

**WHO IS TELLING
THE TRUTH
ABOUT**

GOD?

**HERE ARE
THE FACTS**

YOU DECIDE

WHO IS TELLING THE TRUTH ABOUT GOD?

*A series of statements compiled by
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Preface

No teaching of Scripture is more important than the doctrine of God for upon it all other doctrines are built. Only a correct understanding of God and His character will enable us to fully understand the gospel and its power to save sinful man from the power, the penalty, and the presence of sin. In this book, Pastor David Clayton has assembled an outstanding representative set of Bible texts that deal with the doctrine of God. (They are excellent for use in Bible marking.) Pastor Clayton then documents that the teachings of Ellen White and the Adventist pioneers match the same concepts as found in the Scriptures. The final three chapters of this book provide documentation on the doctrine of God from the corporate Seventh-day Adventist Church, some of the independent ministries and ministers, and the Roman Catholic Church.

This book has very few comments and notes. It is the belief of Pastor Clayton and the publishers of this book that the facts, can and will, clearly speak for themselves.

Allen Stump

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What Does the Bible Say?

THERE IS ONLY ONE GOD

Mark 12:29, 32, 34

“And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: . . . And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he . . . And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.”

1 Corinthians 8:4

“As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.”

WHO IS THIS GOD?

1 Corinthians 8:6

“But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”

John 17:3

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

Revelation 21:22

“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.”

1 Corinthians 11:3

“But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.”

Ephesians 4:6

“One God and Father of all, who is above all, and through all, and in you all.”

1 Timothy 2:5

“For there is one God, and one mediator between God and men, the man Christ Jesus.”

2 Corinthians 1:3

“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.”

1 Corinthians 15:24-28

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

2 Thessalonians 2:16

“Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace.”

WHAT IS THE RELATIONSHIP BETWEEN JESUS AND GOD?

1 John 4:15

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.”

1 John 2:22, 23

“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.”

1 John 4:9, 10

“In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.”

John 3:16

“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.”

1 John 5:5

“Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”

John 8:42

“Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.”

John 5:18

“Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.”

1 John 5:1

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.”

Proverbs 30:4

“Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son’s name, if thou canst tell?”

John 10:36

“Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”

Mark 5:7

“And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.”

Hebrews 1:4, 5

“Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?”

Proverbs 8:22-25

“The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth.”

Proverbs 8:30

“Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.”

DOES JESUS HAVE A GOD

Ephesians 1:17

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.”

John 20:17

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

1 Peter 1:3

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.”

Ephesians 1:3

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.”

2 Corinthians 11:31

“The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.”

Romans 15:6

“That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”

Hebrews 1:9

“Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”

MANY SCRIPTURES SPEAK OF GOD THE FATHER. NONE SPEAK OF GOD THE SON OR GOD THE SPIRIT.

Titus 1:4

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

1 Thessalonians 1:1

“Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.”

Galatians 1:3

“Grace be to you and peace from God the Father, and from our Lord Jesus Christ.”

Ephesians 6:23

“Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.”

Philippians 2:11

“And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

2 Timothy 1:2

“To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.”

1 Peter 1:2

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”

John 6:27

“Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.”

Jude 1:1

“Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.”

**WHO SITS ON THE
THRONE OF THE UNIVERSE?**

Matthew 5:34

“But I say unto you, Swear not at all; neither by heaven; for it is God’s throne.”

Matthew 23:22

“And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.”

Revelation 4:2

“And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne.”

Revelation 7:10

“And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.”

Hebrews 8:1

“Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens.”

Hebrews 12:2

“Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

Revelation 3:21

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

**JESUS’ THRONE IS
THE THRONE OF DAVID**

Hebrews 1:8

“But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.”

Luke 1:32, 33

“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

Acts 2:30

“Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.”

**DID CHRIST RAISE HIMSELF
FROM THE DEAD?**

Acts 4:10

“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.”

Acts 5:30

“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.”

Romans 10:9

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”

Hebrews 13:20

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.”

**JESUS HAS ALL POWER AND AUTHORITY
BUT BY WHAT RIGHT DOES HE POSSESS THIS?**

Matthew 28:18

“And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth.”

John 5:26

“For as the Father hath life in himself; so hath he given to the Son to have life in himself.”

Colossians 2:9

“For in him dwelleth all the fulness of the Godhead bodily.”

Colossians 1:19

“For it pleased the Father that in him should all fulness dwell.”

1 Corinthians 15:27, 28

“For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

IT WAS AN ANGEL (MICHAEL) HAVING THE AUTHORITY TO USE GOD’S NAME, THAT LED ISRAEL IN THE WILDERNESS

Exodus 23:20-23

“Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.”

Judges 2:1-4

“And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.”

Exodus 3:2, 6

“And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.... Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.”

Exodus 3:14, 15

“And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.”

Exodus 13:21

“And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.”

Exodus 14:19

“And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them.”

Isaiah 63:9

“In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.”

Joshua 5:13-15

“And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD’S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.”

Joshua 6:2

“And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.”

Acts 7:38

“This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us.”

**WHY IS JESUS CALLED MICHAEL THE ARCHANGEL
IF HE IS THE ALMIGHTY GOD?****Daniel 12:1**

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.”

Daniel 10:13

“But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.”

Revelation 12:7

“And there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels.”

Jude 1:9

“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.”

WHERE IS THE THIRD PERSON?

2 John 1:3

“Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.”

1 Timothy 5:21

“I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.”

Titus 1:4

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

Ephesians 1:2

“Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.”

Colossians 1:2

“To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.”

WHO IS THE HOLY SPIRIT?

1. When we speak of a person’s spirit, we mean the inward part of the person; the part of the person which is different from the body.

1 Corinthians 5:3-5

“For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.”

Luke 23:46

“And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.”

Acts 7:59

“And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.”

Colossians 2:5

“For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.”

Ecclesiastes 3:21

“Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?”

Ecclesiastes 12:7

“Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”

Ezekiel 13:3

“Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!”

Matthew 26:41

“Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.”

Luke 1:80

“And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.”

2. God’s Spirit is related to God in the same way as man’s spirit is related to man.

1 Corinthians 2:11; (Rom. 8:16)

“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.”

