

LIGHT ON THE GODHEAD

Raymond Joseph

In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. {LS 196.2}

Investigation of Doctrine

There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. {CW 35.2}

The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith. Many who claim to believe the truth have settled down at their ease, saying, "I am rich, and increased with goods, and have need of nothing."
(*The Review and Herald*, December 20, 1892, CW 36.1)

As we take up the study of God's word, we should do so with humble hearts. All selfishness, all love of originality, should be laid aside. Long-cherished opinions must not be regarded as infallible. It was the unwillingness of the Jews to give up their long-established traditions that proved their ruin....

Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. This was the spirit cherished among us forty years ago.... {CW 36.4}

We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed....
{CW 37.1}

Whenever the people of God are growing in grace, they will be constantly

obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth....
{CW 38.3}

The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine.

There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what.
{CW 39.1}

Millerites & the Little Flock

If all who had labored unitedly in the work in 1844 had received the third angel's message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of his people.
{4SP 291.1}

Sabbath Conferences

This conference at Rocky Hill was the first of a series of six important "Sabbath conferences" held during this year, which began to collect and bind together the believers in the Sabbath truth. In the preaching Joseph Bates's principal subject was the law of God, including the Sabbath; James White's, the third angel's message.

Out New York way the message was beginning to sound, with Hiram Edson its foremost exponent. He ROW wrote to Bates and White, inviting them to a meeting at Volney, New York, in August. Edson wrote that the brethren were generally poor, and that he could not promise much toward defraying their expenses, but he would do what he could....

So the Whites went to New York. It was their first meeting with Hiram Edson. Bates, Gurney, and Chamberlain also attended from New England. The meeting was held in David Arnold's barn, at Volney. About thirty-five were present, all who could be collected from that part of the State. But there were nearly thirty-five different creeds; "there were hardly two agreed."...

Many other errors were brought forward by different ones, and the conference was in discord.

A heavy weight pressed upon the leaders, and especially upon Mrs. White. She fainted, and some thought she was dying. But Elders White, Bates, Chamberlain, Gurney, and Edson prayed for her, and she revived. Then she was taken into vision, in which she was shown the errors in contrast to their opposite truths; and again, with a heavy Bible lifted high in her hand, she turned the pages and pointed to the texts she quoted in support of those truths. She was bidden to tell the factious ones to yield their errors and unite upon the truth of the third angel's message. The gift of prophecy gained the day. All the once discordant elements found a harmony and beauty in the truths thus presented, and the meeting closed triumphantly. Thus a sound foundation was laid for the work in New York.

The third "Sabbath conference" was held at Hiram Edson's home in Port Gibson, New York, on August 27 and 28. There, in the barn where the comfort of God had come to the brethren praying on the morning of October 23, 1844, another outpouring of the Spirit came upon the company assembled. Some present who loved the truth were listening to those who taught error, but before the close of that meeting harmony prevailed.

Returning to Connecticut, the Whites held the fourth Sabbath conference at Rocky Hill on September 8 and 9.

There, at Topsham, the fifth conference was held, October 20-22, 1848, and the work in Maine was well bound together. The sixth conference was held November 18, in Dorchester, Massachusetts, where Otis Nichols lived. Joseph Bates, in a

tract he published a few weeks later, *A Seal of the Living God*, wrote: "Before the meeting commenced, some of us were examining some of the points in the sealing message [Revelation 7:1-8]; some difference of opinion existed about the correctness in the view of the word 'ascending' [verse 2], etc., and whereas we had made the publishing of the message a subject of prayer at the Topsham [Maine] conference a little previous, and the way to publish appeared not sufficiently clear, we therefore resolved unitedly to refer it all to God.

After some time spent in earnest prayer for light and instruction, God gave Sister White the following in vision."

In the vision she seemed to be watching a light as of the sun, ascending in the east, like the angel in Revelation 7, and she greeted it with exclamations of wonder at its increasing power. "Out of weakness it has become strong! ... It arises, commencing from the rising of the sun. . . . O the power of those rays! It grows in strength. . . . The angels are holding the four winds. . . . The saints are not all sealed! . . . Yea, publish the things thou hast seen and heard, and the blessing of God will attend." "Look ye! That *rising* is in *strength*, and grows brighter and brighter!"
{*Captains Of The Host* pp.175-178}

Scope of Third Angel's Message

...the multiple signs of the coming of Christ, the order of the events of His coming, the Judgment Hour now in session, the standard of that judgment disclosed, the final test over loyalty to the Sabbath versus subservience to the Mark, the close of mankind's probation, the nature of Christ's Second Coming, the first resurrection and cutting off of the living wicked, the binding of Satan, the reign of the saints with Christ in heaven during the thousand years, the second resurrection and the resultant loosing of Satan, then the final destruction of Satan, and the wicked angels and men, the new earth that follows, and the eternal inheritance.

“the “Faith of Jesus,” not too clearly discerned by some at the time”

Conspicuous Absence of Salvation Imperatives

Significant Omission in 1854 "Leading Doctrines" about the earliest tabular list of "Leading Doctrines as taught by the Review"—the recognized spokesman for the young Movement—ran through the *Review and Herald*, volume VI, from Aug. 15 to Dec. 19, 1854.

These were prominently placed, right on the editorial masthead, in the first column of the front page....And these were regarded as foundational in such a declaration.

Salvation Through Christ Not Listed

—Here for the record are the five:

- 1) "The *Bible*, and the Bible alone, the rule of faith and duty.
- 2) "The *Law of God*, as taught in the Old and New Testaments, unchangeable.
- 3) "The *Personal Advent* of Christ and the Resurrection of the Just, before the Millennium.
- 4) "The *Earth restored* to its Eden perfection and glory, the final Inheritance of the Saints.
- 5) "*Immortality alone* through Christ, to be given to the Saints at the Resurrection."

All other doctrines apparently fell into secondary place. But the conspicuous feature in this tabulation is that there was omission of all reference to salvation through Christ and Christ alone.

{*Movement of Destiny* p. 88-89}

Spirit of Prophecy Pre-eminent Exponent of Eternal Verities

ELLEN WHITE LEADER IN SALVATION VERITIES.—As has been stated, every major, distinctive *doctrinal* truth—Sabbath, Sanctuary, Spirit of Prophecy, Conditional Immortality, et cetera, held and' heralded by Seventh-day Adventists and not often by others—came originally from personal or group Bible study. That, as shown, was the method of their discovery and adoption.

Such was not the case, however, with Ellen White's relation to the Eternal Verities of the Everlasting Gospel, over which there were—regrettably—variant views among certain of our pioneers.

These included the question of the "fulness" of the Deity of Christ, the personality of the Holy Spirit, and thus of the three persons of the Eternal Godhead—or Trinity—and hence of "all the fulness" of each person of the "Heavenly Trio," as Ellen White later phrased it. (Ev 616, 617; Spec. Test., Series B, No. 7, pp. 62, 63.)

Concerning these primary principles, provisions, and Divine Personalities of Salvation, Ellen White was usually the pathfinder In emphasis and clarity. She was often far out in front—with certain others but slowly following—their thoughts still being concentrated on the distinctives of the Third Angel's Message.

That is highly significant. No other writer in our history ever came out with such comprehensive forcefulness on the basic principles and provisions of salvation as did Ellen White—and reaching back initially into the pre-1888 decades. Her gem statements were often years ahead of our other writers. And these were the most vital of all—the very basis of salvation and of Adventism. Such were characteristic of Spirit of Prophecy emphasis in this area, often paralleled—regrettably—by slowness of perception on the part of others.

Certain Early Diversities Not Reproved.

Early Optional Attitude Toward Eternal Verities;

—The guiding counsels and helpful reproofs given through the Spirit of Prophecy during our early decades often dealt with digressions from Bible-based doctrinal truths. These also frequently included unsound interpretation of prophecy. On these Ellen White did not fail to speak out. And these helpful counsels had a most wholesome corrective and stimulative effect in those developing decades.

But there was a paralleling fact and an area of silence that must be noted. Mrs. White did not, during those same early decades, reprove certain erroneous minority positions held by some on the Eternal Verities of the principles, provisions, and Divine Personalities involved in the plan of salvation. Not once, however, did her own writings share or echo those faulty views. Hers was often a contrasting voice. Her writings were simple declarative statements of truth.

Our band of founding fathers... at the outset, regarded these variant views on Christ as more or less optional—for the time being....

When there had been no clear prior presentation from Holy Writ on a given point, and no formulated or adopted position, Mrs. White was consistently silent until such a development. The appropriate time to speak must come, and in the areas in question that time had obviously not yet come in those earlier decades. So she awaited divine instructions.

Such a time definitely did come during and following the Minneapolis 1888 Conference. *Then she spoke.* That simple historical fact of procedure explains these early conspicuous silences.
{*Movement of Destiny* p. 117-121}

But the truth of God is ever unfolding, ever revealing new facets, new depths; and the education of those who follow that truth is progressive. The three angels'

messages are no exception to this universal rule in the revelations of God. Since the days of our pioneers, who at first perceived only the girders of this body of truth, the meaning and the spiritual content of the three angels' messages have been made more and more apparent; and the end of their wealth of knowledge and inspiration has not yet been reached. Let us explore, presenting some discoveries, yet conscious of the fact that there are more, beyond us. *{Captains of the Host p. 166}*

Faith Of Jesus

The faith of Jesus has been overlooked and treated in an indifferent, careless manner. It has not occupied the prominent position in which it was revealed to John.

{1888 Materials p. 212.1}

Movement of Destiny on Arianism; pp. 149-158

More than any others in our ranks there were two brethren who projected the constricted Arian view of Christ, and with it a minimized view of the vast sweep of the Atonement. These positions on these two truths seemed to go hand in hand. Uriah Smith, of rugged New England, and Joseph H. Waggoner, of the sturdy Midwest, were the outstanding proponents of Arianism in our ranks.

Significance of Centuries-Old Arianism Issue

That we may have an adequate grasp of the fundamental concepts involved in the age-old Arian conflict, it is necessary to understand both the issues involved and the historical background and origin of this question that was intensely real *in several religious groups* at the time of our rise. We were not at all alone as to the problem. That is to be remembered, though it is often forgotten.

Arian Contentions Go Back To Fourth Century

—Historically, the Arian controversy goes back to the opening decades of the fourth century, when a theological crisis developed in the early church over the question of the fullness of the Deity of Christ. The church had earlier vacillated over the issue of "subordinationism," and the resultant uncertainty and confusion had now to be met. In the simplest terms they must decide—"either that the Son is a creature, and hence, not eternal, and not in the highest sense divine; or, that he is uncreated, eternal, truly God, of the same essence with the Father, yet with a personality distinct from that of the Father." (Albert H. Newman, *A Manual of Church History*, vol. 1, p. 325. Cited as a simplified statement.)

Gist of the Arian Concept

—The Arian controversy continued for nearly a century, absorbing a disproportionate share of the energies of the early church, and rending asunder whole sections of Christendom.

The straight Arian view, it is to be remembered, was that the Son was a *created* being. Hence He was believed to be *different* in essence, or "substance," from the Father. Such advocates held that He is the "Son of God" only by grace—that He is not so in and of Himself.

Further, their favorite cliché was "There was when He was not"—that is, that He was a *finite* Being, and not infinite and from all eternity. But He was held to be created, or begotten, before all else. And through Him the universe was in turn created and is administered. Nevertheless, the Arians held that, though the Incarnate *Logos* is finite and not wholly God in the highest sense, He is to be worshiped as being unspeakably above all other creatures and as the Redeemer of man. Hence their love for Him.
{*Movement of Destiny* pp.151-152}

Modifications of "Semi-Arianism"

—The semi-Arian, or Eusebian party, at the Nicene Council, was not prepared to deny the full Deity of Christ. Neither would they go all the way with Athanasius. The semi-Arians rejected the view that the Son was created out of nothing, and hence differed fundamentally in essence from the Father. At the same time they rejected the total Arian view that the Son is a creature—that is, involving a creation or begetting in the sense in which other things are created or born.

The semi-Arians held that the Son was *before* all these, but not *eternally* pre-existent. To them, Christ was God of God before all time—but *not from all eternity*. And they denied the Athanasian "*sameness of essence*," holding only to "*likeness* as to essence." But the issue involved far more than words or definitions.

The provisions of salvation were involved.

Arius held that if the "Son" were truly a *son* there must have been a time when He was not. The Arians likewise held that the Holy Spirit was not truly a divine Person like the Father and the Son—only an influence, power, or energy. The chief object of the Nicene Council was to settle this Arian controversy, and the Arian position was officially condemned and the Athanasian contention accepted.

If Had Beginning. May Have End

—According to Augustus H. Strong, Arius held that—"the Father is the only divine being absolutely without beginning; the Son and the Holy Spirit, through whom God creates and recreates, having been themselves created out of nothing before the world was; and Christ being called God, because he is next in rank to God, and is *endowed* by God with divine power to create." (*Systematic Theology*, 1907, one vol. ed., pp. 328, 329.)

