THINGS THROUGH HIS SON

1 Corinthians 8:6 yet for us there is one God, **the Father, of whom are all things**, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.

Revelation 4:9-11 Whenever the living creatures give glory and honor and thanks to **Him who sits on the throne**, who lives forever and ever, the twenty-four elders fall down before **Him who sits on the throne** and worship *Him* who lives forever and ever, and cast their crowns before the throne, saying: "You are worthy, O Lord, To receive glory and honor and power; For **You created all things**. And **by Your will they exist and were created.**"

Ephesians 3:14-15 For this reason I bow my knees to the **Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named**,

Ephesians 3:9 and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in **God who created all things through Jesus Christ**;

Hebrews 1:1-3 **God**, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by **His Son**, whom He has appointed heir of all things, **through whom also He made the worlds**; **who being the brightness of His glory and the express image of His person** [singular], and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

John 1:3 **All things were made through Him**, and without Him nothing was made that was made.

John 1:10 He was in the world, and **the world was made through Him**, and the world did not know Him.

Colossians 1:12-16 giving thanks to **the Father** who has qualified us to be partakers of the inheritance of the saints in the light. He has delivered us from the power of darkness, and conveyed us into the kingdom of **the Son** of His love, in whom we have redemption through His blood, the forgiveness of sins. **He is the image of the invisible God, the firstborn** over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. **All things were created through Him and for Him.**

Proverbs 8:27-31 **When He prepared the heavens ... When He established the clouds above ... When He assigned to the sea its limit ... Then I was beside Him as a master craftsman**; And I was daily His delight, rejoicing always before Him, rejoicing in His inhabited world, And my delight was with the sons of men.

SENT BY THE FATHER

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

John 5:30 I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of **the Father who sent Me.** (John 5:23, John 5:37)

John 5:37 And **the Father Himself, who sent Me,** has testified of Me. You have neither heard His voice at any time, nor seen His form. (John 8:16)

John 6:39 This is the will of **the Father who sent Me,** that of all He has given Me I should lose nothing, but should raise it up at the last day.

John 6:44 No one can come to Me unless **the Father who sent Me** draws him; and I will raise him up at the last day.

John 6:57 As **the living Father sent Me,** and I live because of the Father, so he who feeds on Me will live because of Me.

John 8:16 And yet if I do judge, My judgment is true; for I am not alone, but I am with **the Father who sent Me.**

John 8:29 "And **He who sent Me is with Me. The Father has not left Me alone,** for I always do those things that please Him."

John 8:42 Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but **He sent Me.**"

John 10:36 Do you say of **Him whom the Father sanctified and sent into the world,** "You are blaspheming," because I said, "I am the Son of God?"

John 12:49 For I have not spoken on My own authority; but **the Father who sent Me** gave Me a command, what I should say and what I should speak.

John 17:21 that they all may be one, as **You, Father,** are in Me, and I in You; that they also may be one in Us, that the world may believe that **You sent Me.**

John 17:25 **O righteous Father!** The world has not known You, but I have known You; and these have known that **You sent Me.**

John 20:21 So Jesus said to them again, "Peace to you! As **the Father has sent Me,** I also send you."

HIS FATHER, AND HIS GOD

John 20:17 Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to **My Father and your Father, and to My God and your God.**'"

Romans 15:6 that you may with one mind and one mouth glorify **the God and Father of our Lord Jesus Christ.**

1Corinthians 11:3 But I want you to know that the head of every man is Christ, the head of woman is man, and **the head of Christ is God.**

2Corinthians 1:3 Blessed be **the God and Father of our Lord Jesus Christ**, the Father of mercies and God of all comfort,

2Corinthians 11:31 **The God and Father of our Lord Jesus Christ**, who is blessed forever, knows that I am not lying.

Ephesians 1:3 Blessed be **the God and Father of our Lord Jesus Christ**, who has blessed us with every spiritual blessing in the heavenly places in Christ,

Ephesians 1:17 that **the God of our Lord Jesus Christ**, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him,

Colossians 1:3 We give thanks to **the God and Father of our Lord Jesus Christ**, praying always for you,

Hebrews 1:9 You have loved righteousness and hated lawlessness; Therefore **God, Your God, has anointed You** With the oil of gladness [the Holy Spirit] more than Your companions.

1Peter 1:3 Blessed be **the God and Father of our Lord Jesus Christ**, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,

Revelation 1:6 and has made us kings and priests to **His God and Father**, to Him be glory and dominion forever and ever. Amen.

Revelation 3:12 He who overcomes, I will make him a pillar in the temple of **My God**, and he shall go out no more. And I will write on him the name of **My God** and the name of the city of **My God**, the New Jerusalem, which comes down out of heaven from **My God**. And I will write on him My new name.

RAISED FROM THE DEAD BY HIS FATHER

Acts 3:15 and killed the Prince of life, whom God raised from the dead, of which we are witnesses. (Acts 4:10)

Acts 13:30 But God raised Him from the dead.

Acts 17:31 because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.

Romans 4:24 It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead.

Romans 6:4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

Romans 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

Romans 10:9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

Galatians 1:1 Paul, an apostle not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead.

Ephesians 1:17-20 that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places,

1Thessalonians 1:10 and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come.

1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead. [See also Romans 6:9, Romans 7:4, Colossians 2:12]

THE FATHER'S SOVEREIGN WILL

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

Luke 11:2 So He said to them, "When you pray, say: **Our Father in heaven**. Hallowed be Your name. Your kingdom come. **Your will be done On earth as it is in heaven.**" (Matt. 6:10)

Matthew 7:21 Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does **the will of My Father in heaven**.

Matthew 12:50 For whoever does **the will of My Father in heaven** is My brother and sister and mother. (Mark 3:35)

Matthew 18:14 Even so it is not **the will of your Father who is in heaven** that one of these little ones should perish.

Matthew 26:42 Again, a second time, He went away and prayed, saying, "**O My Father**, if this cup cannot pass away from Me unless I drink it, **Your will be done.**"

Luke 22:42 saying, **Father, if it is Your will**, take this cup away from Me; nevertheless not My will, but Yours, be done.