3. The Holy Spirit has an owner

Genesis 6:3

“And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.”

Isaiah 61:1

“The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”

Acts 2:17

“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.”

Matthew 10:20

“For it is not ye that speak, but the Spirit of your Father which speaketh in you.”

4. The Spirit has no independent will. The Spirit cannot come, or go, at will. The Spirit must be given, or taken by God, or Christ.

Luke 11:13

“If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?”

John 7:39

“(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)”

Psalms 51:11

“Cast me not away from thy presence; and take not thy holy spirit from me.”

John 15:26

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.”

Acts 2:33

“Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”

5. When Jesus says that God will send the Spirit, He explains what He means by saying, I will come.

John 14:17-23

“Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”

John 14:28

“Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.”

6. The Spirit is the actual presence of the Father and the Son in mind and power, but not in bodily form.

Psalms 139:7

“Whither shall I go from thy spirit? or whither shall I flee from thy presence?”

Acts 20:28

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”

Luke 1:35

“And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.”

2 Corinthians 3:17

“Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.”

1 Corinthians 2:16

“For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.”

1 Corinthians 3:16

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”

Ephesians 3:16

“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.”

Ephesians 3:17

“That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love.”

7. The Holy Spirit and the Incarnation.

Matthew 1:18

“Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.”

Matthew 1:20

“But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.”

8. Why did Jesus breathe on them as He said, receive the Holy Spirit? What relationship is there between the Holy Spirit, and Christ's breath?

John 20:22

“And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.”

9. Whose Spirit is it? God's or Christ's?

Romans 8:9

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.”

Philippians 1:19

“For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ.”

John 16:15

“All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.”

John 17:21

“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.

John 17:23

I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

10. Christ's divine power, when on earth, was the Holy Spirit.

Acts 10:38

“How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.”

John 5:26

“For as the Father hath life in himself; so hath he given to the Son to have life in himself.”

John 14:10

“Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”

Acts 2:22

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.”

Elohim

It is often claimed that the word, “Elohim,” which is used most often in the Old Testament to refer to God, proves that God is a trinity because the word is a plural word and means more than one.

However, it is the opinion of a number of Bible scholars that the word does not necessarily mean more than one, but that it is often used to denote the majesty and greatness of God, rather than to indicate that God consists of more than one Being.

Please look at the references below where the word *Elohim* is used, and you will see where it refers to a single individual at times, as well as to beings other than God.

Exodus 7:1

“And the LORD said unto Moses, See, I have made thee a god [**elohim**] to Pharaoh: and Aaron thy brother shall be thy prophet.”

Judges 16:23

“Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god [**elohim**], and to rejoice: for they said, Our god [**elohim**] hath delivered Samson our enemy into our hand.”

Judges 16:24

“And when the people saw him, they praised their god [**elohim**]: for they said, Our god [**elohim**] hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.”

1 Kings 18:27

“And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god [**elohim**]; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.”

The word “elohim” is also used to refer to beings other than God in the following references.

Humans:

Psalms 82:1

“God standeth in the congregation of the mighty; he judgeth among the gods [elohim].”

Psalms 82:6

“I have said, Ye are gods [elohim]; and all of you are children of the most High.”

Angels:

Psalms 97:7

“Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods [elohim].”

Jesus and the Holy Spirit

1. *When Jesus left the earth, was it His plan to stay away from us?*

“... I go away, and come again unto you” (John 14:28)

“I will not leave you comfortless: I will come to you.” (John 14:18)

“A little while, and ye shall not see me: and again, a little while, and ye shall see me ...” (John 16:16)

Ans: His plan was to go away, and come again.

2. *Why, according to Jesus, was it necessary for Him to go?*

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” (John 16:7)

Ans: If He did not go, the Holy Spirit would not come.

3. *Why did Jesus have to go before the Holy Spirit could come?*

“... the Holy Ghost was not yet given; because that Jesus was not yet glorified.)” (John 7:39)

Ans: Because the Holy Spirit is the life of Jesus and this life of Jesus was not available to us while He was in His human form.

4. *What was the glorifying of Jesus?*

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” (John 17:5)

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.” (Matthew 28:18)

“... and, lo, I am with you alway, even unto the end of the world. Amen.” (Matthew 28:20)

“... a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.” (Revelation 5:6)

Ans: It was a return to the powers of the godhead so that He would be omnipotent and with all His people in every place at the same time.

5. *Why did Jesus speak of the Holy Spirit as though it was a separate person from Himself?*

“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 14:17)

Ans: Because He was coming back in ANOTHER form. In a glorified form.

6. *Who is it that dwells in us personally when the Holy Spirit comes?*

“... my Father will love him, and we will come unto him, and make our abode with him.” (John 14:23)

“... and truly our fellowship is with the Father, and with his Son Jesus Christ.” (1 John 1:3)

“At that day ye shall know that I am in my Father, and ye in me, and I in you.” (John 14:20)

“... Christ is all, and in all.” (Colossians 3:11)

“... I live; yet not I, but Christ liveth in me...” (Galatians 2:20)

“Now the Lord is that Spirit: ...” (2 Corinthians 3:17)

“But he that is joined unto the Lord is one spirit.” (1 Corinthians 6:17)

“... hereby we know that he abideth in us, by the Spirit which he hath given us.” (1 John 3:24)

Ans: The Father and the Son.

7. *How does the Bible describe the relationship between God, Jesus and us?*

“I in them, and thou in me, that they may be made perfect in one ...” (John 17:23)

Ans: God lives in Christ, and Christ lives in us.

8. *Who, ultimately, is the source of the Holy Spirit?*

“... the Spirit of truth, which proceedeth from the Father, he shall testify of me:” (John 15:26)

“One God and Father of all, who is above all, and through all, and in you all.” (Ephesians 4:6)

“For through him we both have access by one Spirit unto the Father.” (Ephesians 2:18)

Ans: The Father.