It seemed plausible that a created God—or a God who had a beginning—might come to an end. And that a God of *substance which once was not*—and therefore different from that of the Father—is not truly God, but is actually a finite creation. Arius asserted that the Son did *not* exist from eternity, was *not* co-eternal or co-essential with the Father, but came into existence by the will of God to be the Being next to Himself, the first-born and best beloved—the Word through whom all creation should take its beginning. That was the limitation.

Son Of "Different Order": Holy Spirit "Created"

—Arianism thus held that the Son was "not of the same essence," but was "an essence intermediate between the divine substance and created substances." (Charles Hodge, *Systematic Theology*, vol. 1, pg. 456.)

The Son was therefore "subordinate to the Father, not merely in rank or mode of subsistence, but in nature. He belonged to a different order of beings." (*Ibid.*)

That was the crux of it all.

But Arianism held that the Son, though He was inferior to the Father, was nevertheless the source of all other life, which He created and brought into being. And the Holy Spirit, according to most Arians, was created by the Son as "the first and highest of the creatures called into being by His [the Son's] power." (*Ibid.*)

That too was a vital point in the issue.

That gets the main differentiations and involvements tersely before us. And, for the most part, most of those in the time of our forefathers who held the so-called Arian view would be classed as semi-Arians.

Nevertheless, the differences were both real and profound.

Stephenson Book Triggers Arian Contention **Neither Denominational Voice Nor Pronouncement**

—The reason for bringing in James M. Stephenson,* as the initial projector of Arianism into our ranks in published form, in 1854, is not because of prominence or representative character. Nor is it because of any constructive or permanent contribution made to the Church. Instead, it is to disclose the unfortunate character of his brief stay among us—and its unhappy sequel. It is to show the unstable source of Arianism's printed introduction in 1854. In timing, it was a full decade *after* our emergence as an entity in 1844. But it was nine years before the organization of our General Conference in 1863. Note the timing further—from other angles. 1854 was six years *after* the "1848 Sabbath Conferences." These dealt chiefly with the Sanctuary, Sabbath, nature of man, Spirit of Prophecy, and nearness of the Advent, but *not* with the nature or Person of Christ, and the other Persons of the Godhead.
{ *Movement of Destiny* p.153 }

Stephenson's book was *not*, therefore, a denominational pronouncement or commitment. It was Stephenson's personal view in 1854. This needs to be understood, so as not to attach undue weight to his presentation. As to where and how Stephenson got his Arian concepts, we do not know. He was a Wisconsin convert of Joseph H. Waggoner, who published a book in 1868 likewise titled *The Atonement*—with decided Arian sentiments.

Whether Stephenson got his view from Waggoner or vice versa, we are not informed. But Stephenson leaned strongly on Henry Grew, soon to be noted. As to whether Uriah Smith, joining the *Review* staff at Rochester in 1853, was influenced by Stephenson's book in 1854, we have no way of knowing. If so, it did not appear for another decade.

In support Stephenson quotes confidently from a little-known Henry Grew booklet on Christ's "Sonship."
{ *Movement of Destiny* p.154 }

Trustworthiness Of Grew As Guide Examined. **Henry Grew an Unsafe Guide for Stephenson**

—Stephenson's heavy reliance on the Grew treatise on the "Son," with its outspokenly Arian position on Christ—cited by Stephenson as an authority to

the extent of quoting two pages of Grew's summation—calls for inquiry as to Grew's trustworthiness as a Biblical scholar.

Widespread Contemporary Conflict Over Arianism Developments Make Confrontation Inevitable

—There was much contemporary agitation over the Deity of Christ at the time our forefathers began to seek out the truth concerning the nature of the Jesus of the "Faith of Jesus," a decade or so after 1844. This involved Baptist, Presbyterian, and other ranks. It was likewise true of the Church of God of Abrahamic Faith (First Day Adventist) which was shot through with this point of view. And it characterized the Life and Advent Union—another splinter group in the aftermath of the Millerite Movement. Miles Grant and John A. Cargyle, of the Advent Christian body, likewise so held.

Consequently, the early conflicting views of certain of our own pioneers on this point are understandable, and perhaps even inevitable in the light of such backgrounds. But the irascible Grew was apparently the inspiration for the injection of Arianism among us in printed form, by Stephenson in 1854.
{*Movement of Destiny* pp.155-157}

URIAH SMITH

Arian View Openly Published in 1865

Author and editor Uriah Smith in his book *Thoughts on the Revelation*
"ASSERTS CHRIST IS "CREATED BEING."—Then, commenting on the expression, "The *beginning* of the creation of God" (Rev. 3:14), Smith sets forth the straight Arian position in this original "1865" edition. This was the second time, so far as we know—the first being Stephenson in 1854—where such a bold statement appears in our literature, *albeit a personal view.*"
{ *Movement of Destiny* p. 158}

Uriah Smith, Biblical Institute", Oakland CA 1877:
HOLY SPIRIT MERELY AN "INFLUENCE."—But there is more.
In this volume we find it explicitly stated that the Holy Spirit is merely an "emanating" "influence." This is given in question-and-answer form:
"WHAT IS THE HOLY SPIRIT?
... In a word *it* may, perhaps, best be described as a *mysterious influence emanating from the Father and the Son, their representative and the medium of their power.*" (*Ibid.* p. 184.)

Positions Unchanged in "Looking Unto Jesus" (1898)

THE "WORD" HAD A "BEGINNING."—The tenacity with which Smith held to the Semi-Arian view of the Godhead appears repeatedly in his last work—the 288-page *Looking Unto Jesus*, copyrighted personally by "Uriah Smith" in 1898. Smith had long before retreated from his early 1865 position contending that Christ was a "*created Being*." But he still maintained in explicit words that He simply "appeared," that He definitely had a "beginning."

{ *Movement of Destiny* p. 163 }

J.H. WAGGONER

We now turn to the second of two strong characters—the capable Joseph H. Waggoner. He and Uriah Smith were both strategically placed, and pressed their personal views outspokenly through the medium of their books. Both stressed their positions—which were similar—on a derived Son of God...

Beginning in 1857, he wrote three small books... This was after the defection of Stephenson, previously covered, who was one of Waggoner's early converts.

In his "Atonement" books, "J. H." aggressively put forth his Arian view on the Deity of Christ....

{ *Movement of Destiny* p. 167-169 }

HOLDS HOLY SPIRIT MERELY A "POWER.

...in 1877, in his 144-page *The Spirit of God*, Waggoner deals with the nature of the Holy Spirit. Here he challenges the concept of the "personality" of the Spirit of God (p. 8), and plays up the widespread popular disagreement thereon—though chiefly in Arian-tinctured circles.

Repeating the term "power" (p. 9), and always referring to the Spirit as "*it*"—five times in pages 7-9, twice on 13, et cetera—Waggoner calls the Spirit "*this power*" (p. 17), and "*power of God*" (p. 20). And twice more on pages 140 and 141. Waggoner thus completely denied the personality of the Holy Spirit.

Those were the unchanged views of Joseph Waggoner in 1884—sixteen years after his initial statements in 1868, and four years before Minneapolis. From these positions he never deviated. But the very

dogmatism of his personal view thereon created a definite reaction on the part of his own son—Dr. E. J. Waggoner. Such statements could not go unchallenged. A confrontation over these contrary positions was bound to come, and it did.

(*Movement of Destiny* pp. 171-173)

{*The Trinity: What has God Revealed* pp.27-28}

Those writing against the Trinity were largely writing against **fanciful or distorted** views of the Trinity as the following examples show;

Joseph Bates.

Respecting the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father was also the Almighty God, the Father, **one and the same being**. (Joseph Bates, *Autobiography*, 1868, p. 205)

A.C. Bourdeau

Describing the teaching of Prof. Roux at a French Baptist Educational Institute: That God is an infinite and eternal Spirit, **without person, body, shape, or parts....** That Jesus Christ is God himself; the Father, Son, and Holy Ghost, are **one identical being**. (A.C. Bourdeau, *Review & Herald*, June 8, 1869).

D.M. Canright

"...every argument of the Trinitarian to prove **three Gods in one person...** contradicts reason, and contradicts the Bible."
(D.M. Canright, *Review & Herald*, Aug. 29, 1878).

[Whereas the real Trinitarian belief is one "God in three persons" as expressed in several well known Hymns, such as "Holy, Holy, Holy."]

R.F. Cottrell

That one person is three persons, and that **three persons are only one person**, is the doctrine which we claim is contrary to reason and common sense.
(R.F. Cottrell, *Review & Herald*, July 6, 1869).

D.W. Hull

...we don't believe, as the M.E. church Discipline teaches, that Christ is the very and eternal God; and, at the same time, very man; **that the human part was the Son, and the divine part was the Father. ."**
(D.W. Hull, *Review & Herald*, Nov. 10, 1859).

J.N. Loughborough

If Father, Son, and Holy Ghost are each God, it would be three Gods; for three times one is not one, but three. There is a sense in which they are one, but not **one person**, as claimed by Trinitarians.

(J.N. Loughborough, *Review & Herald*, Nov. 5, 1861).

James White

With these ideas current at that time, it is not surprising that James White referred to "the

old trinitarian absurdity," " **unscriptural trinitarian creed,**"
(James White, *Review & Herald*, Aug. 5, 1852).

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus.

They needed to have their eyes directed to His divine person,...

{TM 91.2}

The question has been asked me, "Do you think that the Lord has any more light for us as a people?" I answer that he has light that is new to us, and yet it is precious old light that is to shine forth from the word of truth. We have only the glimmerings of the rays of the light that is yet to come to us. We are not making the most of the light which the Lord has already given us, and thus we fail to receive the increased light; we do not walk in light already shed upon us.

{RH June 3, 1890, par. 2}

The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.

{1888 *Materials* p.1073.7}

First Establishes Complete Deity of Christ.

—Specifically, Waggoner had to meet a minority challenge that would have undercut the complete Deity of Christ our Lord and true Righteousness by Faith in Christ as "all the fulness of the Godhead." He wrote in his 1890 book, *Christ and His Righteousness*, "Our object in this investigation is to set forth Christ's rightful position of equality with the Father, in order that His power to redeem may be the better appreciated" (p. 19).

{*Movement Of Destiny* p.190}

And this introduction is illustrative of the fact that his presentation is saturated throughout with Scripture and with Christ. It is pre-eminently a *Bible* study, and a *Christ-centered Bible* study series.... He [Christ] is to receive "the same honor that is due to God, and for the reason that He is [*sic*] God." (P. 8.)

He is the "*Divine*" [*sic*] Word" (John 1:1, 14), who was "in the beginning,"

before the world came into being (John 17:5),... (P. 9.)

Possesses All Attributes And Prerogatives Of God

—Continuing in section 2 ("Is Christ God?"), Waggoner presses on the awesome fact that Christ *is* God, "the *mighty God*, even the LORD (Jehovah)." {*Movement Of Destiny* p.193}

Then comes Waggoner's further declaration that the Son "*has by nature all the attributes of Deity.*" Waggoner presses the point that this is not simply a "position" to which Christ has been "elevated," but is inherently His "*by right.*" (p. 12.)

Comprises "All The Fulness of The Godhead"

—Further, Waggoner adds, "Christ Himself taught in the most emphatic manner that He *is* God." (p. 13.)

He reiterated His Godship to the young ruler. (Mark 10:17, 18)....

...Yes, truly "Christ is *God*," and *without any pollution of sin.* (p.14.)

The charge of the Jews against Him was, "that thou, being a man, makest thyself God" (John 10:33).... On this Waggoner comments, "He *is* [*sic*] there as a *part of the Godhead*, as surely when on earth as when in heaven."

...SUPREME GOD IN HIGHEST SENSE.—This "present tense implies continued existence" (p. 15), he adds, as appears in John 8:58—"before Abraham was, I am"—the "One who appeared to Moses in the burning bush, who declared His name to be 'I AM THAT I AM.' " But the supreme designation, used over and over by Waggoner, declared first "*in him* [Christ] *should all fulness dwell*" (Col. 1:9), with this "fulness."

E. J. Waggoner's Message At Minneapolis

...further defined as "in him dwelleth *all the fulness of the Godhead*" (Col. 2:9). On this tremendous statement Waggoner comments: "This is most absolute and unequivocal testimony to the fact that Christ *possesses by nature all the attributes of Divinity.*" (P. 16.)

Christ As Creator—Equal With Father

—Section 3 ("Christ as Creator") opens with John 1:3—"All things were *made* by him; and without him was not anything made that was made." To this Waggoner couples Hebrews 1:1-4—God has spoken to us "by his Son, whom he hath appointed heir of all things, by whom also he *made* the worlds," and who is "the brightness of his glory," and the "express image of his Person," "*upholding* all things by the word of his power." Having "purged our sins, [He] sat down on the right hand of the Majesty on high."

And in Colossians 1:15-17—"for by him were all things *created*, that are in heaven, and ... in earth, visible and invisible" (thrones, dominions, principalities, powers); "all things were created by him, and for him; and he is before all things, and by him all things consist [or hold together]."

On this Waggoner comments: "It leaves not a thing in the universe that Christ did not create....[And] by Him do all things consist, or hold together. [He] holds them in their place, and preserves them from destruction." (P. 17.)

