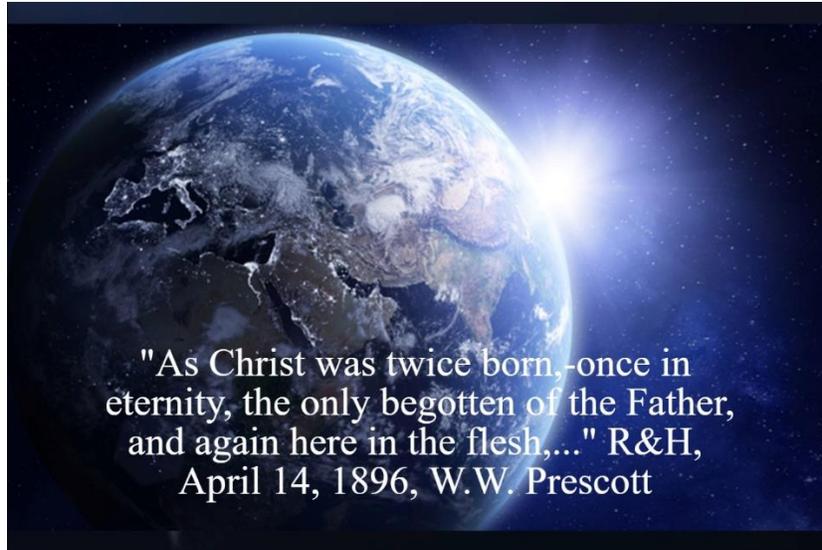


The Trinity, The Holy Spirit and the “Royal Family” in Heaven

Parts 1 through 3

March 2022

**The “Revelation of the Holy Spirit” 8T251
A Summary**



Was Christ Born Twice?

“He (Jesus Christ) who was born in the form of God took the form of man.” A.T. Jones, Vol. 1, 1895, page 448

“He [Jesus Christ] was born again, and was made partaker of the human nature, that we might be born again, and so made partakers of divine nature. He was born again, unto earth, unto sin, and unto man, that we might be born again unto heaven, unto righteousness, and unto God.” The Advent Review and Sabbath Herald, A.T. Jones, Vol. 76, August 1, 1899, page 487

How could Christ the Son be “twice born”?

What do the Gospel accounts mean when we read the words “Only Begotten” Son? Is the use of such a word just inflated, overstated or inaccurate, without real meaning, or just a spiritualistic meaning or figurative meaning? Ellen White states that Scripture should be interpreted literally “unless a symbol or figure” is used (GC 599). There is nothing in the Gospel that would suggest this or pointing to some symbolic or spiritual meaning. If the idea of the “Only Begotten Son” (“monogenes” in the Greek) is not literal, then why do the Gospels use that term? The truth and nature of the Godhead is inseparable with the truth and nature of Christ The Son and the nature (and Truth) of The

Holy Spirit, otherwise known historically as the Second and Third Persons of the Godhead. The “Most High” Who is The Father is known Scripturally and historically as the First Person of the Godhead. To understand The Godhead we must understand the Divine ‘Order’ of each Member, Their nature, place and office in The Godhead. In modern Adventism, there has arisen a considerable controversy over the nature of the Godhead whether it consists of Two Divine Persons, The Father and the Son, or THREE Divine Personages, Father, Son and Holy Spirit. The actual LINEAL ORDER of the Godhead is Father, Holy Spirit and The Son. Herein we can see the beginning of what Ellen White termed “the Royal Family” above. The term “Trinity” is unfortunate and misleading, even paganizing each Member of The Godhead. That term and general teaching from the Council of Nicea in 325 A.D. (see Appendix for “the Trinity” history) was Catholic in origin and was strictly rejected by the Adventist pioneers including James and Ellen White. But WHAT was rejected from the Trinity teaching? Was the idea of a Third Person of the Godhead rejected by Ellen and James White along with all the early pioneers, or was there another issue historically that was rejected having nothing to do with the Third Member of the Godhead?

This topic was well understood by the leading SDA pioneers over 150 years ago but completely misunderstood by all SDA leaders and church members today. This is why a “revelation of the Holy Spirit” was needed and was to come to the entire Advent Movement in our day as foretold by Ellen White in Testimonies Vol. 8, ...not to downgrade the Third Member of the Godhead but to validate the views of the pioneers and to uplift the real truth of the Godhead. We cannot be “sealed” without this truth because it is the Holy Spirit that seals each member of the church unto redemption. Truth either seals or it destroys (Ezekiel chapter 9). See Proverbs 7, 8, 9. Notice the gender of the gift of “Wisdom”. Wisdom is revealed as Personified in these chapters, Someone being revealed to humanity.

Proverbs 8:35-38:

Blessed [is] the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death.

There is a corporate family of Heaven made up by the angels and redeemed humanity but is there a nuclear Family, a “Royal Family” in Heaven comprised ONLY by the Members of the Godhead with The Most High Father as the CENTRAL Member of The Divine Family above? Answer: quite apparently so, otherwise the Godhead Themselves would be somewhat irrelevant and undefined in relation to the whole of the creation, without distinction between the Creator and the created, kind of just one big happy family ‘up there’.

Ephesians 4:30

“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.”

Let us begin to explore this apex topic of the New Testament, that of the mystery of the Holy Spirit as well as the greater topic of the “Trinity” and why the SDA pioneers rejected the Catholic definition as defined (falsely) in the early church counsels over 1500 years ago.

EGW:

The object of the gospel is met when this great end is achieved. Its work from age to age is to unite the hearts of his followers in a spirit of universal brotherhood, through belief of the truth, and thus establish heaven’s system of order and harmony in

the family of God on earth, that they may be accounted worthy to become members of the royal family above.. { RH July 21, 1891, par. 13 }

The Chief Purpose of the Spirit

*Jesus sought to inspire His disciples with the joy and hope that inspired His own heart. He rejoiced because the Holy Spirit was the highest of all gifts He could solicit from His Father for His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to satanic captivity was amazing. Sin could be resisted and overcome only through **the mighty agency of the Third Person of the Godhead**, who would come in the fullness of divine power. The Spirit makes effectual what has been wrought out by the world's Redeemer. By the Spirit the heart is made pure. Christ has given His Spirit to overcome all hereditary and cultivated tendencies to evil, and to impress His own character on His church. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people. { HLv 450.3 }*

***The three powers of the Godhead** have pledged their might to carry out the purpose that God had in mind when he gave to the world the unspeakable gift of his Son. Every act of self-denial, every earnest surrender to God, is an element in God's design for the increase of the piety and zeal and earnest faith of his people. The Holy Spirit unites with the powers of grace that God has provided to turn souls to Christ. We are to labor as Christ labored for the salvation of dying souls. And as we work, our hearts are to be encouraged by the thought that every soul converted through our efforts will become another instrumentality in the work of recovering the lost. Guided by the same Spirit that led some one to work for him, he will take up the work and labor in the spirit of the Master. { RH July 18, 1907, par. 3 }*

God has given me this message to bear to those who are out of line: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." { RH July 18, 1907, par. 4 } [This quote figures into the larger topic of the latter day "Confederacy" between church and state, even the "mark of the beast" fully revealed, that is, between the SDA Church General Conference confederating with the "state", and another sub-body, group or tribe in the greater Advent Movement, known as "modern Israel", two religious bodies related to each other, in conflict with "modern Judah" (a smaller sub body/church) in general as foretold in Isaiah 7 and 8 prophecy for our day. There is an entire body of knowledge (the remaining messages of Revelation 14) that explained this prophecy (that began in 1955) in detail and how it rises and ends before the final Loud Cry message to the world.]

***In these last days, there are arising strange fallacies and man-made theories** (in the SDA Church) **which God declares shall be broken in pieces.** The spirit of covetousness has led men to seek worldly advantage, and by extravagance and display they have tried to hide their wicked deeds which they have done in order to reach their object. Men occupying high positions of trust have revealed this unlawful desire for gain; they have practised extortion and robbery, and have gratified the evil passions of their hearts, until our cities are corrupted through their wickedness. God has declared that he will uncover these works of deceit and robbery by their own working. In some cases the judgments of God have already fallen heavily on these cities. { RH July 18, 1907, par. 5 }* [the "Confederacy" prophecy of Isaiah 7 & 8 which is brought to its fulfillment in our day, long after the passing of Ellen White. Ellen White was given a prophetic glimpse of this fulfillment of Isaiah 7 & 8.]

Misrepresentations of the Godhead

*Let People Know Our Position—Our policy is, Do not make prominent the objectionable features of our faith, which strike most decidedly against the practices and customs of the people, until the Lord shall give the people a fair chance to know that we are believers in Christ, **that we do believe in the divinity of Christ, and in His pre-existence.**—Testimonies to Ministers and Gospel Workers, 253 (1895). { Ev 613.2}*

*We Shall Have to Meet Erroneous Teaching—Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which **Satan is working to make a nonentity of God and of Christ. The Father and the Son each have a personality. Christ declared, “I and My Father are one.”** Yet it was the Son of God who came to the world in human form. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, that humanity through His infinite sacrifice might become partakers of the divine nature, and escape the corruption that is in the world through lust.—Testimonies For The Church 9:68 (1909). { Ev 613.3} [The New Testament declares that Jesus and His Father “are ONE”YET The Father and The Son are TWO DISTINCT Divine Personages, not actually One Being but ONE Spirit, One essence, One nature. This is the fundamental understanding of “parity” of the Members of the Godhead, sameness but not equal, between the Members of the Godhead.]*

***Positive Truth Versus Spiritualistic Representations**—I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: “The Father is as the light invisible: the Son is as the light embodied; the Spirit is the light shed abroad.” “The Father is like the dew, invisible vapor; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life.” Another representation: “The Father is like the invisible vapor; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power.” { Ev 614.1} [This idea was presented by J.H. Kellogg, which is why Ellen White is addressing it.]*

***All these spiritualistic representations are simply nothingness.** They are imperfect, untrue. **They weaken and diminish the Majesty which no earthly likeness can be compared to.** God cannot be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father cannot be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight. { Ev 614.2}*

*The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be “the express image of His person.” “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” **Here is shown the personality of the Father.** { Ev 614.3}*

***The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. 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.—Special Testimonies, Series B, No. 7, pp. 62, 63. (1905). { Ev 615.1}*

*The Pre-existent, Self-existent Son of God—**Christ is the pre-existent, self-existent Son of God....** In speaking of his pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.—The Signs of the Times, August 29, 1900. { Ev 615.2}*

***He was equal with God, infinite and omnipotent.... He is the eternal, self-existent Son.**—Manuscript 101, 1897. { Ev 615.3}*

*From Everlasting—While God’s Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. **The Word existed as a divine being, even as the eternal Son of God, in union and oneness with***

His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. “The Word was with God, and the Word was God.” Before men or angels were created, the Word was with God, and was God.—*The Review and Herald*, April 5, 1906. { Ev 615.4 }

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 Signs of the Times*, May 3, 1899. { Ev 616.1 }

Life, Original, Unborrowed, Underived—Jesus declared, “I am the resurrection, and the life.” In Christ is life, original, unborrowed, underived. “He that hath the Son hath life.” **The divinity of Christ is the believer’s assurance of eternal life.**—*The Desire of Ages*, 530 (1898). { Ev 616.2 }