9. *Why is the Holy Spirit also called the Spirit of Christ?*

“For in him dwelleth all the fulness of the Godhead bodily.” (Colossians 2:9)

“For it pleased the Father that in him should all fullness dwell.” (Colossians 1:19)

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

“All things that the Father hath are mine:...” (John 16:15)

Ans: Because the Father’s life belongs to the Son.

10. *What food must we partake of if we are to have eternal life?*

“... Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” (John 6:53)

“I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.” (John 6:51)

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.” (John 7:37)

Ans: The flesh and blood of Jesus

11. *What is this “flesh and blood” of Jesus which we must eat and drink?*

“The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?” (John 6:52)

“It is the spirit that quickeneth; the flesh profiteth nothing: ...” (John 6:63)

“(But this spake he of the Spirit, which they that believe on him should receive: ...” (John 7:39)

Ans: The Holy Spirit.

12. *Why is the Holy Spirit referred to as the “flesh and blood” of Jesus?*

“For the life of the flesh is in the blood: ...” (Lev 17:11)

“For it is the life of all flesh; the blood of it is for the life thereof: ...”
(Leviticus 17:14)

Ans: Because the life is in the blood and the Holy Spirit is the life of Jesus.

13. *What process takes place as we eat this food?*

“He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” (John 6:56)

“As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.” (John 6:57)

“... ye might be filled with all the fulness of God.” (Ephesians 3:19)

“For we are members of his body, of his flesh, and of his bones.” (Ephesians 5:30)

Ans: Jesus’ life becomes our life

14. *Did Christ only give His life FOR the world, or did He give His life TO the world as well?*

“For the bread of God is he which cometh down from heaven, and giveth life unto the world.” (John 6:33)

“... God hath given to us eternal life, and this life is in his Son.” (1 John 5:11)

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”
(Romans 5:10)

Ans: In His human form He gave His life for the world on Calvary. In His glorified form He gives His life to the world, as the Holy Spirit.

15. *How can we “eat” of the Holy Spirit (the flesh and blood; the life of Jesus)?*

“That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being;...” (Acts 17:27, 28)

“That Christ may dwell in your hearts by faith ...” (Eph 3:17)

“For I will pour water upon him that is thirsty, and floods upon the dry ground: ...” (Isa 44:3)

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” (Matthew 5:6)

Ans: Using the faculties of our minds we exercise faith, we focus our thoughts on Christ, we study, we hold communion with God, we fix our attention on Him, we absorb spiritual energy, we feed on His spiritual life.

What Did Ellen White Say?

HOW MANY DIVINE BEINGS ARE THERE?

“Before the assembled inhabitants of heaven the King declared that **none but Christ**, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will.” (*Patriarchs and Prophets*, p.36)

“Christ the Word, the Only Begotten of God, was one with the eternal Father,— **one in nature, in character, and in purpose, - the only being in all the universe that could enter into all the counsels and purposes of God.**” (*Great Controversy*, p. 493)

“The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. ‘In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.’ John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father— **one in nature, in character, in purpose – the only being that could enter into all the counsels and purposes of God.** ‘His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.’ Isaiah 9:6. His ‘goings forth have been from of old, from everlasting.’ Micah 5:2. And the Son of God declares concerning Himself: ‘The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting.... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.’ Proverbs 8:22-30.” (*Patriarchs and Prophets*, p. 34)

IS JESUS GOD’S TRUE SON?

“The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each.” (*Ministry of Healing*, p. 421)

“ ‘Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.’ A complete offering has been made; for ‘God so loved the world, that he gave his only-begotten Son,’— **not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father’s person**, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily.” (*The Signs of the Times*, May 30, 1895)

“The Eternal Father, the unchangeable one, **gave his only begotten Son, tore from his bosom Him who was made in the express image of his person**, and sent him down to earth to reveal how greatly he loved mankind.” (*Advent Review and Sabbath Herald*, July 9, 1895)

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

“Before the foundations of the world were laid, Christ, the Only Begotten of God, pledged Himself to become the Redeemer of the human race, should Adam sin. ...

“In His incarnation **He gained in a new sense the title of the Son of God.** Said the angel to Mary, ‘The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God’ (Luke 1:35). While the Son of a human being, **He became the Son of God in a new sense.** Thus He stood in our world—the Son of God, yet allied by birth to the human race.” (*Selected Messages*, bk. 1, pp. 226, 227)

WHO IS THE SOURCE OF ALL BEING?

“All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: **through the beloved Son, the Father’s life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all.** And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life.” (*Desire of Ages*, p. 21)

“Thus was presented to the prophet’s vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered ‘according to his works.’ The Ancient of Days is God the Father. Says the psalmist: ‘Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.’ Psalm 90:2. It is He, **the source of all being**, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number ‘ten thousand times ten thousand, and thousands of thousands,’ attend this great tribunal.” (*Great Controversy*, p. 479)

HOW IS GOD OMNIPRESENT?

“The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. Through these messengers He is in active communication with every part of His dominion. **By His Spirit He is everywhere present.** Through the agency of His Spirit and His angels He ministers to the children of men.” (*Ministry of Healing*, p. 417)

WHERE DOES THE SPIRIT COME FROM?

“It is His purpose that the highest influence in the universe, emanating from the source of all power, shall be theirs. They are to have power to resist evil, power that neither earth, nor death, nor hell can master, power that will enable them to overcome as Christ overcame.” (*Desire of Ages*, pp. 679, 680)

“Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; **the Father Himself will answer the petition of His Son. Direct from the throne issue the**

beams of His glory. The heavens are opened, and upon the Saviour's head descends a dovelike form of purest light,—fit emblem of Him, the meek and lowly One.” (*Desire of Ages*, p. 112)

“Never before had angels listened to such a prayer as Christ offered at His baptism, and they were solicitous to be the bearers of the message from the Father to His Son. But, no! **Direct from the Father issues the light of His glory.** The heavens were opened and beams of glory rested upon the Son of God and assumed the form of a dove, in appearance like burnished gold. The dovelike form was emblematical of the meekness and gentleness of Christ. . . . From the opening heavens came these words: ‘This is my beloved Son, in whom I am well pleased.’ . . . Notwithstanding the Son of God was clothed with humanity, yet Jehovah, with His own voice, assures Him of His sonship with the Eternal. In this manifestation to His Son, God accepts humanity as exalted through the excellence of His beloved Son.” (*That I May Know Him*, p. 31)