Mark 14:36 And He said, "Abba, **Father**, all things are possible for You. Take this cup away from Me; nevertheless, **not what I will, but what You will.**"

John 4:34 Jesus said to them, "My food is to do **the will of Him who sent Me**, and to finish His work."

John 5:30 I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but **the will of the Father who sent Me**.

John 6:38-39 "For I have come down from heaven, not to do My own will, but **the will of Him who sent Me**. This is **the will of the Father who sent Me**, that of all He has given Me I should lose nothing, but should raise it up at the last day.

Hebrews 10:7 Then I said, "Behold, I have come -- In the volume of the book it is written of Me -- **To do Your will, O God.**"

John 6:40 And this is **the will of Him who sent Me**, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.

Galatians 1:4 who gave Himself for our sins, that He might deliver us from this present evil age, according to **the will of our God and Father**,

Ephesians 1:5 having predestined us to adoption as sons by Jesus Christ to Himself, **according to the good pleasure of His will,**

Ephesians 1:9 having made known to us **the mystery of His will, according to His good pleasure which He purposed in Himself,**

Ephesians 1:11 In Him also we have obtained an inheritance, being predestined according to the purpose of **Him who works all things according to the counsel of His will,**

Note: The entire first chapter of Ephesians is a praise to God the Father, Who foreordained, and purposed that we would someday be adopted as His sons and daughters, through Jesus His son. He planned this before the earth was created. The creation of this earth, and the salvation of those who would accept His Son Jesus Christ, was ultimately and originally the will, the idea, the plan of God Our Father.

Hebrews 13:20-21 Now may **the God of peace who brought up our Lord Jesus from the dead,** that great Shepherd of the sheep, through the blood of the everlasting covenant, **make you complete in every good work to do His will,** working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

Note: The Father raised Christ from the dead. (1Peter 1:3, Gal 1:1) The Father works His will, in us, through Christ.

Revelation 4:11 **[To the One who sits on the throne] You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created.**

Note: The Bible does not say that Christ came to do the will of the Holy Spirit--only the will of His Father.

Note: 1Corinthians 12:11 speaks of spiritual gifts, which are distributed by [or through] the Spirit "to each one individually as He wills." "And there are diversities of activities, but it is the same God who works all in all." After reading the above references, would you say that the "He" in 1Corinthians 12:11 refers to the Father or to the Holy Spirit? Does the Spirit distribute spiritual gifts according to His will, or does the Father distribute spiritual gifts, through Christ, according to His own will, by means of His Spirit?

DIFFICULT BIBLE PASSAGES

The following passages are those which are cited most often to prove that God is the Trinity, and that the Holy Spirit is in fact a third divine being, coequal and coeternal with the Father and Son.

CHRIST IS GOD

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made *through* Him, and without Him nothing was made that was made" (John 1:1-3).

"And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

Note: The Son is God, begotten from God (Pro. 8:22-30). John says that Christ was "begotten of the Father," not the Father and the Spirit. He was the Word of God, before He became flesh, representing His Father to angels, "before the world was."

"In the work of creation, Christ was with God. He was one with God, equal with *him*, the brightness of his glory, the express image of his person, the representative of the Father."

Testimonies for the Church Volume Two pg.591

Christ is our "Everlasting Father" (Isa. 9:6) but God is His Father (Pro. 8:22-30, 2 John 1:3). He is our "Mighty God" (Isa. 9:6) but THE Father is "His God" (Eph. 1:17, Rev. 3:12, Rev. 1:6). We might say that God the Father is our divine Grand Father.

CHRIST "THE ETERNALLY BLESSED GOD"

[The Jews] "of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen" (Romans 9:5).

[Compare.] "to them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed for ever. Amen" (RSV).

Note: Of course Christ is God [divine] because He is the Son of the Divine Father, and He is over all things to the church.

EQUAL WITH GOD

[Christ] "who, being in the form of God, did not consider it robbery [#725 a thing to be seized] to be equal with God" (Philippians 2:5).

Note: Christ did not consider it a thing to be seized to be equal with God. He was content with His position as "next in authority" (RH 12/17/72; 2SPpg.9). Lucifer on the other sought to take the place of God, by force if necessary.

"He [Lucifer] desired the place occupied by Christ, having it in his mind, that if he gained this position, to make an effort to take the place of God. Manuscript 37, May 1, 1903."
Upward Look pg.135

"All should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him" (John 5:23). [*The Spirit is not honored.*]

"The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God" (John 10:33).

Note: While on this earth, Christ went out of His way to say that He did not consider Himself equal with God His Father. He said, "My Father is greater than all" (John 14:28). "My teaching is not mine, but His Who sent me" (John 7:16). I do "the works which the Father has given Me to finish" (John 5:36). "The Son can do nothing of Himself" (John 5:19). "I have come in My Father's name" (John 5:43).

The reason why all men were to honor the Son as they honored the Father (John 5:23) was because the Son spoke for the Father. According to Paul, God the Father is now and always will be the Head, even of Christ (1Cor. 11:3, 1Cor. 15:28).

"Jesus spoke with supreme, personal authority, and yet he always made the impression upon the people that he spoke by the authority of his Father."
Signs of the Times October 1, 1896 pr.7

[In Heaven before the creation] "The Father then made known that it was ordained by himself that Christ should be equal with himself; so that wherever was the presence of his Son, it was as his own presence. His word was to be obeyed as readily as the word of the Father. His Son he had *invested with authority* to command the heavenly host. Especially was he to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon it. His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him." *Signs of the Times Jan 9, 1879*

MICAH 5:2

"But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days." (See pg.49).

"LET US MAKE MAN."

"Then God said, 'Let Us make man in **Our** image, according to **Our** likeness'"(Genesis 1:26).

"Then the Lord God said, 'Behold, the man has become like one of **Us**, to know good and evil'" (Genesis 3:22).

"Come, let **Us** go down and there confuse their language, that they may not understand one another's speech" (Genesis 11:7).