This testimony Waggoner ties in with Isaiah 40:25, 26—on the One who created all things, including the starry host—and declares that "Christ is the Holy One who thus calls the host of heaven by name, and holds them in their place." (P. 18.) He it is who is called *God* by the Father—"Thy throne, *O God*" (see Hebrews 1:8-10). With this Waggoner says, "We may well leave the direct testimony concerning the Divinity of Christ, and the fact that He is the Creator of all things." (Pp. 18, 19.) His primary postulate—that Christ is ineffably God—is thus established.

Christ Emphatically Not "Created Being"

—Having now presented his evidence, in section 4 ("Is Christ a Created Being?") Waggoner challenges directly the "opinion" of some that Christ is a "created being." *He here comes to direct grips with what we know as the constrictive Arian view* that strips Christ of His transcendent Deity. Here is Waggoner's arraignment: "We must dwell for a few moments upon an opinion that is honestly held by many who would not for any consideration willingly dishonor Christ, but who, through that opinion, do *actually deny His Divinity*. It is the idea that Christ is a created being, who, through the good-pleasure of God, was *elevated to His present lofty position*. No one who holds this view can possibly have any just conception of the exalted position which Christ really occupies." (pp.19, 20.)

That is his accusation—*actual denial of Christ's complete Divinity.*

Explaining the basis of this "misconception," Waggoner states that it is "built upon a misconception of ... Revelation 3:14," where Christ is spoken of as "the Beginning of the creation of God," which has been "wrongly interpreted to mean that Christ is the first being that God created; that God's work of creation began with Him." That had actually gotten into print, as we have recently seen. Waggoner's direct answer to this fallacy was conclusive: "But this view antagonizes the scripture which declares that Christ Himself created all things. To say that God [the Father] began his work of creation by creating Christ is to leave Christ entirely out of the work of creation." (p. 20.) Waggoner contends that Christ is "the source whence all things have their origin." He is the "Creator, and not a creature" (P. 21). After quoting Colossians 1:15, Waggoner states conclusively: "Now if He created everything that was ever created, and existed before all created things, *it is evident that He Himself is not among created things.* He is above all creation, and not a part of it." (P. 21.)

Same Nature And "Substance" As Father

—Citing Micah 5:2— that Christ's "goings forth have been from of old, from the days of eternity"—Waggoner insists that Christ is "*not a created subject.*"

On the contrary, "He is of the very *substance* and nature of God"—thus harking back to the very terminology of the original fourth-century Nicean controversy over Arianism—and possesses "all the attributes of God." Stressing again that Christ is "*filled with all the fullness of the Godhead,*" Waggoner adds this further point concerning His *underived* life and immortality: "He has 'life in Himself;' He *possesses immortality in His own right,* and can confer immortality upon others. *Life inheres in Him, so that it cannot be taken from Him; but, having voluntarily laid it down,* He can take it again."

(P. 22.) [See John 10:17, 18.]

E. J. Waggoner's Message At Minneapolis—No. 1 197 **Jehovah The "Self-Existent" One**

—Recognizing the "mystery of the incarnation" and the "resurrection," Waggoner says that we accept these "as true" by faith because "God has revealed" them, and "we delight in the infinite power and glory which the Scriptures declare belong to Christ." Waggoner repeats again for emphasis, concerning Christ's witness with the Father, that—"being by

nature of *the very substance* of God, and having *life in Himself*, He is properly called Jehovah, the *self-existent One*." (p. 23.)

He is "thus styled" in Jeremiah 23:56, where He is "known by the name of *Jehovah-tsidekenu [sic]*—*THE LORD, OUR RIGHTEOUSNESS*." He is not to be given "less honor" than that accorded the Father. Waggoner now turns to Christ's "humiliation" during the Incarnation.
{*Movement Of Destiny* pp.194-197}

Employed Similar Terms And Approaches

—While E. J. Waggoner gave the actual studies at the Minneapolis Conference of '88, first on the transcendence of "*Christ*," and then on His consequently all-sufficient "*Righteousness*"—with the two distinctive but inseparably related adequacies—A. T. Jones held virtually identical views, both before and after 1888. One therefore unfolded and amplified the meaning and intent of the other. Following the '88 Conference they traveled, taught, and preached together on this matchless provision. Gradually, however, Jones became the more prominent in presenting Righteousness by Faith in its varied aspects, particularly in North America. He employed similar approaches and often used identical terms—developing them in his own distinctive way.

Intensive And Definitive Use Of "Substance

—Here are Jones's leading declarations, which throw clarifying light on Waggoner's understanding and intent in his use of this very term, for the concepts of the two men were closely parallel. Citing Hebrews 1:3, Jones used the R.V. margin—the "*very impress*" of His "*substance*" (Heb. 1:3).

Here are four of his amplifying statements appearing within the compass of four pages:

"The nature of Christ was the nature of God; that He, in His person, in *His substance*, is the very impress, the very character, of the *substance of God*. That is to say that, in heaven, as He was before He came to the world, the nature of Christ was *in very substance the nature of God*."
(*The Consecrated Way*, pp. 13, 14.)

"But unto the Son He [the Father] saith, Thy throne, *O God [sic]*, is forever and ever [*"from eternity to eternity,"* German translation]." (*Ibid.*, p. 15.)

"In the first chapter of Hebrews Christ is revealed as God, of the *name [sic]* of God,

because He is of the *nature [sic]* of God. And so entirely is His nature of the nature of God, that it is the very impress of *the substance [sic]* of God. "This is Christ the Saviour, Spirit of Spirit, *substance of substance*, of God." (*Ibid.*, p. 16.)

"And this likeness *to God [sic]*, as given in the first chapter of Hebrews, is likeness, —not in the sense of a mere picture, or representation; but is *likeness* in the sense of being actually *like [sic]* in very nature,—the very '*impress of His substance*,' Spirit of Spirit, *substance of substance*, of God." (*Ibid.*, p. 17.)

The intent of his emphasis is so buttressed that it cannot be misunderstood.

Substance Of God; Substance Of Man

—Further major statements, appearing a few pages thereafter, couched in Jones's characteristic phrasing, embody these expanding thoughts:

"Therefore as in *heaven [sic]* He was higher than the angels, *as God [sic]*; so, on earth. He was lower than the angels, *as man [sic]*. As when He was higher than the angels, *as God [sic]*, He and God were *of one [sic]*; so when He was on the earth, lower than the angels, *as man [sic]*, He and man are '*of one [sic]*.' So that, just as certainly as, on *the side of God [sic]*, Jesus and God are *of one [sic]*—of one Spirit, of one nature, of *one substance*; so, *on the side of man [sic]*, Christ and man are '*of one [sic]*'—of one flesh, of one nature, of *one substance*.

"The likeness of Christ (*o God [sic]*) is in *substance [sic]* as well as in form. And the likeness of Christ *to man [sic]* is in *substance [sic]* as well as in form." (*Ibid.*, p. 20.) "Christ's likeness *[sic]* to God is not simply in *form [sic]* or *representation [sic]*, but also in *very substance [sic]*; and the second chapter as clearly reveals that His *likeness [sic]* to men is not simply in form or in representation, but also in *very substance [sic]*." (*Ibid.* p. 21.)

{*Movement Of Destiny* p 674-675}

PROVERBS 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

HOSEA 6:3 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.

Unfortunately Jones and Waggoner got distracted from the path of this beautiful light, however Ellen White and W.W. Prescott did not.

Warning Against J. H. Kellogg and His Book, The Living Temple;

(Written August 1, 1904, from Takoma Park, Washington, D.C., to Brethren Paulson, Sadler, Jones, and Waggoner. Portions of this manuscript appear in Through Crisis to Victory, Selected Messages, book 2, and various Manuscript Releases.)

In the night season I seemed to be in a large company, speaking plainly and decidedly under the inspiration of the Spirit of God. I presented the true outcome of the present controversy over the medical work. I told those present that had they heeded the testimonies sent them, the many young people now in Battle Creek would not have come under the subtle influence of the education they have there received. {21MR 174.1}

Our Counselor then laid His hands on the shoulders of Elders A. T. Jones and E. J. Waggoner, and said, "You are confused. You are in the mist and fog. You have need of the heavenly anointing." {21MR 176.3}

To Brother Jones He said, "Why have you permitted your mind to be worked as it has been? I warned you not to permit this." He said to Brother Waggoner, "Leave the place where you now are, and walk in the path I have pointed out. Living Temple is full of seductive sentiments which, if received, will tear down the foundations of your faith and weaken your perceptions of truth and righteousness." {21MR 176.4}

Addressing them both He said, "There is a work for both of you to do. Your minds need to be thoroughly renewed. Your faith is to rest on a high, holy, substantial foundation. God has a work for you to do in sounding the last message of warning to the world. Turn away from scientific theories. What is the chaff to the wheat?" {21MR 176.5}

The Speaker was represented to me as standing on a high platform. To this platform He raised both men, and placed one at His right hand and the other at His left. Then He said: "The sentiments that you have received in harmony with the special theories presented in the book Living Temple, are not pure truth. There is a commingling of truth and error, and it will be difficult for you to single out the true from the false, to distinguish between the threads of truth and the threads of error. My Word is spirit and life. [John 6:35, 47, 51, 53, 54, quoted.] {21MR 176.6}

"Cast out of your minds the sophistries that you have been receiving. God would have your minds cleansed from these theories. Hold fast the beginning of your

confidence firm unto the end. Warn others to let spiritualistic sophistries alone. Preach the Word as you have done in the past, and My Spirit will be with you. Holy angels will accompany you if you will follow in the way that God has marked out. {21MR 176.7}

"Separate entirely from the bewitching, misleading sentiments that run through Living Temple. You are to be My witnesses. You are to declare My word. [John 6:57, 63, quoted.] There is a work for you to do, but you must empty your minds of all fanciful presentations, and give the warning message. In the place of froth and nothingness you may have the living water that Christ promises to give to all who come to Him." {21MR 177.1}

My brethren, I am so glad, so thankful, for this message that the Lord has given me for you. He said, "I will make you both free if you will take hold of My strength. You each have a work to do in proclaiming the message that Christ came to give to John, telling him to write it in a book, and send it to the churches." {21MR 177.2}

Proclaim this message, for it is your life. God will give you the power of His grace. He will give you the treasures of truth, and the Holy Spirit will make them shine in their original luster. Give to the world the message the Lord has given you. Remove not a pin or a pillar from the foundation of our faith. Preach the truth as it has been given by the Lord. This truth is powerful in the conviction of sinners. {21MR 177.3}

There is a higher order of enjoyment and power than man can create, derived from a source above humanity. But in order to fulfill Christ's purpose for you, you must study the truths He has given you. Eat and drink the Word. Put away all fanciful theories. Let the truth stand out in its original power. God's great purposes are to be worked out, after the pattern of things in the heavens. Let God give you your message. Weigh every proposition coming from human beings, for fanciful theories will be brought in. {21MR 177.4}

Light from the throne of God is waiting for you. Empty your hearts, and let this light shine in. Show to the world an image of heavenly certainty. Lift up your eyes and see the fields that are ripe for the harvest. The light of heaven will shine all around you, repelling presumptuous sophistries. Let the truth shine forth with its own glory and in its own defense. Feed the flock of God with the manna that His own hand supplies. Your capabilities will increase as the indwelling life expands. Trust to God's guardianship. His church is to be taught. Enfeebled and defective though it is, it is the object of His supreme regard. {21MR 177.5}

My brethren, the Lord will help you mightily if you will be guided by Him, and I am confident that you will be. May He help you now, just now, to receive and believe the testimony that comes to you.

—Letter 279, 1904. {21MR 177.6}

“I feel a special interest in the movements and decisions that shall be made at this Conference regarding the things that should have been done years ago, and especially ten years ago, when we were assembled in Conference, and the Spirit and power of God came into our meeting, testifying that God was ready to work for this people if they would come into working order. The brethren assented to the light God had given, but there were those connected with our institutions, especially with the Review and Herald Office and the Conference, who brought in elements of unbelief, so that the light that was given was not acted upon. It was assented to, but no special change was made to bring about such a condition of things that the power of God could be revealed among his people. (GCB, April 3, 1901 par. 1)

Sermon by W.W. Prescott at the General Conference session on April 15 1901:

“I appeal to the circumstances. I want to ask every soul here who has known something of the history of this work, to think a little. Every one who knows the beginning of this movement knows that there was wondrous power in it, not because they had all the truth which God proposed to reveal to his people before he became visible in the clouds of heaven, but because they walked in all the light he gave them, rejecting nothing he sent them. Therefore he gave the witness to their message; and souls were converted, not by the power of eloquence, but by the power of the Spirit of God.

I appeal to you. After that movement, and the Lord did not come, new light broke in—light upon the full truth of what it meant to keep the commandments of God. The Sabbath truth and the sanctuary truth came forward at the same time, because they were inseparable. The reform marched forward with power. But there are many in this audience who can remember when the pendulum began to swing back, and can also remember when, thirteen years ago at Minneapolis, God sent a message to this people to deliver them out of that experience.

