

Supplement

∞ At a Glance ∞

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Bible Studies Supplement



The truth is so beautiful in its simplicity that it thrills me. Gaining a clearer picture of God as a real personal friend and of His ways of blessing and guiding has given new freshness and depth to my walk with Him. My heart burns with the desire that many others may gain this precious understanding and be drawn nearer to our Lord as I have. But I know that prejudice and

misconception have closed the hearts of many humble, sincere brethren and sisters. To these, who I love, I plead that you will not determine in your hearts to reject this message, without prayerfully considering a very precious part of this study - particularly the testimonies that God gave through Ellen White.

Truth always stands up to honest investigation. I believe we have shared in the pages of this study ample Biblical evidence for the truth. But the pages of history and the words of the prophet shed additional light on this subject that makes it even clearer and more defined. For the Bible student and the uncertain, I pray that these resources will prove invaluable.

In the following pages you will find 1) The Spirit of Prophecy, its use and teachings, 2) Historical developments, 3) Further Scriptural references for deeper study, and 4) Some apparently contradictory statements harmonized.

It gives me much personal joy that this material is now available to show the harmony of the teachings of Sister White and to show that these are fully trustworthy. In the Spirit of Prophecy God has given us an encouragement to keep us on the firm foundation on which we can rest our faith. Praise to His name!

Bethany Turner

Supplement Part 1



The Spirit of Prophecy

God has given us a most precious gift in the inspired writings of Ellen White. This was intended to keep us safe from the many delusions of the last days. But the enemy has been at work to unsettle people's confidence in these writings.

As the end draws near and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in His providence has linked with the work of the third angel's message from its very rise. 5T 654.1

The Use of the Testimonies

Many from among our own people are writing to me, asking with earnest determination the privilege of using my writings to give force to certain subjects that they wish to present to the people in such a way as to leave a deep impression upon them. It is true that there is a reason why some of their matters should be presented; but I would not venture to give my approval in using the testimonies in this way, or to sanction the placing of matter which is good in itself in the way which they propose. The persons who make these propositions, for aught I know, may be able to conduct the enterprise of which they write in a wise manner; but nevertheless, I dare not give the least license for using my writings in the manner which they propose. In taking account of such an enterprise, there are many things that must come into consideration, for in using the testimonies to bolster up some subject which may impress the mind of the author, the extracts may **give a different impression** than that which they would were they **read in their original connection**. —Letter 49, 1894 (PM 359.3)

When I study a subject, I not only see what the Bible has to say about it, but also the writings of Ellen White, who I believe was inspired. Then I seek to harmonize each passage with every other. But the statement just quoted brings out some points I have had to consider. For one thing, the passages need to be studied in their original connection. Not doing this has led to many misunderstandings of the truth.

I have recently realized that this is more far-reaching than I had at first thought. Scores of books have been published in the name of Ellen White, long after she died. These books have been compiled from various letters, manuscripts and other books, edited and then placed with various added headings, totally removed from their original connection. This has left a false impression on people's minds about what Ellen White really taught on this subject.

So that honest people are not inclined to give up the Spirit of Prophecy, when they conclude that it contradicts what they understand the Bible to teach, I have included in this supplement the writings of Ellen White, to show their harmony with what we have already shown from the Bible. Before including any of the quotes, I have read the entire original context, and I encourage you to do the same. The Ellen White Database is available on-line, and also on CD. And you can look at the publishing date for the book to determine if it was published in her lifetime or not.

The Publishing of Ellen White's Writings

We need to realize that everything published by the Ellen White Estate has been edited previous to being published. This fact is openly acknowledged and is not in and of itself bad. This editing, compiling, etc., was something that Ellen White fully endorsed, and even arranged. The great majority of her books, even her priceless gems; *Patriarchs and Prophets*, *Prophets and Kings*, *Desire of Ages*, *Acts of the Apostles*, *Christ's Object Lessons*, *Ministry of Healing* etc. were actually compiled from articles, letters, etc. by Sister White's helpers. The helpers arranged for the chapter titles, order of chapters, and arrangement of the order of facts within the chapters. Some of the helpers even had the liberty to bring together a portion of a sentence from one place and a portion of a sentence from another and put them together.

Ellen White's son, Willie, explained:

Mother's copyists are entrusted with the work of correcting grammatical errors, of eliminating unnecessary repetitions, and of grouping paragraphs and sections in their best order ...

Mother's workers of experience, such as Sisters Davis, Burnham, Bolton, Peck and Hare who are very familiar with her writings, are authorized to take a sentence, paragraph, or section from one manuscript and incorporate it with another manuscript where the same thought was expressed but not so clearly. —W.C. White to G.A. Irwin May 7, 1900

Ellen White's editorial assistant wrote concerning a book she was working on for Ellen White:

...I have tried to begin both chapters and paragraphs with short sentences, and indeed to simplify wherever possible, to drop out every needless word, and make the work, as I have said, more compact and vigorous... —Marian Davis to W.C. White April 11, 1897

Ellen White comments:

...I put copy in Elder Waggoner's hand to copy. He just did a miserable job. He did not change anything or improve it at all... -Letter 59, 1876

This editing work was organised and supervised by Ellen White and we do not see it as a cause for concern. Regarding it, in a small pamphlet, *The Writing and Sending Out of the Testimonies* (published in 1913), she wrote:

As the work grew, others assisted me in the preparation of matter for publication. After my husband's death, faithful helpers joined me, who labored untiringly in the work of copying the testimonies, and preparing articles for publication. But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true. Ph116 4.3

God is not to be held accountable or on trial for the specific words chosen by one of His instruments.

The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. Look at the different writers. 1SM 21

Wresting the Scriptures and the Testimonies

Sister White foresaw that her writings would be perverted and made to say what they don't really say.