"Also I heard the voice of the Lord, saying: 'Whom shall I send, And who will go for **Us**?'" (Isaiah 6:3).

Note: "Us" is more than one, but not necessarily three. (See Story of Redemption pg.20)

THE SPIRIT AT CREATION

"The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters" (Genesis 1:2).

The Spirit [vital presence and power] of God was moving over the waters. The text says, "the Spirit of God." It does not say "God the Spirit." Your understanding of this verse depends upon your viewpoint.

"The Spirit of God has made me, And the breath of the Almighty gives me life" (Job 33:4).

"You send forth Your Spirit, they are created; And You renew the face of the earth" (Psalm 104:30).

"All the while my breath is in me, and the spirit of God is in my nostrils" (Job 27:3).

Note: The Spirit [The word literally means wind or breath.] is equated with the breath of the Almighty God. In this it seems that the Spirit is the vital force, the life, or power of God. When speaking of a man, we do not say that His breath is another being.

THE GLORIOUS DOVE

"And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well pleased" (Luke 3:22, John 1:32).

Note: Your understanding of this scene will depend upon whether you believe that the Spirit at the time of the baptism was the manifest presence of the Father, or a third separate divine being. It is therefore not a proof text. (For Spirit of Prophecy comments see the section of this study titled "The Glorious Dove." Mrs. White does not say that the dove like form was a third divine being, but was rather "the Father's glory.")

"THE LORD GOD AND HIS SPIRIT HAVE SENT ME."

"Come near to Me, hear this: I have not spoken in secret from the beginning; From the time that it was, I was there. And now the Lord God and His Spirit Have sent Me" (Isaiah 48:16 NKJ).

[Compare.] "And now the Lord God has sent me and His spirit" (Isaiah 48:16 ASV, NAS, RSV, NRS).

Note: In the newer translations, God is noted as the source of both "Me" [Christ] and "His Spirit." When the Son of God incarnated, the communion between the Father and mankind was restored. With His Son the Father sent His Spirit. (See pgs.115-116.)

[Compare.] "And now the Lord God has sent me, endowed with His spirit" (TANAKH)

"Behold! *My* Servant whom *I* uphold, *My* Elect One in whom *My* soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles" (Isaiah 42:1).

"How must God esteem the human race, since *He* gave *His Son* to die for them and appoints His spirit to be man's teacher and continual guide!" *Steps to Christ pg.91*

Note: The word "appoint" can mean: "to direct the disposition of an inheritance to a person (Christ) or persons (believers in Christ) in exercise of a power granted for this purpose by a preceding deed (or covenant)." The appointed in this sense, would not be a person. See The American Heritage Dictionary.

THE UNPARDONABLE SIN

"Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come" (Matthew 12:31-32).

"He who blasphemates against the Holy Spirit never has forgiveness, but is subject to eternal condemnation" (Mark 3:29).

Note: If God is three coequally divine beings, then blasphemy against the Father or the Son should be equally as serious as blasphemy against the Holy Spirit. Speaking against the Holy Spirit must involve something more. The Spirit is the means by which we have fellowship with the Father and the Son (1Jo. 1:3, Jo. 14:23). To reject the Holy Spirit is to turn a deaf ear to the only source of saving conviction and power. To reject the Holy Spirit is to reject the Father and the Son.

"To neglect salvation, is to neglect the knowledge of the Father and of the Son whom God hath sent in order that man might become a partaker of the divine nature, and thus, with Christ, an heir of all things." *Review and Herald March 10, 1891 pr.2*

"No one need look upon the sin against the Holy Ghost as something mysterious and indefinable. The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent." *S.D.A. Bible Commentary Vol. 5, pg.1093*

RESISTING THE SPIRIT, GRIEVING THE SPIRIT, QUENCHING THE SPIRIT

"You always resist the Holy Spirit; as your fathers did, so do you" (Acts 7:51).

"And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption" (Ephesians 4:30).

"Do not quench the Spirit" (1Thessalonians 5:19).

Note: During the Old Testament period the Holy Spirit was the presence of Christ. While Christ was on earth, the Holy Spirit was the presence of the Father. Now since Pentecost, the Holy Spirit is the vital presence of the Father and of Christ, therefore to grieve the Holy Spirit is to refuse the pleading of God and His Son.

"For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith" (Ephesians 3:14-18).

"BAPTIZING THEM IN THE NAME"

"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19).

Note: Children are named after their father. Every being in Heaven and in earth is named after Our Heavenly Father (Eph. 3:14,15 and RH 7/19/92). Jesus Christ is the Son of the Father, and the Holy Spirit is the Spirit of the Father, therefore "the name" in Matthew 28:19 is the Father's name. This is why the 144,000 who stand on Mt. Zion have the Father's name written in their foreheads (Rev. 14:1; Rev. 22:3,4). It is the Father's kingdom into which the new convert is accepted by baptism, the Father's family into which he is born (Matt. 26:29).

Note: Jesus said, [Father] "I have manifested Your name [character]" (John 17:6,12,26). He said, "I have come in My Father's name." [I have come as His representative.] To act "in the name of another" means to act by authority of the other. "Name" on occasion is synonymous with "person" so that to speak or act in the name of another is to speak or act as that person (Ex. 5:23; 1Sam. 17:45; 1Ki. 21:8, etc). The minister baptizes with water, but Christ baptizes with the Holy Spirit, in the name of the Father (Matt. 3:11).

When David takes a city and establishes his right of possession over it, he does so not simply by naming it, but by giving to it his name (2Sam. 12:28; 2Sam. 49:11). Yahweh lays claim to Israel, the temple, the ark, and Jerusalem, not by naming them but by calling out His name over them (2Ch. 7:14; Jer. 7:10; 2Sam. 6:2). This act declares that they now belong to Him. They are now under his authority and protection (2Sam. 12:28; Ps. 49:11; Isa. 4:1). The people of Israel are God's peculiar possession, subject to His rule and under His protection (2 Ch. 7:14; Isa. 63:19; Jer. 14:9; 15:16). For this same reason a wife takes her husband's name.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

The most common baptismal formulas in the NT are "in the name of Jesus Christ" (Acts 2:38; 10:48, and "in the name of the Lord Jesus" (Acts 8:16; 19:5). The baptizer names the name of Christ over the person as he is being baptized (Ja. 2:7). As the name Yahweh was named over Israel in the OT, so the name of Jesus has replaced the name Yahweh, with the result that the Church becomes His peculiar treasure, His very own people, the possession of Christ.