What has been the history of this people and this work since that time? Where do we stand now with reference to this message? How far has that truth been received—not simply assented to, but actually received?—Not far, I tell you. How far has the ministry of this denomination been baptized into that Spirit?—Not far, I tell you. For the past thirteen years this light has been rejected and turned against by many, and they are rejecting it and turning from it to-day; and I say to every such one, “Beware lest that come upon you which was spoken of the prophets, Behold, ye despisers, and wonder and

perish.”

What is the remedy?—The very same as of old, and no other,—repentance toward God and faith in our Lord Jesus Christ....

What are the messages to the churches?—Repent, repent, repent. What is the message to the Laodicean church?—“Be zealous therefore and repent.””

Defining The Light

What is this light ? It is Jesus.

“I am the light of the world.” JOHN 9:5

Then spake Jesus again unto them, saying,” I am the light of the world.” JOHN 8:12

Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world. {1888 *Materials* p.1575.2}

Ellen White’s Background and Early Statements

Before continuing further, we will look at Ellen White’s background and her early statements relative to the Trinity or non-Trinity.

Ellen White was born Ellen Harmon. Both she and her parents had been Methodists. Ellen Harmon, herself had been baptized by immersion by a Methodist minister before joining the Advent Movement of William Miller whose preaching and lectures she attended.

William Miller was a Baptist, and they were Trinitarians, as were the Methodists. We must therefore presume that Ellen Harmon held Trinitarian beliefs at this early stage in her life.

On Aug. 3, 1846, at the age of 18 years, Ellen Harmon, was united in marriage with James White.³ James had been an ordained minister of the church known as the Christian Connection.¹ This church was decidedly opposed to the doctrine

of the Trinity, having broken away from the Methodist Church over the issue. As an Adventist, and a Seventh-day Adventist, James White, continued to hold a non-Trinitarian view, although this attitude appeared to soften in his later years.² It is not known whether Ellen White, in her personal views, maintained a Trinitarian viewpoint, or whether, under her husband's influence, she became non-Trinitarian.

1 *Life Sketches*, 1915, pg. 25;

2 *Ibid.*, pg. 26.

3 *Ibid*, pg. 97, 470; Arthur White, *Biography of Ellen G. White*, Vol. 1, pg. 112

What is known, and can be demonstrated, is that in her writings, the abiding result of her prophetic ministry, Ellen White at first maintained a neutral stance regarding the Trinity.

This was as it should be, for two reasons. Firstly, her prophetic writings were not the place for Ellen White to air her personal beliefs. Only when, and to the extent that the matter was revealed to her, would it be proper for her to make any statement bearing on the issue of the Trinity. Secondly, Ellen White was writing to a group of people some of whom, at least initially, must have been Trinitarian, and some non-Trinitarian, for they came from all churches. It would not have been wise to needlessly alienate either group, over an issue that was not a special part of the message which they felt called to proclaim.

If it were a fact that Ellen White initially made non-Trinitarian statements and then it is shown that she later came out strongly in favor of the Trinitarian position, then it would cast doubt on her prophetic ministry.

It is therefore important that the initial **neutral** stance of Ellen White's early writings be clearly demonstrated. It can be seen from the following facts.

Ellen White did not reflect any of the strong non-Trinitarian statements of her contemporary brethren. She did not say that "at some point in the eternity of the past," Jesus had "beginning of days." She did not say that Christ was the "literal" Son of God.⁴ Nor did she say that the Holy Spirit was "not a person."⁵ Ellen White did not say that the Trinity was "absurd,"⁶ "pagan,"⁷ "Roman Catholic,"⁸ or "unscriptural." In fact, it seems she nowhere mentioned the term "Trinity."

Most of the statements of Ellen White which have had to be considered under the heading of Objections, have come from Ellen White's **later writings**, at which time she was also making strong Trinitarian type statements.

- 1 James White, *Review & Herald*, Feb. 18, 1868; Arthur W. Spalding, *Origin and History of Seventh-day Adventists*, Vol. 1, pg. 51.
- 2 See above, pages 28-30.
- 3 J.N. Andrews, *Review & Herald*, Sept. 9, 1869.
- 4 John Matteson, *Review & Herald*, Oct. 12, 1869.
- 5 D.M. Canright, *Signs of the Times*, Aug. 8, 1878.
- 6 James White, *Review and Herald*, Aug. 5, 1852.
- 7 J.N. Loughborough, *Review & Herald*, Nov. 5, 1861.
- 8 R.F. Cottrell, *Review & Herald*, July 6, 1869.
- 9 James White, *The Day Star*, Jan. 24, 1846, "Letter from Bro. White," written Jan. 8, 1845.
{*The Trinity: What has God Revealed* pp.398-400}

The Heavenly Three

Three **distinct** agencies, the Father, the Son, and the Holy Ghost, work together for human beings. (*Manuscript 271/2*, April 19, 1900)
{*The Trinity: What has God Revealed* p.404}

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. (*Letter 12*, 1901)
{*The Trinity: What has God Revealed* p.406}

God says, "Come out from among them, and be ye separate,... and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the **Lord Almighty**." This is the pledge of the **Father**, the **Son**, and the **Holy Spirit**, made to you if you will keep your baptismal vow, and touch not the unclean thing. (*Manuscript 11*, 1901)
{*The Trinity: What has God Revealed* p.406}

The three great and glorious heavenly characters are present on the occasion of baptism. (*Manuscript 45*, 1904)
{*The Trinity: What has God Revealed* p.410}

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, p. 1)
{*The Trinity: What has God Revealed* P.416}

Jesus was Equal with God

Ellen White stated many times that Jesus was equal with God, beginning as early

as 1869, and continuing throughout her life. The following are some of the more outstanding passages:

“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....”
(*Testimonies*, Vol. 2, **1869** p.200)

The extent of the terrible consequences of sin could never have been known, had not the remedy provided been of **infinite value**. The salvation of fallen man was procured at such an immense cost that angels marveled, and could not fully comprehend the divine mystery that **the majesty of Heaven, equal with God**, should die for the rebellious race.
(*Review & Herald*, Dec. 17, **1872**)

Angels were filled with amazement and awe, as they knew the world’s Redeemer was passing through inexpressible suffering to achieve the redemption of man. He who was **equal with God** in the royal courts, was before them emaciated from nearly six weeks of fasting.
(*Review & Herald*, Sept. 1, **1874**)

Christ humbled Himself from the highest authority, from the position of **one equal with God**, to the lowest place, that of a servant.
(*Testimonies*, Vol. 3., **1875**, p.566)

The phrase “the majesty of Heaven” was a favorite expression of Ellen White for Jesus. It was used as early as 1869 in *Testimonies*, Vol. 2, p. 207:

“The angelic host beheld with wonder and with grief Him who had been the **Majesty of heaven**, and who had worn the crown of glory, now wearing the crown of thorns...”

The salvation of fallen man was procured at such an immense cost that angels marveled, and could not fully comprehend the divine mystery that the Majesty of Heaven, **equal with God**, should die for the rebellious race.
(*Spirit of Prophecy*, Vol. 2, **1877**, p.11, 12)

His divinity was veiled beneath humanity. He hid within himself those **all powerful attributes which belonged to him as one equal with God**. At times his divine character flashed forth with such wonderful power that all who were capable of discerning spiritual things pronounced him the Son of God. (*Spirit of Prophecy*, Vol. 3, **1878**, p.259)

The reader... may behold Christ, who was **Monarch** in heaven,¹ **equal with God**, coming down to humanity, and working out the plan of redemption, breaking off from man the chains wherewith Satan had bound him, and making it possible for him to regain his godlike manhood.
(*Review and Herald*, Jan. 11, **1881**)

Science is too limited to comprehend the atonement; the mysterious and wonderful plan of redemption is so far-reaching that philosophy can not explain it; it will ever remain a mystery that the most profound reason can not fathom. If it could be explained by finite wisdom, it would lose its sacredness and dignity. It is a mystery that **One equal with the eternal Father** should so abase Himself as to suffer the cruel death of the cross to ransom man; and it is a mystery that God so loved the world as to permit His Son to make this great sacrifice.

(Signs of the Times, April 3, 1884)

Behold the Man of Calvary; behold Him who is **equal with the Father**; behold the Majesty of heaven; behold the King of glory. God's own dearly-beloved Son—He gave Him a freewill offering for us, and here we see the wonderful condescension of the Father.

(Sermons and Talks, Vol. 2, p.31)

He was the majesty of heaven, he was **equal with the Father**, he was the commander of the hosts of angels, yet he died for man the death that was, above all others, clothed with ignominy and reproach.

(Review & Herald, Sept. 11, 1888)

The world's Redeemer was **equal with God**. His authority was **as the authority of God**. He declared that he had no existence separate from the Father. The authority by which he spoke, and wrought miracles, was **expressly his own**, yet he assures us that he and the Father are one....

(Review & Herald, Jan. 7, 1890).

Christ did not seek to be thought great, and yet He was the Majesty of heaven, **equal** in dignity and glory **with the infinite God**. He was God manifested in the flesh.... **Infinite** wisdom, **infinite** love, **infinite** justice, **infinite** mercy, depths, heights, lengths, breadths, all passing knowledge, are found in Him. *(Letter 8a, 1890)*

This appears to be the first place where Jesus is called "Monarch in heaven."

To save the transgressor of God's law, Christ, the one **equal with the Father**, came to live heaven before men, that they might learn to know what it is to have heaven in the heart.

(Review & Herald, Nov. 17, 1891)

The highest angel in heaven had not the power to pay the ransom for one lost soul. Cherubim and seraphim have only the glory with which they are endowed by the Creator as His creatures, and the reconciliation of man to God could be accomplished only through a **mediator** who was **equal with God**, possessed of attributes that would dignify, and declare him worthy to treat with the infinite God in man's behalf, and also represent God to a fallen world.

(Review & Herald, Dec. 22, 1891)

The words of our lesson are from the lips of no other than the Majesty of heaven; of him who was **equal with the Father**, one with God.

(Bible Echo, May 15, 1892)

It was to save the transgressor from ruin that he who was **co-equal with God**, offered up

his life on Calvary. (*Review & Herald*, June 28, **1892**)

This appears to be the **only place** where Ellen White describes Jesus as being **co-equal** with the Father. It is a very significant statement, implying absolute equality in all respects. It is a word frequently found in Trinitarian statements of belief. Jesus could give alone security to God;

...He was **equal with God**. He alone could be a mediator between God and man; for He possessed divinity and humanity. Jesus could thus give security to both parties for the fulfillment of the prescribed conditions. As the Son of God He gives security to God in our behalf, and as the **eternal Word**, as one **equal with the Father**, He assures us of the Father's love to usward who believe His pledged word.

(*Review and Herald*, April 3, **1894**)

This is one of a number of statements where Christ is called "the eternal Word," the first being in *Bible Echo*, March 8, **1887**.

One of **infinite dignity**, who was **equal with God**, humbled Himself so that He might meet man in his fallen, helpless condition, and become an advocate before the Father in behalf of humanity. (*Review and Herald*, Dec. 17, **1895**)

This is the only source passage where Jesus is described as having "**infinite dignity**." The phrase is not applied to the Father. He who was **equal with God**, who was **great in counsel, mighty in working**, was equal to the emergency that had arrived in the government of God. God sent his Son into the world, not to pass sentence of condemnation upon a rebellious race, but to make manifest his love, and to hold out the hope of eternal life to those who should believe in his Son. (*Signs of the Times*, March 5, **1896**)

Jesus was the Commander of heaven, one **equal with God**....Far higher than any of the angels, **equal with the Father** in dignity and glory, and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one. (*Signs of the Times*, July 30, **1896**)

Christ was not compelled to endure this cruel treatment. The yoke of obligation was not laid upon Him to undertake the work of redemption. Voluntarily He offered Himself, a willing, spotless sacrifice. He was **equal with God, infinite and omnipotent**. He was above all finite requirements. He was Himself the law in character.

(*Manuscript 101*, **1897**; *Manuscript Releases* Vol. 12, p.395).

This is the first time when Christ is called "**infinite and omnipotent**." The expression is repeated below in *Youth's Instructor*, June 21, 1900. It is used once of God in *Review & Herald*, Oct. 1, 1895.

Again Jesus is called equal with God:

Justice and Mercy stood apart, in opposition to each other, separated by a wide gulf. The Lord our Redeemer clothed His divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted His cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. Justice moved from its exalted throne, and with all the armies of heaven approached the cross.

There it saw **One equal with God** bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed in reverence at the cross, saying, It is enough.
(*Manuscript 94, 1899; General Conference Bulletin, Oct. 1, 1899*)

His life was a life of prayer. Yes, Christ, the Son of God, **equal with the Father**, Himself all-sufficient, the storehouse of all blessings, He whose voice could rebuke disease, still the tempest, and call the dead to life, prayed with strong crying and many tears.
(*Signs of the Times, Sept. 5, 1900*)

Not one of the angels could have become surety for the human race: their life is God's; they could not surrender it. The angels all wear the yoke of obedience. They are the appointed messengers of Him who is the Commander of all heaven. But Christ **is equal with God**, infinite and omnipotent. He could pay the ransom for man's freedom. He is the eternal self-existing Son, on whom no yoke had come; and when God asked, "Whom shall I send?" He could reply, "Here am I; send Me." He could pledge himself to become man's surety; for He could say that which the highest angel could not say,--I have power over my own life, "power to lay it down, and... power to take it again."
(*Youth's Instructor, June 21, 1900*)

The above quote calling Jesus the **eternal self-existing Son** appears to be the only place where Jesus is called "self-existing". The phrase "self-existing" implies "eternally self existing with no beginning." The fact that He is called "the **eternal** self-existing Son," makes an even more emphatic statement that He had no beginning of existence.