THE HOLY SPIRIT IS THE BREATH OF GOD

“There is a great work to do; and the Spirit of the living God must enter into the living messenger, that the truth may go with power. **Without the Holy Spirit, without the breath of God,** there is torpidity of conscience, loss of spiritual life. Unless there is genuine conversion of the soul to God; **unless the vital breath of God quickens the soul to spiritual life;** unless the professors of truth are actuated by heaven-born principles, they are not born of the incorruptible seed, which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy his character, labor in his spirit, they are naked; they have not on the robe of righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of his good pleasure.” (*Review and Herald*, December 3, 1908)

THE HOLY SPIRIT IS THE LIFE OF CHRIST

“The Indwelling of the Spirit.—The influence of the Holy Spirit is the life of Christ in the soul. We do not see Christ and speak to Him, but His Holy Spirit is just as near us in one place as in another. **It** works in and through every one who receives Christ. Those who know the indwelling of the Spirit reveal the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith” (MS 41, 1897 quoted in *The Seventh-day Adventist Bible Commentary*, vol. 6, p. 1112)

“Christ declared that, after His ascension, He would send to His church, as His crowning gift, the Comforter, who was to take His place. **This Comforter is the Holy Spirit—the soul of His life,** the efficacy of His church, the light and life of the world. With His Spirit, Christ sends a reconciling influence and a power to take away sin.” (*This Day with God*, p. 257)

“The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to

stand as representative men, to minister in behalf of the church.” (*Desire of Ages*, p. 805)

“All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. **Christ gives them the breath of His own spirit, the life of His own life.** The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls.” (*Desire of Ages*, p. 827)

“The sap of the vine, ascending from the root, is diffused to the branches, sustaining growth and producing blossoms and fruit. So the life-giving power of the Holy Spirit, proceeding from the Saviour, pervades the soul, renews the motives and affections, and brings even the thoughts into obedience to the will of God, enabling the receiver to bear the precious fruit of holy deeds.” (*Acts of the Apostles*, p. 284)

“ ‘I am the Vine; ye are the branches,’ Christ said to His disciples. **Though He was about to be removed from them, their spiritual union with Him was to be unchanged. The connection of the branch with the vine, He said, represents the relation you are to sustain to Me. The scion is engrafted into the living vine, and fiber by fiber, vein by vein, it grows into the vine-stock. The life of the vine becomes the life of the branch. So the soul dead in trespasses and sins receives life through connection with Christ. By faith in Him as a personal Saviour the union is formed.** The sinner unites his weakness to Christ’s strength, his emptiness to Christ’s fulness, his frailty to Christ’s enduring might. Then he has the mind of Christ. The humanity of Christ has touched our humanity, and our humanity has touched divinity. **Thus through the agency of the Holy Spirit man becomes a partaker of the divine nature. He is accepted in the Beloved.**” (*Desire of Ages*, p. 675)

“Jesus has loved men, and has made every provision that the blood-bought soul shall have a new birth, **a new life derived from his own life, as the branch derives its life from the parent stock . ‘He that hath the Son hath life; and he that hath not the Son of God hath not life.’** Those who believe in Christ derive their motive power and the texture of their characters from him in whom they believe.” (*Youth’s Instructor*, January 10, 1895)

“In the matchless gift of His Son, **God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe.** All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus.” (*Steps to Christ*, p. 68)

THE HOLY SPIRIT IS CHRIST HIMSELF GLORIFIED

“Jesus is waiting to breathe upon all his disciples, and give them the inspiration of his sanctifying spirit, and transfuse the vital influence from himself to his people. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. **Christ is to live in his human agents, and work**

through their faculties, and act through their capabilities. Their will must be submitted to his will, they must act with his spirit, that it may be no more they that live, but Christ that liveth in them. Jesus is seeking to impress upon them the thought that in giving his Holy Spirit he is giving to them the glory which the Father has given him, that he and his people may be one in God. Our way and will must be in submission to God's will, knowing that it is holy, just, and good." (*Signs of the Times*, October 3, 1892)

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

"The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and **the holy Spirit is the comforter, as the personal presence of Christ to the soul.** He who looks to Christ in simple, childlike faith, is made a partaker of the divine nature through the agency of the holy Spirit. When led by the Spirit of God, the Christian may know that he is made complete in him who is the head of all things. As Christ was glorified on the day of Pentecost, so will he again be glorified in the closing work of the gospel, when he shall prepare a people to stand the final test, in the closing conflict of the great controversy." (*Review and Herald*, November 29, 1892)

WHEN CHRIST DIED, HIS DIVINE LIFE (THE HOLY SPIRIT) DID NOT DIE

"When Jesus had opened before his disciples the fact that he must go to Jerusalem to suffer and die at the hands of the chief priests and scribes, Peter had presumptuously contradicted his Master, saying, 'Be it far from thee, Lord; this shall not be unto thee.' He could not conceive it possible that the Son of God should be put to death. Satan suggested to his mind that if Jesus was the Son of God he could not die." (*Spirit of Prophecy*, vol. 3, p. 231)

"When the voice of the angel was heard saying, 'Thy Father calls thee, He who had said, 'I lay down my life, that I might take it again,' 'Destroy this temple, and in three days I will raise it up,' came forth from the grave to life that was in Himself. **Deity did not die. Humanity died.** But Christ now proclaims over the rent sepulcher of Joseph, 'I am the resurrection, and the life.' In His divinity Christ possessed the power to break the bonds of death. He declares that He had life in Himself to quicken whom He will." (*The Seventh-day Adventist Bible Commentary*, vol. 5, p. 1113)

"When the voice of the mighty angel was heard at Christ's tomb, saying, Thy Father calls Thee, the Saviour came forth from the grave by the life that was in Himself ...:

"In His divinity Christ possessed the power to break the bonds of death." (*Desire of Ages*, p. 785)