Why would the disciples go about baptizing in the name of Jesus Christ, rather than follow His own instructions to them - "baptizing them in the name of the Father and of the Son, and of the Holy Spirit?" The answer may lie in the fact that to us Christ is Father (Isa. 9:6), and Brother (John 5:27), and Holy Spirit (1Cor. 15:45). His name includes all three. Compare the baptismal name [singular] in Matthew 28:19, to the name [singular] in Isaiah 9:6. "For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace." Obviously God the Father and Christ the Son have many names, not just one apiece.

The expression "in the name of" carries a broader meaning than simply choosing the correct name. For an excellent explanation of the phrase "in the name" see The International Standard Bible Encyclopedia, edited by G.W.Bromiley, and also the Vine's Expository Dictionary of Old and New Testament Words. (Notations here largely paraphrased from these sources.)

[In the name of the Father]

Every name of the Father also belongs to Christ, for God said, "My name is in Him" (Exodus 23:21). He is our Father, our Mighty God, our Wonderful Counselor (Isaiah 9:6). He is our Father, but God is His Father. He is our God. But THE Father is His God (Jo. 20:17, Rev. 1:6, Rev. 3:12).

[In the name of the Son]

Christ is the Son of Man (John 5:27) and the Son of God (Matt 16:15-16).

[In the name of the Spirit]

The Holy Spirit is the unseen presence and power of Christ our Lord.
(1Cor. 15:45, 2Cor. 3:17, Eph. 4:10, Matt.28:20, John 14:18, Heb. 13:5, Rev. 3:20, Jo. 14:16)
(ST 5/17/99, 5BC 1150, 14MR 23-24, 1888pg.1075).

[In the name of her Husband]

Jesus' name is "the Lord our Righteousness" (Jeremiah 23:5-6). The name of the church triumphant is also "the Lord our Righteousness" (Jeremiah 33:16). As the bride of Christ the she takes His name (Eph. 5:23).

Note: When we are baptized in the name of the Father, Son and Holy Spirit, we are saying that we realize Who Jesus is: the Son of the Father, the representative of the Father Who carries His name, the Head of the Church, the Comforter with us always. He is our strength, our Master, our Lord. For us, He is all things.

"THE LOVE OF THE SPIRIT"

"Now I beg you, brethren, through the Lord Jesus Christ, and through the love [in your hearts because] of the Spirit, that you strive together with me in prayers to God for me" (Romans 15:30). (See the Amplified version.)

Note: If the meaning of the text changes, depending upon the reader's personal doctrinal bias, then it is not a proof text. The example above is such a text. The love of the Spirit could be understood to mean that love which the Spirit Himself feels toward us, or that love which we experience in our own hearts when they are filled with the Holy Spirit.

THE COMMUNION OF THE HOLY SPIRIT

“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen” (2Corinthians 13:14).

Note: This text also is not a proof text. The communion “of” the Holy Spirit might be understood to mean communion “with” the Holy Spirit, or communion resulting from the influence of a third divine being, or the communion resulting from the gift of the Spirit given to us by the Father, through His Son. It is worth noting that this verse mentions Christ, and God, and the Holy Spirit. “God” in this verse would be the Father.

“SANCTIFICATION OF THE SPIRIT”

“Pilgrims of the dispersion . . . elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ” (1Peter 1:2).

Note: This is not a proof text, because your interpretation will depend upon your viewpoint. “Sanctification of the Spirit” could mean sanctification by the Spirit, or it could mean sanctification through the Spirit, or sanctification by means of the Spirit.

[Compare.] “Jude, a bondservant of Jesus Christ, and brother of James, To those who are called, sanctified by God the Father, and preserved in Jesus Christ” (Jude 1:1).

Note: We are sanctified by the Father and the Son, Who dwell in us by Their omnipresent Spirit.

THEY LIED TO THE HOLY SPIRIT.

“But Peter said, ‘Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God.’” (Acts 5:3-4).

“Then Peter said to her, “How is it that you have agreed together to test the Spirit of the Lord? Look, the feet of those who have buried your husband are at the door, and they will carry you out” (Acts 5:9).

Note: In lying to the Holy Spirit, “You have lied to God.” The Holy Spirit is God Himself. Yes! God Our Father is one divine being, Who exists both in body and in spirit. Peter did not say, “You have lied to the third person of the Trinity.” To the woman at the well Jesus said, “God is spirit,” yet He did not say that men would worship the spirit. “The true worshipers will worship the Father” (John 4: 23-24). The Spirit of the Father is now also the Spirit of Our Lord.



THE HOLY SPIRIT INSPIRED OLD TESTAMENT PROPHETS

“For prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit” (2Peter 1:21).

“So when they did not agree among themselves, they departed after Paul had said one word: “The Holy Spirit spoke rightly through Isaiah the prophet to our fathers” (Acts 28:25).

Note: Mrs. White's many statements that men were "separated from God," Who then communicated "only through Christ and angels," do not allow for any direct contact between God and men. The Spirit which moved the "holy men of God" during the Old Testament period was "the Spirit of Christ." He became the "only Mediator" from the moment Adam sinned. (Remember that Christ, like His Father, existed both in body and in spirit.)

“Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow” (1Peter 1:10-11).

“After his transgression, God would communicate to man only through Christ and angels.”
Signs of the Times January 30, 1879 pr.19

Note: Prior to His incarnation as a human being, Christ was omnipresent. (See DA 669, and 14MR23.)

“THE HOLY SPIRIT SAID”

“As they ministered to the Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them” (Acts 13:2).