There is only one other source passage where the phrase "self-existing" occurs. It refers to God at the time of man's creation, and first appeared in 1898:

There are many issues in our world today in regard to the Creator not being a personal God. God is a being, and man was made in His image. After God created man in His image, the form was perfect in all its arrangements, but it had no vitality.

Then a personal, **self-existing** God breathed into that form the breath of life, and man became a living, breathing, intelligent being. All parts of the human machinery were put in motion. The heart, the arteries, the veins, the tongue, the hands, the feet, the perceptions of the mind, the senses, were placed under physical law. It was then that man became a living soul.
(*Manuscript 117, Sept. 21, 1898; Manuscript Releases, Vol. 3, p.340*)

Jesus was Self-Existent

A slightly different expression is **self-existent**. This too is used of Jesus, and its first occurrence appears to be the original form of the above passage from Youth's Instructor:

Christ was not compelled to endure this cruel treatment. The yoke of obligation was not laid upon Him to undertake the work of redemption. Voluntarily He offered Himself, a willing, spotless sacrifice. He was **equal with God, infinite and omnipotent**. He was above all finite requirements. He was Himself the law in character. Of the highest angels it could not be said that they had never borne a yoke. The angels all bear the yoke of dependence, the yoke of obedience. They are the appointed messengers of Him who is Commander of all heaven. No one of the angels could become a substitute and surety for the human race, for their life is God's; they could not surrender it. On Christ alone the human family depended for their existence. He is the **eternal, self-existent Son**, on whom no yoke had come. When God asked, "whom shall I send, and who will go for Us?" Christ alone of the angelic host could reply, "Here am I; send Me." He alone had covenanted before the foundation of the world to become a surety for man. He could say that which not the highest angel could say—"I have power over My own life. I have power to lay it down, and I have power to take it again" [see John 10:18].

(*Manuscript 101, 1897; Manuscript Releases Vol. 12, p. 395*)

Other passages where Jesus is called "self-existent" are:

Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the **self-existent** One, He who had been promised to Israel, "whose goings forth have been from of old, from the days of eternity." Mic. 5: 2, margin. (*Desire of Ages, 1898, p.469, 470*)

"I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches" Rev. 1: 18-20.

These are wonderfully solemn and significant statements. It was the Source of all mercy and pardon, peace and grace, **the self-existent, eternal, unchangeable One**, who visited His exiled servant on the isle that is called Patmos.

(*Manuscript 81, 1900; S.D.A. Bible Commentary, Vol. 7, p.955*).

This is a unique and amazing statement. No other passage calls anyone "self-existent, eternal, unchangeable." "Before Abraham was, I am." Christ is the pre-existent, **self-existent** Son of God.

The message He gave to Moses to give to the children of Israel was, "Thus shalt thou say unto the children of Israel, I Am hath sent me unto you." The prophet Micah writes of Him, "But thou, Bethlehem Ephratah, 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."

(*Signs of the Times*, Aug. 29, 1900)

There are thus four source statements calling Jesus **self-existent**, the first of these being in 1897.

For comparison, we will look at those passages which call God "self-existent."

"Self Existent" applied to God

Upon the throne **with the eternal, self-existent One**, is he who "hath borne our griefs, and carried our sorrows," who "was in all points tempted like as we are, yet without sin," that he might be "able to succor them that are tempted."

(*Great Controversy*, 1888, 1911, p.416)

The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of **the eternal, self-existent One encircled both**. About the throne gathered the holy angels, a vast, unnumbered throng—"ten thousand times ten thousand, and thousands of thousands" (Revelation 5: 11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity.

(*Patriarchs & Prophets*, 1890, p.36).

Jehovah, the **eternal, self-existent, uncreated One**, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service.

(*Patriarchs & Prophets*, 1890, p.305)

God desires His people to look to Him for guidance that they may be led by His Spirit.

He is the **eternal, self-existent Source** of all life, physical and Spiritual.

(*Letter 19*, Jan. 1901; *Manuscript Releases*, Vol. 21, p.272)

Thus there are four source statements calling Jesus self-existent, and a total of four source statements calling God self-existent.

The term "self-existent," applying equally to the Son This passage was somewhat reworded for publication in *Testimonies*, Vol. 8, 1904, p.264, with a further small variation in *Ministry of Healing*, 1905, p.415.

{*The Trinity: What has God Revealed* pp.420-426}

Christ was God essentially, and in the highest sense.

(*Review & Herald*, April 5, 1906)

{*The Trinity: What has God Revealed* p.428}

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**)

Christ's love is matchless, and is exhibited in doing and enduring. It is not possible to trace this love back to the beginning. For ages his eye has been upon us. To all intents and purposes, he was slain for us. He had a kingdom prepared for us before the foundation of the world. His love has been of old, even **from everlasting**.

(*Youth's Instructor*, May 20, **1897**)

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.

(*Review & Herald*, April 5, **1906**)

Finally, in 1906, the following amazing statement was applied to Jesus:

"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). "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. 4: 16). Here the pre-existence of Christ and the purpose of His manifestation to our world are presented as living beams of light from the eternal throne.

(*Review & Herald*, April 5, **1906**)

There is no more sublime affirmation of the complete eternity of the Deity than this. It encompasses the past as well as the future and is usually thought of as applying to the Father. Here it is applied to Christ, a stunning affirmation of His eternal Deity. Lest any should fail to acknowledge this connection to Christ, it was spelled out unequivocally in 1913: Christ is **from everlasting to everlasting**, a present help to all who seek Him diligently. And those who seek Him diligently will find Him.

(*Manuscript 20*, **1913**)

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* Dec. 16, **1897**).

The Lord Jesus Christ, the divine Son of God, **existed from eternity**, a distinct person, yet one with the Father.

(*Review & Herald*, April 5, **1906**)

From eternity Christ has been man's Redeemer.
(*Testimonies*, Vol. 9, **1909**, p.220)

As if the phrase "from eternity" was inadequate to describe the eternity of Jesus, Ellen White also added the word "all." In fact, the expression "from all eternity" appears to have preceded "from eternity" by six years. It is found in the following passages:

"The terms of this oneness between God and man in the great covenant of redemption were **arranged with Christ from all eternity.**"
(*Signs of the Times*, Aug. 24, **1891**; *God's Amazing Grace*, p.129)

This is a remarkable statement, not only for its early date, but for the concept that the means of our redemption was "arranged" **with** Christ "from all eternity." This strongly implies that Jesus was a distinct Person "**from all eternity.**" Again she wrote:

After His inauguration, the Spirit came and Christ was indeed glorified, even with the glory which He had **from all eternity** with the Father.
(*Signs of the Times*, May 17, **1899**)

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.**"
(*Acts of the Apostles*, **1911**, p.38, 39)

From all eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God.
(*Signs of the Times*, Aug. 2, 1905)

Christ was **God essentially, and in the highest sense.** He was **with God from all eternity**, God over all, blessed forevermore. The Lord Jesus Christ, the divine Son of God, **existed from eternity, a distinct person**, yet one with the Father. He was the surpassing glory of heaven.
(*Review & Herald*, April 5, **1906**)

Life Original, Unborrowed, Underived

More than any other, the statement found in *Desire of Ages*, that Jesus life was "original, unborrowed, underived," led to the general acceptance of the idea of the eternal preexistence of Jesus among Seventh-day Adventists. The reason for this was not only because of the wide circulation of the book, *Desire of Ages*, but also because of the arresting nature of the statement, making it clear that his life was originally His own, not derived in any way from the Father. It is therefore of considerable interest to follow the history of this statement. The first known record of it comes two years prior to the publication of *Desire of Ages*:

Our life is something we receive from Christ by a study of his Word. "In him was life," **original, unborrowed**. He was the Fountain of life. We receive life from the Saviour which he takes back again.
(*Manuscript 2*, Feb. 9, **1896**)

The next statement was published in the *Signs of the Times* about a year before *Desire of Ages* was published:

"In him was life; and the life was the light of men" (John 1: 4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the life-giver, takes it again. Man has no control over his life. But the life of Christ was **unborrowed**. No one can take this life from Him. "I lay it down of myself," he said. In him was life, **original, unborrowed, underived**. This life is not inherent in man. He can possess it only through Christ. He can not earn it; it is given him as a free gift if he will believe in Christ as his personal Saviour.
(*Signs of the Times*, April 8, **1897**)

Still seeking to give a true direction to her faith, Jesus declared, "I am the resurrection, and the life." In Christ is life, **original, unborrowed, underived**. "He that hath the Son hath life." 1 John 5: 12. The divinity of Christ is the believer's assurance of eternal life.
(*Desire of Ages*, **1898**, p.530)

In Jesus is our life **derived**. In him is life, that is **original, unborrowed, underived** life. In us there is a streamlet from the fountain of life. In him is the fountain of life. Our life is something that we receive, something that the Giver takes back again to himself. If our life is hid with Christ in God, we shall, when Christ shall appear, also appear with him in glory.
(*Letter 309*, Nov. 1, **1905**)

In 1862, Ellen White first referred to God as the "I am," calling Him "the great I am":

These signs and wonders were wrought through Moses, to convince Pharaoh that **the great "I am"** sent him to command Pharaoh to let Israel go, that they might serve him."
(*Review & Herald*, Feb. 18, **1862**)

The year 1877 seems to be the first time Ellen White referred to Jesus' statement "before Abraham was, I am:"

Jesus, with a lofty dignity that sent a thrill of conviction through their guilty souls, answered, "Verily, verily, I say unto you, **Before Abraham was, I am.**"
For a moment, silence fell upon all the people, as the grand and awful import of these words dawned upon their minds." (*Spirit of Prophecy*, Vol. 2, **1877**)

Here Ellen White does not discuss the meaning of the words “I am” merely commenting that these words have a “grand and awful import.” She would later indicate the significance of this statement.

Ellen White does not seem to have visited the subject again until thirteen years later in an article titled “Candid Investigation Necessary to an Understanding of the Truth.” The date, 1890, suggests that she has in mind the 1888 presentation of the doctrine of Righteousness by Faith. Seventh-day Adventists are not proud of the fact that a number of the leading brethren initially rejected this doctrine as presented by Brethren Waggoner and Jones.

“The truth of God is progressive; it is always onward, going from strength to a greater strength, from light to a greater light. We have every reason to believe that the Lord will send us increased truth, for a great work is yet to be done.... Much has been lost because our ministers and people have concluded that we have had all the truth essential for us as a people; but such a conclusion is erroneous and in harmony with the deceptions of Satan; for truth will be constantly unfolding.”

(Signs of the Times, May 26, 1890)

If you come to the Bible to find texts simply to prove your theory or vindicate your opinion, you will not be enlightened by the Spirit of God; but if you come with fasting and humiliation of soul, with love for man and God in your heart, your prayers will be answered, and light will break upon you. *(Signs of the Times, May 26, 1890)*

There are men among us who profess to understand the truth for these last days, but who will not calmly investigate advanced truth. They are determined to make no advance beyond the stakes which they have set, and will not listen to those who, they say, do not stand by the old landmarks. They are so self-sufficient that they cannot be reasoned with.”

(Signs of the Times, May 26, 1890)

Less than two years later, Ellen White penned the first of several statements **identifying Jesus as “the great I AM.”**

But many feel that they cannot go to Jesus in confidence. They say: “It does not seem as if God heard my prayers. I have tried and tried to rid my soul of sin, but I cannot do it.” Then say, “Lord, I am powerless, and I cast my helpless soul on thee.” That is what Jacob did. All night long he had been wrestling with One whom he supposed was his enemy, but it was **the great I AM**, the mighty God, the Prince of peace, and just as long as he continued his wrestling, he found no comfort, no hope. It was a life-and-death question with him, and his strength was almost exhausted.... Wounded and helpless, he fell upon the One with whom he had wrestled, just as you and I must do, just as any soul does when he falls upon the Rock and is broken.”...

Christ has to make terms with this helpless soul. He cannot tear himself away from a soul wounded and helpless, and crying unto him for help.

And Jacob pleads, with determined spirit, "I will not let thee go, except thou bless me."

Who was it that inspired his spirit of persistence?

—It was He who wrestled with him, it was He who gave him the victory, who changed his name from Jacob to Israel, and said, "As a prince hast thou power with God and with men, and hast prevailed." (*Signs of the Times*, Feb. 22, **1892**)

The full significance of this statement would later become apparent when she wrote in 1902 of its meaning in relation to God:

"God always has been. He is the great I AM...." "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].

(*Manuscript 132, 1902; Medical Ministry*, p.92; *The Faith I Live By*, p.42).

Since Jesus is also the great I AM, it must mean that He also has "always been."

In the mean time, in 1895, Ellen White wrote in a letter to her son Edson and his wife:

...Jesus teaches us that God is an **ever present "I Am."**

...Again He said, "I am the good shepherd.... I lay down My life for the sheep."