Misuse and Abuse of the Spirit of Prophecy. -Soon every possible effort will be made to discount and pervert the truth of the testimonies of God's Spirit. We must have in readiness the clear, straight messages that since 1846 have been coming to God's people. There will be those once united with us in the faith who will search for new, strange doctrines, for something odd and sensational to present to the people. They will bring in all conceivable fallacies, and will present them as coming from Mrs. White, that they may beguile souls. The light that the Lord has given should be in the hands of our people, so that they may see that the reports made are false, that there is in the testimonies nothing of what these men declare to be in them. -Letter 73, 1903 (1SM 41)

Documentation for this section can be found in the following places:

How the Desire of Ages Was Written, Exhibits Relating to the Writings of the Desire of Ages, by The Ellen G. White Estate, Washington, D. C. May 23, 1979

Address to Faculty and Students at the 1935 Advanced Bible School, Angwin, California, by W. C. White, Part 1, June 18, 1935

There are people in our world (whether ill-intentioned or not) who are working to misrepresent inspiration. They take passages out of context, put passages together that don't belong together, and do all they can to twist them to make them say something that they do not. In fact this was being done even in the days of the Apostles.

As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 2 Peter 3:16

The lessons of Christ were often misunderstood, not because He did not make them plain, but because the minds of the Jews, like the minds of many who claim to believe in this day, were filled with prejudice. Because Christ did not take sides with the Scribes and Pharisees, they hated Him, opposed Him, sought to counteract His efforts, and to make His words of no effect.

Why will not men see and live the truth? Many study the Scriptures for the purpose of proving their own ideas to be correct. They change the meaning of God's Word to suit their own opinions. And thus they do also with the testimonies that He sends. They quote half a sentence, leaving out the other half, which, if quoted, would show their reasoning to be false. God has a controversy with those who wrest the Scriptures, making them conform to their preconceived ideas. —Manuscript 22, 1890 (3SM 82.3)

This is also done with the writings of Ellen White.

It seems impossible for me to be understood by those who have had the light but have not walked in it. What I might say in private conversations would be so repeated as to **make it mean exactly opposite** to what it would have meant had the hearers been sanctified in mind and spirit. I am afraid to speak even to my friends; for afterwards I hear, Sister White said this, or Sister White said that.

My words are so wrested and misinterpreted that I am coming to the conclusion that the Lord desires me to keep out of large assemblies and refuse private interviews. What I say is reported in such a perverted light that it is new and strange to me. It is mixed with words spoken by men to sustain their own theories. —Letter 139, 1900 (3SM 82, 83)

Notice that Ellen White's writings might be so misused as to make them say exactly the opposite of what she intended them to mean. That has been done and is still being done.

People have tried to change the very words of scripture and to add words that never existed there before. They purport to have found some earlier manuscript or one more accurate. They publish new editions of compiled Greek or Hebrew manuscripts which others translate into the various languages. Then in the translating, some worldly wise think they know more than God and insert what they thought must really have been the intention of the author rather than just

what it says. Is it any surprise then to find similar things happening with the writings of Ellen White?

Changes to Published Works

It would be wrong to simply assume that the editors and publishers of the Ellen White writings are divinely inspired and that they are able on all occasions to accurately reflect what God meant through His messenger. In fact the evidence would indicate that the editing of material after Sister White died, has, at times, been done under the human influence of the prejudices, or preconceived ideas of the editors. Especially has this happened with statements on the subject of the Deity. Below are a few of many examples of minor changes. They include:

1. Statements that were published one way during Ellen White's lifetime, or immediately thereafter, and republished later in various places after being changed ("edited").
2. Titles reflecting the understanding of the editors have been added that were not in the original.
3. Words in the text have been added in some foreign translations.

Example 1 ("It" changed to "He" and "Him")

Published 1897

18MR 46 (SpTM No. 7 p. 38, 39) I would that all my brethren and sisters would remember that it is a serious thing to grieve the Holy Spirit; and **it** is grieved when the human agent seeks to work himself, and refuses to enter the service of the Lord because the cross is too heavy, or the self-denial too great. The Holy Spirit seeks to abide in each soul. If **it** is welcomed as an honored guest, those who receive **it** will be made complete in Christ. The good work begun will be finished; the holy thoughts, heavenly affections, and Christlike actions will take the place of impure thoughts, perverse sentiments, and rebellious acts.

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Ye Shall Receive Power, 33 ...it is a serious thing to grieve the Holy Spirit, and **He** is grieved when the human agent seeks to work himself... The Holy Spirit seeks to abide in each soul. If **He** is welcomed as an honored guest, those who receive **Him** will be made complete in Christ...

Example 2 (Capitalization)

The quote from *Desire of Ages* (p 671), which includes the phrase "third person" was published several times during Ellen White's lifetime (3RH 5/19/1904, RH 11/19/1908 and DA 1898 edition), always in the lower case. The rules for capitalizing the titles of Deity have not changed since then, and yet this has been republished many times and in many places since her death in the upper case.

Example 3 (the addition of one word changes the meaning)

Published in 1915-1916 (not by the White Estate)

SpM 52 The teachers are to educate the youth to realize that if they receive Christ and believe in Him, they will be brought into close relationship with God. He gives them power to become the sons of God, **to associate with the highest dignitaries in the kingdom of heaven, to unite with Gabriel, with cherubim and seraphim, with angels and the archangel.**

—*The Essential Education “Sunnyside”* Cooranbong, N. S. W., Dec. 20, 1896

Published in 1990

1SAT 285 ...He gives them power to become the sons of God, to associate with the highest dignitaries in the kingdom of heaven, **and** to unite with Gabriel, with cherubim and seraphim, with angels and the archangel. —MS 41A 1896 (MR 900.24)

(*The “and” has been added. Reading it this way, none of the angels are considered “highest dignitaries” and neither is the archangel—Michael, the Divine Son.)

Example 4 (The addition of the word Trinity in the title and in the text)

The word Trinity never appears in Sister White’s writings. The compilers of the book *Evangelism* however, inserted it in the subtitle in the statement below. In the Korean translation, they replaced the word dignitaries in the text with the word Trinity.

Published in 1946

Ev 616 *The Eternal Dignitaries of the Trinity.* (Title inserted by compilers.)

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.