“For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:” (Acts 15:28).

“After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them” (Acts 16:7).

Note: Translations from older manuscripts say “but the Spirit of Jesus did not permit them.” The Holy Spirit is the presence of Christ. The words of the Spirit are the words of Christ, Who was saying, “Separate to Me Barnabas and Saul for the work to which I have called them.” Remember, the Spirit was never to speak “of Himself,” or as another person. The words of the Spirit are the words of Christ (John 16:13). (See Revelation chapter three.)

“For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ” (Philippians 1:19).

"Therefore, as the Holy Spirit [Christ] says: "Today, if you will hear His [My Father's] voice, do not harden your hearts as in the rebellion, in the day of trial in the wilderness, where your fathers tested Me, tried Me, And saw My works forty years. Therefore I [Christ] was angry with that generation, and said, "They always go astray in their heart, and they have not known My ways. So I swore in My wrath, "They shall not enter My rest" (Hebrews 3:7-11).

Note: Christ said, "Come unto Me all you who labor and are heavy laden, and I will give you rest" (Matthew 11:28). In the Old Testament the Spirit was Christ speaking. And He of course spoke for His Father. When the Spirit said, "Thus saith the Lord," this was Christ saying, "Thus saith the Father."

"Jesus had imparted a knowledge of God of patriarchs, prophets, and apostles. The revelations of the Old Testament were emphatically the unfoldings of the gospel, the unveiling of the purpose and will of the infinite Father." *Review and Herald January 7, 1890 pr.8*

"But the Holy Spirit [Christ] also witnesses to us; for after He had said before, "This is the covenant that I [the Father] will make with them after those days, says the Lord [the Father]: I [the Father] will put My laws into their hearts, and in their minds I will write them," then He adds, "Their sins and their lawless deeds I will remember no more [I will be reconciled to them]" (Hebrews 10:15-17).

"To Adam in his innocence was granted communion, direct, free, and happy, with his Maker. After his transgression, God would communicate to man only through Christ and angels." *Signs of the Times January 30, 1879 pr.19*

"Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me. To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. He who has an ear, let him hear what the Spirit says to the churches" (Revelation 3:20-22).

Note: The Spirit says, "Hear My voice . . . sit with Me on My throne, as I overcame and sat down with My Father on His throne. The words of the Spirit, are the words of Christ, spoken to our mind and heart. He is the Word of God. Compare Rev. 2:1 and 2:7, Rev. 2:8 and 2:11, Rev. 2:12 and 2:17, Rev. 2:18 and 29, etc.

"The revelation of Christ to John is a wonderful, dignified, exalted, solemn message. To present this message with decided emphasis demands all the talents of capabilities that God has given to man. When John received it, he was worked by the Holy Spirit, for Christ Himself came from heaven and told him what to write." *Manuscript Releases Volume Eighteen pg.37*

THE HOLY SPIRIT TEACHES

"For the Holy Spirit will teach you in that very hour what you ought to say" (Luke 12:12).

"But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit" (Mark 13:11).

[Compare.] "But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; for it is not you who speak, but the Spirit of your Father who speaks in you" (Matthew 10:19-20).

Note: The Holy Spirit is "the Spirit of your Father." The Spirit of the Father is His power and unseen presence.

THE HOLY SPIRIT IS CALLED "HE".

"And when **He** has come, **He** will convict the world of sin, and of righteousness, and of judgment" (John 16:8).

"However, when **He**, the Spirit of truth, has come, **He** will guide you into all truth; for **He** will not speak on **His** own authority, but whatever **He** hears **He** will speak; and **He** will tell you things to come" (John 16:13).

"**He** will glorify Me, for **He** will take of what is Mine and declare it to you" (John 16:14).

Note: In the Greek, the word "Spirit" is neuter. The translators chose the personal pronoun "he" because the Comforter engages in human like activities. The Comforter is the "representation of Himself" which Christ sent to take the place of His bodily physical presence. He is just Jesus other self, His spirit-presence. Christ, not in bodily form, but in spirit, dwells with us and in us (1Cor. 15:45, 2Cor. 3:17, Eph. 4:10).

"The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent."
Manuscript Releases Volume Fourteen pg.23-24

"And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" (Galatians 4:6).

"After His inauguration, the Spirit came and Christ was indeed glorified, even with the glory which He had from all eternity with the Father. During His humiliation upon this earth, the Spirit had not descended with all its efficacy; and Christ declared that if He went not away, it would not come, but that if He went away, He would send it. It was a representation of Himself, and after He was glorified it was manifest." *Signs of the Times May 17, 1899 pr.3*

THE SPIRIT MAKES INTERCESSION FOR US.

"Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself [itself] makes intercession for us with groanings which cannot be uttered. Now **He who searches the hearts** knows what the mind [intent and purpose] of the Spirit is, because **He makes intercession** for the saints according to the will of God" (Romans 8:26-27).

First: The Spirit makes intercession for us, and the One who knows the mind of the Spirit makes intercession for us. Are there two intercessors? Christ is the only mediator between God and men (1Tim. 2:5). If We say that the Holy Spirit is another divine being Who makes intercession for us, then we have more than one intercessor.

Second: If the Spirit intercedes in behalf of the saints, with whom is He interceding? With the Father? Why would both Christ and the Spirit intercede with the Father? If the Spirit is just as fully God as the Father (according to the doctrine of the Trinity) then would not Christ need to intercede on our behalf with the Spirit, because He is the Mediator "between God and men?"

Christ searches the hearts of men. He gives to us His Holy Spirit. That presence comes to each person with comfort and inspiration tailored to his or her needs. The Spirit presence of Christ inspires our prayers, so that we will pray for that which is best. In this sense, it is still Christ who intercedes for us. When we pray for what is good, Christ can then present those prayers to His Father in heaven. This is what it means to pray "in the Spirit" (Eph. 6:18, Jude 20,21). Jesus is our Advocate with the Father (1Jo. 2:1) He stands at the throne of God. The Spirit presence of that same Jesus is our Comforter. The Greek word translated "Comforter" or "Helper" in John 14:16, John 14:26, and Heb. 13:6, is translated "Advocate" in 1Jo. 2:1.