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world." (*Letter 92*, February 17, **1895**)

This letter, written on Feb. 17, indicates that the words "I Am" as applied to God, means that He is "ever present." **One day later**, she wrote another letter to Edson and Emma in which she enlarges on this idea and applies it to Jesus:

"I AM means an **eternal presence**; the past, present, and future are alike with God....

God gives us an opportunity to exercise faith and trust in **the great I AM....** Our Saviour says, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." ...

Then said the Jews unto him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said unto them, "Verily, verily, I say unto you, Before Abraham was, **I am.**" Then took they up stones to cast at him because of that saying.

Christ was using the great name of God that was given to Moses to express the idea of the **eternal presence....**

The Pharisees were horrified at this declaration of Christ's, "Before Abraham was **I am.**" They were beside themselves with rage that He should express such awful blasphemy, **claiming to be the I AM.** They would have stoned Him then and there, but **the I AM** blinded their eyes that they should not see Him, although He went out of the temple, passing through the very midst of them.

When Jesus came to our world, He proclaimed Himself, “**I am** the way, the truth, and the life”... The Lord must be believed and served as **the great “I AM,”** and we must trust implicitly in Him.”
(*Letter 119*, Feb. 18, **1895**)

“In **Christ Jesus** is a revelation of the **glory of the Godhead....**
Christ is the wisdom of God. **He is the great “I Am”** to the world....”
(*Signs of the Times*, Dec. 12, **1895**)

Two years later, Ellen White emphasized the importance of the doctrine of Jesus as the “I am.” It was to be part of “the third angel’s message” —that message which Seventh-day Adventists believe they are called to give to the whole world:

The truth of the third angel’s message has been proclaimed by some as a dry theory. But we must all place in that message Christ, as the first and the last, **the I am**, the bright and morning Star.”
(*Signs of the Times*, Dec. 23, **1897**)

The following year, Ellen White stated, possibly for the first time that it was actually Jesus who spoke to Moses at the burning bush.

By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey. **It was Christ** who from the bush on Mount Horeb spoke to Moses saying, “**I AM THAT I AM....** Thus shalt thou say unto the children of Israel, **I Am** hath sent me unto you.” Ex. 3: 14. This was the pledge of Israel’s deliverance.

So when He came “in the likeness of men,” He **declared Himself the I AM.**

The Child of Bethlehem, the meek and lowly Saviour, is God “manifest in the flesh.” 1 Tim. 3: 16.

And to us He says: “**I AM** the Good Shepherd.” “**I AM** the living Bread.” “**I AM** the Way, the Truth, and the Life.” “All power is given unto Me in heaven and in earth.” John 10: 11; 6: 51; 14: 6; Matt. 28: 18. **I AM** the assurance of every promise. **I AM**; be not afraid. “God with us” is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven.... God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the “Son of man” who shares the throne of the universe. It is the “Son of man” whose name shall be called, “Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” Isa. 9: 6.

The **I AM** is the Daysman between God and humanity, laying His hand upon both. He who is “holy, harmless, undefiled, separate from sinners,” is not ashamed to call us brethren. Heb. 7: 26; 2: 11.

In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love.”

(*Desire of Ages*, 1898)

With solemn dignity Jesus answered, "Verily, verily, I say unto you, Before Abraham was, **I Am.**" Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the **eternal presence**, had been **claimed as His own** by this Galilean Rabbi. He had announced Himself to be **the self-existent One**"... (*Desire of Ages*, 1898)

Christ is Jehovah

The scribes and Pharisees accused Christ of blasphemy because He made Himself **equal with God**. But He promptly met and denied their accusations....Jesus said unto them, "Verily, verily, I say unto you, Before Abraham was, **I am.**" Here Christ shows them that, although they might reckon His life to be less than fifty years, yet His divine life could not be reckoned by human computation. The **existence of Christ before His incarnation is not measured by figures**.

The **incarnate I AM** is our abiding Sacrifice. The "**I AM**" is our Redeemer, our Substitute, our Surety.

The I AM is our Saviour....

Jehovah is the name given to Christ...."

(*Signs of the Times*, May 3, 1899)

"Before Abraham was, **I am.**" Christ is the pre-existent, self-existent Son of God.

(*Signs of the Times*, Aug. 29, 1900)

The same *Signs of the Times* article also says, a little further on:

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. (*Signs of the Times*, Aug. 29, 1900)

As for the meaning of the phrase "there never was a time," Ellen White gives us an example in the way she applies it to God:

The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there **never was a time when God was not**, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity. (*Signs of the Times*, June 12, 1901)

It seems quite clear therefore that Ellen White, in stating that "there **never was a time**" when Jesus "was not in close fellowship" with the Father, is expressing the

eternity of that relationship in the past. This must mean that Jesus never had a beginning of existence. He has always been there with the Father.

Chronological Summary of Statements Concerning Christ:

The following is a chronological list, summarizing some of the more significant statements of Ellen White concerning Christ. Each statement is preceded by an abbreviated reference and the date or year, and followed by the page number where the statement may be found in this book. (*The Trinity: What has God Revealed*)

- 1SG 77, **1858** The Lord of Hosts, pg. 418.
 RH, Feb. 18, **1862** “the great I AM” applied to God, pg. 437.
 2T, 200, **1869** possessed divine majesty, perfection and excellence, pg. 420.
 2T, 200, **1869** equal with God, pg. 420.
 RH, Dec. 17, **1872** the majesty of Heaven, pg. 420.
 2SP **1877**, 358 grand and awful import of “before Abraham was I am”, pg. 437, 438.
 3SP, 259, **1878** all-powerful attributes, pg. 421.
 RH Aug. 8, **1878** “the **eternal** Son of God,” pg. 430.
 RH, Jan. 11, **1881** Monarch in heaven, pg. 421.
 RH, Aug. 2, **1881** His throne is from everlasting, pg. 419, 420.
 4SP **1884**, 24 God himself manifest in the flesh, pg. 429.
 BE, March 8, **1887** “the **eternal** Word,” pg. 422.
 MS 17, **1890** God over all, pg. 428, 429.
 ST, Aug. 24, **1891** redemption arranged with Christ **from all eternity**, pg. 433.
 ST, Feb. 22, **1892** Christ identified as “the great I AM”, pg. 439, 440.
 ST, June 27, **1892** with the Father from the everlasting ages, pg. 431.
 RH, June 28, **1892** “co-equal with God,” pg. 422.
 ST, Nov. 27, **1893** He and the Father were of one substance, pg. 90, 426.
 Lt 92, Feb. 17, **1895** God is an ever-present “I am,” pg. 440.
 Lt 119, Feb. 18, **1895** I AM means an eternal presence, pg. 441.
 Lt 119, Feb. 18, **1895** Christ was using great name of God – the I AM, pg. 441.
 RH, Dec. 17, **1895** One of infinite dignity, pg. 422.
 Ms 2, Feb. 9, **1896** Life original, unborrowed, pg. 434.
 RH, May 19, **1896** All that is attributed to the Father... is attributed to Christ, pg. 125.
 ST, April 8, **1897** Life original, unborrowed, underived, pg. 435.
 Ms 101, **1897** infinite and omnipotent, pg. 423.
 Ms 101, **1897** The eternal, self-existent Son, pg. 424.
 YI, Dec. 16, **1897** from eternity complete unity with the Father, pg. 432.
 YI, Dec. 16, **1897** They were two, yet little short of being identical, pg. 432.

YI, Dec. 16, **1897** two in individuality, pg. 432
 DA, **1898**, 24 It was Christ who spoke to Moses at burning bush, pg. 442, 443.
 DA, **1898**, 469 the idea of the eternal presence had been claimed as his own, pg. 443.
 DA, **1898**, 470 Announced Himself as the self-existent One, pg. 443.
 ST, May 3, **1899** The existence of Christ is not measured by figures, pg. 443, 444.
 ST, May 3, **1899** Jehovah is the name given to Christ, pg. 444.
 Lt 79, May 10, **1900** infinite nature, pg. 444, 445.
 YI, June 21, **1900** the eternal self-existing Son, pg. 423.
 Ms 81, **1900** the self-existent, eternal, unchangeable One, pg. 425.
 ST, Aug. 29, **1900** there **never was a time** when He was not in fellowship, pg. 445.
 Ms 132, **1902** God always has been. He is the great I AM, pg. 440.
 RH, May 6, **1902** The Lord of Heaven, pg. 420.
 Ms 111, Oct. 22, **1903** not one in person, pg. 427.
 RH, April 5, **1906** God essentially, and in the highest sense, pg. 428.
 RH, April 5, **1906** From everlasting to everlasting thou art God, pg. 432.
 RH, April 5, **1906** Existed from eternity, a distinct person, pg. 432, 433.
 {*The Trinity: What has God Revealed*, pp.431-447}

The Holy Spirit as a Person

The Holy Spirit is the Comforter, in Christ's name. He **personifies Christ, yet is a distinct personality.**
 (*Manuscript 93, 1893*)

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, unseen by human eyes...
 ((*Manuscript 66, 1899*, p. 4)

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.
 (*Manuscript 57, Aug. 12, 1900* p.4)

The Holy Spirit is **a person**, for he beareth witness with our spirits that we are the children of God.
 (*Manuscript 20, 1906* p.9)

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.

(*Manuscript 20*, 1906, p. 9)

{*The Trinity: What has God Revealed* pp.450-453}

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.

(*Letter 119*, Feb. 18, 1895)

{*The Trinity: What has God Revealed* pp.457}

Let me tell you what I know of this Heavenly Guest. The Holy Spirit was brooding over the youth during the school hours; but some hearts were so cold and dark that they had no desire for **the Spirit's presence**, and the light of God was withdrawn. That heavenly Visitant would have opened the understanding, would have given wisdom and knowledge in all lines of study that would be employed to the glory of God. The Lord's Messenger came to convince of sin, and to soften the heart hardened by long estrangement from God. He came to reveal the great love wherewith God has loved the youth. (*Manuscript 16*, 1896)

Here the Holy Spirit's presence is linked to three descriptive titles: "Heavenly Guest," "heavenly Visitant," and "the Lord's Messenger." Each of these titles strongly imply the personhood of the Holy Spirit.

The Office (and Work) of the Holy Spirit

The Holy Spirit exalts and glorifies the Saviour. It is his **office** to present Christ, the great salvation that we have through him, and the sacred, elevated purity of his righteousness. (*Signs of the Times*, April 3, 1884)

{*The Trinity: What has God Revealed* p.460}

The Father, Son, and Holy Spirit

In 1881, Ellen White made it clear that it is appropriate to "praise" all three members of the Godhead, including the Holy Spirit.

Let cheerful freewill-offerings be brought to the Lord, let us consecrate to Him all that we are, and all that we have, and then may we all unite to swell the songs,—

"Praise God, from whom all blessings flow

Praise him, all creatures here below;

Praise him above, ye heavenly host;

Praise Father, Son, and Holy Ghost."

(*Review & Herald*, Jan. 4, 1881).

{*The Trinity: What has God Revealed* p.463}

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 Son of God, should give Himself an offering for sin.
(*Counsels on Health*, 1899, pg. 222)

The Father, the Son, and the Holy Ghost, powers infinite and omniscient, receive those who truly enter into covenant relation with God. They are present at every baptism, to receive the candidates who have renounced the world, and have received Christ into the soul-temple.
(*Manuscript 27 1/2*, April 19, 1900, pg. 3)

The Father, the Son, and the Holy Spirit are seeking and longing for channels through which to communicate the divine principles of truth to the world.
(*Letter 43*, 1901)

The heavenly host are filled with an intense desire to work through human agencies to restore in man the image of God. They are ready and waiting to do this work. The combined power of **the Father, the Son, and the Holy Ghost** is pledged to uplift man from his fallen state.
(*Letter 134*, Aug. 27, 1902)

Three distinct agencies, the Father, the Son, and the Holy Ghost, work together for human beings. They are united in the work of making the church on earth like the church in heaven. (*Manuscript 271/2*, April 19, 1900, pg. 7)
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.
(*Manuscript 57*, Aug. 12, 1900)

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. Have you been born again? Have you become a new being in Christ Jesus? Then co-operate with **the three great powers of heaven** who are working in your behalf.
(*Signs of the Times*, June 19, 1901)

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 co-operate with them.
(*General Conference Bulletin*, April 4, 1901)

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.
(*Manuscript 92*, Sept. 22, 1901)

The **three great and glorious heavenly characters** are present on the occasion of baptism.
(*Manuscript 45*, May 14, **1904**)

There are the **living three personalities of the heavenly trio**; in which every soul repenting of their sins, receiving Christ by a living faith, to them who are baptized in the name of the Father, and of the Son, and of the Holy Spirit. These high dignified personalities give power to the obedient subjects because they are God's property to be called the sons of God.
(*Handwritten Diary; Manuscript 21*, **1906**, pg.. 34)

There are **three living persons of 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 co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.
(*Manuscript 21*, Jan. 9, **1906**)

...the Holy Spirit, who is **as much a person** as God is a person...
(*Manuscript 66*, 1899)

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.