With the Father at Sinai—When they [Israel] came to Sinai, He took occasion to refresh their minds in regard to His requirements. Christ and the Father, standing side by side upon the mount, with solemn majesty proclaimed the Ten Commandments.—*Historical Sketches*, p. 231. (1866). { Ev 616.3 }

The Eternal Dignitaries of the Trinity—The eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—arming them [the disciples] with more than mortal energy, ... would advance with them to the work and convince the world of sin.—*Manuscript 145*, 1901. { Ev 616.4 }

Personality of the Holy Spirit—We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds.—*Manuscript 66*, 1899 (From a talk to the students at the Avondale School.). { Ev 616.5 }

The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God.... { Ev 616.6 }

The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”—*Manuscript 20*, 1906. { Ev 617.1 }

The Power of God in the Third Person—The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit.—*Special Testimonies, Series A, No. 10*, p. 37. (1897). { Ev 617.2 }

In Co-operation With the Three Highest Powers—We are to co-operate with the three highest powers in heaven,—the Father, the Son, and the Holy Ghost,—and these powers will work through us, making us workers together with God.—*Special Testimonies, Series B, No. 7*, p. 51. (1905). { Ev 617.3 }

Cooranbong, Australia,

February 6, 1896

To My Brethren in America:

The great office work of the Holy Spirit is thus distinctly specified by our Saviour: “And when He is come, He will reprove the world of sin.” Christ knew that this announcement was a wonderful trust. He was nearing the close of His ministry upon

this earth and was standing in view of the cross, with a full realization of the load of guilt that must be placed upon Him as the Sin Bearer. Yet His greatest anxiety was for His disciples. He was seeking to find solace for them, and He told them, “Nevertheless I tell you the truth; It is expedient for you that I go away: **for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.**” { TM 392.1 }

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.** Another spirit must be met; for the essence of evil was working in all ways, and the submission of man to this satanic captivity was amazing. { TM 392.2 }

The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fulness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. 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.... { SpTB07 63.2 }

Christ determined to bestow a gift on those who had been with Him and on those who should believe on Him, because this was the occasion of His ascension and inauguration, a jubilee in heaven. What gift could Christ bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. Christ gave **His representative, the third person of the Godhead, the Holy Spirit.** This Gift could not be excelled.... { CTr 301.4 }

On the day of Pentecost Christ gave His disciples the Holy Spirit as their Comforter. It was ever to abide with His church. During the whole Jewish economy the influence of this Spirit has often been revealed in a marked manner, but not in full. **The Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ.** For ages prayers had been offered for the fulfillment of the promise, for the impartation of the Spirit; and not one of these earnest supplications had been forgotten. Now for ten days the disciples sent up their petitions, and Christ in heaven added His intercession. He claimed the gift of the Spirit, that He might pour it out upon His people.... [Christ] having reached His throne, the Spirit was given as He had promised, and like a rushing, mighty wind, it fell upon those assembled, filling the whole house. It came with a fullness and power, as if for ages it had been restrained, but was now poured forth upon the church, to be communicated to the world. What followed this outpouring? Thousands were converted in a day.—Manuscript 44, 1898. { CTr 301.5 }

Those who have by baptism given to God a pledge of their faith in Christ, and their death to the old life of sin, have entered into covenant relation with God. **The three powers of the Godhead, the Father, Son, and Holy Spirit, are pledged to be their strength and their efficiency in their new life in Christ Jesus.** { AUCR October 7, 1907, par. 9 } [How could a mere ‘force’ “pledge” to Each Other or to the church? These “three powers of the Godhead” always related in parity with each other]

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 fully to carry out this plan, it was decided that Christ, the only begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. When He gave Christ, He gave all the resources of heaven, that nothing might be wanting in the plan for man’s uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude! { Needs July 4, 1903, par. 30 }

SDA discussion studies from Andrews University and Adventist publications on this topic can be found at the following links below.¹

Related Topics

This study has several parallel topics that must be addressed in connection to the Trinity since the related topics deal with the underlying theme (warning) that in the Seventh-day Adventist Church today the “mark of the beast” is a critically important topic, what it is and how it is accepted, even by SDA church members depending in WHICH of two SDA Churches a member is part of or associated with. Such a question must be addressed and will be in subsequent pages.

The Controversy Today

Some Seventh-day Adventists today who espouse the Binitarian doctrine of only a “Father and Son” who theorize the following --

“Why did the SDA Church change? After the Death of James White, Ellen White fell under the influence of Elder Prescott, who was a trinitarian. Ellen White often "SAW" what others told her, and it was no different with (W.W.) Prescott. By 1897 Ellen White began to teach that there were THREE BEINGS in the Godhead. It was her TRITHEISTIC statements that helped push the SDA Church into the mess it is in today.”

The above is a historical supposition. Those who teach this theory are making the case that Ellen White LOST HER INSPIRATION, losing her Divine guidance of the Holy Spirit on a most important and foundational truth, after her husband, James White, died in 1881. They, Binitarians, teach that Ellen White accepted a grievous spiritual error, “the Trinity”, supposedly, that lead the SDA Church astray about The Godhead, even though she, her husband and all SDA pioneers never accepted or taught the Trinity doctrine, or rather they rejected the Trinity doctrine because it was Catholic, which it is. Nevertheless, those who believe this are attempting to correct the Pen of Inspiration for all those years since 1881 until her passing in 1915, teaching that all of her statements as listed above concerning the Holy Spirit as a distinct and separate Divine Personage, a real Member of the Godhead, were in error, because the SDA General

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<https://www.wisensda.org/blog/2018/2/9/the-trinity-an-introduction-to-one-of-todays-biggest-adventist-problems>

<https://www.ministrymagazine.org/archive/2009/02/the-trinity.html>

<https://whiteestate.org/about/issues/trinity/>

<https://thetrinitydoctrine.com/articles/ellen-g-white-and-the-trinity-doctrine/>

<https://www.facebook.com/notes/victory-at-last-with-jesus/ellen-g-white-and-the-trinity-/354563038014102/>

<https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1188&context=jats>

https://thethirdangelsmessage.com/ellen_white_trinity.php

<https://www.andrews.edu/~fortind/EGW-Trinity.ppt>

<http://www.sdanet.org/atissue/trinity/moon/moon-trinity2.htm>

Conference leadership adopted the Trinity doctrine into the Fundamental Beliefs by 1931 or after.

The SDA Church DID change or break off into the “new organization” predicted by Ellen White and did take on Catholic error on TWO main points in our church history. Ellen White was shown TWO churches, The true church, true to its principles and message from 1844 is the one that goes through to the end, the purified Kingdom Church, the Stone Church (Dan. 2:44,45), the purified Laodicean Church or the Loud Cry Church. After 1901 she relates that there was coming an apostate “new organization” (1SM204 & 2SM390) beginning in 1904 that would take over the SDA Church that was not part of the historic 1844 Advent Movement with “books written of a new order”. She was shown, quite apparently, the “new organization” that was to develop would be manifested as the General Conference “Corporation”, a state controlled, state regulated, business enterprise under the Internal Revenue Service (IRS) code, rather than Bible principles (of Divine origin), as the SDA General Conference church did in fact become and ultimately adopted the Catholic Trinity doctrine of the Godhead:

*“Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary **or concerning the personality of God or of Christ are working as blind men**. They are seeking to bring in uncertainties and **to set the people of God adrift without an anchor.**” {YRP 235.3 Ellen White}*

“You are in danger of failing to hold fast the faith once delivered to the saints, of making shipwreck of your faith.” {CH 519.1 Ellen White}

*“Few can discern the result of entertaining the sophistries advocated by some at this time. But the Lord has lifted the curtain, and has shown me the result that would follow. **The spiritualistic theories regarding the personality of God, followed to their logical conclusion, sweep away the whole Christian economy.** They estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. { 1SM 203.4}*

*“In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers—the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, “Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? **This foundation was built by the Master Worker, and will stand storm and tempest.** Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.” { 1SM 204.1}*

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

the God who created it. **Nothing would be allowed to stand in the way of the new movement.** The leaders would teach that virtue is better than vice, but God being removed, **they would place their dependence on human power**, which, without God, is worthless. **Their foundation would be built on the sand, and storm and tempest would sweep away the structure.** { 1SM 204.2 }

This is the same Laodicean church that Christ says emphatically “I WILL spue thee out of my mouth” (Rev. 3:16)!

Who has authority to begin such a movement? *We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?* { 1SM 205.1 }

I hesitated and delayed about the sending out of that which the Spirit of the Lord impelled me to write. I did not want to be compelled to present the misleading influence of these sophistries. But in the providence of God, the errors that have been coming in must be met. { 1SM 205.2 }

This vision was partly or firstly in regards to the Kellogg heresy of his book “The Living Temple, in 1901, but she speaks of a future “new organization” that comes in that develops in relation or connection with the beast power of Revelation 13, the beast that rises out of the earth in prophecy .

One of the biggest lies of Satan that has permeated the SDA church is this false sense of security that all the SDA Church has to do is reject the coming worldwide Sunday Laws and THEY WILL BE SAVED, as a church. How wrong they are! ... for judgment begins in the house of God (1Peter 4:17). While the SDA church is awaiting the National Sunday Laws, they are completely missing out on tremendous prophetic events, unfulfilled prophecy, that must transpire prior to the Sunday Law decree. The Sunday Laws are not the entire defining of the “mark of the beast”. SDA pastors do not know of these events because they were not taught or theologically trained concerning such events and unfulfilled prophecies from the Book of Isaiah to the end of the Old Testament. Christ will “come NEAR to us (the church) in Judgment” -- Malachi 3:5.

The Purification of the SDA Church:

*God’s love for his church is infinite. His care over his heritage is unceasing. He suffers no affliction to come upon the church but such as is essential to her purification, her present and eternal good. **He will purify his church even as he purified the temple at the beginning and close of his ministry on earth.** All that he brings upon the church in test and trial comes that his people may gain deeper piety and more strength to carry the triumphs of the cross to all parts of the world. He has a work for all to do. There must be constant enlargement and progress. The work must extend from city to city, from country to country, and from nation to nation, moving continually onward and upward, established, strengthened, and settled.* { GCB July 1, 1900, Art. B, par. 12 }

"Here we see that the church--the Lord's sanctuary--was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus "Peace and safety" is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of

Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together." Testimonies, Vol. 5 p. 211.

"The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out--the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place." 2 Selected Messages p. 380.

"...Angels keep a faithful record of every man's work, and as judgment passes upon the house of God, the sentence of each is recorded by his name, **and the angel is commissioned to spare not the unfaithful servants, but to cut them down at the time of slaughter. . . .**" *Testimonies, Vol. 1 p. 198.* [When is this "time of slaughter" for "modern Israel"?)