Published in 1946

Ev 616 “영원 (Eternal) 지존하신 (Heavenly) 삼위일체 (Trinity)

영원 (eternal) 지존하신 (heavenly) 삼위일체, (Trinity) 곧 하나님과 그리스도와 성령께서는 제자들을 인간을 초월한 힘으로 무장시켜 저들과 함께 사업을 이루기 위하여 전진하시며 세상 사람들로 죄를 깨닫게 하실 것이다.—원고 145, 1901년”(전도, 616)

These small changes we can easily see and check. But there may be similar changes in writings that were never published while Ellen White was alive. With these, we have no real way of knowing what the original actually said.

Editorial Work After Ellen White’s Death

Ellen White said

I read over all that is copied, to see that everything is as it should be. I read all the book manuscript before it is sent to the printer ... —Letter 133, 1902

But after she died, she was no longer able to do that.

What was some of the subject matter published for the first time, only after Ellen White died? It is interesting to note that almost every statement in reference to Deity, that may seem to contradict the truth about God presented in these pages, was first published after Ellen White died.

Every occurrence of the following exact phrases was first published after Ellen White died.

- | | |
|---|--------------------------------|
| ❖ Three Persons | ❖ Eternal Heavenly dignitaries |
| ❖ Holy Spirit is a person | ❖ Personal dignitaries |
| ❖ Holy Spirit has a personality | ❖ Holy dignitaries |
| ❖ Three holiest beings | ❖ Three dignitaries |
| ❖ Three great and glorious heavenly characters | ❖ Three great worthies |
| ❖ Spirit personifies Christ yet is a distinct personality | |

While most of the above statements present no contradiction when understood in their context, because they first appeared edited and published only after Sister White died, I have not felt it was necessary to consider them very much in this study.

However, I will here mention a few in brief. I have in my possession the White Estate file manuscripts for some of these statements. In some cases it has noted at the end an acknowledgment that it has been edited and at times it tells by whom, and when. It is from these edited manuscripts that books are compiled and published. Here are a few examples. I have included the notation at the end exactly how it appears on the file manuscript.

First published in 1993

1. 20MR p. 324 (MS. 93, 1893)

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

Copied as grammatically edited from hand-written Journal 19-A, pp. 269-275

First Published in 1946

2. Ev 616; 7ABC 442 (MS. 130/145, 1901)

The angelic host coming as ministers of God would be in that battle. Also there would be **the eternal heavenly dignitaries**—God, and Christ, and the Holy Spirit—arming then with more than mortal energy, and would advance with them to the work, and convince the world of sin.

Ellen G. White Estate, Washington D. C.

August 7, 1986. Entire Manuscript.

Edited and grammatically corrected by KHW and RWO

The following statements are a few examples taken from file manuscripts consisting of sermons or extracts of sermons Ellen White preached. They were written by someone listening to her speak, at times in shorthand, then copied in longhand or typed, edited, and finally typed as they appear in the Ellen G.

White Estate file. Neither Ellen White nor any eyewitnesses are alive to attest to the accuracy of these, which never appeared in print until recently.

First published in 1990

1. MS. 95, 1906 Sermon

In the name of whom were you baptized? You went down into the water in the name of the **three great Worthies** in heaven—the Father, the Son, and the holy Ghost.

Those who have been baptized can claim the help of the **three great Worthies** of heaven to keep them from falling, and to reveal through them a character that is after the divine similitude.

You are born unto God, and you stand under the sanction and the power of the **three holiest Beings** in heaven, who are able to keep you from falling.

When I feel oppressed and hardly know how to relate myself toward the work that God has given me to do, I just call upon the **three great Worthies**, and say: You know I cannot do this work in my own strength.

*White Estate, Washington, D. C.
edited KHW/retyped NC, October, 1983*

First Published in 1946

2. Ev p. 616 (MS. 66, 1899 – Extracts from a discourse)

We have been brought together as a school, and we need to realize that the **Holy Spirit, who is as much a person as God** is a person, is walking through these grounds, unseen by human eyes that the Lord God is our keeper, and helper.

Is it not strange that all of these statements never appeared in print until long after the prophet's death?

There were only a few statements published during Ellen White's lifetime which to my mind, could have seemed to present a contradiction to someone, and these we will be considering further on in this study. By studying the Scriptures, and seeing the statements in their context, and in the light of other statements within the SOP, it will be seen that these are in perfect harmony with the rest of what the author taught on these topics.

The Last Deception of Satan

Because of continued editorial changes in her writings after Ellen Whites death, some have been led to lose confidence also in the writings published while she was alive. This is unfortunate.

It is Satan's plan to weaken the faith of God's people in the Testimonies.
5T 672.1

If you lose confidence in the Testimonies you will drift away from Bible truth. I have been fearful that many would take a questioning, doubting position, and in my distress for your souls I would warn you. 5T 674.2

Satan is ...constantly pressing in the spurious—to lead away from the truth.

The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. “Where there is no vision, the people perish” (Prov. 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony...

There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded. –1SM 48 (See 5T 675, 676) (PM 361)

What was she especially meaning by this phrase, “make of none effect”? Fannie Bolton in the 1890’s was copyist for Sister White, however she believed that she could improve on Sister White’s writings. But the Lord disagreed, and told His messenger about it. Sister White told her:

I do not want any person who will feel it her prerogative to change the matter I shall give them into their own supposed beautiful, learned language. I want my own style to appear in my own words. MR926 p. 56

She could represent me and my work as her originating, that this “beautiful expression” was hers, and that was hers, and **make of none effect** the testimony of the Spirit of God. MR926 p. 55

Edson White, once went to Battle Creek with the report that his brother Willie White manipulated His mother’s writings. The servant of the Lord told him what would be the results of this accusation:

What kind of a move was it that you made in rushing to Battle Creek and saying to those there that W. C. White, your own brother, for whom you should have respect, manipulated my writings? This is just what they needed to use in their councils to confirm them in their position that the testimonies the Lord gives your mother are no longer reliable.

Your position is a grievous thing to your mother and wears upon the life of your brother. I shall have to speak. I cannot and will not suffer reproach to come upon the cause of God, and my work that God has given me to do, by your saying he manipulates my writings. It is falsehood—but what a charge is this! Not one soul manipulates my writings. –Letter 391, 1906

Earlier in the year she had written:

There are those who say, “Someone manipulates her writings.” I acknowledge the charge. It is One who is mighty in counsel, One who presents before me the condition of things in Battle Creek. –Letter 52, 1906

The last deception of making none effect the testimony of the spirit of God, is clear.