THE HOLY SPIRIT RESURRECTED CHRIST

“Yet those who receive the Spirit of God, though they were dead in trespasses and sins, will experience the active working of **that power which raised Jesus Christ from the dead. The vital power of the Holy Spirit will raise up those who realize their helplessness**, and who come confessing their sins and believing in Jesus The Spirit of God alone can make and keep men pure. *Its* work upon the soul is represented as bringing life to the dead, and freeing the soul from the slavery of sin, which has brought it under the condemnation of the law, where wrath and tribulation fall upon every evil doer.” (*Signs of the Times*, November 5, 1894)

“In him was life; and the life was the light of men” (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But **the life of Christ was unborrowed. No one can take this life from Him. “I lay it down of myself: (John 10:18), He said. In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ.** He cannot earn it; it is given him as a free gift if he will believe in Christ as His personal Saviour. ‘This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent’ (John 17:3). This is the open fountain of life for the world.” (*Selected Messages*, bk. 1, pp. 296, 297 - *The Signs of the Times*, April 8, 1897)

“Christ became one flesh with us, in order that **we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave,—not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours.** Those who see Christ in His true character, and receive Him into the heart, have everlasting life. **It is through the Spirit that Christ dwells in us;** and the Spirit of God, received into the heart by faith, is the beginning of the life eternal.” (*Desire of Ages*, p. 388)

“He [the believer] may die, as Christ died, but the life of the Saviour is in him. His life is hid with Christ in God. ‘I am come that they might have life,’ Jesus said, “and that they might have it more abundantly.’ He carries on the great process by which believers are made one with Him in this present life, to be one with Him throughout all eternity. . . .

“At the last day He will raise them as a part of Himself. . . . Christ became one with us in order that we might become one with Him in divinity.” (*Maranatha*, p. 301)

MAN’S SPIRIT IS SEPARATE FROM HIS BODY

“Our personal identity is preserved in the resurrection, **though not the same particles of matter or material substance as went into the grave.** The wondrous works of God are a mystery to man. **The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own**

character. God in His own time will call forth the dead, giving again the breath of life, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognize friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him.” (*The Seventh-day Adventist Bible Commentary*, vol. 6, p. 1093)

HOW ARE GOD AND CHRIST ONE?

“The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. **It is thus that God and Christ are one.**” (*Ministry of Healing*, p. 422)

HOW DOES THE SPIRIT INTERCEDE?

“**We must not only pray in Christ’s name, but by the inspiration of the Holy Spirit. This explains what is meant when it is said that the Spirit ‘maketh intercession for us, with groanings which cannot be uttered.’ Rom. 8:26.** Such prayer God delights to answer. When with earnestness and intensity we breathe a prayer in the name of Christ, there is in that very intensity a pledge from God that He is about to answer our prayer ‘exceeding abundantly above all that we ask or think.’ Eph. 3:20.” (*Christ’s Object Lessons*, p. 147)

“We have only one channel of approach to God. Our prayers can come to him through one name only,—that of the Lord Jesus our advocate. His Spirit must inspire our petitions. No strange fire was to be used in the censers that were waved before God in the sanctuary. So **the Lord himself** must kindle in our hearts the burning desire, if our prayers are acceptable to him. **The Holy Spirit within must make intercessions for us, with groanings that cannot be uttered.**” (*Review and Herald*, February 9, 1897)

“Christ our Mediator, and the Holy Spirit are constantly interceding in man’s behalf, but **the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit’s striking the cords of the soul in holy memories, awakening the music of the heart.**” (*Selected Messages*, bk. 1, p. 344)

WHAT WAS JESUS’ RELATIONSHIP TO GOD IN HEAVEN?

“The great Creator assembled the heavenly host, that He might in the presence of all the angels confer special honor upon His Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. **The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host.** Especially was His Son to work in union with

Himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father's will would be fulfilled in Him.

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

“He left the immediate presence of the Father, dissatisfied and *filled with envy against Jesus Christ.* Concealing his real purposes, he assembled the angelic host. He introduced his subject, which was himself. As one aggrieved, he related the preference God had given Jesus to the neglect of himself. He told them that henceforth all the sweet liberty the angels had enjoyed was at an end. For had not a ruler been appointed over them, to whom they from henceforth must yield servile honor? He stated to them that he had called them together to assure them that he no longer would submit to this invasion of his rights and theirs; that never would he again bow down to Christ; that he would take the honor upon himself which should have been conferred upon him, and would be the commander of all who would submit to follow him and obey his voice.

“There was contention among the angels. Lucifer and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into His unsearchable wisdom and ascertain His purposes in *exalting His Son, and endowing Him with such unlimited power and command. They rebelled against the authority of the Son.*” (*The Story of Redemption*, pp. 13-15)

Can the Pioneers be Trusted?

“When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, **let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth.** This truth will stand the test of time and trial.” (Ms 62, 1905, p. 6. “A Warning against False Theories,” May 24, 1905 printed in *Manuscript Releases*, vol. 1, p. 55)

“A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard-bearers who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.

“We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God’s word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.” (*Counsels to Writers and Editors*, p. 32)

“One thing it is certain is soon to be realized,—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the first principles of our denominated faith, and go forward from strength to increased faith. Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time...

“The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. . . **Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are – Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus.**” (*Special Testimonies Series B*, pp. 57, 58—Dec. 4, 1905)

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

“What influence is it that would lead men at this stage of our history to work in an underhand, powerful way to tear down the foundation of our faith—the **foundation that was laid at the beginning of our work by prayerful study of the Word and revelation? Upon this foundation we have been building for the past fifty years.**” (*Selected Messages*, bk. 1, pp. 206, 207)

What Did the Pioneers Say?