The Spirit of Prophecy again brings out this same truth of a literal separation in the Testimonies: *"Many, I saw, were flattering themselves that they were good Christians, who have not a single ray of light from Jesus. They know not what it is to be renewed by the grace of God. **They have no living experience for themselves in the things of God. And I saw that the Lord was whetting His sword in heaven to cut them down. Oh, that every lukewarm professor could realize the clean work that God is about to make among His professed people!**"* *Testimonies, Vol. 1 p, 190.*

And thou, Capernaum Seventh-day Adventists, who have had great light, which art exalted unto heaven in point of privilege, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day."—*The Review and Herald, August 1, 1893 LDE 48.2*

The church is in the Laodicean state. The presence of God is not in her midst. — LDE 49.1
The General Conference is itself becoming corrupted with wrong sentiments and principles.... LDE 49.2

Those who are truly children of God are believers, not doubters and chronic grumblers. They believe in Jesus Christ as their personal Saviour. They believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." They believe that "he that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."
RH August 1, 1893, par. 1

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. 9T 265.2 - 9T 265.3

"Now we can clearly see why there must be a sifting of God's people BEFORE THE LOUD CRY CAN BE GIVEN, THE CAUSE OF WEAKNESS MUST FIRST BE REMOVED before valiant service can be expected in the field. A Gideon's band" [144,000] "is mightier than the hosts of Midian. God's people will never be prepared to attack the sins of Babylon as long as the principle of Babylon is in their heart. THEREFORE THE GIVING OF THE LOUD CRY MUST BE **PRECEDED BY A MESSAGE TO GOD'S PEOPLE****, **WHICH WILL ACCOMPLISH AN ENTIRE SEPARATION FROM BABYLON...THE MESSENGER MUST UNITE THE FERVOR OF JEREMIAH WITH THE FEARLESSNESS OF ELIJAH.**" - *Review & Herald, Feb. 4, 1902.***

Are these statements not clear? The giving of the Loud Cry message to the world MUST BE PRECEDED BY A MESSAGE(S) TO THE CHURCH, TO THE SDA CHURCH FIRST, A NEW "MESSAGE". Ellen White said it, pertaining to the last three Angels of Revelation 14, beginning verse 15! There are a total of SIX Angels in that chapter, not just

Three Angels, the first three, from verses 6 thru 9. For the "living saints, 144,000 in number" (EW15) the LAST THREE messages are required to be sealed for eternity. The first Three Messages (in 1844) were for those who were to come under the period of the Judgment for the Dead. The LAST Three Messages are required for those (in the church) who come under the PERIOD OF the Judgment for the Living in our day.

These NEW MESSAGES WILL CAUSE THE SIFTING IN THE CHURCH ("slaughter" or "general ruin" of Ezekiel 9). The "weakness" in the church (the tares) must be removed, as Ellen White said. These new messages, or the last message, is obviously referring to the return of the Revelation 18 Angel to the church, bringing the total count of the messages to SEVEN, Seven Angels since 1844. Only those who receive this NEW MESSAGE(s) will escape the "slaughter", and as a result, these escaped ones (144,000) are the only ones given the privilege of proclaiming the FULL LOUD CRY MESSAGE TO THE WORLD during the time of the scarlet colored beast system (Rev. 17) and the image beast of Revelation 13. The Divine judgment on the SDA Church (1 Pet. 4:17) and the greater Advent Movement will NOT be part of the final judgment on the world, on spiritual Babylon as seen in Revelation 17 in the falling of the Seven Last Plagues. God's people, the SDA Church, are judged separately and long before the close of final probation. God does not MIX the judgments, their two periods of time nor will Jesus empower with the Holy Spirit a corrupt and polluted church as is the present state of the church.

The SDA church is totally in the dark about these events (because the church rejected the messages of Fourth, Fifth and Sixth Angels Messages that are presented in the last half of Revelation chapter 14 -- the fulfillments of the REPEAT of the First, Second and Third Angels' messages, beginning in 1930, and if they remain ignorant of these prophetic events, they will not make it through to the time of the Sunday Law decree. They will be cut off from the Remnant Church first based on many Scripture and parabolic prophecies in the Old and New Testaments, shown in Matthew 13 and Matthew 25, as well as statements from Ellen White about such a judgment upon the SDA Church.

*A sin-hating God calls upon those who claim to keep His law to depart from all iniquity. A neglect to repent and to render willing obedience will bring upon men and women today as serious consequences as came upon ancient Israel. There is a limit beyond which the judgments of Jehovah can no longer be delayed. **The desolation of Jerusalem in the days of Jeremiah is a solemn warning to modern Israel, that the counsels and admonitions given them through chosen instrumentalities cannot be disregarded with impunity.** { PK 416.2 }*

THE KING IS COMING

How can a "King" merely be an inanimate "force", a spiritual extension of the Father and the Son? Really, it cannot be since "the INVISIBLE things of HIM are **CLEARLY SEEN by the things that are made** even His eternal Godhead and power." (Romans 1:20)

That is right. "Let the Holy Spirit be King" as she states in more than one place. How will this happen? The King, The Bride of Christ, will be coming forth from "Her" hiding place, according to Joel 2, the same Divine Personage as The BRIDE. Those who join themselves to The Bride, recognizing Her Headship, as Head of the body of believers, not some organization or church "president", will be the subjects of The Kingdom. Ellen White admonished us to "pray for the revelation of the Holy Spirit." (8T251), but no SDA wants anything to do with this "King". "We will not have this man (King) to reign over us..." (Luke 19:14), the One He sent down to the church over 2000 years ago on the Day of Pentecost, the One who came IN JESUS Name is also "King". This is where we are in the stream of the Third Angel's message today. This is no less than the Seventh Message since 1831/1844, Revelation 18:1. Notice, there are

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actually SIX Angels in chapter 14, not just three angels. In the next section we will present case of the Person of “The King” in the last days.

Quoted above by Ellen White to the church:

“Now the Lord wants his Spirit to come in. He wants the Holy Ghost king.” SpM. Page 166.

Part 2

The Trinity, The Holy Spirit and the Woman of Revelation 12:1



The “Trinity” is the most difficult and embattled article of the New Testament faith, as a creed. The early SDA leaders, the pioneers, never worked up or accepted any doctrinal “creed” for church membership. The Trinity is the central tenet of the Catholic Church, a totally paganized teaching, yet the general idea of the Godhead became an important central truth of the first century church in its original teaching, the essential parity between the known Three Members of the Godhead. That is, until the “revelation of the Holy Spirit” that Ellen White wrote about, a revelation yet future from her time. The “Godhead” should be the central truth of our faith in the Advent faith, however we must be careful to learn the truth, to “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” 2 Tim. 2:15. Why is there such a gap in our knowledge of the Holy Spirit, not only in Scripture but in the historical writings? There is a reason for this gap of knowledge.

This paper will attempt to fully address the REAL spiritual and doctrinal falsehood of the “Trinity” as substantive to the THREE Divine Personalities, NOT a numerical heresy in the Godhead nor the purported belief of the SDA pioneers, that the Holy Spirit was NOT a Person. The Trinity doctrine of 325 A.D. ... DID NOT INVENT a “third member of the Godhead”, nor did Ellen White, James White, J.N. Andrew and others ever state there was a numerical heresy pertaining to the Trinity doctrine, but rather concerning the nature, “personality” and authority of the Members of the Godhead, Who are not “co-equal” and not “co-eternal”. Neither James and Ellen White, nor any of the Adventist pioneers, were “Binitarian” in their views of the Godhead.

Are “The eternal heavenly dignitaries”, The Godhead, EQUAL in nature, person and authority as taught by the “Trinity” doctrine? No, They are NOT. Again, NO, THEY are not equal. This is because there is an ORDER to the Godhead and a delineation of Divine Authority which is destroyed or nullified by the Trinity doctrine. Also, the Catholic Trinity doctrine espouses an ALL masculine Godhead (another falsehood, also accepted by the SDA Church) which essentially teaches an evident divine **role-playing** of each member the Godhead, that is, role playing in title, personality, position and character, since They are purportedly “equal”. In other words, the Members of the Godhead have interchangeable titles, personality and position, interchangeable roles. Such an idea is parallel to the anti-Biblical modern gender fluid social order of the western world. As if any One of the Godhead could be, or play, the other ONE. The SDA pioneers understood this issue clearly. This is the real issue, not the purported issue put forth by many SDA brethren today that it is about a THIRD Person, a NUMERICAL issue, and that the Holy Spirit has NO “personality”,rather than about the NATURE, POSITION and ORDER of the Godhead, the Divine Family, the “Royal Family, as Ellen White states. There is a Divine RANK in the Godhead since there is order and position. This is what or why Ellen White and the SDA pioneers rejected the “Trinity” doctrine as it was devised by the Council of Nicea in 325 A.D., a Catholic council. A “dignitary” would be a person by definition, certainly in the earthly realm and certainly in the Heavenly realm since a “force” (a “holy spirit”) or personal projection devoid of personality cannot hold rank or position, such as in the Godhead.

Firstly, a couple of very important terms must first be defined, pinned down, in the minds of each reader, for a point of reference to continue here. Many ‘Binitarian’ Adventists pass over important terms and ultimately loose the language.

Definition of “another” from Merriam-Webster:

another
[adjective](#)

an·oth·er | \ ə-ˈnə-thər

also a- or ā-

Definition of *another*

(Entry 1 of 2)

1 : **different or distinct from the one first considered the same scene viewed from another angle.**

2 : some other do it another time.

3 : being one more in addition to one or more of **the same kind**.

4 : have another piece of pie.

another

[pronoun](#)

Definition of *another* (Entry 2 of 2)

1 : **an additional one of the same kind** : one more one copy to send out, another for the files

2 : **one that is different from the first or present one**.

Complaining about problems is one thing, but finding solutions to them is another.

3 : one of a group of unspecified or indefinite things in one way or another.

Definition of “dignitary” from Merriam-Webster:

dig·ni·tary | \ 'dig-nə- ,ter-ē , - ,te-rē \

plural dignitaries

Definition of *dignitary*

: one who possesses exalted rank or holds a position of [dignity](#) or honor

Ellen White did not accept "the Trinity", but there is an issue with defining the Members of the Godhead in the Catholic Trinity. That Catholic doctrine is part of the present day Fundamental Beliefs of the Seventh-day Adventist Church, no distinction is made in the SDA Fundamental Beliefs that set it apart from the Catholic Trinity. Ellen White stated what that false teaching of the Godhead was regarding the NATURE and Office of each Member, not a numerical issue relating to a “third Person”. **The SDA pioneers never stated any idea of the Godhead that there were ONLY TWO members of the Godhead though EGW did write about the preeminence of The Father and The Son.** If the Binitarian position was correct, such a critically important issue, then Ellen White and the pioneers would have been quite explicit about it, ... that there were ONLY two members of the Godhead. But she never stated that anywhere. Some SDA Binitarians today teach that Ellen White was “influenced” by Elder W.W. Prescott in her day that led her to accept “the Trinity”, when she spoke of the THREE Persons of the Godhead, as recorded in the following statements. Such a sentiment is to be rejected, that Ellen White led the entire SDA Church into apostasy about the Godhead after the passing of James White in 1881.

“Trinity” doctrine - from Wikipedia:
(full article in appendix)

The [Christian doctrine](#) of the **Trinity** ([Latin](#): *Trinitas*, [lit.](#) 'triad', from [Latin](#): *trinus* 'threefold')^[1] defines [God](#) as being [one god](#) existing in three [coequal](#), [coeternal](#), [consubstantial divine persons](#):^{[2][3]} [God the Father](#), [God the Son](#) ([Jesus Christ](#))

and [God the Holy Spirit](#), three distinct persons sharing one [homoousion](#) (essence).^[4] In this context, the three persons define *who* God is, while the one essence defines *what* God is.^{[5][6]}

The question we must ask first relating to the Trinity doctrine that was formulated in 325 A.D. was – Did the Council of Nicea by act of codifying the tri-partite idea of “God”, or the “Trinity”, CREATE the doctrine of the Third Person of the Godhead, as if the idea of a Third Person of the Godhead was never part of the original Gospel message or found in the Epistles?