"We have only one channel of approach to God. Our prayers can come to Him through one name only - that of the Lord Jesus our advocate. His Spirit must inspire our petitions. No strange fire was to be used in the censers that were waved before God in the sanctuary. So the Lord Himself must kindle in our hearts the burning desire, if our prayers are acceptable to Him. The Holy Spirit within must make intercessions for us, with groanings that cannot be uttered."
Review and Herald February 9, 1897 pr.18

"And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba, Father!' (Galatians 4:6).

"Yes, Christ has become the medium of prayer between man and God. He has also become the medium of blessing between God and man." *Signs of the Times April 14, 1909 pr.4*

"Our Advocate, Jesus, is pleading before his Father's throne in our behalf, and he is also pleading with the sinner, saying 'Turn ye, for why will ye die?'"
Signs of the Times September 19, 1895 pr.2

"Jesus hath said: 'I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works'" (Rev 2:23). *Signs of the Times October 3, 1892 pr.1*

"But Christ, the true searcher of hearts, understood the intents and purposes of his enemies."

Signs of the Times February 14, 1878 pr.2

THE SPIRIT SEARCHES THE DEEP THINGS OF GOD

"But God has revealed them [the good things He has prepared] to us through *His Spirit*. For the Spirit searches all things, yes, even the deep things of God. For what man knows the things [thoughts] of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God" (1Corinthians 2:10-11).

Note: If the Spirit searches the deep things of God, does that make the Spirit another being? Reading only the second sentence of this verse might lead us to believe that the Spirit is not God at all, but only "searches the things of God." I believe Paul is making the point that the Spirit is God Himself, who knows all things. Only a man himself knows his own thoughts. So also, only God Himself knows His own thoughts. The Holy Spirit is God Himself [the invisible omnipresence] and the Father is God [the fullness of divinity in bodily form]. Together the Father and His Spirit constitute one divine omnipotent being, Who exists in bodily form and as an omnipresent Spirit.

""The Spirit also helpeth our infirmities"; and the Spirit, being God, knoweth the mind of God; therefore in every prayer of ours for the sick, or for other needs, the will of God is to be regarded." *Signs of the Times October 3, 1892 pr.3*

Note: "And of that day and hour knoweth no man, no not even the angels, but My Father only." (Matt 24:36) If the Spirit is a third coequal being who knows the things of God, then Christ should have said, "no not even the angels, but only My Father and the Spirit."

WE ARE A TEMPLE FOR THE SPIRIT

"Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (1Corinthians 3:16).

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

Note: I know of no passage of Scripture which says that we are indwelt by three divine beings. Christ called the Temple, "My Father's house" (John 2:16). The Spirit of the Father dwells in the inner man, and by this same Spirit, Christ also "may dwell in your hearts by faith" (Eph. 3:14-17).

ACCESS BY ONE SPIRIT TO THE FATHER

“For through Him [Christ] we both [Jew and Gentile] have access by one [and the same] Spirit to the Father” (Ephesians 2:18).

“I am the way the truth and the life. No one comes to the Father except through Me” (John 14:6).

Christ is the one Mediator between God and men (1 Tim. 2:5).

Note: Because of what Christ has done, the Holy Spirit has been restored to men. The presence of God Our Father dwells with us and in us.

“‘One God and Father of all. Who is above all, and through all and in you all’ (Eph. 4:6). From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the creator. **Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the hearts of man no longer revealed the glory of the Divine One. But by the incarnation of the son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple.**” *Desire of Ages pg.161*

“**The Holy Spirit is the vital presence of God**, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace.” *Signs of the Times August 7, 1901 pr.4*

“For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that **He would grant you**, according to the riches of His glory, **to be strengthened with might through His Spirit in the inner man**, that Christ may dwell in your hearts through faith” (Ephesians 3:14).

THE GIFTS OF THE SPIRIT

“God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?” (Hebrews 2:4).

“There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all... But one and the same Spirit works all these things, distributing to each one individually as He wills” (1Corinthians 12:4-6,11).

Note: Is Paul saying that the Holy Spirit is a third divine being with a will of His own? Is the Holy Spirit the gift or the giver? First to consider is James statement that every gift is from the Father (Ja. 1:17). Second, we must remember that it is the Father's will which is done in Heaven (Luke 11:2).

These verses may be understood to say that God the Father works all in all, distributing special gifts according to His own will, through His Son Jesus Christ, by means of His spirit.

"Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning" (James 1:17-18).

"Giving thanks for all things to God the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

Note: If spiritual gifts are received from a third divine being called the Holy Spirit, then why is there no command to thank Him for these gifts? And why are we told ask the Father for the gift of the Holy Spirit? (Luke 11:13).

"But to each one of us grace was given according to the measure of Christ's gift [He "received from the Father the gift of the Holy Spirit" Acts 2:33]. Therefore He says: 'When He ascended on high, He led captivity captive, and gave gifts to men'" (Ephesians 4:7-8).

Note: The gifts of the Spirit, are given to us by Christ.

"He [Christ] will baptize you with the Holy Spirit and fire" (Matthew 3:11).

"Jesus answered and said to her, 'If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water'" (John 4:10).

Note: Water is a symbol for the Holy Spirit. As the water gushed from the rock in the wilderness, so the River of Life flows from the throne of God and of the Lamb.

"THREE THAT BEAR WITNESS IN HEAVEN"

"For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one" (1John 5:7).

Note: These words are not found in any Greek manuscript older than the 16th century. They are believed to have been added to two later Greek manuscripts by a follower of the church zealous to settle the controversy over the doctrine of the Trinity. Almost all modern translations make note of this.

HOLY, HOLY, HOLY

"The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!" (Revelation 4:8).

"And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of *his* glory" (Isaiah 6:3).

Note: The thrice repeated "Holy" is not necessarily a praise to Father, Son, and Holy Ghost. The created beings cry "Holy, Holy, Holy" because the Lord God Almighty "is and was and is to come." He is God of the past, present, and future. He is the same "yesterday, today, and forever."