From the 1872 Statement of Beliefs

The Godhead

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

“II. That there is one Lord Jesus Christ, and Son of the Eternal Father, the One by whom God created all things, and by whom they do consist; that He took on Him the nature of the seed of Abraham for the redemption of our fallen race; that He dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only Mediator in the sanctuary in heaven, where, with His own blood, He makes atonement for our sins; which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of His work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Leviticus 16; Hebrews 8:4,5; 9:6,7; &c.” (*A DECLARATION OF THE FUNDAMENTAL PRINCIPLES TAUGHT AND PRACTICED — BY—THE SEVENTH-DAY ADVENTISTS*, published in 1872 in Battle Creek, Michigan)

Statements From the Pioneers

James White:

“The way spiritualizers this way have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old **unscriptural trinitarian creed**, viz, that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that He is the Son of the eternal God.” (Letter in *The Day-Star*, IX – January 24, 1846)

“To assert that the sayings of the Son and His apostles are the commandments of the Father, is as wide from the truth as **the old trinitarian absurdity that Jesus Christ is the very and eternal God.**” (“The Faith of Jesus,” *Review & Herald*, August 5, 1852)

J.N. Andrews

“**And as to the Son of God, he could be excluded also, for he had God for His Father, and did, at some point in the eternity of the past, have beginning of days.** So that if we use Paul’s language in an absolute sense, it would be impossible to find but one being in the universe, and that is God the Father, who is without father, or mother, or descent, or beginning of days, or end of life. Yet probably no one for a moment contends that Melchizedek was God the Father.” (“Melchizedec,” *Review & Herald*, September 7, 1869 — also found in the January 4, 1881 edition of *Review & Herald*)

E.J. Waggoner

“The Scriptures declare that Christ is ‘the only-begotten Son of God.’ He is begotten, not created. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told **There was a time when Christ proceeded and came forth from God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.**” (*Christ and His Righteousness*, pp. 21, 22—From the section entitled, “Is Christ a Created Being?”)

W.W. Prescott

“As **Christ was twice born, - once in eternity, the only begotten of the Father, and again here in the flesh**, thus uniting the divine with the human in that second birth, - so we, who have been born once already in the flesh, are to have the second birth, being born again of the Spirit, in order that our experience may be the same, - the human and the divine being joined in a life union.” (“The Christ for Today,” *Review & Herald*, April 14, 1896)

J.N. Loughborough

“Question 1. What serious objections is there to the doctrine of the Trinity?”

“Answer. There are many objections which we might urge, but on account of our limited space we shall reduce them to the three following:

“1. It is not very consonant with common sense to talk of three being one, and one being three. ...

“2. It is contrary to Scripture. ...

“3. Its origin is pagan and fabulous. ...” (*Review and Herald*, November 5, 1861)

R.F. Cottrell

“I never believed the doctrine of the trinity, nor ever professed to believe it. But I do not think it the most dangerous heresy in the world ... men have gone to extremes in the discussion of the doctrine of the trinity. Some have made Christ a mere noble man, commencing his existence at his birth in Bethlehem; **others have not been satisfied with holding Him to be what the Scriptures so clearly reveal Him, the pre-existing Son of God, but have made Him the God and Father of Himself I would simply advise all that love our Lord and Saviour Jesus Christ, to believe all that the Bible says of Him, and no more**

“...We understand that the term trinity means the union of three persons, not offices, in one God; so that The Father, Son and Holy Ghost, Are three at least, and one at most. That one person is three persons, and that three persons are only one person, is the doctrine which we claim is contrary to reason and common sense.” (“The Trinity,” *Review & Herald*, July 6, 1869)

“But to hold the doctrine of the Trinity is not so much an evidence of evil intention as of intoxication from that wine of which all the nations have drunk. The fact that **this was one of the leading doctrines, if not the very chief, upon which the bishop of Rome was exalted to the popedom**, does not say much in its favour.

This should cause men to investigate it for themselves; as when the spirits of devils working miracles undertake the advocacy of the immortality of the soul. Had I never doubted it before, I would now probe it to the bottom, by that word which modern Spiritualism sets at nought.” (*Ibid.*)

The following article written by R.F. Cottrell published in the *Review* of June 1, 1869, sets forth well the attitude of the pioneers and believers on the question of the trinity.

“THE DOCTRINE OF THE TRINITY

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

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

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

“But if I am asked what I think of Jesus Christ, my reply is, I believe all that the Scriptures say of him. If the testimony represents him as being in glory with the Father before the world was, I believe it. If it is said that he was in the beginning with God, that he was God, that all things were made by him and for him, and that without him was not anything made that was made, I believe it. **If the Scriptures say he is the Son of God, I believe it. If it is declared that the Father sent his Son into the world, I believe he had a Son to send.** If the testimony says he is the beginning of the creation of God, I believe it. If he is said to be the brightness of the Father’s glory, and the express image of his person, I believe it. And when Jesus says, ‘I and my Father are one,’ I believe it; and when he says, ‘My Father is greater than I,’ I believe that too; it is the word of the Son of God, and besides this it is perfectly reasonable and seemingly self-evident.

“If I be asked how I believe the Father and Son are one, I reply, They are one in a sense not contrary to sense. If the “and” in the sentence means anything, the Father and the Son are two beings. They are one in the same sense in which Jesus prayed that his disciples might be one. He asked his Father that his disciples might be one. His language is, ‘that they may be one, even as we are one.’

“It may be objected, if the Father and the Son are two distinct beings, do you not, in worshipping the Son and calling him God, break the first commandment of the Decalogue?

“No; it is the Father’s will ‘That all men should honor the Son, even as they honor the Father.’ We cannot break the commandment and dishonor God by obeying him. The Father says of the Son, ‘Let all the angels of God worship him.’ Should angels refuse to worship the Son, they would rebel against the Father. Children *inherit* the name of their father. The Son of God ‘hath by *inheritance* obtained a more excellent name than’ the angels. That name is the name of his Father. The Father says to the Son, ‘Thy throne, O God is forever and ever.’ Heb. 1. The Son is called ‘The mighty God.’ Isa. 9:6. And when he comes again to earth his waiting people will exclaim, ‘This is our God.’ Isa. 25:9. It is the will of the Father that we should thus honor the Son. In doing so we render supreme honor to the Father. If we dishonor the Son we dishonor the Father; for he requires us to honor his Son.