In the following statements she makes very clear there is a “Third Person” of the Godhead, not merely a divine force or projected power that has led the church for the last 2000 years, as the “Other Comforter”. *Only a “person” could hold rank, office or position, particularly an exalted position.*

(The Eternal Dignitaries of the “Trinity”)—The eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—arming them [the disciples] with more than mortal energy, ... would advance with them to the work and convince the world of sin.—Manuscript 145, 1901. { Ev 616.4}

Personality of the Holy Spirit—We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds.—Manuscript 66, 1899 (From a talk to the students at the Avondale School.). { Ev 616.5}

The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God.... { Ev 616.6}

The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”—Manuscript 20, 1906. { Ev 617.1}

The Power of God in the Third Person—The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit.—Special Testimonies, Series A, No. 10, p. 37. (1897). { Ev 617.2}

In Co-operation With the Three Highest Powers—We are to co-operate with the three highest powers in heaven,—the Father, the Son, and the Holy Ghost,—and these powers will work through us, making us workers together with God.—Special Testimonies, Series B, No. 7, p. 51. (1905). { Ev 617.3}

Ellen White stated that the unscriptural Trinity doctrine destroys the personality of the Godhead and it does. Nothing was written by the SDA pioneers about the idea of a Third Member of the Godhead being unscriptural. Yet, many SDA members today jump to that conclusion. The idea of a “Binitarian” Godhead, only TWO Members (Father and Son), was never taught in the early SDA Church. Such an insurgent teaching cannot be proven by the SDA writings, Inspired writings or historical writings.

Adam and Eve – The Divine Family Image, Male and Female

The Revelation of the Holy Spirit is found in the Genesis 1 Creation of Male and Female

Adam was a type of Christ, the first type of Christ the Son. Jesus promised in John 14, 15, 16 to send “another Comforter” IN HIS NAME. Note: a “force” does not have a name. Electricity is a ‘force’ but it does not have a personal name nor any kind of “personality”. It follows only the laws of electrical science. It searches nothing but for a path to ground or to flow to or

through. The "Other Comforter" has a Name. He/She comes in "Jesus" (Yahshua's) Name. So, there is "Another" Jesus! Jesus Himself was ONE OF the Comforters since He said He would send "another". Go back to the definition of "another". Looking at the type of Adam, ... AND EVE. Eve was not "birthed" nor "conceived" by or through Adam but was 'created' from Adam in a direct Divine act of The Creator, The Son. There was no conception or "begotten" act in the creation of Adam or Eve. Both Adam and Eve were created "in the Image" of the Creator(s), the Divine Moral Image, both male and female. The Genesis 1 & 2 account begs the question, was Eve also made in the Divine Image, a Feminine Image in the Godhead. In whose Image was Eve made? Romans 1:20 gives us further authority to ask the question and make the application, "clearly seen by the things that are made, EVEN His eternal power and Godhead." It is not a question that should be pushed aside and some spiritualistic idea of the Godhead put forth, with only a Father and a Son. Nature does not support such an idea, nor revelation in Scripture. A "father" does not give birth, because he cannot. A man cannot "conceive".

Ellen White states of Adam and Eve:

GC644-645

In the beginning, was created in the likeness of God, not only in character, but in FORM and FEATURE. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost.

Also she states:

Created to be "the image and glory of God" (1 Corinthians 11:7), Adam and Eve had received endowments not unworthy of their high destiny. Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, they bore in OUTWARD RESEMBLANCE the likeness of their Maker. Nor was this likeness manifest in the physical nature only. Every faculty of mind and soul reflected the Creator's glory. Endowed with high mental and spiritual gifts, Adam and Eve were made but "little lower than the angels" (Hebrews 2:7), that they might not only discern the wonders of the visible universe, but comprehend moral responsibilities and obligations. { Ed 20.2}

Ellen White always maintained the Holy Spirit to be a Divine Personage, a Member of the Godhead. The rejection of the Trinitarian doctrine by the SDA pioneers was strictly relating to the "nature" of the Godhead, Who are NOT "co-equal" nor "co-eternal" NOR having the equal Divine Authority in the Godhead. The Father Most High is the HEAD and Supreme Authority of the Godhead and from Him flows all truth and Divine will, through the other Members of the Godhead as His Living Agents, equal in Divine "essence". Jesus had a beginning, according to the 1888 Message, both messengers, and Ellen White, presented in publications by E. J. Waggoner and A.T. Jones from 1889 to the mid 1890s. The Son and the Holy Spirit are the Executive Branch of the Godhead in a manner of speaking. The Son has "his own" Glory, according to Ellen White. He has a Divine Counterpart -- the Other Comforter. Therefore, we should recognize that there are TWO Comforters -- NOT just one Comforter that is able to project the Other Comforter in a spiritualistic manner, no!

Practically all theologians today, as well as so many others, men and women, think that The Father Most High gave birth to His Son, somehow, in some unnatural or spiritualistic manner. Such an idea is not consistent with Romans 1:20 as an idea or reality. Men do not give birth, men cannot give birth, so if Christ was actually birthed from His Father, ... what kind of IMAGE or example is that for humanity today, particularly when some gender confused men think, act or believe they can give birth, or perhaps nurse a child, through alternative method (or man-made device) of course? Is that a traditional image of "family" in western culture? Is this what the Most High Father did in eternity past? If there is an all-male Godhead, then why, or how, does the New Testament tell us that Christ was "only begotten" ("monogenes" in the Greek). What does "begotten" mean?

Do Seventh-day Adventists understand The Father and the Son have literal bodies (footnote 2), though of a Divine nature (footnote 3), not flesh and blood, except for the Son since the incarnation.

"From the Father in eternity" -- yes, which Ellen White, A.T. Jones and E.J. Waggoner taught, rather clearly, but even though a child does proceed from its "father" in a biological sense, the father is never the birthing agent, which is taught by nature, and Scripture (Rom. 1:20). Ellen White stated in PP46 that Eve was Adam's counterpart...."she was his second self". Adam is a type of Christ, according to 1 Corinthians 15:45-47. The idea must be considered that if Adam was made in the Divine Image of the Son, **then who was Eve made in the Divine Image of**, being careful not to spiritualize the truth or concept of the Genesis 1 & 2 account, which is to be taken literally. Romans 1:20 also requires a practical natural application from Divinity to humanity.

The same "Spirit" that Jesus commended to The Father before His death is the Divine Priest that carried the Blood of Calvary to the Heavenly Throne the very hour of His death (Heb. 9:14). This is why the "Spirit" "intercedes for us with groaning that cannot be uttered." Rom. 8:26. **"Groanings" relates an intelligence, an emotional Being at work.** Both The Father and The Son have Their "Spirit" Counterparts, a separate or separated Divine Being Who "hovers" or "flutters" over the creation as Genesis 1:2 presents just prior to the creation. A separate manifestation of Deity, Who has will, volition, and emotions. Many verses support this.

Unless those who believe there are only TWO members of the Godhead read Genesis 1 and 2, particularly verses 26 and 27, they will not understand the true fallacy of the Trinitarian creed, that it has nothing to do with the Third Person of the Godhead but rather the NATURE, position and personality of each Member of the Godhead, which is WHY the Adventist pioneers REJECTED the Trinity Creed.

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

A common response or comment in the church these days, is that the Holy Spirit "IS A MYSTERY". There is a preconceived notion that you are not to talk about it. "We can't understand it," they say. There is nothing that keeps people dumb and ignorant more than this approach. Some teach that the nature of the Holy Spirit will ALWAYS remain a "mystery". If that is

² April 14, 1853—Dear Brethren and Sisters

It may be my duty to briefly notice the article from A. N. Seymour, in the Advent Harbinger for March 26th. Mr. S. thinks there is a contradiction on the forty-third page of my little pamphlet, entitled Christian Experience and Views.—I there stated that a cloud of glorious light covered the Father, and that his person could not be seen. I also stated that I saw the Father rise from the throne, &c. Here Mr. S. finds a glaring contradiction. But it seems to me that a child may understand this. The Father was enshrouded with a body of light and glory, so that his person could not be seen, yet I knew that it was the Father, and that from his person, emanated this light and glory. When I saw this body of light and glory rise from the throne, I knew that the Father moved, which was the cause of the body of light and glory rising, therefore said, I saw the Father rise. The glory, or excellency of his form, I never saw—no one could behold it; yet the body of light and glory that enshrouded his person, could be seen. I really think that Mr. S. has manifested a disposition to catch at words, and will leave it for others to judge whether such a course becomes a minister of Christ. { RH April 14, 1853, par. 1 }

³ 1 Cor. 15:40 [There are] also celestial bodies, and bodies terrestrial: but the glory of the celestial [is] one, and the [glory] of the terrestrial [is] another. [There is] one glory of the sun, and another glory of the moon, and another glory of the stars: for [one] star differeth from [another] star in glory. So also [is] the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

true, then what is “the REVELATION of the Holy Spirit” that Ellen White admonished the church to pray for and be ready for, in 8 Testimonies 251.

Quoted source:

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

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

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

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

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

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

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

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

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

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

“And this is confirmed elsewhere throughout Sister White’s writings.

“The Holy Spirit is the Spirit of Christ, which is sent to all men to give them sufficiency.” - Manuscript Releases vol. 14, p. 84

“Sin could be resisted and overcome **only through the mighty agency of the third Person of the Godhead.....Christ has given His Spirit as a divine power to overcome all...**” – Desire of Ages, p. 671 (It is the Spirit of Christ given as a divine power that is the “third person of the Godhead”. Christ comes to us in another personality.)

“He (Jesus) is coming to us by His Holy Spirit today. Let us recognize Him now; then we shall recognize Him when He comes in the clouds of heaven, with power and great glory.” - Review & Herald, April 30, 1901, par. 8

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

“They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.” – Testimonies vol. 9, p. 189.3, 1909 (this is the heavenly trio) End quote.

Most Seventh-day Adventists do not consider, or have not considered, that Christ the Son is a DUALITY of Personage. Jesus' own Glory was INHERENT within Him, as the Transfiguration on Mt. Tabor presents. He had a DUAL NATURE. Where is there a TYPE or example of Christ with TWO NATURES? Go to the Book of Genesis, chapter 1 verses 26,27 and look at who was made in the Image of the Creator. Adam had a DUAL NATURE. It became necessary for the Creator(s) to SEPARATE those TWO natures in Adam in Genesis 2. When we go to Genesis 5:2 we read that Christ “called THEIR name Adam”, that is, BOTH Adam and Eve were called Adam, that is under the masculine name of Adam, or Mr. and Mrs. Adam (no last names in the beginning). Yet, they, Adam and Eve, were ordained to be SEPARATE individuals, each fulfilling their ordained gender roles, to love, honor and cherish the other, to have companionship and to procreate. Does Jesus have a Divine Companion, a Divine Counterpart that is actually separate from Himself? He told us in John 14, 15 and 16. Some teach today that the “Spirit of Christ” is a force projection of Jesus, not another person or another personality – essentially equal with Christ.