❖ Representing that someone was manipulating Ellen White and her writings. (Telling her what to write, or giving her misinformation influencing what she wrote.)

❖ Representing that because Ellen White had editorial assistants her writings can't be trusted.

❖ For editors, or publishers to posthumously change the meaning of Ellen White's writings. This could be by adding titles, publishing numerous times statements pulled out of their context and statements that were never published during Ellen White lifetime and have since been edited to give a *false representation of what she was teaching.*

Our Conclusions

The writings of Sister White have undergone attack from many quarters. In some cases they have been malicious, but others have simply been the results of honest ignorance and misinformation.

Some have noticed changes between earlier and later editions and their faith in the sacred writings has been weakened. Others have noticed apparent contradictions between published works and newly appearing statements and, without knowing the reasons for it, their faith in the whole has been undermined. Others have read and believed false reports that the prophet was manipulated and her words were not her own. Still others have studied various subjects such as the ones brought out in this book, and have come to very wrong conclusions as to the teachings of Ellen White.

We have endeavoured to address these issues, and based on our research have come to the following conclusions:

1. Editorial work is not, of itself, a cause for concern. Sister White desired it, arranged for it, and in her own words, "I read all the book manuscript before it is sent to the printer..." (Letter 133, 1902) It is only reasonable to conclude that with the editing done during her lifetime, there was sufficient opportunity for her to say, "Yes, this properly reflects what the Lord has shown me," or if it did not.

2. In the case of thoughts within the writings that seem to contradict, we suggest that you check the publishing date. If it was printed after Sister White's death, see if you can find it in anything published while she was alive to ascertain if the edited copy was seen by her. If you cannot it may be that in the work of posthumous editing, the original meaning has been obscured. The people responsible for publishing the writings of Ellen White after her death may not have had any bad intentions but they are fallible erring mortals, and this ought to be considered when studying a subject. In that case, go back to the

published works (material printed during the prophet's lifetime) to gain an understanding of what Sister White taught on the topic.

And now to all who have a desire for truth I would say: Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. 5T 696.1

However, if the apparent contradiction was published during Sister White's lifetime and even after studying the context you cannot see harmony between it and the rest of the Spirit of Prophecy, it may be that your understanding is faulty. We can be sure that God's word is never wrong. Please do not dare even in your mind to question the words of inspiration. We are mortals who make mistakes, but God never does. In giving us the gift of His Word, and later the writings of Sister White, God has given a clear message, sufficient for truth and salvation to all who believe.

3. We need to study the writings of Ellen White as well as the Scriptures to safeguard us against the many delusions in these last days.

4. We understand that the Testimonies were not usually directly dictated by the Lord and, therefore, we ought not hang our understanding and beliefs on isolated words or expressions. But, rather, it is the thought that is inspired. Words can have various meanings, and the meanings of words can change. So it is necessary, when studying, to compare passage with passage and look carefully and prayerfully at the context to understand what thought is being brought out.

The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity... The writers of the Bible were God's penmen, not His pen. 1SM 21.1

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. Isaiah 28:10

This provides no license for man to put his own meaning on the thoughts expressed, but, as is the rule with the Scripture, to let the Writings explain themselves.

Is His Word trustworthy? Yes, we believe so. And He has promised:

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John 7:17

Supplement Part 2:

Resources from Scripture, history and the writings of Ellen White

Personality of God

Visions Reveal that God Has a Body and a Form

One of the first things Ellen White was shown, like Isaiah, was a vision of God and Christ.

I saw a throne, and on it sat the Father and his Son Jesus Christ. I gazed on Jesus' countenance and admired his lovely person. The Father's person I could not behold for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself; He said he had, but I could not behold it; for, said he, if you should for once see the glory of his person, you would cease to exist. EW 54.1

The Father and the Son

Take the Bible Just as it Reads

The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise: "If any man will do His will, he shall know of the doctrine." John 7:17. **If men would but take the Bible as it reads**, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error. GC88 598.3

A great work can be done by presenting to the people the Bible just as it reads. 5T 388.2

When did Christ become the Son of God?

Was it just at His birth in Bethlehem?

In His incarnation He gained in a new sense the title of the Son of God. ST, August 2, 1905

...“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, (see Rom 8:15) 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. ST, May 30, 1895 par. 3

Before Christ came in the likeness of men, he existed in the express image of His Father. YI, December 20, 1900 par. 4

In the incarnation Christ came in the likeness of humanity, not in “all the brightness and majesty” of the “Father's person.”

Then joy, inexpressible joy, filled heaven, and the heavenly choir sang a song of praise and adoration. They touched their harps and sang a note higher than they had done before, because of the great mercy and condescension of God in yielding up His dearly Beloved to die for a race of rebels...

Said the angel, “Think ye that the Father yielded up **His dearly beloved Son** without a struggle? No, no.” It was even a struggle with the God of heaven, whether to let guilty man perish, or to give His **darling Son** to die for them. EW 126, 127

The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. [Hebrews 1:1-5 quoted] **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. 8T 268.3

To Know Christ

His Preexistence

Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. John 8:58

Here Christ shows them that, although they might reckon His life to be less than 50 years, yet His divine life could not be reckoned by human computation. *The existence of Christ before His incarnation is not measured by figures.* ST, May 3, 1899 par. 4

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 preexistence.** RH, April 13, 1911 par. 5

Now some people assume that the term ‘preexistence’ means without a beginning, but let us see how Sister White defines it:

There were quite a number of the First-day Adventists present. They are believers in the age to come, and disbelievers in the **preexistence** of Christ *before He came to our world...* –Ms. 53, 1890, pp. 18-20

There are light and glory in the truth that Christ was one with the Father *before the foundation of the world was laid*. This is the light shining in a dark place, making it resplendent with divine, original glory. . .

Here the preexistence of Christ and the purpose of His manifestation to our world are presented as living beams of light from the eternal throne. 1SM, pp. 247, 248

The Eternal Son

Just as the Bible testifies that Christ is both the “everlasting Father” and “the only begotten Son of God,” Sister White not only writes of His Sonship, but also that He is “from eternity.”