“But though the Son is called God yet there is a ‘God and Father of our Lord Jesus Christ.’ 1 Pet. 1:3. Though the Father says to the Son, ‘Thy throne, O God, is forever and ever,’ yet, that throne is given him of his Father; and because he loved righteousness and hated iniquity, he further says, ‘Therefore God, even thy God, hath anointed thee.’ Heb. 1:9. ‘God hath made that same Jesus both Lord and Christ.’ Acts 2:36. **The Son is ‘the everlasting Father,’ not of himself, nor of his Father, but of his children. His language is, ‘I and the children which God hath given me.’** Heb. 2:13” (R. F. Cottrell - *Review and Herald*, June 1, 1869, *italics* in original)

“If the Scriptures say He is the Son of God, I believe it. If it is declared that the Father sent His Son into the world, I believe He had a Son to send.” - R. F. Cottrell

What Does the Present S.D.A. Church Say?

WHAT DOES THE CHURCH TODAY BELIEVE?

Fundamental Beliefs of Seventh-day Adventists

The Godhead

“2. There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation.” (*Church Manuel*, p. 23)

God the Father

“3. God the Eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father.” (*Ibid.*)

God the Son

“4. God the Eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ....” (*Ibid.*, p. 24)

God the Holy Spirit

“5. God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption....” (*Ibid.*, p. 24)

Arthur S. Maxwell

“Do Seventh-day Adventists believe in the Trinity? They do. Reverently they worship Father, Son, and Holy Spirit. ‘three Persons in one God. And they do so because they believe this to be the teaching of the Bible concerning God in His relation to this world and the human race.’”(A *Guide to the Religions of America*, by Leo Rosten, p.136, quoting Arthur S. Maxwell, *What is a Seventh-day Adventist?*)

QUESTIONS ON DOCTRINE

“QUESTION 1 What doctrines do Seventh-day Adventists hold in common with Christians in general, and in what aspects of Christian thought do they differ...?”

“1. In common with Conservative Christians and the Historic Protestant Creeds, We believe...2. That the Godhead, the Trinity, comprises God the Father, Christ the Son, and the Holy Spirit.” (*Questions on Doctrine*, p. 21, 22)

SEVENTH-DAY ADVENTISTS BELIEVE

“The origin of the human race is found in a divine council. God said, ‘Let Us make man’ (Gen. 1:26). The plural ‘Us’ refers to the trinitarian Godhead—God the

Father, God the Son, and God the Holy Spirit.” (*Seventh-day Adventists Believe*, p. 80)

William G. Johnsson—Editor: Review

“Adventist beliefs have changed over the years under the impact of ‘present truth.’ Most startling is the teaching regarding Jesus Christ, our Saviour and Lord. Many of the pioneers, including James White, J.N. Andrews, Uriah Smith, and J.H. Waggoner, held to an Arian or semi-Arian view—that is, the Son at some point in time before the Creation of our world was generated by the Father.

“Likewise the Trinitarian understanding of God, now part of our fundamental beliefs, was not generally held by the early Adventists. Even today a few do not subscribe to it.” (*Adventist Review*, January 6, 1994 p.10, 11)

George Knight—Professor of History, Andrews University

“Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denomination’s Fundamental Beliefs.

“More specifically, most would not be able to agree to belief number 2, which deals with the doctrine of the trinity.” (*Ministry*, October 1993 p.10)

J.R. Hoffmann

“The Father-Son relationship in the New Testament must always be understood in the light of the event of Bethlehem. The only child born into this world with a divine, rather than a human, father is Jesus. The title, ‘Son,’ refers to His entry into time and does not deny at all His eternal origin. There are references in the Old Testament to Sonship, but these are always in anticipation of the incarnation.” (*Ministry*, June 1982)

Gordon Jensen

“A plan of salvation was encompassed in the covenant made by the Three Persons of the Godhead, who possessed the attributes of Deity equally. In order to eradicate sin and rebellion from the universe and to restore harmony and peace, **one of the divine Beings accepted, and entered into, the role of the Father, another the role of the Son.** The remaining divine Being, the Holy Spirit, was also to participate in effecting the plan of salvation. All of this took place before sin and rebellion transpired in heaven.

“By accepting the roles that the plan entailed, the divine Beings lost none of the powers of Deity. With regard to their eternal existence and other attributes, they were one and equal. But with regard to the plan of salvation, there was, in a sense, a submission on the part of the Son to the Father.” (*Adventist Review*, October 31, 1996, p.12—Week of Prayer readings)

J. R. Spangler

“To me this signifies the interchangeableness of the members of the Godhead since they are on in action and purpose.” (*Review & Herald*, Oct. 21, 1971)

“The Word was made flesh and dwelt among us and then through theologians it became words again.” *Karl Barth*

What Do the Independent Ministries Say?

Russell Standish

“Scripture reveals only two events at which Christ was begotten of the Father - at His birth “into the world” and at His resurrection. Neither of these events lends the least credence to the view that Christ was an emanation of the Father at some time in the past or that He was devoid of life from eternity.” (*The Remnant Herald*, April, 1997, p. 5)

Vance Ferrell

“...the Roman Catholic Church ultimately accepted, partially or entirely, the correct view of Christ’s and the Holy Spirit’s divinity and membership in the Godhead...” (Tract # DH-201)

Ralph Larson

“Why do the Scriptures refer to Christ as the “only begotten” Son of God? Because He was conceived of the Holy Spirit in the womb of Mary and began His life on earth by the normal birth process.” (*Landmarks Magazine*, Feb. 1994, p. 17)

Austin P. Cooke

“It appears that the pioneers, not having a theological background, misunderstood the nature of the Trinity. They also had problems in understanding what constitutes a person...”

“It is asserted by the exponents of the revived error that the Holy Spirit is Jesus Christ Himself because He said, “I will come to you”. If so, then Jesus in his heavenly state would need to be omnipresent, i.e. everywhere present.

“This claim clashes with other scriptures and also with the Spirit of Prophecy. Jesus is the Godman. He will be a member of the human race forever. He surrendered His omnipresence forever in becoming man in order to redeem the human race. This limits the presence of Jesus.” (*The Anchor*, 1997)

V.R. Christensen

“There is no evidence in scripture that the term “Son of God” is applied to Christ in any literal sense...In biblical times the term “Son of God” was nothing more than a title, in the same sense the term “prophet” is a title.