Most have never read that 14MR statement from Ellen White before, but it has to be the most confusing or incomplete worded statement she ever wrote simply because it was not time to reveal more about the Holy Spirit. But any idea of a "heavenly trio" where only TWO Members of the Godhead are actual Divine Personages, real "personalities" and the third member merely a projection of force by the other TWO Members, the Father and the Son, is not reasonable. The whole Binitarian idea was never carried in any of Ellen White's counsels. She directly warned against "spiritualistic" theories.

Christ the Son did not "send" Himself, or merely a spiritual part of Himself, or of the Father, when He promised the "Other Comforter" to the church to "lead us into all truth".

She did state there was coming a "revelation of the Holy Spirit" (8T251), that the church was to pray for it, certainly regarding the Personality of the Holy Spirit, and HOW Christ was first "born in Heaven" as A.T. Jones and E.J. Waggoner wrote about shortly after the 1888 Minneapolis Conference. Since that message was rejected by the church leaders it was never given free course, but she promised it would come once again.

What is Christ's relationship to the Father?

Christ is one with the Father, but Christ and God are two distinct personages. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that his disciples might be one with him as he is one with the Father. But the unity that is to exist between Christ and his followers does not destroy the personality of either. They are to be one with him as he is one with the Father. By this unity they are to make it plain to the world that God sent his Son to save sinners. The oneness of Christ's followers with him is to be the great, unmistakable proof that God did indeed send his Son into the world to save sinners. But a loose, lax religion leaves the world bewildered and confused. {RH, June 1, 1905 par. 14}

Seventh-day Adventist leaders and pioneers never accepted any unitarian concept of the Godhead, that of a SINGLE Divine Personage with three subordinate personalities or three aspects, thus not relatable to humanity. Romans 1:20 corrects such a misunderstanding and heretical concept. The pioneers did accept "three (distinct) living persons" of the Godhead, **while rejecting the Trinitarian creed since it equates all members of the Godhead thus rejecting the personality of each Member**

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of the Godhead. That said, it is true that Jesus elevated only His Divine Father since He is the First Cause, the Highest Divine Authority of Heaven and Earth, from which each Member of the Godhead has delineated authority from. All are Deity. But there is a DELINEATION OF AUTHORITY. That is the problem with the Trinity creed. It nullifies the Personality of each Member of the Godhead by presenting an essential unitarian idea of "God". The Trinitarian creed eliminates any "Highest Authority" in the Godhead, among other heretical factors such as "co-eternal". The Godhead are subject to The Father who only is "eternal" – no beginning.

"Father" and a "Son" --- that sounds like a family dynamic, that is, a real family image such as we have on earth, as initiated on earth in Genesis 1 and 2, just as Romans 1:20 relates "clearly SEEN" - "by the things that are made", so to understand the Godhead as a Family, the master pattern for -- "on earth as it is in Heaven". Right? What is missing in this family dynamic, OR Who is missing from this Family Image, clearly presented in Scripture yet not revealed except to those who desire the straight truth. Since Jesus is the literal "only begotten" Son of the Father, just as the 1888 Message began to unfold, did the Father Himself actually give birth to His Son, or as the revelation of nature on earth clearly reveals, was there a Divine Mother in the process? Old Testament Judaism does substantiate that concept, of a Divine Feminine. Now, go back and rethink the Third Person of the Godhead, not as a force projection of the Father and the Son, but Someone we should take seriously and not downgrade to an 'impersonal force'. Ellen White nor the SDA pioneers ever made such a statement or carried such a thought, even though they rejected the "Trinity" as defined by Catholicism. The Catholic "Trinity" teaches an all-male Godhead, and so does the SDA Church.

In Whose IMAGE was woman made, in the creation story? Was the creation of "woman" an afterthought to the creation event, that is, just for the purpose of procreation and that the man was the ONLY needed human designed by the Creator(s)?

Much to prayerfully consider. This concept was introduced by Jones and Wagonner in their respective books after 1888, that Christ was actually born in Heaven before He was born on earth, a vast expanse of time/almost eternity, between the two events according to both men. In E.J. Waggoner's words, "practically without beginning". Here is an example of how the Trinity doctrine destroys the personalities of the Godhead.

Jesus Christ stated upon leaving the disciples that He would never leave them nor forsake them, or that He would be with them to the end of the world. The Divine Agency that He ordained (The Father ordained) was Jesus OWN Spirit, a distinct and separate Divine Personage just as Eve was ordained and distinct from Adam. Christ is the Second Adam (1Cor. 15:43-47) and as we have "borne the image of the earthly we shall also bear the Image of the heavenly." v49. The Divine Image is both masculine and feminine. Jesus sent down His "other self", distinct and apart from Him, on the Day of Pentecost to be with the church and guide it through the ages, in Person, with us. To say that Jesus has a non-distinct non-personality "spirit" that He commands or projects is a spiritualistic theory, positively. Certainly not in harmony with Romans 1:20. That is new teaching by some Adventists today, never borne by the Pen of Inspiration, Ellen White. Yes, she did reject the Trinity teaching, but never a Third Person of the Godhead. There is a need for understanding the real issue.

Ellen White stated that the Trinity doctrine destroys the "personality of God", not that there was not a Third Person, but that the "co-equal" and "co-eternal" aspects, perverting the delineation of Authority in the Godhead, completely misrepresented the Godhead. This is why the SDA pioneers did not accept the Trinity doctrine, which is Catholic. Furthermore, the Godhead of Romans 1:20 must include a Divine Feminine member (Intercessor – Rom. 8:26) since the Creation account in Genesis 1 and 2 provides and teaches such an idea of truth, even a revelation of Christ Himself.

So, WHERE DOES "ANOTHER" INTERCESSOR COME INTO THE PICTURE OF REDEMPTION? See the Book of Hebrews:

9:14 - How much more shall the blood of Christ, who THROUGH THE ETERNAL SPIRIT offered himself without spot to God, purge your conscience from dead works to serve the living God?

Without the em-BODIED Holy Spirit, or " THE Eternal Spirit", direct definite article, Christ the Son could not have had His Blood offered that very hour in the Heavenly Sanctuary, before The Father Most High. Christ the Son did NOT offer Himself, that is His Blood, after He was dead. He told The Father, "into Thy Hands I commend My Spirit", the "one brought up with Him" (Proverbs 8:30). Each Member of Deity has a Spirit Body, They are real, material. Therefore, when we read in Romans 8:26 that "the Spirit makes intercession" we may be certain [we are being represented on earth by a Member of the Godhead that "feels our infirmities" having come forth from The Son Himself the moment of His death, to carry His Blood to the Heavenly Sanctuary, as the EVER-living High Priest as the Leviticus 14 image of the sacrifice of the TWO birds reveals, one bird slain and the OTHER dipped in the blood of the slain bird THEN released](#). The Heavenly Sanctuary required BLOOD to activate it the very hour of Jesus death. He could not offer His own Blood after He was dead. He did not wait three days to offer His Blood when He was called to stand before His Father. Sanctuary law requires fresh blood, the moment, the hour of its pouring forth.

The "Eternal Spirit" OFFERED Him, His Blood, His death, before the Throne, that day on Calvary. The Sanctuary law in the Books of Moses reveal there are TWO mediators, one that dies and the other that lives. The "Eternal Spirit" is the One Who resurrected Christ that morning of eternal victory. He did not resurrect Himself, nor did The Father come down and resurrect Him. That same resurrection power, His Spirit, is what or Who resurrects each of us from a life of sin and death. Ellen White stated that "Deity did not sink an die" when Jesus died on the Cross, yet Deity could not live in a body polluted by sin and death, a paradox. Easy to explain. The Holy Ghost, His Holy Spirit, took possession of His Deity the moment of His death and restored it to Him the moment of His resurrection. You see, Jesus really did die. Deity could not remain in a dead body, impossible. Dead means dead. No charge by the Enemy of souls can be leveled against Jesus that He did not really die in His humanity.

The Law of Moses presented the remedy for "leprosy", and leprosy is a symbol of sin. This law shows the need and provision for TWO High Priests, One that dies and the Other that lives, or is "set free" to fly away. This is what happened at Calvary. Leviticus 14 --

14:49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

14:50 And he shall kill the one of the birds in an earthen vessel over running water:

14:51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

14:52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

14:53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

14:54 This [is] the law for all manner of plague of leprosy, and scall,

14:55 And for the leprosy of a garment, and of a house,

14:56 And for a rising, and for a scab, and for a bright spot:

14:57 To teach when [it is] unclean, and when [it is] clean: this [is] the law of leprosy.

Ellen White's comments:

Leviticus Chapter 14

4-8 (John 1:29). **Two Birds**—One Dipped in Blood—The wonderful symbol of the living bird dipped in the blood of the bird slain and then set free to its joyous life, is to us the symbol of the atonement. **There were death and life blended, presenting to the searcher for truth the hidden treasure, the union of the pardoning blood with the resurrection and life of our Redeemer. The bird slain was over living water; that flowing stream was a symbol of the ever flowing, ever cleansing efficacy of the blood of Christ, the Lamb slain from the foundation of the world,** the fountain that was open for Judah and Jerusalem, wherein they may wash and be clean from every stain of sin. We are to have free access to the atoning blood of Christ. This we must regard as the most precious privilege, the greatest blessing, ever granted to sinful man. And how little is made of this great gift! How deep, how wide and continuous is this stream! **To every soul thirsting after holiness there is repose, there is rest, there is the quickening influence of the Holy Spirit,** and then the holy, happy, peaceful walk and precious communion with Christ. **Then, oh, then, can we intelligently say with John, “Behold the Lamb of God, that taketh away the sin of the world”** (Letter 87, 1894). { 1BC 1111.4 }

The “Two Birds” -- Who are They? “Then, oh, then, can we intelligently say with John, BEHOLD the Lamb...”

Part 3

**THE REASON THE SDA PIONEERS REJECTED “THE TRINITY” DOCTRINE;
IT HAD NOTHING TO DO WITH THE THIRD PERSON OF THE GODHEAD,
THE HOLY SPIRIT.**

The rejection of the “Trinity” doctrine by SDA pioneers centered upon the Divine nature of the Son, His Atonement and His relationship with His Father, Who, as The Most High Father, was His actual Divine Father in verity and in substance BODILY. Each Member of the Godhead possesses a Divine “body” – a real material body. Again, it had nothing to do with The Holy Spirit nor a Third Person, in general or in particular. Let the evidence speak.

THE REVIEW AND HERALD:
BATTLE CREEK, MICH., THIRD-DAY, NOV. 5, 1861
QUESTIONS FOR BRO. LOUGHBOROUGH

BRO. WHITE: The following questions I would like to have you give, or send, to Bro. Loughborough for explanation.