(*Sermons and Talks*, Vol. 1, Oct. 20, **1906**, pg.. 363, 366)

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. And this is the **prayer** that every one of us may offer.

(*Manuscript 95*, Oct. 20, **1906**, pg.. 8; *Manuscript Releases*, Vol. 7, pg.. 267, 268; *Sermons and Talks*, Vol. 1, pg.. 367, 368).

{*The Trinity: What has God Revealed* pp.465-473}

Chronological Summary of Statements about the Holy Spirit

The following is a chronological list giving the date or year when some of the more significant statements were first made, preceded by an abbreviated reference, and

followed by a page reference to where it may be found in the above.

ExV, **1854**, 19 apostles baptizing in the name of the Father, Son and Holy Ghost, pg. 462.
 2T, **1869**, 226 the divine Spirit, pg. 477.
 2T, **1869**, 320 the divine influence of the Spirit of God, pg. 478.
 2SP, **1877**, 136 disciples baptized in name of the Father, Son, and Holy Spirit, pg. 462, 3.
 3SP, **1878**, 256 “an equivalent for his [Christ’s] visible presence”, pg. 458.
 RH, Aug. 28, **1879** the divine witness of the Spirit, pg. 453, 454
 RH, Jan. 4, **1881** “praise Father, Son and Holy Ghost”, pg. 463.
 ST, April 3, **1884** it is his office to present Christ, pg. 460.
 ST, April 3, **1884** appoints his Spirit to be man’s teacher and continual guide, pg. 460.
 RH, Jan. 24, **1888** the presence of the Comforter, pg. 458, 459.
 ST, July 14, **1890** their divine sanctifier, pg. 479.
 RH, Jan. 27, **1891** his office work, pg. 460.
 Lt 11b, July 17, **1892** the Spirit, being God, pg. 474.
 Lt 16j, Sept. 2, **1892** God, the eternal Spirit, pg. 474.
 RH, Nov. 29, **1892** The Holy Spirit is “as the personal presence of Christ,” pg. 451.
 Lt 2d, Dec. 23, **1892** “comes personally by his Holy Spirit,” pg. 451.
 BE, Jan. 15, **1893** the Holy Spirit is Christ’s “representative”, pg. 456.
 RH, Jan. 17, **1893** the Spirit is “the True Witness,” pg. 454.
 Lt 44, April 9, **1893** the Father, Son, and Holy Ghost make their abode in us, pg. 463.
 Ms 93, **1893** The Holy Spirit “personifies Christ,” pg. 451.
 Ms 93, **1893** The Holy Spirit “is a distinct personality,” pg. 451.
 GCB, [July 30, **1894**] personating Jesus Christ, pg. 451.
 Ms 43, **1894** our Advocate that stands by our side, pg. 457.
 HM, Dec. 1, **1894** supplies “the place of his presence,” pg. 457.
 GCB, Feb. 15, **1895** his actual representative, pg. 458.
 Lt 119, Feb. 18, **1895** appointed as His representative, pg. 457.
 GCB, March 4, **1895** The Holy Spirit is “the representative of God,” pg. 456.
 Lt 77, **1895** the Spirit is all divine in its agency, pg. 479.
 Lt 8, Feb. 6, **1896** the third person of the Godhead, pg. 480.
 Lt 8, Feb. 6, **1896** in the fulness of divine power, pg. 479, 480.
 Ms 16, **1896** this Heavenly Guest, pg. 459.
 Ms 16, **1896** that heavenly Visitant, pg. 459.
 Ms 16, **1896** the Lord’s Messenger, pg. 459.
 SpTE, 51, May 15, **1896** the faithful and true witness, pg. 454.
 Lt 126, **1898** a perfect representation of Him [Christ], pg. 458.
 Ms 158, **1898** Jesus is present “in the person of His representative,” pg. 452.
 Ms 66, March 25, **1899** the Holy Spirit is “as much a person as God is,” pg. 452.
 CH, **1899**, 222 Father, Son, and Holy Spirit gave Themselves [to the plan], pg. 465.
 Lt 78, Jan. 20, **1900** the eternal agency of the Holy Spirit, pg. 474.
 Ms 50, March 28, **1900** the Spirit pleads not for us as does Christ, pg. 254.
 Ms 27 1/2, April 19, **1900** Father, Son, Holy Ghost present at every baptism, pg. 465.

Ms 27 1/2, April 19, **1900** powers infinite and omniscient, pg. 465.
 Ms 27 1/2, April 19, **1900** the threefold name, pg. 466.
 Ms 27 1/2, April 19, **1900 Three distinct** agencies, pg. 467.
 Ms 56, Aug. 12, **1900** These three **all** cooperate, pg. 467.
 Ms 57, Aug. 12, **1900** The three **persons**, pg. 467.
 Lt 93, **1900** heaven's **loving**, powerful agencies, pg. 465.
 COL, **1900**, 419 the divine **fullness**, pg. 479.
 Ms 11, Feb. 5, **1901** the great threefold **power**, pg. 468.
 Ms 11, Feb. 5, **1901** the **excellence** of the Father, the Son and the Holy Spirit, pg. 468.
 GCB, April 4, **1901** these three great, **infinite** powers, pg. 469.
 Ms 92, Sept. 22, **1901** the three great **personal** dignitaries, pg. 452, 469.
 Ms 130, Nov. 27, **1901** the **eternal** heavenly dignitaries, pg. 475.
 Lt 134, Aug. 27, **1902 combined** power of the Father, Son and Holy Ghost, pg. 466.
 Ms 130, **1902** in the presence of Christ **and** the Holy Spirit, pg. 459.
 Ms 45, May 14, **1904** the **eternal** Godhead – Father, Son, Holy Ghost, pg. 410, 469, 470.
 Ms 45, May 14, **1904** three great and **glorious** heavenly characters, pg. 410, 470.
 SpTB, **1905**, 63 Spirit in **all the fulness** of the Godhead, pg. 412, 470, 471.
 SpTB, **1905**, 63 three **living persons** of the heavenly **trio**, pg. 412, 471.
 Ms 20, **1906** the Holy Spirit a **divine person**, pg. 402, 453.
 Lt 296, Sept. 9, **1906** compensates for “the loss of His personal presence,” pg. 453.
 1SAT, Oct. 20, **1906**, 363 the three great Worthies, pg. 472.
 Ms 95, Oct. 20, **1906** the three holiest **beings** in heaven, pg. 473.
 AA, **1911**, 426 the divine Messenger, pg. 798.
 {*The Trinity: What has God Revealed* pp.483-485}

The 1919 Bible Conference

W.W. PRESCOTT: I was going to raise the question. Are we agreed in such a general statement as this, that **the Son of God is co-eternal with the Father**? Is that the view that is taught in our schools?

C.M. Sorenson: **It is taught in the Bible.**

W.W. PRESCOTT: **Not to teach that is Arianism.** Ought we to continue to circulate in a standard book a statement that the Son is not co-eternal, that the Son is not co-eval or co-eternal with the Father? That makes Him a finite being. Any being whose beginning we can fix is a finite being. We have been circulating for years a standard book which says that the Son is not co-eternal with the Father. That is teaching Arianism. Do we want to go on teaching that?

G.B. THOMPSON: “All things were created by him.” Do you understand that to mean more than this earth?

W.W. PRESCOTT: Yes, whether they be thrones or principalities or powers or

things visible or things invisible, all were created by him [Col. 1: 16]. That is, all existences of every kind depend upon His pre-existence; and all present existences depend upon His present existence. Without Him there would be nothing in existence, and without Him that which is now in existence would fall out of existence.

W.W. PRESCOTT: I do not find in the New Testament such expressions as “coeternal,” but I find expressions that are equivalent to that, as I understand it.

C.P. BOLLMAN: Give an example, please.

W.W. PRESCOTT: I think the expression “**I am**” is the equivalent of eternity. I think these expressions, while they do not use the term co-eternal, are equivalent in their meaning. That brings up the whole question of the relation of the Son to the Father. There is a proper sense, as I view it, according to which the Son is subordinate to the Father, but **that subordination is not in the question of attributes or of His existence....**

{*The Trinity: What has God Revealed* pp.607-608}

W.W. PRESCOTT: I shall be exceedingly sorry if any expressions that I have used shall turn our minds away from the vital truth that I tried to deal with. A mere discussion of terms to settle a theological question is not my point. My point is to strike the vital things of the gospel. When the spirit of prophecy uses the expression, **third person of the Godhead**, I would think there were two others. When expressions [*sic*] the same as are used in the spirit of prophecy are challenged as being unsuitable to use in the discussion, I may have to refer to the terms that are actually used in the spirit of prophecy in dealing with this matter. I deal with it because it has brought great personal blessing to me, and has given me a view of the gospel that I never had before, and **not because I am trying to establish a theory of Trinitarianism, Unitarianism, or any other ism.** I was in the same place that Brother Daniels was, and **was taught** the same things [that **Christ was the beginning of God’s creative work, that to speak of the third person of the Godhead or of the trinity was heretical**] by authority, and without doing my own thinking or studying **I supposed it was right.** But I found out something different. It is because this study of the Scriptures in this way has brought great **help and courage** to me that I have presented it. It has brought me a view of **God’s eternal purpose.**

{*The Trinity: What has God Revealed* pp.615}

A G DANIELLS: So far as I am concerned, I went along with a mystified idea quite awhile, and the thing that began to **knock the scales from my eyes** was when the *Desire of Ages* came out. I was in Australia when the page proofs were brought out. I never believed some other things till the *Testimonies* came out and set me thinking. And I said, Look here, Sister White has always been in harmony with the Bible, now **she has dropped a stitch somewhere or else I am wrong.** I went to studying, and that did more for me.

{*The Trinity: What has God Revealed* pp.619}

The next mention of subjects related to the Trinity was toward the end of Prescott's presentation on Wednesday, the 9th of July in which he said:

John 5: 17, 18. "But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself **equal** with God."

Now his claim, his teaching, convinced them that he was more than a Son of God in the ordinary sense of the term—**making himself equal with God**.

John 10: 31, 33, "Then the Jews took up stones again to stone him. Then the Jews answered him, saying, for a good work we stone thee not; but for blasphemy [*sic*]; and because that thou, being a man, **makest thyself God**."

Now it is perfectly plain that they understood his teaching and his claim, to make himself God. That is what the Scripture plainly reveals. The Son of God—in that **unique** sense that made him **equal with God**; and it was on that ground that he was condemned, not because he claimed to be the Messiah but because he made himself God.

But this is the very heart of the whole question of his manifestation. He was a **manifestation of God**. He brought the invisible into the visible form so that men could deal with him. (*1919 Bible Conference*, July 9, 9:00 am, pg. 11).

The following day, Prescott gave a very good presentation which is partially reproduced here because it gives an insight into the message Prescott was endeavoring to present. It leads into further references to the **Deity of Christ**.

I would like to have you give special attention to one or two statements. The statements are these:

The gospel is the good news to us concerning **a person who has been manifested**, and the facts relating to that person.

Our Christian life is **our personal relation to that person** and these facts....

These are **absolute facts** There are certain important facts about that person that are absolute, concrete facts, **not theological theories**, not speculations, not fines-pun drawn-out imaginations. They are facts....

When I have turned aside from everything else and given up all thought of pleasure in a worldly sense, of making money, of gaining position or influence, I want something absolutely substantial in its place.... But when I face the present and the future, when I face the question of death, when I look it in the face, and know it is coming to me, I must have **a certainty** about this thing, a certainty that will stand by

me when I face the last enemy, so that I will face him without fear. But I have got to have **more than a theological theory** in my mind....

Our Christian experience, our Christian life, our certainty in these things, depends upon our personal relation to that person who has been absolutely manifested, and to the great facts concerning that person.

In order to be very definite, I have made a division of these facts, in which I group everything else, so that I can keep this,--deal with it not as a great thing in the air, but as something very definite. These great facts I have cut down thus:

1. The **Deity of Christ. That is my foundation.**
2. The incarnation of the Son of God.
3. The atoning death of that same person.
4. The resurrection of that person.
5. The ascension of that person, as a person, into heaven.
6. The present ministry of that person in heaven as a definite person in a definite place, doing a definite work.
7. The coming back of that person to get me and all others who have kept in right relation to him and these great facts.

Now I say that if we will take these simple statements and give ourselves up to them, it will—it has with me **changed my whole experience in the study of the Bible**, and in my way of presenting, either in writing or in speaking the great truths of the gospel. And I want to say that that has not taken me away from the Bible, from the emphasis to be placed upon certain **special truths**. In fact it has been that which has **helped me to see what these things mean....**

I am not in this thing from sentiment or theory, or because my father was in it. I am in it from a **deep conviction**, and I do not want to be led away from that conviction....

Now if I am, not positive myself about it, how am I going to take any man whose feet are on a slippery foundation, and get him on solid ground....

Now I want to deal with these facts....

I place the **deity of Christ as absolutely fundamental**. I must not lose my anchor through the Deity of this person. Then he became man....