"THE SEVEN SPIRITS BEFORE HIS THRONE"

"John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from **the seven Spirits who are before His throne**" (Revelation 1:4).

Note: The "seven spirits" may be a reference to angels, who are called spirits "sent forth to those who shall be heirs of salvation" (Hebrews 1:7, Ps. 104:4). There is no Spirit of Prophecy reference to this verse saying the seven spirits are not angels. Revelation 8:2 reads, "I saw the seven angels who stand before God." Mrs. White saw angels "marshaled in companies" with a commanding angel at the head of each company. It could be that seven of the highest angels stand before the throne of God.

"THE ETERNAL SPIRIT"

[Compared to animal sacrifices] "how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?" (Hebrews 9:14).

Note: The Spirit is eternal, because the Father is eternal.

"The Father gave his Spirit without measure to his Son, and we also may partake of its fullness." *Great Controversy* pg. 477

"In His humanity Christ was dependent upon the Father, even as humanity is now dependent upon God for divine power in attaining unto perfection of character."
Signs of the Times July 3, 1907 pr.2

"All His life, Jesus had lived in the presence of his Father. The Spirit of God had been His constant guide and support." *The Story of Jesus pg.101 (1896)*

"The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us."
The Ministry of Healing pg.488 (1905)

"God is a spirit; yet He is a personal being, for man was made in *His* image. As a personal being, God has revealed *Himself* in *His* Son. Jesus, the outshining of the Father's glory, 'and the express image of His person,' was on earth found in fashion as a man." *Education pg.131*

"You Father, are in Me" (John 17:20).

"The Father who dwells in Me does the works" (John 14:10).

*Note: Christ was surrounded by, indwelt by, and surrendered to
His Father - the Eternal Spirit.*

SCRIPTURE INDEX

GENESIS

1:2 243
 1:26 9,243
 3:22 243
 11:7 243
 22:2 28,45
 2:20 77,113

EXODUS

20:3 7,37
 23:21 80,247

NUMBERS

11:29 114

2 KINGS

2:15 111

JOB

27:3 243
 33:4 243
 34:14 114

PSALMS

5:11 155
 6:3 256
 8:22 30
 22:22 113
 90:2 30,50
 104:30 243

PROVERBS

8:22 109

ECCLESIASTES

12:7 105

ISAIAH

9:6 80,241,246
 42:1 244
 48:16 115,244
 53:4 50
 59:21 114
 63:9 77,113
 63:11 114

JEREMIAH

31:31,33 78

DANIEL

7:13,14 61

HOSEA

6:3 130,138

MICAH

5:2 49

ZECHARIAH

6:12 15,39,63

MATTHEW

3:11 134,143,255
 5:16 68
 6:6 35,118
 6:9 132
 6:10 12,33,132
 6:18 118
 10:19,20 251
 10:32 79
 11:25 64
 11:27 16,85
 12:18 119
 12:31,32 245
 13:43 61

MATT (cont)

14:18 156
 16:13-18 8,44
 16:15,16 247
 18:20 152
 23:9 29
 26:29 61
 28:19 246
 28:20 107,147,156

MARK

1:8 134,143
 3:11 251
 3:29 245
 5:30 119

LUKE

1:35 116
 3:16 134
 3:22 125
 4:18 119
 4:49 141
 8:46 119
 9:16 119
 10:21,22 85
 11:2 61
 11:13 12,129
 12:12 251
 22:29 61
 23:46 105
 24:49 131

JOHN

1:1-3 48,77,113,241
 1:14 8,241
 1:18 85,102
 1:33 134,143
 1:51 77,154
 3:34 97
 3:16 2133:35118
 4:10 255

JOHN (cont)

| | |
|----------|-----------------|
| 4:21-24 | 34,116,155 |
| 5:17 | 118 |
| 5:21 | 99,120,121 |
| 5:22,23 | 14,16,69,242 |
| 5:26 | 97,100,101,120 |
| 5:27 | 247 |
| 5:30 | 35,117 |
| 5:43 | 86 |
| 6:17 | 139 |
| 6:32 | 116 |
| 6:44,45 | 118 |
| 6:46 | 102 |
| 6:52 | 119 |
| 6:57 | 93 |
| 6:63 | 120 |
| 7:38 | 135 |
| 7:39 | 139 |
| 8:29 | 35,117 |
| 10:18 | 102,104 |
| 10:29 | 37 |
| 10:30 | 16,94,121 |
| 10:32 | 119 |
| 10:33 | 242 |
| 11:27 | 109 |
| 11:41 | 69 |
| 12:45 | 85 |
| 14:6 | 78 |
| 14:7,9 | 13,85,87 |
| 14:10 | 85,89,94,96,257 |
| 14:16 | 129 |
| 14:18 | 147 |
| 14:23 | 153 |
| 14:28 | 56 |
| 15:26 | 116,131 |
| 16:8 | 251 |
| 16:13,14 | 180,251 |
| 16:15 | 93 |
| 16:23 | 80 |
| 16:27 | 44 |
| 16:32 | 118 |
| 17:1-5 | 14,96,137 |
| 17:3 | 12,30 |
| 17:7 | 119 |
| 17:8 | 44 |
| 17:10 | 104 |
| 17:13 | 16 |

JOHN (cont)

| | |
|----------|-----|
| 17:25 | 45 |
| 20:17 | 37 |
| 20:21,22 | 134 |

ACTS

| | |
|----------|----------------|
| 1:4 | 131 |
| 1:8 | 107 |
| 1:16 | 113 |
| 2:22 | 96,119 |
| 2:23 | 12,123,131,133 |
| 2:38 | 133 |
| 7:38 | 77,113 |
| 10:38 | 119 |
| 11:15-17 | 133 |
| 13:33 | 101 |
| 28:25 | 249 |