W. W. GILES.
Toledo, Ohio. {November 5, 1861 UrSe, ARSH 184.1}

QUESTION 1. What serious objection is there to the doctrine of the Trinity? {November 5, 1861 UrSe, ARSH 184.2}

ANSWER. There are many objections which we might urge, but on account of our limited space we shall reduce them to the three following: **1. It is contrary to common sense. 2. It is contrary to scripture. 3. Its origin is Pagan and fabulous.** {November 5, 1861 UrSe, ARSH 184.3}

These positions we will remark upon briefly in their order. And 1. It is not very consonant with common sense to talk of three being one, and one being three. Or as some express it, calling God "the Triune God," or "the three-one-God." **If Father, Son, and Holy Ghost are each God**, it would be three Gods; for three times one is not one, but three. **There is a sense in which they are one, but not one person, as claimed by Trinitarians.** {November 5, 1861 UrSe, ARSH 184.4}

2. It is contrary to Scripture. Almost any portion of the New Testament we may open which has occasion to speak of the Father and Son, represents them as two distinct persons. The seventeenth chapter of John is alone sufficient to refute the doctrine of the Trinity. **Over forty times in that one chapter Christ speaks of his Father as a person distinct from himself.** His Father was in heaven and he upon earth. The Father had sent him. Given to him those that believed. He was then to go to the Father. **And in this very testimony he shows us in what consists the oneness of the Father and Son. It is the same as the oneness of the members of Christ's church.** "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." Of one heart and one mind. Of one purpose in all the plan devised for man's salvation. Read the seventeenth chapter of John, and see if it does not completely upset the doctrine of the Trinity. {November 5, 1861 UrSe, ARSH 184.5}

To believe that doctrine, when reading the scripture we must believe that God sent himself into the world, died to reconcile the world to himself, raised himself from the dead, ascended to himself in heaven, pleads before himself in heaven to reconcile the world to himself, and is the only mediator between man and himself. It will not do to substitute the human nature of Christ (according to Trinitarians) as the Mediator; for Clarke says, "Human blood can no more appease God than swine's blood." Com. on 2Sam.xxi,10. We must believe also that in the garden God prayed to himself, if it were possible, to let the cup pass from himself, and a thousand other such absurdities. {November 5, 1861 UrSe, ARSH 184.6}

Read carefully the following texts, comparing them with the idea that Christ is the Omnipotent, Omnipresent, Supreme, and only self-existent God: John xiv,28; xvii,3; iii,16; v,19,26; xi,15; xx,19; viii,50; vi,38; Mark xiii,32; Luke vi,12; xxii,69; xxiv,29; Matt.iii,17; xxvii,46; Gal.iii,20; 1Jno.ii,1; Rev.v,7; Acts xvii,31. Also see Matt.xi,25,27; Luke i,32; xxii,42; John iii,35,36; v,19,21,22,23,25,26; vi,40; viii,35,36; xiv,13; 1Cor.xv,28, etc. {November 5, 1861 UrSe, ARSH 184.7}

The word Trinity nowhere occurs in the Scriptures. The principal text supposed to teach it is 1John i,7, which is an interpolation. Clarke says, "Out of one hundred and thirteen manuscripts, the text is wanting in one hundred and twelve. It occurs in no MS. before the tenth century. And the first place the text occurs in Greek, is in the Greek translation of the acts of the Council of Lateran, held A. D. 1215." - Com. on John i, and remarks at close of chap. {November 5, 1861 UrSe, ARSH 184.8}

3. Its origin is pagan and fabulous. Instead of pointing us to scripture for proof of the trinity, we are pointed to the trident of the Persians, with the assertion that "by this they designed to teach the idea of a trinity, and if they had the doctrine of the trinity, they must have received it by tradition from the people of God. But this is all assumed, **for it is certain that the Jewish church held to no such doctrine. Says Mr. Summerbell, "A friend of mine who was present in a New York synagogue, asked the Rabbi for an explanation of the word 'elohim'. A Trinitarian clergyman who stood by, replied, 'Why, that has reference to the three persons in the Trinity,' when a Jew stepped forward and said he must not mention that word again, or they would have to compel him to leave the house; for it was not permitted to mention the name of any strange god in the synagogue."** 1 Milman says the idea of the Trident is fabulous. 2 {November 5, 1861 UrSe, ARSH 184.9}

This doctrine of the trinity was brought into the church about the same time with image worship, and keeping the day of the sun, and is but Persian doctrine remodeled. It occupied about three hundred years from its introduction to bring the doctrine to what it is now. It was commenced about 325 A. D., and was not completed till 681. See Milman's Gibbon's Rome, vol. iv, p.422. It was adopted in Spain in 589, in England in 596, in Africa in 534. - Gib. vol. iv, pp.114,345; Milner, vol. i, p.519.

J. N. LOUGHBOROUGH.

(To be continued.) {November 5, 1861 UrSe, ARSH 184.10}

A.T. Jones:

One of the chief reasons for the rapid and wide-spread interest in the controversy was that *nobody could comprehend or understand the question at issue*. "It was the excess of dogmatism founded on the most abstract words in the most abstract region of human thought." (Stanley's "Eastern Church"). **There was no dispute about the fact of there being a Trinity, it was about the nature of the Trinity. Both parties believed in precisely the same Trinity; but they differed upon the precise relationship which the Son bears to the Father.** {September 13, 1897 ATJ, BEST 292.2}

With the exception of a single point, the two views were identical, only being stated in different ways. **Alexander held that the Son was begotten of the very essence of the Father, and is therefore**

of the same substance with the Father; while Arius held that the Son was begotten by the Father, not from His own essence, but from nothing; but that when He was thus begotten, He was, and is, of precisely the like substance with the Father. {September 13, 1897 ATJ, BEST 292.3}

J.H. Waggoner – From Eden to Eden

As JHW uses the word "Trinity" in quotes references the Catholic "Trinity". The use of the word 'Trinity' without quotes uses the term loosely, referencing the Three Members of the Godhead, NOT as defined by the Catholic "Trinity".

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever." Isa. 9:6, 7. {1890 JHW, FEE 249.1}

The position that he is to occupy--the government that he is to hold--sufficiently identify the person here referred to as the Son of God, the Messiah. The wonder has been how he who is the Prince of Peace can be called "the everlasting Father." **It cannot represent him in any relation to "the Trinity," as some have supposed, for the Father is uniformly considered "the first person," while the Prince of Peace, he who appeared as the Son of David, and Heir to his throne, is as uniformly held to be the second person. If it should be claimed that he is both Father and Son in the Trinity, then it is evident there could be no Trinity, as he would be but one person with two names. It appears evident that this prophecy has no reference to any such doctrine, but refers to him as a Father in a different sense.** {1890 JHW, FEE 249.2}

Now as the New Jerusalem is called **the bride, our mother**, and as Jesus is the bridegroom, he must by right be called our Father. Thus the bridegroom and bride are the father and mother of all the children of the heavenly city. This is both plain and reasonable. {1890 JHW, FEE 249.3}

But these children are all faithful ones, who are constituted the seed of Abraham by faith in Christ, and who are born anew to the kingdom of God. The unfaithful--they who have rejected Christ, whether among the Jews or Gentiles--have no lot nor part in that matter. They are looking also to Jerusalem for the fulfillment of the promises of God, but it is to the old Jerusalem, the "Jerusalem which now is, and is in bondage with her children." Gal. 4:25. The New Jerusalem is not the mother of these bond children, and Jesus, the bridegroom, is not their Father. They will have no part in his work of restitution. {1890 JHW, FEE 249.4}

But of his Father, Jesus says, "My Father, which gave them me, is greater than I," and, "My Father is greater than all." John 10:29; 14:28. He is over all, the universal Father; he is even "the God and Father of our Lord Jesus Christ." 2 Cor. 11:31, etc. {1890 JHW, FEE 250.1}

But Jesus Christ himself, **the royal bridegroom to the New Jerusalem**, is the everlasting Father of all the redeemed, and of no others. {1890 JHW, FEE 250.2}

When the kingdom is given to Christ, he takes possession of his capital, in Heaven, and this is called in a figure the marriage. The saints are the guests [Note, as Ellen White also

state in GC427, in other words, "the saints" are NOT "The Bride"] who are called to the marriage supper of the Lamb. Rev. 19:6-9. And we have seen that he takes possession of the kingdom in Heaven, before his return to the earth, and he commends the faithful who shall be watching when the Lord returns from the wedding. Glorious blessing that is promised! He will take them to the mansions prepared, and make them sit down to the marriage supper, and he will come forth and serve them. His own hand shall pluck of the fruit of the tree of life, and give them to eat, and bring them water from the river of life. What a feast that will be to those who have suffered in poverty in this world for his name's sake! See Luke 12:31-37. {1890 JHW, FEE 250.3}

The Atonement - Part II (Continued) **THE DOCTRINE OF A TRINITY DEGRADES THE ATONEMENT**

I AM aware that many attach so much sanctity to the term "trinity," that it will appear like irreverence, in their eyes, to speak thus of that doctrine: but I write with feelings of reverence for every scripture doctrine and scripture fact, while I do not profess reverence for human opinions and inventions. I reverence the Scriptures, but not men's opinions of the Scriptures. {November 3, 1863 JWe, ARSH 181.25}

Many writers appear to think that the atonement, in respect to its dignity and efficacy, rests upon the doctrine of a trinity. But I fail to see any such connection. On the contrary the advocates of that doctrine really fall into the difficulty they seem anxious to avoid. And here it is curious to observe how the widest extremes meet in theology. The highest Trinitarians and lowest Unitarians meet and are perfectly united on the death of Christ, - the faith of both amounts to Socinianism. Unitarians believe that Christ was a prophet, an inspired teacher, but merely human; that his death was that of a human body only. **Trinitarians hold that "Christ" comprehends two natures; one that was merely human; the other, the second person in the trinity, who dwelt in the flesh for a brief period, but could not possibly suffer, or die: that the Christ that died was only the human nature in which the divinity had dwelt.** Both classes have a human offering, and nothing more. No matter how exalted the pre-existent Son was; no matter how glorious, how powerful, or even eternal; if the manhood only died the sacrifice was only human. And so far as the vicarious death of Christ is concerned, this is Socinianism. **Thus I think the remark just that the doctrine of a trinity degrades the atonement, resting it solely on a human offering as a basis. A few quotations will show the correctness of this assertion.** {November 3, 1863 JWe, ARSH 181.26}

"As God he obeyed all the requirements of the law, and made it honorable in the justification of sinners; as man, he bore its curse on the tree, and endured its penalty." Manual of Atonement, p.25. {November 3, 1863 JWe, ARSH 182.1}

"The sufferings of Christ were endured in his human nature. Though possessing a divine nature, yet in that he could not suffer and die. His sufferings were endured in his human nature." Id. p.88. {November 3, 1863 JWe, ARSH 182.2}

"It is no part of the doctrine of the atonement that the divine nature, in the person of the Saviour, suffered." Barnes on Atonement, p.224. {November 3, 1863 JWe, ARSH 182.3}

"It was meet that the mediator should be man, that he might be capable of suffering death; for, as God, he could not die." Buck's Theol. Diet. Art. Mediator. {November 3, 1863 JWe, ARSH 182.4}

"Trinitarians do not hold to the sufferings or death of divinity." Mattison on the Trinity, p.39. {November 3, 1863 JWe, ARSH 182.5}

"His mediation between God and man is chiefly in his human nature, in which alone he was capable of suffering and dying." Scott on 1Tim.ii,5. {November 3, 1863 JWe, ARSH 182.6}

"I know not any scripture, fairly interpreted, that states the Divine nature of Lord to be begotten of God, or to be the Son of God." Clarke on Heb.i,8. {November 3, 1863 JWe, ARSH 182.7}