Can Christ both be a literal Son, begotten of the Father and yet be eternal?

When I searched to find the answer to this for myself, I was reminded that words have various meanings and their meanings or even our understanding of the concepts can change. So I searched the writings of Sister White and her contemporaries to get a general ‘feel’ for the usage of this concept. What was the prophet understood to mean in her time and in the minds of those she was writing to?

I was surprised to find this example of Ellen White using the word everlasting in a very relative sense.

Shut in by the bulwarks of the mountains, Moses was alone with God... In the solemn grandeur of **the everlasting hills** he beheld the majesty of the Most High, and in contrast realized how powerless and insignificant were the gods of Egypt. PP 248.3

This instance shows that everlasting cannot always mean “without beginning or end,” but her usage of it here is certainly much more limited than in reference to Christ, for:

If Christ made all things, *he existed before all things*. The words spoken in regard to this are so decisive that no one need be left in doubt... RH, April 5, 1906 par. 6

From her contemporaries

Pioneers such as E. J. Waggoner are denounced for stating that Christ was the literal Son of God, so I was surprised to find that these men referred to Christ as ‘eternal’ or ‘from eternity’ just as Sister White does.

It should be understood that Christ's work as Mediator is not limited either as to time or extent... He did not first become Mediator at the fall of man, but was such **from eternity**. –E. J. Waggoner, Glad Tidings, p 141

Christ is the great teacher of the plan of salvation of God **from eternity**. – Elder R. C. Porter, GCBD93 p. 25

What a Magnificent Conclusion! **It reaches from eternity to eternity**. The gospel of God is the thing of the ages. It was kept secret in the mind of God from times eternal. .. *The gospel plan originated in the mind of God in the eternity of the past*.. –E. J. Waggoner, *Waggoner on Romans*, p. 214

Here, Waggoner even speaks of the plan of Redemption having originated, and yet being from eternity

Eternity defined

But I truly gained a new understanding of the matter when I found this definition from the writings of J. N. Andrews.

But is not eternity, as distinguished from time, **unmeasured duration**? And is not time, as distinguished from eternity, that part of duration which is measured by the Bible? –J.N Andrews, *Sermons on the Sabbath and the Law*, p. 177

I was amazed at the harmony brought out when I compared this definition with a statement from the writings of Sister White and from Waggoner. The similarity struck me.

...His divine life could not be reckoned by **human computation**. The existence of Christ before His incarnation is not *measured* by figures. ST, May 3, 1899 par. 4

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

On this topic, Ellen White further comments:

...We may try to reason in regard to our Creator, how long He has had existence, where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond. **We cannot grasp it**. 7BC 919.5

There was one last statement that puzzled me—the one that states that there never was a time when Christ was not in close fellowship with His Father. Well, I cannot think that this quote is intended to cancel out the rest of what has been written. And even this statement, I realized, could be taken differently if

approached without bias or preconceived notion. Here it is with some of its context:

Through Solomon Christ declared: *“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... When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him.”*

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. ST, August 29, 1900 par. 13 (For further insight, read this whole article.)

Is this statement saying that Christ had no beginning? I do not believe so, especially when the many other places where Sister White affirms the literal Sonship of Christ and even the rest of this article are read. It could also be said of the angels who remained loyal to God that there was never a time when they were not in harmony with their Creator.

In this passage, Sister White also quotes from Proverbs 8, where the Bible sets forth the same picture—it speaks both of Christ’s exalted preexistence and His being begotten. From these passages we know that it occurred well before anything that we use as a frame of reference for time. Before anything was created, “so far back in the ages of eternity as to be far beyond the grasp of the mind of man.” These combined thoughts are being emphasized by the Holy Spirit, both through the Holy Scriptures and the writings of the prophet, neither cancelling or contradicting the other.

The Holy Spirit

It is not our purpose in this study to speculate about things that are too deep for us to understand. We recognize that “The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.” (Deuteronomy 29:29) We want to know all that has been revealed, for we believe, like all truth, it can be a means of sanctifying us (John 17:17) and making us free. (John 8:32)

Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and teachable spirit. All should decide from the weight of evidence. RH, September 16, 1873 par. 10

There is much that God has revealed to us regarding His Holy Spirit through the writings of Ellen White. The study of these have proved to be such a blessing to us, we are excited to share a small portion of it.

Like a Dove

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. Matthew 3:16

This scene at Christ's baptism described

Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no! direct from the Father issues the light of his glory. The heavens were opened, and **beams of glory rested upon the Son of God and assumed the form of a dove**, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ. While the people stood spell-bound with amazement, their eyes fastened upon Christ, from the opening heavens came these words: "This is my beloved Son, in whom I am well pleased." RH, January 21, 1873 par. 5

The Comforter

The Greek word used for *Comforter* in John 14 is παρακλητος (parakletos - *par-ak'-lay-tos*), Strong's number 3875. The same word is used in 1 John 2:1 where it was translated *Advocate* and clearly refers to Christ.

Some inspiring quotations about our Comforter.

The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has **sought to shut Jesus from their view as the Comforter**, as one who reproves, who warns, who admonishes them, saying, "This is the way, walk ye in it." RH, August 26, 1890 par. 10

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. RH, November 29, 1892 par. 3

When on the Day of Pentecost the promised Comforter descended and the power from on high was given and the souls of the believers thrilled with the conscious **presence of their ascended Lord**. GC 350.1

Personality

The Spirit of God has personality in that it is of a person, from a person, and has everything to do with a person in that, God is a person! Moses spirit was given personality in Psalms 106:33 quoted earlier in this book, when it says that “they provoked his spirit.” Furthermore, the Spirit becomes personality in the person who receives it, as the Gospel becomes personality in the believer.

No wonder Paul exclaims, “For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.” **The gospel of Christ becomes personality** in those who believe, and makes them living epistles, known and read of all men. In this way the leaven of godliness passes into the multitude. RH, December 15, 1891 par. 9

Christ in the third person

Christ declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,—the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin.