ROMANS

| | |
|---------|----------------|
| 8:9 | 134 |
| 8:10 | 155 |
| 8:11 | 99,121,123,130 |
| 8:26,27 | 252 |
| 8:32 | 132 |
| 8:34 | 79 |
| 9:5 | 241 |
| 15:6 | 37,68 |
| 15:30 | 247 |

1 CORINTHIANS

| | |
|----------|-----------------------------|
| 1:24,30 | 43 |
| 3:11 | 44 |
| 3:16 | 253 |
| 8:16 | 7,12,77,101, 113,131,217 |
| 10:4 | 113 |
| 11:3 | 38,56,61 |
| 12:4-11 | 132,255 |
| 15:24-28 | 38,53,60 |
| 15:45 | 138 |

2 CORINTHIANS

| | |
|---------|---------|
| 1:3,4 | 36,122 |
| 2:10,11 | 253 |
| 3:6 | 120 |
| 3:14 | 248 |
| 3:17 | 138,148 |
| 5:18,19 | 82,88 |
| 11:31 | 69 |
| 12:9 | 151 |

GALATIANS

| | |
|---------|---------------------|
| 1:1 | 98,121 |
| 1:4,5 | 68 |
| 2:20 | 150 |
| 3:8 | 45 |
| 3:19,20 | 76 |
| 4:6 | 134,149,150,251,252 |

EPHESIANS

| | |
|---------|---|
| 1:1-12 | 84 |
| 1:3-6 | 36,38,69,75,109 |
| 1:17-20 | 98,122 |
| 1:23 | 153 |
| 2:4,5 | 122 |
| 2:18 | 254 |
| 3:9 | 30,102 |
| 3:10 | 153 |
| 3:14-18 | 30,68,123,135,243 |
| 4:4-6 | 12,29,35,89,117,130, 131,133,135,254 |
| 4:7,8 | 132,255 |
| 4:10 | 138,150 |
| 5:20 | 68,132,255 |

PHILIPPIANS

| | |
|-------|---------|
| 1:19 | 134,250 |
| 2:5,6 | 53,242 |
| 2:11 | 68 |
| 2:13 | 130 |
| 4:13 | 134 |
| 4:20 | 68 |

COLOSSIANS

| | |
|---------|----------|
| 1:3 | 69 |
| 1:12 | 69,130 |
| 1:19,20 | 13,40,72 |
| 1:27 | 152 |
| 2:2,3 | 16 |
| 3:17 | 69 |

1 THESSALONIANS

| | |
|------|-----|
| 4:8 | 17 |
| 5:19 | 245 |

1 TIMOTHY

| | |
|---------|-----------|
| 2:5 | 15,75,254 |
| 3:13-16 | 102 |

2 TIMOTHY

| | |
|-----|----|
| 1:9 | 75 |
|-----|----|

TITUS

| | |
|-------|-------------|
| 3:5,6 | 129,133,145 |
|-------|-------------|

HEBREWS

| | |
|----------|------------------|
| 1:1,2 | 102 |
| 1:3 | 14,30,34,100,112 |
| 1:4,5 | 80 |
| 1:9 | 109 |
| 2:4 | 132,255 |
| 2:18 | 92,152 |
| 3:7-11 | 250 |
| 4:15 | 50 |
| 5:7 | 104 |
| 7:21 | 76 |
| 8:6 | 78 |
| 8:10 | 78 |
| 9:14 | 256 |
| 9:15 | 78 |
| 10:15-17 | 250 |
| 13:8 | 81 |
| 13:20,21 | 130 |

JAMES

| | |
|---------|---------|
| 1:17,18 | 132,255 |
| 4:12 | 13 |

1 PETER

| | |
|---------|--------------|
| 1:2 | 248 |
| 1:3 | 38,69,98,122 |
| 1:10,11 | 77,113,249 |
| 3:18 | 122 |
| 5:10,11 | 131 |

2 PETER

| | |
|------|-----|
| 1:21 | 249 |
| 3:18 | 69 |

1 JOHN

| | |
|---------|---------|
| 1:2 | 120 |
| 1:3 | 15,115 |
| 2:24 | 15 |
| 3:23,24 | 133,150 |
| 4:4 | 152 |
| 4:9 | 44 |
| 4:12,13 | 133 |
| 4:14 | 44 |
| 5:7 | 255 |
| 5:11 | 120,155 |
| 5:12 | 99 |

2 JOHN

| | |
|-----|-----------|
| 1:3 | 28,99,116 |
|-----|-----------|

JUDE

| | |
|----|---------|
| 1 | 130,248 |
| 9 | 56 |
| 24 | 152 |

REVELATION

| | |
|---------|-----|
| 1:4 | 256 |
| 1:6 | 38 |
| 1:12-18 | 139 |
| 2:23 | 253 |

REVELATION (cont)

| | |
|--------|-------------|
| 3:12 | 13,38 |
| 3:20 | 150,250,256 |
| 4:9-11 | 31,68 |
| 5:8-12 | 69,140 |
| 5:13 | 7,11,67,96 |
| 7:10 | 15,67 |
| 14:7 | 7,13 |
| 15:3,4 | 38 |
| 22:14 | 104 |

We hope this study has been a blessing. For additional copies, write to us for a current price list and quantity discount information. Letters to the author are also welcome.

Aggelia Publications

1925 Juan Tabo N.E. Suite B, #238
Albuquerque, New Mexico 87112

**"Yet for us there is one God, the Father,
from whom are all things and for whom we exist,
and one Lord, Jesus Christ,
through whom are all things
and through whom we exist"**
1 Corinthians 8:6 RSV.

**"It is the Father who 'so loved the world
that he gave his only begotten Son.'"**
Review and Herald July 17, 1892

**"He clothed His divinity with humanity
that man might be reconciled to the Father
and brought back to His law."**
Manuscript Releases Volume 3, pg.103

**"Christ came to reveal to the world,
in the sight of heavenly intelligences,
the true character of the Father,
and to present his claims
to the sovereignty of the universe."**
Signs of the Times June 13, 1895

**"Our Father which art in heaven Thy kingdom come,
Thy will be done in earth as it is in Heaven"**
Matthew 6:10.