"Is it to be wondered that the human body in which this fullness of the Godhead dwelt, and in which the punishment due to our sins was borne upon the tree, should be exalted above all human and all created things?" Id. on Phil.ii,9. {November 3, 1863 JWe, ARSH 182.8}

Dr. Clarke says the apostle John doubtless directed his first letter against the heretics then abounding. Of them in his note on 1John i,8, he says: "The Gnostics even denied that Christ suffered: the AEon, or Divine Being that dwelt in the man Christ Jesus, according to them, left him when he was taken by the jews," etc. {November 3, 1863 JWe, ARSH 182.9}

So far as that particular heresy of the Gnostics is concerned, it has become wide-spread and almost all-prevailing in the denominations of the present day. {November 3, 1863 JWe, ARSH 182.10}

I have already shown that the Son of God, who was in the beginning, by whom the worlds were made, suffered death for us; the oft-repeated declarations of theological writers that a mere human body died, are by the Scriptures, proved untrue. They take the doctrine of a trinity for their basis and assume that Christ is the second person in the trinity, and could not die. Again, they assume that death is not a cessation of life: and between the two unscriptural assumptions they involve themselves in numerous difficulties, and load the doctrine of the atonement with unreasonable contradictions. **As the doctrine of a trinity is fundamental with so many, and is the cause of such radical errors' being introduced into their views of the atonement, it may be permitted to notice it further.** {November 3, 1863 JWe, ARSH 182.11}

In the "Manual of the Atonement," 1Jno.v,20, is quoted as containing most conclusive evidence of a trinity and of the Supreme Deity of Christ. It is there claimed that he is called "the true God and eternal life." The whole verse reads thus: "And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, in his Son Jesus Christ. This is the true God and eternal life." A person must be strongly wedded to a theory who can read this verse and not see the distinction therein contained between the true God and the Son of God. "We are in him that is true." How? "In his Son Jesus Christ." The distinction between Christ and the true God is most clearly shown by the Saviour's own words in John xvii,3: "That they might know thee, the only true God, and Jesus Christ, whom thou hast sent." {November 3, 1863 JWe, ARSH 182.12}

Much stress is laid on Isa.ix,6, as proving a trinity, which I have quoted and referred to our High Priest who shed his blood for us. the advocates of that theory will say that it refers to a trinity because Christ is called the everlasting Father. But for this reason, with others, I affirm that it can have no reference to a trinity. Is Christ the Father in the trinity? If so, how is he the Son? or if he is both father and son, how can there be a trinity? for a trinity is three persons. To recognize a trinity the distinction between the father and son must be preserved. Christ is called "the second person in the trinity;" but if this text proves a trinity or refers to it at all, it proves that he is not the second but the first. And if he is the first who is the second? It is very plain that this text has no reference to such a doctrine. {November 3, 1863 JWe, ARSH 182.13}

In seeking an explanation of this text we must bear in mind the work of Christ as brought to view in this and parallel passages. These words refer to the "child born," the "son given," who, as we have seen, bears the title of God **subordinate** to his Father. And if an apostle could call himself the father of those whom he had begotten in the gospel, (1Cor,iv,15; 1Tim.i,2; Tit.i,4), how appropriately is this title applied to the Prince of Peace who is, in a peculiar sense, the everlasting father of all to whom he gives everlasting life. The New Jerusalem is called the Bride, the Lamb's wife; Rev.xxi; Christ of course is the Bridegroom, the husband. But Paul says Jerusalem above is our mother. Gal.iv. If so, why not her husband, the bridegroom, be our father? Surely there is nothing inappropriate in this. But, as the new jerusalem is not the mother of the unregenerate, these being reckoned the children of the bondwoman, so Christ is not called their father. They are not his children, and he does not give them everlasting life. Therefore the title is applied to him in a subordinate and restricted sense. **In its unrestricted and universal sense it applies only to the Supreme One, "the God and Father of our Lord Jesus Christ."** {November 3, 1863 JWe, ARSH 182.14}

John xii,40,41, has been supposed to prove the Supreme Deity of Christ, and therefore a trinity. "These things said Esaias, when he saw his [Christ's] glory, and spake of him." This refers to Isa.vi, which chapter speaks of "the King, the Lord [Jehovah] of hosts;" and it is thence inferred that Christ is that Lord of hosts. But those who quote this in such a manner should know (and some of them do know) that there are in Psa.cx,1, which says: "The Lord said unto my Lord." The first is Jehovah; the second Adonai: - the Father and Son. In Isa.vi,3,5,12, Jehovah is used: in verses 1,8,11, Adonai is used. Now John xii,40, is a quotation from Isa.vi,10, which refers to Adonai, the Son, and not to Jehovah. Many have been misled by a wrong application of this text. Those who know the fact above stated cannot honestly use it as it has been used in theological controversies. {November 3, 1863 JWe, ARSH 182.15}

Jer.xxiii,5,6, is supposed to afford decisive proof of a trinity, in that "the Branch" which is raised up unto David shall be called Jehovah. Clarke, in his commentary gives the following rendering of this text, from Dr. Blayney: "And this is the name by which Jehovah shall call him, our righteousness." He adds: {November 3, 1863 JWe, ARSH 182.16}

"Dr. Blayney thus accounts for his translation:- Literally, according to the Hebrew idiom, - and this is his name by which Jehovah shall call our righteousness; a phrase exactly the same as, 'And Jehovah shall call him so,' which implies that God would make him such as he called him, that is, our righteousness; or the Author and means of our salvation and acceptance. So that by the same

metonymy Christ is said to 'have been made of God unto us wisdom, and righteousness, and sanctification, and redemption.' 1Cor.i,30. {November 3, 1863 JWe, ARSH 182.17}

"I doubt not that some persons will be offended with me, for depriving them by this translation of a favorite argument for proving the Divinity of our Saviour from the Old Testament. But I cannot help it. I have done it with no ill design: but purely because I think, and am morally sure, that the text, as it stands, will not properly admit of any other construction. The Septuagint have so translated it before me in an age when there could not possibly be any bias or prejudice either for or against the forementioned doctrine, - a doctrine which draws its decisive proofs from the New Testament only." {November 3, 1863 JWe, ARSH 182.18}

On this Dr. Clarke remarks: "I prefer the translation of Blayney to all others. As to those who put the sense of their creed upon the words, they must be content, to stand out of the list of Hebrew critics. I believe Jesus to be Jehovah, but I doubt much whether this text calls him so." {November 3, 1863 JWe, ARSH 182.19}

And if this text does not call him so, he will find little ground for such belief. This shows the necessity of distinguishing between a criticism, and an opinion.

J. H. W.

(To be Continued.) {November 3, 1863 JWe, ARSH 182.20}

The advocates of three immersions claim that Eunomius, Bishop of Cyzicum, was the originator of single immersion. No sufficient evidence to this effect exists. They profess to prove it by Sozomen and Theodoret. But Sozomen does not say what they ascribe to him. Theodoret, in his history, gives quite a full account of Eunomius, of his being condemned as a friend of Arius, of his taking the bishopric, but not one word of that which is placed to his credit. He has also recorded a Synodical letter of a council held in Constantinople, a. d. 381, in which are the following words:-- {1878 JHW, TOB 158.1}

"We have rejected the hypothesis of Sabellus, **which confounds the three persons by denying their characteristics; neither do we receive the blasphemy of the Eunomians, of the Arians, or of the Spiritualists, who divide the substance, the nature, and the divinity of the Godhead, and who, denying the uncreated and consubstantial and co-eternal Trinity, speak of a Trinity which they represent as having been created, or as consisting of diverse natures.**" {1878 JHW, TOB 158.2}

What these persons really believed will never be known. A brief notice of the treatment of heretics in those times may not be out of place. Bower says:-- {1878 JHW, TOB 158.3}

CHAPTER VI. DOCTRINE OF A TRINITY SUBVERSIVE OF THE ATONEMENT

It will no doubt appear to many to be irreverent to speak thus of the doctrine of a trinity. But we think they must view the subject in a different light if they will calmly and candidly examine the arguments which we shall present. We know that we write with the deepest feelings of reverence for

the Scriptures, and with the highest regard for every Scripture doctrine and Scripture fact. But reverence for the Scriptures does not necessarily embrace reverence for men's opinions of the Scriptures. {1884 JHW, AERS 164.1}

It is not our purpose to present any argument on the doctrine of the trinity, further than it has a bearing on the subject under consideration, namely, on the Atonement. And we are willing, confidently willing to leave the decision of the question with all who will carefully read our remarks, with an effort to divest themselves of prejudice, if they unfortunately possess it. The inconsistencies of Trinitarians, which must be pointed out to free the Scripture doctrine of the Atonement from reproaches under which it has too long lain, are the necessary outgrowth of their system of theology. No matter how able are the writers to whom we shall refer, they could never free themselves from inconsistencies without correcting their theology. {1884 JHW, AERS 164.2}

Many theologians really think that the Atonement, in respect to its dignity and efficacy, rests upon the doctrine of a trinity. But we fail to see any connection between the two. To the contrary, the advocates of that doctrine really fall into the difficulty which they seem anxious to avoid. Their difficulty consists in this: They take the denial of a trinity to be equivalent to a denial of the divinity of Christ. Were that the case, we should cling to the doctrine of a trinity as tenaciously as any can; but it is not the case. They who have read our remarks on the death of the Son of God know that we firmly believe in the divinity of Christ; **but we cannot accept the idea of a trinity, as it is held by Trinitarians, without giving up our claim on the dignity of the sacrifice made for our redemption.** {1884 JHW, AERS 164.3}

And here is shown how remarkably the widest extremes meet in theology. The highest Trinitarians and lowest Unitarians meet and are perfectly united on the death of Christ--the faith of both amounts to Socinianism. Unitarians believe that Christ was a prophet, an inspired teacher, but merely human; that his death was that of a human body only. Trinitarians hold that the term "Christ" comprehends two distinct and separate natures: one that was merely human; the other, the second person in the trinity, who dwelt in the flesh for a brief period, but could not possibly suffer, or die; that the Christ that died was only the human nature in which the divinity had dwelt. Both classes have a human offering, and nothing more. No matter how exalted the pre-existent Son was; no matter how glorious, powerful, or even eternal; if the manhood only died, the sacrifice was only human. And so far as the vicarious death of Christ is concerned, this is Socinianism. Thus the remark is just, that the doctrine of a trinity degrades the Atonement, resting it solely on a human offering as a basis. A few quotations will show the correctness of this assertion. {1884 JHW, AERS 165.1}

"As God, he obeyed all the requirements of the law, and made it honorable in the justification of sinners; as man, he bore its curse on the tree, and endured its penalty."--Manual of Atonement, p. 25. {1884 JHW, AERS 166.1}

"The sufferings of Christ were endured in his human nature. Though possessing a divine nature, yet in that he could not suffer and die. His sufferings were endured in his human nature." Id., p. 88. {1884 JHW, AERS 166.2}

"It is no part of the doctrine of the Atonement that the divine nature, in the person of the Saviour, suffered."--Barnes on Atonement, p. 224. {1884 JHW, AERS 166.3}

"It was meet that the mediator should be man, that he might be capable of suffering death; for, as God, he could not die."--Buck's Theol. Dict., Art. Mediator. {1884 JHW, AERS 166.4}

"Trinitarians do not hold to the sufferings or death of divinity."--Mattison on the Trin., p. 39. {1884 JHW, AERS 166.5}