The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. **Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead**, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon the church. RH, May 19, 1904 par. 3

When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one... **The only defense against evil is the indwelling of Christ in the heart** through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-

love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end. DA 324.1

Notice in each of the bold passages above, there is only one way we can be safe from evil or sin. But seemingly they each give a different way. The paragraphs above do not contradict one another, but it is two ways to describe the same thing. What is called the third person of the Godhead in one paragraph is in the next quote called, **Christ**, dwelling in the heart. It is called **third** person because, rather than the bodily presence of Christ (for He is ministering in the heavenly Sanctuary), it is His presence in spirit (mind/thoughts/words) , manifest in or through another agency, a third entity. The following verse says the same thing in yet another way:

Thy word (mind/thoughts) have I hid in mine heart, that I might not sin against thee. Psalms 119:11

If we ever hope to resist and overcome sin, if we ever hope to have any defence against evil, we must have a supernatural element brought in, we must be partakers of the divine nature. “Christ in you”, is our only “hope of glory” (Col 1:27). We must have the soul of Christ’s life, His Spirit, dwelling in our hearts

For the church on earth, those who are obedient to God’s Word, Christ is performing His office work. **Through His appointed instrumentalities, He carries forward His work.** If we walked in accordance with the light of God’s Word, we should understand better the mysteries of redemption... ST, February 14, 1900 par. 15

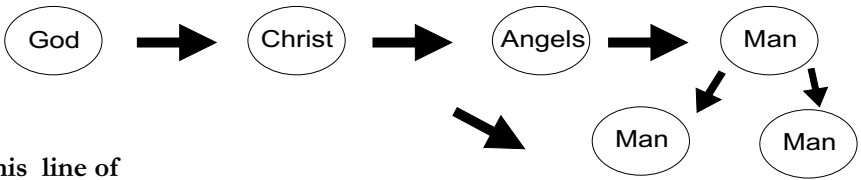
The Agency of Angels and the Holy Spirit

Communication was cut off between man and God because of sin. To intercede, to mediate, to restore that communication, is a great object in the plan of salvation. Christ began this work from the moment Adam fell.

Communication between God and man through Christ and Angels

Without the atonement of the Son of God there could have been no communication of blessing or salvation from God to man. God was jealous for the honor of his law. The transgression of that law had caused a fearful separation between God and man. To Adam in his innocence was granted communion, direct, free, and happy, with his Maker. After his transgression, God would communicate to man **only through Christ and angels.** ST, January 30, 1879 par. 19

The angels of God are ever passing from earth to heaven, and from heaven to earth. The miracles of Christ for the afflicted and suffering were wrought by the power of God through the ministration of the angels. And it is through Christ, by the ministration of His heavenly messengers, that every blessing comes from God to us. In taking upon Himself humanity, our Saviour unites His interests with those of the fallen sons and daughters of Adam, while through His divinity He grasps the throne of God. And thus Christ is the medium of communication of men with God, and of God with men. DA 143.1



This line of communication, brought out in the statements above, is also illustrated in Revelation 1:1.

The Holy Spirit is to dwell in us, speaking to our hearts leading us into all truth. Is this a contradiction of the truth brought out in the statements quoted above that God only communicates with us through Christ and angels? No. Do we not say, “the Holy Spirit really spoke to my heart today” after hearing or reading an impressive message? In saying that, we do not mean, that the minister or the book we read from is the Holy Spirit. We simply mean that God was speaking through the lips of the minister or through the agency of the written words, transmitted to us through angels and men, though God Himself may not be bodily present.

Thou knowest my downsitting and mine uprising, thou understandest my thought **afar off**. Psalms 139:2

The LORD looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works. Psalms 33:13, 14, 15

Two olive trees/branches communicating oil represent Angels, communicating the Holy Spirit.

Zechariah 4:

The oil with which the wise virgins filled their lamps represents the Holy Spirit. “The angel that talked with me came again,” writes Zechariah, “and waked me, as a man is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top

thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. Then answered I, and said unto him, **What are these two olive-trees** upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive-branches which **through the two golden pipes empty the golden oil** out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men. RH, July 20, 1897 par. 6

Read Ezekiel 28:14. Also note that the Cherubs in the temple built by Solomon, were made from olive wood.

Angels speaking for God is spoken of as being done by the Holy Spirit.

But let us follow the history of the men whom the Jewish priests and rulers thought so dangerous, because they were bringing in new and strange teaching on almost every theological subject. **The command given by the Holy Spirit**, "Go, stand and speak in the temple to the people all the words of this life," was obeyed by the apostles; "they entered into the temple early in the morning, and taught. TM 71

...But the angel of the Lord by night opened the prison doors, and brought them forth, and said, "Go, stand and speak in the temple to the people all the words of this life." **The command of the angel** was opposed to the command of the authorities, and which should they obey? "Then Peter and the other apostles answered and said, We ought to obey God rather than men. RH, February 26, 1895 par. 7

The Heavenly Trio

The Father, the Son, and the holy angels will be present with you to behold your faith, your steadfast principle, and **there you will have of the outpouring of God's Holy Spirit.** ST, February 10, 1890 par. 4

The Three that our fellowship is with is the Father, the Son and the Angels

Shall we not regard the mercy of God? What more could He do? Let us place ourselves in right relation to Him who has loved us with amazing love. Let us avail ourselves of the means provided for us that we may be

transformed into His likeness, and be restored to **fellowship with the ministering angels, to harmony and communion with the Father and the Son.** SC 22

The Three Heavenly Witnesses

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. 1 Timothy 5:21

Young men, you cannot afford to sacrifice your eternal interests for your school studies... **Your names will stand registered before the holy, exalted angels and before the Creator of the universe and Christ**, the Majesty of heaven, in a very poor light. Opposite them will be a record of sins, of mistakes, failures, neglects, and such ignorance in spiritual knowledge that **the Father and His Son, Jesus our Advocate, and ministering angels** will be ashamed to own you as children of God. 3T 224.1

The Three Heavenly Ministering Characters

God and Christ and angels are all ministering to the afflicted, the suffering, and the sinful. Give yourself to God for this work, use His gifts for this purpose, and you enter into partnership with heavenly beings. Your heart will throb in sympathy with theirs. You will be assimilated to them in character. To you these dwellers in the eternal tabernacles will not be strangers. When earthly things shall have passed away, the watchers at heaven's gates will bid you welcome. COL 373.1

I say unto you that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." **If God and Christ and angels rejoice** when even one sinner repents and becomes obedient to Christ, should not man be imbued with the same spirit, and work for time and for eternity with persevering effort to save, not only his own soul, but the souls of others? RH, January 2, 1879 par. 7

The following letter includes a portion that has been published a number of times out of its context and it has caused much misunderstanding. I am setting it forth here with its immediate context, the context of other statements by the same author quoted above, along with some historical information, so the reader can see its true meaning.