“Because the disciples believed Jesus’ relationship to God was special, they heightened the meaning of the existing terminology of sonship, and referred to Christ as God’s “only” Son. It was the word only not the term begotten, that gave Jesus His unique place in the disciples eyes. In the NT perception every Christian is “begotten” by God, (1 John.5:18) so the term “begotten” has no special meaning of its own, it was the word “only” which set Christ apart.

“...In OT revelation, as Yahweh Christ was the Father. In the NT He who was first called “Father” fulfilled another role in which He is called the “Son”. In biblical testimony the same Jesus is both Father and Son, but at different times...”

“The Father and Son do not exist as separate beings, they coexist as one God...”
(*The Trinity Debate* - Part One)

John Grosboll

“...This was one of the major reasons offered by the high priest why they had to crucify Jesus, because He claimed to be Jehovah - the eternal God. [Publisher’s note: Jesus never claimed to be “the eternal God.” He consistently claimed that He was the **SON of the eternal God.**]

“...A second point that we notice in Ellen White’s writings is that she speaks of one God. She does not teach that there are three Gods, but that there is one God. And yet, at the same time, as we will see, she teaches that this one God includes the Father, the Son, and the Holy Spirit, which are three personalities mysteriously united as one.”

“...Notice, there is One upon the throne. There is one God, but this one God includes both Christ and the Father.” (*Landmarks Magazine*, December 1996, “The Godhead”)

Robert Sessler

“Thus the Godhead is made up of three distinct divine Persons, Beings, and Gods - making a heavenly trio - united together in one purpose.” (*The Godhead, 1, 2, or 3 Gods?*, p. 28)

“With these above texts in mind, it seems clear that Jesus was not literally born out of the Person of the Father as spiritualists teach, but that he literally became the only born or begotten Son of God at his human birth, continuing on as such throughout eternity. Through the plan of redemption, God literally became Christ’s Father when Michael became Jesus in humanity, and Michael literally became the only born or begotten Son of God when he became Jesus Christ in humanity.” (*Ibid.* p. 33)

Excerpt from a letter published in “*Watchman What of The Night*” #XXXI

“Jesus died once. Therefore, there was only one time in the history of time and eternity that Jesus was dead - without life. It was at the resurrection that He became the begotten of the Father. Acts 13:39 proclaims “this day have I begotten thee.” Any reference, and there are many, to God as the Father and Jesus as the Son prior to and during His sojourn on earth is in the same sense that Jesus was slain from the foundation of the world (Rev. 13:8)”

What Does the Roman Catholic Church Say?

A Practical Catholic Dictionary, p. 32:

“**Blessed Trinity**, the: One and the same God in three divine persons, the Father, the Son, and the Holy Ghost. There are three distinct persons who are one God. Each of these persons is divine because each one is God. They all have one and the same divine nature. The Father is God and the first person of the Blessed Trinity. The Son is God and the second person of the Blessed Trinity. The Holy Ghost is God and the third person of the Blessed Trinity.”

Catholicism:

“Unless (people) keep this Faith whole and undefiled, without doubt (they) shall perish everlastingly. And the Catholic faith is this: we worship one God in Trinity.”

Handbook for Today's Catholic, p. 16

“The mystery of the trinity is the central doctrine of Catholic faith. Upon it are based all the other teachings of the church”

The Catholic Encyclopedia

“The term trinity is the term employed to signify the central doctrine of the Christian religion; the truth that in the unity of the Godhead there are three persons. Thus in the words of the Athanasian Creed, the Father is God, the Son is God and the Holy Spirit is God . . .

“This, the church teaches, is the revelation regarding the nature of God which Jesus Christ, the Son of God, came upon earth to deliver to the world; and which she (the church) proposes to man as the foundation of her whole dogmatic system.”

From the Beginning of the Catholic System

“In the establishment of the Catholic Church, the place of Theodosius is second only to that of Constantine. About the beginning of the year 380 he was baptized by the Catholic bishop of Thessalonica, and immediately afterward he issued the following edict:—

“ . . . *Let us believe the sole deity of the Father the Son and the Holy Ghost under an equal majesty and a pious Trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and as we judge that all others are extravagant madmen we brand them with the infamous name of 'heretics, and declare that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice they must expect to suffer the severe penalties which our authority guided by heavenly wisdom shall think proper to inflict upon them.*”

The *Encarta Encyclopedia* has this to say about the origin of the Trinitarian doctrine:

“Trinity (theology):

*In Christian theology, doctrine that God exists as three persons—Father, Son, and Holy Spirit—who are united in one substance or being. **The doctrine is not taught explicitly in the New Testament, where the word God almost invariably refers to the Father;** but already Jesus Christ, the Son, is seen as standing in a unique relation to the Father, while the Holy Spirit is also emerging as a distinct divine person.*

The term trinitas was first used in the 2nd century, by the Latin theologian Tertullian, but **the concept was developed in the course of the debates on the nature of Christ (see Christology). In the 4th century, the doctrine was finally formulated; using terminology still employed by Christian theologians, the doctrine taught the coequality of the persons of the Godhead.** ... *For an adequate understanding of the trinitarian conception of God, the distinctions among the persons of the Trinity must not become so sharp that there seems to be a plurality of gods, nor may these distinctions be swallowed up in an undifferentiated monism.*”

The Catholic Church has stated:

“Our opponents sometimes claim that no belief should be held dogmatically which is not explicitly stated in Scripture But the Protestant Churches have themselves accepted such dogmas as **the Trinity for which there is no such precise authority in the Gospels.**” (Life Magazine, October 30, 1950)

“Q. Do you observe other necessary truths as taught by the Church, not clearly laid down in Scripture?

“The doctrine of the Trinity, a doctrine the knowledge of which is certainly necessary to salvation, is not explicitly and evidently laid down in Scripture, in the Protestant sense of private interpretation.” (*Doctrinal Catechism* as quoted in *The Review and Herald*, August 22, 1854)

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