I find when I deal with such things as this, I do not get away from the Spirit of Prophecy. It struck me with great force when I came to this paragraph one day:

“O that I could command language of sufficient force to make the impression that I wish to make upon my fellow-laborers in the gospel. My brethren, you are handling the words of life; you are dealing with minds that are capable of the highest development. Christ crucified, Christ risen, Christ ascended into

the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of, and Jesus will be made manifest." Gospel Workers, p.159.

Now that does not exactly catalog all my seven divisions, but it made me pretty sure that I was on the right track....

Now let us take it up,---that idea that what we are to deal with is a fact, an absolute fact, and present a real person, and that our experience depends upon our personal relation to him....

We have read Scriptures concerning the Christ manifested, that he was the Son of God in a unique sense different from that in which we are said to be children of God, but in that **unique sense that makes him equal with God**. That is our **foundation of confidence**, that he is able to save [*sic*] to the uttermost them that come to him. Able to save to the uttermost **because of his very being**. That is what gives force to all that he said, all that he did is his being, and that is founded in the idea of **his Deity**. We read of that yesterday as a revelation of God, and that he himself **took that position as the Son of God in a special sense**.

Now we come to the question of his manifestation as the son of man, the incarnation.... We can only indicate, we can only suggest, but you take that question of the incarnation of the Son, I have been greatly interested in going back of the time when he was manifested as a man in the flesh, and see manifestations earlier manifestations. I have found what seemed to, me to be clearly seven at least in creature form before he was born of a woman. I made a list of them, they are called Theophanies.

Gen. 1: 18.1 He appeared to Abram.

" 32: 24-30. He appeared to Jacob and wrestled with him.

Ex. 24: 9-11. To Moses and the elders.

Joshua 5: 13-15. As captain of the hosts of Israel....

Judges 6: 11-24. To Manoah.²

" 13: 3, 6, 9, 18-20. To Gideon.

Dan. 3: 24, 25. He was with the three faithful men in the fiery furnace.

Here are at least seven instances where it appears from Scripture that he appears in creature form and dealt directly with humanity. But the great thing that we deal with is when he took our flesh permanently, because that is the prominent thing. (1919 Bible Conference, July 10, 9:00 am, pg. 1-7).

Prescott then talks about the incarnation and concludes:

Our personal experience depends upon our relationship to those facts about that person, and in this very definite way. He was born of the flesh; we must be born again. He died; we must die with him. He was raised; we must be raised with him.

He ascended to heaven; we must ascend with him. As the high priest in the heavenly sanctuary ministering, we must enter into that ministry with him, as the mediator of the new covenant.... He sits on the throne, and his word to us is, "He that over-cometh will I grant to sit with me on my throne." [Rev. 3: 21] Those are absolute facts, and the question with us as Christians is, Are we entering into those facts with him? (*1919 Bible Conference*, 9:00 am July 10, pg. 15).

{*The Trinity: What has God Revealed* pp.620-623}

Two days later, on July 15, in dealing with the doctrine of eternal life in Jesus, Prescott quotes 1 John 5: 20:

"And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in him that is true, even in his Son Jesus Christ. **This is the true God**, and eternal life."

He then continues, saying:

I read this Scripture quite a long time before I discovered that the pronoun "this" in that last clause is masculine. This Son of God, this Son **Jesus Christ** just mentioned **is the true God**, eternal life. That is, eternal life is a personality again, just as we have studied in all these doctrines. He who is that person is the eternal life. (*1919 Bible Conference*, 9:00 am, July 15, pg. 11/2).

A little further on Prescott continues:

Now we have already seen in our study yesterday that our High Priest in the heavenly sanctuary **ministers that eternal life**. You remember the lesson of yesterday. Peter said "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." [Acts 2: 33] The outpouring of the **Holy Spirit**, that **ministry of himself** – because we see from the 14th chapter of John that the advent of the Spirit is the advent of Christ, the ministry of the Spirit is the ministry of his own life. He ministers himself as priest and as mediator, but that ministry of himself is the minister [*sic*] of that eternal life which was manifested in his flesh, in order that it might be manifested in our flesh.

Exodus 3: 14: "And God said unto Moses, **I AM THAT I AM**: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

This is one of those epitomes¹ to which I refer, the manifestation of **the Son of God** in creature form before he took the flesh. The name that he gave was "I AM." You tell them that I AM sent you. Of course when you come to the sixth chapter, you have this more fully developed in the name JEHOVAH which we have seen passed into the name Jesus, JEHOVAH by salvation.

John 8: 58: "Jesus said unto them, Verily, verily, I say unto you, before Abraham was

born, I AM.” **There he identifies himself here in the flesh with the I AM of Ex. 3: 14.**

John 8: 24, 28: “I said therefore unto you, that ye shall die in your sins: for except ye believe that I AM he; ye shall die in your sins. Jesus therefore said, when ye have lifted up the Son of man, then shall ye know that I AM he, and that I do nothing of myself, but as the Father taught me, I speak these things.” This shows whether it is of **importance** to believe this truth that Jesus of Nazareth, the I AM—except ye believe that I AM, ye shall die in your sins. “When ye have lifted up the Son of man, then shall ye know, I AM.” When you have put the Son of man, Jesus of Nazareth, on the cross, he has been taken down, laid in the tomb, and then the third day rises again, then you will know that **I AM the eternal one, having life in Himself.**

“If ye believe not that I AM? ye shall die in your sins.” We read in 1 John that it is the fellowship with **eternal life that cleanses from sin.** Do you see the connection? Why? “Except ye believe that I AM, ye shall die in your sins,” and that fellowship is with eternal life, revealed in his flesh, and to be revealed in our flesh as the conquering power. That is the victorious life that has conquered sin, conquered the Devil, that is the power that delivers us, cleanses us, keeps us.

Rev. 1: 17, 18: “And he laid his right hand upon me, saying, Fear not; **I am the first and the last, and the living one;** and I was dead, and **behold, I am alive forevermore,** and I have the keys of death and of Hades.

Now in the rendering, “Behold I am alive,” while it is true, yet it does not bring out the full force of it, because there are two verbs in the text. “Behold I am,”—the same word, then the participle “living forevermore.” I render it this way: “Behold I am, living forevermore.” That is the I AM who has returned to heaven, the living one who has conquered death, who has demonstrated that **he is the I AM, just as he said** “When ye have lifted up the Son of man, ye shall know that I AM.”

John 6: 48: “I AM the bread of life.”

John 8: 12: “I AM the light of the world.”

These expressions are explaining to us the I AM through these visible forms.

John 10: 11: “I AM the good shepherd.”

John 11: 25: “I AM the resurrection and the life.”

John 14: 6; “I AM the way, the truth, and the life.”

John 15: 1; “I AM the true vine.”

Now it is very striking that in this gospel of John the I AM is thus expounded to us to bring him before us as a real being a real manifestation of that Being, and the whole purpose is that by believing we might have life, that **eternal life**, that we might have **fellowship with the I AM**, that fellowship which **cleanses from sin**, that fellowship which gives us victory day by day, and remember all the time as the undercurrent, He as our mediator and priest ministers this life, and in ministering this life **he ministers himself to us.**

Now that does not make us God, but that is the gospel of salvation, victory [*sic*] over sin.

Now let us take another group of texts, and see what they teach us.

Ex. 3: 14: "And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

This reveals him as a **self-existent one, not dependent upon any other being for existence**, the self-existent one.

Isa. 45: 5, 6: "I am Jehovah, and **there is none else; besides me there is no God.**" I will gird thee, though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none besides me: I am Jehovah, and there is none else."

Now this was in reference to his work through Cyrus who overthrew Babylon. He says "I have created thee." He tells what he will do through him, "That they may know that there is no God beside me." I am God, and there is none else. beside me.

There does not need to be anybody else beside him in order for him to remain God, because he is **self-existent**.

Isa. 47: 8: "Now therefore hear this, thou that art given to pleasures, that sittest securely, that sayest in thy heart, **I am, and there is none else besides me**; I shall not sit as a widow, neither shall I know the loss of children." Of course you know from the first verse of this chapter that it is a vision that he is speaking of Babylon.

1 Cor. 15: 10: "But by the grace of God, I AM WHAT I AM."

Put these texts together.... The eternal Son manifested says, "**I AM self-existent, not dependent upon anybody**, the prophet says of him, **I am God, and there is none beside me**. But here comes Babylon and says, I am, and there is none beside me. The Christian says, By the grace of God I am what I am.

That brings out the whole principle of the true gospel and the Babylonish counterfeit. The whole principle of the true gospel where one depends upon Christ to be what he is, depends upon him for life, depends upon him for that conquering life, that grace to be revealed in his life. He is truly dependent, without me ye can do nothing, Christ said. But Babylon comes now and says, I am, takes the words right out of God's mouth, I am, and besides me there is none else. I am self-existent. I do not need anybody to look after me. I do not depend upon anybody. There is none else beside me. I am. ...the Babylonish counterfeit gospel of independence of God, putting one's self in the place of God. (1919 Bible Conference, July 15, 9:00 am, pg. 21/4 - 31/2). {*The Trinity: What has God Revealed* pp.627-630}

Three Distinct Beings

The following passage clearly mentions the three as individual beings:

Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now **the Lord GOD**, and **his Spirit**, hath sent **me**. (Isa. 48: 16).

The “me” referred to here is not the prophet Isaiah. It is clearly a divine Being who is speaking, for He says:

I have not spoken in secret from the beginning; from the time that it was, there *am* I: (*ibid.*).

This passage could read as in the KJV above, or as in the *American Standard Version* and others:

“the Lord Jehovah hath sent me, and his Spirit.”

This follows the Hebrew word order.

Whether the Spirit is sent with the speaker or is a co-sender with the Lord GOD does not matter for the purposes of this discussion, for it is clear that there are **three individual beings** referred to, “the Lord GOD,” the speaker – “me,” and “his Spirit,” corresponding to the Father, the Son and Holy Spirit.

It is interesting to note that in a predictive sense, both ways of translating this verse were true. At the incarnation, both the Father and the Holy Spirit were involved in “sending” Jesus, and after His ascension, both the Father and the Son sent the Holy Spirit on the day of Pentecost.

John 14: 26. But the Comforter, *which is* the Holy Ghost, whom **the Father will send** in my name...

John 15: 26. But when the Comforter is come, whom **I will send** unto you from the Father...

The term “Holy Spirit” is not a Christian invention however, for the expression occurs three times in the Old Testament.

Psalms 51: 11 Cast me not away from thy presence; and take not **thy holy spirit** from me.

Isa. 63: 10, 11. But they rebelled, and vexed **his holy Spirit**: therefore he was

turned to be their enemy, *and* he fought against them.

Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put **his holy Spirit** within him?

In the New Testament, the term “Holy Spirit” or “Holy Ghost” is used 93 times, thus indicating that it is indeed a name for this divine Being.

As already mentioned above on pages 244, 255-257, the Holy Spirit is included as one of the heavenly Three:

- in the baptismal formula of Matt. 28: 19,
- in the benediction of Paul in 2 Cor. 13: 14,
- in the greetings conveyed by John in Rev. 1: 4, 5.

To these should now be added the following three passages.
From Ephesians we have:

There is one body,
and **one Spirit**, even as ye are 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. (Eph. 4: 4-6).

It is interesting that in this beautiful seven-fold affirmation of the Christian faith, the Holy Spirit is mentioned first, prior to the Son and the Father. It is not that He is the most important, for the passage climaxes with God, the Father.

In the above passage, and in 1 Corinthians, Paul distinguishes between the Father and the Son by calling the Father “God,” and the Son “Lord.”

He says in Corinthians:

Now there are diversities of gifts, but **the same Spirit**.
And there are differences of administrations, but **the same Lord**.
And there are diversities of operations, but it is **the same God**
which worketh all in all. (1 Cor. 12: 4-6).

Here the unity of the Father, Son and Holy Spirit is emphasized by the similarity of the expressions applied to each. Likewise, there is a similarity in the two passages in that each climaxes by extolling the Father with

similar words.

In 1 Peter the particular way in which the Father, Son, and Holy Spirit function for our salvation is emphasized with the words:

Elect according to the foreknowledge of **God the Father**,
through sanctification of **the Spirit**, unto obedience
and sprinkling of the blood of **Jesus Christ**:
Grace unto you, and peace, be multiplied. (1 Pet. 1: 2).

Likewise, we find that the Father, Son and Holy Spirit were all mentioned as distinct Beings as Jesus' baptism:

Now when all the people were baptized, it came to pass, that **Jesus** also being baptized, and praying, the heaven was opened,
And **the Holy Ghost** descended in a bodily shape like a dove upon him, and **a voice came from heaven**, which said, Thou art my beloved Son; in thee I am well pleased. (Luke 3: 21, 22; [similar in] Matt. 3: 16, 17; Mark 1: 9-11).

These four examples highlight the fact that the Scripture reveals God to us as three divine Beings or Personages,...

{*The Trinity: What has God Revealed* pp.378-380}

The Bible

MATTHEW 16:13-18;

16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

16:14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

16:15 He saith unto them, But whom say ye that I am?

16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

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

JOHN 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

JOHN 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Jesus is the Son of Man.

Jesus is the Son of God.

These are not statements of origin, but titles of who He is.

In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord.

{6MR 341.2}

JOHN 1:29 ...Behold the Lamb of God, which taketh away the sin of the world.