I have not been able to sleep during the past night. Letters have come to me with statements made by men who claimed to have asked ¹**Dr. Kellogg** if he **believes the testimonies that Sister White bears. He declares that he does, but he does not...**

...I am so sorry that sensible men do not discern the trail of the serpent. I call it thus; for thus the Lord pronounces it. Wherein are those who are

designated as departing from the faith and giving heed to seducing spirits and **doctrines of devils, departing from the faith which they have held sacred for the past fifty years?...**

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye already have **hold fast** till I come...

The Father is all the fulness of the Godhead ³**bodily**, and is invisible to mortal sight.

The Son is all the fulness of the Godhead manifested. The Word of God declares Him to be ³“**the express image of His person.**” “God so loved the world, that He gave His only ⁴**begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life.” Here is shown **the personality of the Father.**

The **Comforter** that Christ promised to send after He ascended to heaven, **is the** ⁵**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 {**the living three personalities**} 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...

When the truth in its simplicity is lived in every place, then ⁶**God will work through His angels as He worked on the day of Pentecost**, and hearts will be changed so decidedly that there will be a manifestation of the influence of genuine truth, as is represented in the descent of the Holy Spirit. SpTB7 63.2, 4

(Though this quote usually appears as “three living **persons**,” the words in brackets are as they appear in the original handwritten manuscript widely distributed and publicized by the White Estate.)

1 The issue in this letter is whether Kellogg believes the testimonies or not. He was claiming to believe them, and even used them to try to prove that Ellen White was teaching the Holy Spirit was a third separate being (see supporting statement below).

2 Rather than urging people to accept a new teaching, this letter warns against rejecting the principles, which the church had been unanimously united upon for the first 50 years of its existence, and says to hold fast...It says that a departure from that faith means accepting doctrines of devils. (The church was unanimous in believing the word as it reads, that the Father is in fact the Father of Christ; and Christ is in fact the Son of God; and the Spirit of God is in fact the Spirit of God)

3 This letter describes the personality of God.

- 4 This letter speaks of the relationship of the Father and the Son
- 5 In this letter the Comforter is said to be in fact “the Spirit”
- 6 The descent of the Holy Spirit is described : “... then God will work through His angels as He worked on the day of Pentecost... as is represented in the descent of the Holy Spirit.”

All the human capabilities are to be henceforth consecrated powers to do service for God in representing the Father, the Son, and the Holy Ghost upon whom they depend. **All heaven is represented by these three** in covenant relation with the new life. —Ms 45, 1904, pp. 9, 10.

Ellen White does not argue over terms, she does not argue whether there are three persons or personalities, for the reasons set forth in this document. But she thoroughly explains who and what she understands them to be. After this description she says, *there* are the living three personalities of the heavenly trio.

The historical setting - what Kellogg was teaching

Letter from J. H. Kellogg to G. I. Butler (a leading SDA minister), October 28, 1903

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

The next day October 29, 1903, A.G. Daniells (SDA General Conference president at the time) wrote the following letter to Willie White:

He [J.H. Kellogg] then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement; but that within a short time he had come to believe in the trinity and could now see pretty clearly where all the difficulty was, and believed that he could clear the matter up satisfactorily. He told me that he now believed in God the Father, God the Son, and God the Holy Ghost; and his view was that it was God the Holy Ghost, and not God the Father, that filled all space, and every living thing. He said that if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives.

(See this author’s other study, *Alpha, our Religion Changed*, for a more in-depth study on the history behind Dr. Kellogg, his beliefs, and how they impacted the church’s teachings.)

Father, Son, and Holy Spirit Gave Themselves

The Godhead was stirred with pity for the race, and **the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption.** In order to fully **carry out** this plan, it was decided that Christ, the only begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? AUCR April 1, 1901 par. 10

The **inhabitants of the heavenly universe** are appointed to go forth to come into close touch with human instrumentalities who act as God's helping hand. In the performance of this mission of love, angels mingle with the fallen race, ministering to those who shall be heirs of salvation. **Divine and human agencies unite** in the work of restoring the image of God in man. **All who partake of the divine nature are appointed of God to unite with the angels in carrying forward with untiring zeal the plan of redemption.** *Ibid*, par. 16

Is this statement saying that the Holy Spirit as a separate being, was involved, in the planing of redemption? No. It is simply saying that the Holy Spirit was an agency in the **carrying out** of the plan of redemption. How was this? Look carefully at the context, paragraphs 16, and 17 above. How do I know that this means **carrying out** and not planning, and how do I know the Holy Spirit as a separate being, was not helping to plan the work of redemption?

Only the Father and the Son were involved in the council of peace.