"His mediation between God and man is chiefly in his human nature, in which alone he was capable of suffering and dying."--Scott on 1 Tim. 2:5. {1884 JHW, AERS 166.6}

"I know not any scripture, fairly interpreted, that states the divine nature of our Lord to be begotten of God, or to be the Son of God."--Clarke on Heb. 1:8. {1884 JHW, AERS 166.7}

"Is it to be wondered that the human body in which this fullness of the Godhead dwelt, and in which the punishment due to our sins was borne upon the tree, should be exalted above all human and all created things?"--Id. on Phil. 2:9. {1884 JHW, AERS 167.1}

Dr. Clarke says the apostle John doubtless directed his first letter against the heretics then abounding. Of them he says:-- {1884 JHW, AERS 167.2}

"The Gnostics even denied that Christ suffered; the AEon, or Divine Being that dwelt in the man Christ Jesus, according to them, left him when he was taken by the Jews," etc.--Note on 1 John 1:8. {1884 JHW, AERS 167.3}

So far as that particular heresy of the Gnostics is concerned, it has become wide-spread and almost all-prevailing in the denominations of the present day. Indeed, we cannot see but Dr. Clarke himself was tinctured with it, according to the quotations given above. {1884 JHW, AERS 167.4}

We trust that we have shown to the full conviction of every one who "trembles at the word" of the Lord, that the Son of God, who was in the beginning, by whom the worlds were made, suffered death for us; the oft-repeated declarations of theological writers that a mere human body died are, by the Scriptures, proved untrue. **These writers take the doctrine of a trinity for their basis, and assume that Christ is the second person in the trinity, and could not die. Again, they assume that death is not a cessation of life; and between the two unscriptural assumptions they involve themselves in numerous difficulties, and load the doctrine of the Atonement with unreasonable contradictions.** We would not needlessly place ourselves in opposition to the religious feelings of any class, but in order to clear the doctrine of the Atonement from the consequences of these assumptions, we are compelled to notice some of the prominent arguments presented in favor of the doctrine of a trinity. {1884 JHW, AERS 167.5}

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

in his Son Jesus Christ. This is the true God and eternal life." A person must be strongly wedded to a theory who can read this verse and not see the distinction therein contained between the true God and the Son of God. "We are in him that is true." How? "In his Son Jesus Christ." The distinction between Christ and the true God is most clearly shown by the Saviour's own words in John 17:3: "That they might know thee, the only true God, and Jesus Christ, whom thou hast sent." {1884 JHW, AERS 168.1}

Much stress is laid on Isa. 9:6, as proving a trinity, which we have before quoted, as referring to our High Priest who shed his blood for us. The advocates of that theory will say that it refers to a trinity because Christ is called the everlasting Father. But for this reason, with others, we affirm that it can have no reference to a trinity. Is Christ the Father in the trinity? If so, how is he the Son? or if he is both Father and Son, how can there be a trinity? for a trinity is three persons. **To recognize a trinity, the distinction between the Father and Son must be preserved.** Christ is called "the second person in the trinity;" but if this text proves a trinity, or refers to it at all, it proves that he is not the second, but the first. And if he is the first, who is the second? It is very plain that this text has no reference to such a doctrine. {1884 JHW, AERS 168.2}

....

That is apparently, but not really, an argument. They who speak thus seem to forget the teachings of the New Testament, that God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. And again Jesus said: "My doctrine is not mine, but his that sent me." "He that sent me is with me; the Father hath not left me alone; for I do always those things that please him." "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." John 7:16; 8:29; 14:10. God hath indeed spoken unto us in these last days, but it is "by his Son." Heb. 1:1, 2. It is very true, "that God hath given to us eternal life, and this life is in his Son." 1 John 5:11. The Son comes in the name of the Father; he represents the Father to the world; he accomplishes the will and purpose of the Father in redemption. As Christ is the Son of God, and the only representative of the Father, it could not be considered strange that he should bear the name and title of his father; "for it pleased the Father that in him should all fullness dwell." Col. 1:19. But the Son is not the Father; and therefore it cannot be that Christ is Jehovah, but was sent of Jehovah to do his will and work, and to make known the counsels of his grace. {1884 JHW, AERS 172.1}

As before remarked, the great mistake of Trinitarians, in arguing this subject, is this: they make no distinction between a denial of a trinity and a denial of the divinity of Christ. They see only the two extremes, between which the truth lies; and take every expression referring to the pre-existence of Christ as evidence of a trinity. The Scriptures abundantly teach the pre-existence of Christ and his divinity; but they are entirely silent in regard to a trinity. The declaration, that the divine Son of God could not die, is as far from the teachings of the Bible as darkness is from light. And we would ask the Trinitarian, to which of the two natures are we indebted for redemption? The answer must, of course, be, To that one which died or shed his blood for us; for "we have redemption through his blood." Then it is evident that if only the human nature died, our Redeemer is only human, and that the divine Son of God took no part in the work of redemption, for he could neither suffer nor die.

Surely, we say right, that the doctrine of a trinity degrades the Atonement, by bringing the sacrifice, the blood of our purchase, down to the standard of Socinianism. {1884 JHW, AERS 173.1}

....

The creed was formulated and the faith defined by Athanasius. Previous to that time there was no settled method of expression, if, indeed, there was anywhere any uniformity of belief. Most of the early writers had been pagan philosophers, who to reach the minds of that class, often made strong efforts to prove that there was a blending of the two systems, Christianity and philosophy. There is abundance of material in their writings to sustain this view. Bingham speaks of the vague views held by some in the following significant terms:-- {1878 JHW, TOB 180.2}

"There were some very early that turned the doctrine of the Trinity into Tritheism, and, instead of three divine persons under the economy of Father, Son, and Holy Spirit, **brought in three collateral, co-ordinate, and self-originated beings, making them three absolute and independent principles, without any relation of Father or Son, which is the most proper notion of three gods.** And having made this change in the doctrine of the Trinity, they made another change answerable to it in the form of baptism."--Antiquities, book 11, chap. 8, § 4. {1878 JHW, TOB 180.3}

Who can distinguish between this form of expression and that put forth by the Council of Constantinople in a. d. 381, **wherein the true faith is declared to be that of "an uncreated and consubstantial and co-eternal Trinity"?** The truth is that we find the same idea which is here described by Bingham running through much of the orthodox literature of the second and third centuries. **There is no proper "relation of Father and Son" to be found in the words of the council,** above quoted. And we willingly leave it with the good judgment of every unprejudiced reader that three baptisms are more consistent with the idea of **"three collateral, co-ordinate, and self-originated beings,"** than with the idea of baptism into the names of the **Father, Son, and Holy Spirit,** and in the likeness of the Saviour's death and resurrection. {1878 JHW, TOB 181.1}

Bingham says this error in regard to a Trinity of **three co-ordinate and self-originated and independent beings arose** in the church very early; and so we find it in the earliest authors after the days of the apostles. He said that a change was made in the form of baptism corresponding to this form of belief; and so we find that three baptisms were announced by the same writers. Three baptisms are contrary to the express words of the Scripture, and contrary to the Scripture ideas of baptism into the death and resurrection of Christ. We must determine, and that to a certainty, that three baptisms is that erroneous form which was made to correspond to the doctrine of three co-eternal beings, which did not regard the true relation of Father and Son, and which gave rise to a rejection of the baptism of the gospel, into the death of Christ. {1878 JHW, TOB 181.2}

Eld. Moore says:-- {1878 JHW, TOB 182.1}

"We have shown conclusively that Justin was baptized 'in the name of the Father, and of the Son, and of the Holy Ghost,' and by trine immersion, which traces trine immersion in an unbroken line to within thirty-three years of the close of the apostolic age." {1878 JHW, TOB 182.2}

Joseph Bates:

Chapter 17

Revival of Religion - Baptism - Join the Church - Temperance Society - Cold-Water Army - Another Voyage - Rules for the Voyage - Temperance Voyage - Altar of Prayer on Ship Board - Semi-weekly Paper at Sea - Sunday Worship - Arrival in South America - Paraiba - Bahia - Privateer - St. Catherine's

DURING the spring of the year 1827 we were blessed with a revival of religion in Fairhaven, especially in the Christian church. At this season my own mind was more or less exercised in regard to uniting with some denomination of Christians. My companion had been a member of the Christian church several years previous to our marriage. By attending with her, after our marriage, when I was at home, I had become acquainted somewhat with their views of the Bible. They took the Scriptures for their only rule of faith and practice, renouncing all creeds. {1868 JB, AJB 204.1}

My parents were members of long standing in the Congregational church, with all of their converted children thus far, and anxiously hoped that we would also unite with them. **But they embraced some points in their faith which I could not understand. I will name two only: their mode of baptism, and doctrine of the trinity. My father, who had been a deacon of long standing with them, labored to convince me that they were right in points of doctrine. I informed him that my mind was troubled in relation to baptism. Said he, "I had you baptized when an infant." I answered, that that might all be according to his faith; but the Bible taught that we must first believe and then be baptized (Mark xvi,16;1Pet.iii,21), but I was not capable of believing when I was an infant. Respecting the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being. I said to my father, "If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father, and you my son, then I can believe in the trinity."** {1868 JB, AJB 204.2}

Our trial in this matter led me to make my duty a special subject of prayer, particularly in relation to baptism; after which, on opening the Bible, my eye rested on the twenty-seventh Psalm. When I had finished the last verse, I said, "Lord, I will! If I wait on thee according to thy word, I must be immersed - buried with Christ in baptism." Col.ii,12. God strengthened my heart and set me free from that moment, and my duty was perfectly clear. His promise was sweet and powerful. In a few days I was immersed and joined the Christian church. {1868 JB, AJB 205.1}

Notice, in the preceding statements there is nothing about the Third Person of the Godhead that the pioneers, particularly J.H. Waggoner or James White, warned about. J.H. Waggoner worked closely with James White in the ministry. Again, it was never about the Holy Spirit as a Person, Personality or Member of The Godhead or there being only a Father and a Son in the "Royal Family" above. Reason and There is nothing about the Holy Spirit as a projected force from the other two Members. The authors do not warn about the inclusion or nature of the Holy Spirit as one of the major fallacies of the Trinity doctrine. We must take the statements of Ellen White in the previous section, part 2, as authoritative and understand that the supposed "influence" of W.W. Prescott could not have been more real, more powerful or effective than the influence of the Holy Spirit in her mind and her teaching on this very important topic. The Godhead is frankly the central point of our

faith, second only to the Personage and mission of Christ Himself, however, if we are not straight about The Godhead and each Personage of that Divine Family then we cannot rightly understand Christ Himself and His Atonement, just as J.H. Waggoner presented.

Is the Holy Spirit God?

“The Holy Spirit indites all genuine prayer. I have learned to know that in all my intercessions the Spirit intercedes for me and for all saints; but his intercessions are according to the will of God, never contrary to his will. “The Spirit also helpeth our infirmities;” and the Spirit, being God, knoweth the mind of God; therefore in every prayer of ours for the sick, or for other needs, the will of God is to be regarded.—Sign of the Times, October 3, 1892, Paragraph 3

“...and the Spirit, being God, knoweth the mind of God.”

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IT TAKES ONE TO KNOW ONE – THE “ROYAL FAMILY” ABOVE.

PART 4 to follow --
TL Caldwell