The great plan of redemption was laid before the foundation of the world. And Christ, our Substitute and Surety, did not stand alone in the wondrous undertaking of the ransom of man. In the plan to save a lost world, the counsel was between them both; **the covenant of peace was between the Father and the Son.**" 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." The Majesty of heaven, the King of glory, would become a servant. The only-begotten Son, in whom the Father delighted, was given for the ransom of a fallen race. ST, December 23, 1897 par. 2

Working out

After examining all the places where Ellen White uses that term, "**working out**" it is clear that it simply means **carrying out**. Here are some examples:

In the work in which my husband and I were called by the providence of God to act a part, even from its very beginning in 1843 and 1844, we have had the Lord to devise and plan for us, and He has **worked out** His plans through His living agents. 2SM 75.1

...If the parents have **worked out** their own salvation with fear and trembling, if they have in the fear of God tried to help their children, their work will be accepted. PCP 11.5

Christ **worked out** before his disciples and before the world a perfect example of true religion. ST December 9, 1997 par. 12

An Appeal to the Human Agent

The church of Christ, every individual disciple of the Master, is heaven's appointed channel for the revelation of God to men. Angels of glory wait to communicate through you heaven's light and power to souls that are ready to perish. Shall the **human agent** fail of accomplishing his appointed work? Oh, then to that degree is the world robbed of the **promised influence of the Holy Spirit!** MB 40.2

The **heavenly angels** are waiting to unite with the **human agent**, that many souls may hear and be impressed by the **Holy Spirit**, and be converted. RH, May 16, 1893 par. 11

Christ, our Mediator, is the one who gives the Holy Spirit... A measure of the Spirit is given to every man to profit withal. **Through the ministry of the angels, the Holy Spirit is enabled** to work upon the mind and heart of the human agent... **Through the agency of the Holy Spirit, man becomes the agent** through which souls are brought into the kingdom of heaven. YI, July 5, 1894 par. 5, 6

A Word of Caution

In examining the channels through whom the influence of God's Spirit is manifested, a caution is needed lest we forget to distinguish between the Spirit and the agency.

The Holy Spirit is a free, working, independent agency. The God of heaven uses his Spirit as it pleases him, and human minds and human judgment and human methods can no more set boundaries to its working, or prescribe as to the channel through which it shall operate, than they can say to the wind, "I bid you to blow in a certain direction, and to conduct yourself in such and such a manner." RH, May 5, 1896 par. 2

M. C. Wilcox became editor in chief for *The Signs of the Times* in the 1890's and held that position for a quarter of a century. He makes this clarifying comment on the Spirit's relation to the different agencies.

Wherever God's children are, there is the Spirit - not an individual person, as we look upon persons, but having the power to make present the Father and the Son. That Spirit is placed upon God's messengers, the angels; **but the angels are not the Spirit.** That Spirit is placed upon God's servants, His human messengers, but **the human messengers are not the Spirit.** They are possessed by the Spirit, and used by the Spirit, and have within them the power of the Spirit; but they are not the Spirit. The Spirit is

independent of all these human or material agencies. Why not leave it there? Why not know that the Spirit, the Spirit of God, the Spirit of Christ, the Spirit of Deity, goes out into all the earth, bringing the presence of God to every heart that will receive it? M. C. Wilcox, *Questions and Answers* Vol. 11, 1919

10 Essential Points Concerning the Deity

1. The church should not make a definition of the Holy Spirit a test of fellowship.

It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, 'the Spirit of truth, which proceedeth from the Father.' It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, 'He shall not speak of Himself.' John 15:26; 16:13. AA 51.3

2. Jesus reveals whom we need to know, to have eternal life. Addressing His Father, He says:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 17:1, 3

3. Inspiration reveals the divine beings we are to fellowship with, and through what means:

The sinner then stands before God as a just person; he is taken into favor with Heaven, and through the Spirit has fellowship with the Father and the Son. ST, November 3, 1890 par. 1

Note: no third divine being is mentioned here that we are to have fellowship with.

4. Inspiration reveals who will be in heaven on the throne and who we will commune with while there.

I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. Rev. 21:22. The people of God are privileged to hold open communion with the Father and the Son. SR 432

5. The beings through whom come all communication and blessings from God to man:

After his (Adam's) transgression, God would communicate to man only through Christ and angels. ST, January 30, 1879 par. 19

All the blessings from God to man are through the ministration of holy angels. RH, January 21, 1873 par. 16

Note: The entire Scriptures were given by the Holy Spirit (2 Pet 1:21) This can only be harmonized with the above statements in the light of the fact that when God communicated to men by His angels, it is spoken of as being

through the spirit. Just as when a minister preaches a sermon and we say, “The Holy Spirit was really speaking to my heart today.” When God works through any of His various agencies, it can all be said to be the work of the Holy Spirit.

6. Inspiration reveals the following heavenly beings included in the counsels & purposes of God.

... and the counsel of peace shall be between them both. Zechariah 6:13

In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son. ST, December 23, 1897 par. 2

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. PP 36

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. PP 34

Note: There are only two, not three beings mentioned as being in the counsels of God.

7. The Father and the Son created the world.

The Father and the Son engaged in the mighty, wondrous work they had contemplated—of creating the world...

After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God said to His Son, “Let us make man in our image.” SR 20

8. Inspiration reveals the Divine beings who made a sacrifice for us.

Before the whole world is clearly presented the great sacrifice made by the Father and the Son in man's behalf. SR 427

9. The line of authority in heaven is delineated as follows:

a) God is a moral governor as well as a Father. He is the Lawgiver. LDE 241

b) The Son of God was next in authority to the great Lawgiver. 2SP 9.1

c) Satan in Heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. 1 SP 17

After Satan's Rebellion:

d) It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel. DA 234

Note: If there were another being that was divine other than the Father and

the Son, He would be next in the line of authority to the Father or the Son, not Lucifer, and later Gabriel, who are both angels.

10. **“The nature of the Holy Spirit is a mystery”** (AA 52.1), but this one thing is certain:

The Father and the Son alone are to be exalted. YI, July 7, 1898 par. 2

The Voice of God

Christ used the wind as a symbol of the Spirit of God. As the wind bloweth whither it listeth, and we cannot tell whence it cometh or whither it goeth, so it is with the Spirit of God. **We do not know through whom it will be manifested.** But I speak not my own words when I say that God's Spirit will pass by those who have had their day of test and opportunity, but who have not distinguished the **voice of God** or appreciated the movings of His Spirit. Then thousands in the eleventh hour will see and acknowledge the truth. “Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed” (Amos 9:13). These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified. –Letter 43, 1890, p. 5. (To Brother Olsen, December 15, 1890)

The Holy Spirit strives with every man. **It is the voice of God speaking to the soul.** But let that voice be resisted, and we, like the Pharisees, shall stifle conviction and resist evidence, however plain. God will give us up, and we shall be left to our own inclinations. RH, July 27, 1897 par. 8